

LITERAL TRANSLATION INDEX

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

29 Enjoyment complete and*
 30 Emanation body manifest become*
 31 Dharma method ocean taught also teacher and*
 32 Place and*
 33 Teaching power-by manner three-in kinds gather-by manner arrange is
 34 Place perfection dharma-nature light-luminous-of basis
 35 Anyone-by manifest uncompounded qualities display from-out-of appearance
 spontaneous jewel field-in
 36 teacher five-complete possessing dominion-complete all-victorious
 samantabhadra with wisdom-ocean assembly together
 37 body and awareness non-dual thought abiding
 38 teaching cause-effect activity beyond dharma-body's self-nature
 39 dharmata activity beyond's time
 40 inner-clarity subtle awareness primordial sphere abiding
 41 that very nature from blessing self-appearance densely arranged field
 42 outer-clarity five-lights adorned where five families individual teacher
 self-appearance mandala's play appearing
 43 teaching dharmata luminous-clarity great-completion self-appearance
 spontaneously arisen time
 44 self-appearances awareness great abiding
 45 pure karma trainees' higher-conduct object beyond self-appearing
 46 that very skillfulness from blessing mark-complete vajradholder's field
 non-dual densely arranged displaying sixth vajradholder qualities-complete
 body form manifesting
 47 assembly five-complete earth-abiding and
 48 awareness-holder and
 49 sky-goer female and
 50 accomplisher and
 51 self-appearance completely arranged assembly inconceivable time teaching
 five-complete fruit vajra-vehicle tantra-ocean like speaking and
 52 place five-complete beings self-appearance appearing each
 53 teacher five-complete emanation-body which which trainee's form excellent
 noble form appearing
 54 karma and pure aspiration time teaching five-complete sutra and
 55 vinaya and
 56 abhidharma collections vehicles various teaching appearing
 57 that-from cause-nature vehicles three are fruit vajra-vehicle entering cause
 and method teaching and
 58

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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-UM called
 sound three-times proclaimed from

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

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

clear above to floated from center Meru league hundred-thousand and six
 ten-thousand upward elevated
 848 downward gold ground to-also that-much inserted
 849 combined if league three-hundred-thousand twenty-thousand
 850 tantra some from
 851 downward league ten-thousand and four-thousand inserted said-also
 explained
 852 Meru that east silver from formed
 853 south baiDUr+ya
 854 west pad+ma rA ga
 855 north gold from formed by-means-of direction sky radiance also these with
 harmonious is
 856 Meru that also gold ground from how-much elevated half league
 eighty-thousand below water submerged
 857 above half below to tier four stacked remain lower wind tier turquoise vajra
 possessing named turquoise vajra inserted
 858 that also width to league eighty-thousand water with distance equal
 859 Meru from outward thousand sixteen elevated
 860 height three-times all equal-and
 861 summit from one of upward league thousand ten ten exist
 862 tier two is
 863 that above water from formed tier lotus variously-stacked named
 864 crystal nature light blazing
 865 Meru from league thousand eight outward elevated
 866 that above in tier third wheel variously-stacked named gold from formed
 867 Meru from league thousand four outward elevated
 868 that above in tier fourth jewel light-blazing named
 869 coral from formed fire light like red radiating by-means-of
 870 beings action by-means-of rain fall and not-fall limit showing-doing make
 871 Meru from league two-thousand outward elevated
 872 these outer in sporting lake seven and gold mountain seven by-means-of
 all-directions four corner circling mountain seven
 873 inside from sequence as
 874 yoke-holder and
 875 plow-arrow-holder and
 876 acacia-possessing and
 877 beautiful-to-see and
 878 horse-ear and
 879 prostrate and
 880 rim-holder water-interval from upward surpassing's portion is

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

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

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 tsi tri pa and
 977 flat-stone extremely good and
 978 horse chief swift named exist
 979 enjoyment joy
 980 tree and
 981 grove and
 982 horse and
 983 elephant great and
 984 clothes and

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

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997 | second to flower garland holding gods and

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998 | third to honey wine by perpetually intoxicated gods and

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

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

inside ground and street see happy and mind pleasing four-seasons flower
 rain fall and together
 1045 city outside jewel seven wall seven by-means-of surrounded interval
 falling-water completely fill
 1046 lotus etc. flower group expand and bird-voice sweetly proclaim when
 1047 jewel boat flying and together exist
 1048 interval city is Meru peak interval four mansion five hundred god city
 decorate four exist interval plain wall measure five by-means-of connected
 when
 1049 yaksha hand vajra four-siblings god race dwell
 1050 garden is see happy from direction four measure twenty twenty calculate
 when exist
 1051 east at chariot various park pond and cloth and chariot etc. by-means-of
 decorated
 1052 south at rough-change park battle wage when armor hard various arise
 1053 west at enjoyment mix park near enjoy enjoyment measure without
 1054 north at everywhere joy park sorrow all from free and arrangement brilliant
 joy many by-means-of beautiful
 1055 those also width measure two hundred fifty shape good and see happy
 1056 those inside ground all gold sand spread and
 1057 jewel various flower bed by-means-of filled interval interval lake and pond
 etc. by-means-of decorated
 1058 garden those outside ground also those and name same flower and pond
 many by-means-of decorated and
 1059 direction equal make measure is park four and similar is
 1060 tree is north-east at complete gather burst called root measure five down to
 reach and
 1061 upward hundred exceed branch umbrella like spread circumference measure
 fifty curl and
 1062 jewel net and
 1063 god cloth hang
 1064 that near at jewel armonig-like rock slab white width measure fifty top Indra
 throne and flower rain fall exist
 1065 see happy south-west measure half and four at
 1066 god assembly-place dharma good all from round ground place jewel tree and
 wall by-means-of surrounded
 1067 width in three hundred and circumference nine hundred middle Indra throne
 and gods seat arrange exist
 1068 sky to relying measureless house desire and form in dwell those is above
 from above to planets stars spread like exist those of
 1069 size measure two double by-means-of large and

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

1101 vajra seeing that to beautifully seeing reason Sūraṅgama samādhi called
 1102 that time emanation vajra that mind extremely moved by-means-of
 1103 realms those nature from arisen realm that to
 1104 some drop-like surpassing cast
 1105 upper Sūraṅgama samādhi from lapsed
 1106 what also not said from
 1107 above from perception only to exist and
 1108 other what also not exist dwell that from
 1109 beings measure without expand and what also not exist called also say
 1110 slightly not exist called also say
 1111 that also concentration appearance good is
 1112 concentration good from arise must when
 1113 below to increasingly bad go by-means-of that appearance from arise body
 emanation also above from body size small and
 1114 light brilliance also small what also not exist called low deny sound as label
 and
 1115 above appearance from arise and increase by-means-of ayatana called
 1116 afflictions manifest move not and
 1117 subtle latency in dwell
 1118 these jewel box called concentration in dwell
 1119 this like vehicle common from arrangement noble tenet is
 1120 existence beings mind enter from beings expand and connect when
 1121 now also space awareness unproven that move by-means-of beings
 adventitious confusion arise exist
 1122 secret essence from
 1123 e ma ho sugata heart from
 1124 self thought karma emanation
 1125 called and
 1126 condense from
 1127 conditions gather when karma confusion wheel arise
 1128 called
 1129 this beings new birth like and-yet
 1130 new born not is
 1131 awareness to equal endow ignorance together born space part that to
 obscuration is
 1132 condition adventitious by-means-of actual clear make only from first pure
 later confusion not and
 1133 space called elements sound express cause

1134 then measure thousand thirty below at
 1135 mind activity various play called sky to
 1136 wheel measure without extend and one to one meet sound self arise exist
 1137 there above beings those concentration calm abiding direction one to go from
 1138 below to some fall and
 1139 one to one consciousness only from
 1140 beings those many expand by-means-of
 1141 consciousness without end
 1142 form object
 1143 wheel enter
 1144 consciousness only to self-as conceive only end know exceed
 1145 condense thing not exist
 1146 those from arise from beings form without end expand is
 1147 consciousness without end ayatana called
 1148 those also above from life measure short and
 1149 body size small light not clear is
 1150 concentration low is
 1151 that also merit power decline cause
 1152 that below measure thousand two at
 1153 cloud great various play called sky to
 1154 concentration self appearance to arise cloud color various mass heap pervade
 and
 1155 consciousness expand from beings measure without expand
 1156 then sky without end ayatana called
 1157 thus form without four from
 1158 peak existence eon great eighty thousand last
 1159 what also not exist by-means-of eon great sixty thousand
 1160 consciousness by-means-of eon great forty thousand
 1161 sky without end eon great twenty last is
 1162 body appearance by-means-of form without and contradict think when not
 contradict
 1163 meditation god like appearance light form without by-means-of
 consciousness only dwell and
 1164 desire god human like arise flesh blood body not exist by-means-of
 consciousness object to actual not conceive dwell and
 1165 preta like move mind form not exist by-means-of
 1166 consciousness inside to clear and
 1167 hell like experience contact suffering body not exist by-means-of

1168 concentration joy bliss state in dwell consciousness that also
 1169 merit share equal fruit peak concentration part four to self nature emanation
 appearance body or form below from see not manifest and self place and
 above from see only exist is
 1170 mother middle from also
 1171 that time desire and form and
 1172 form without in dwell gods also hand at flower hold from tathagata to
 worship do called and
 1173 commentary short from also
 1174 god race all near come and called by-means-of also establish
 1175 then form realm to expand manner is
 1176 sky without end from below to measure thousand twenty pass when
 1177 jewel ornament various arrange called sky outside inside not exist light five
 clearly appear to above consciousness mass expand one become by-means-of
 1178 light mouth eye ear possess everywhere clearly measure without expand
 1179 wind power by-means-of move and fly and hover etcetera do
 1180 that also above form without to compare from below is and
 1181 below desire form all above in exist and-yet below not is by-means-of below
 not called below not or form possess all peak at exist by-means-of below not
 called
 1182 that also ayatana limitless four concentration consciousness emanation body
 eye consciousness common see not from difference distinguish
 1183 this is consciousness clear to outside light body become by-means-of picture
 form or rainbow form like
 1184 body measure thousand six thousand
 1185 life also interval eon thousand six thousand last
 1186 that below those sky interval before show like Jambu continent from below
 place to measure what exist calculate by-means-of understand by
 1187 below not from below interval to calculate when
 1188 jewel deep blue by-means-of various ornament called sky to
 1189 above beings consciousness latency some fall from
 1190 beings measure without expand is
 1191 extremely see called one by see when joy exceed cause
 1192 body size measure eight thousand
 1193 life also interval eon thousand eight last
 1194 that below at jewel supreme beauty called sky to
 1195 above from expand from beings measure without appearance to
 1196 excellent appearance called below from exceed become mark measure cause
 1197 these body measure four thousand life also interval eon four thousand last

1198 that below to jewel hair fine sky to above from consciousness some near
 expand by-means-of beings many expand is not sorrow called
 1199 joy bliss appearance arise those to sorrow not exist cause
 1200 body measure two thousand
 1201 life interval eon two last
 1202 that below to jewel crystal house pile called sky to
 1203 not great called beings arise
 1204 appearance to desire attachment not great cause
 1205 life interval eon one last and
 1206 body size measure thousand exist
 1207 thus place class five those is afflictions trace some not exist by-means-of pure
 class god five called noble place other five
 1208 ordinary being place other three above is that below to jewel supreme beauty
 various spread called sky to not great god some fall from expand is
 1209 fruit great called merit share equal virtue fruit great from establish cause
 1210 body size measure five hundred life interval eon five hundred last
 1211 that below at jewel kali color beautiful by-means-of various ornament called
 sky exist
 1212 fruit great god some dot manner cut from expand those to
 1213 merit born called before merit much accumulate from arise cause
 1214 body measure two hundred fifty life also interval eon that much
 1215 that below at jewel cloud various thick called sky exist
 1216 merit born beings cut from cloud without light called beings measure without
 expand
 1217 that also slow gentle warm measure possess
 1218 cloud without sun form like is by-means-of that sound called
 1219 body measure hundred twenty five life also interval eon that much last
 1220 that below at jewel light various emit called sky to cloud without from cut
 virtue increase called beings those
 1221 virtue root expand from arise by-means-of
 1222 body measure sixty four life also interval eon that much last
 1223 that below at jewel Indra from various ornament called sky to
 1224 above from cut from beings to measure without virtue called
 1225 virtue root measure without from establish cause
 1226 body measure thirty two life also interval eon that much
 1227 some from virtue increase above to measure without virtue say also exist
 1228 that below at jewel patangkaling by-means-of various ornament called sky to
 1229 above from expand virtue small called gods those
 1230

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

that also body light from son hundred or thousand or measure without
 emanation from play joy do by-means-of that sound
 1262 body league one and four part bow length five hundred and hundred twenty
 five
 1263 life human year eight hundred to day one to calculate own year thousand
 eight last
 1264 that below to wish fulfilling tree eye beautiful called sky to
 1265 emanation joy from expand joy possess joy bliss supreme dharma to dwell
 cause
 1266 body league one bow length five hundred
 1267 life human year four hundred to day one to calculate own year four thousand
 last
 1268 that below to wish fulfilling tree mind change called sky to
 1269 upper from fallen by-means-of Thab-bral called
 1270 asuras and conflict free reason
 1271 body leagues four three bow-lengths three-hundred seventy-five
 1272 life human-years two-hundred day one calculated own-years two-thousand
 enduring
 1273 that below wishing-tree completely-surrounded decorated ground on
 1274 limit without from fallen realm expanded by-means-of thirty-three
 1275 elephant great steadfast gold heads thirty-two turquoise head one and roots
 three power and near-power exercise or
 1276 separate and necklace blazing and so forth abodes thirty-three in
 1277 powers thirty-three activities that called
 1278 body leagues four portion two bow-lengths two-hundred fifty
 1279 life human-years hundred day one calculated own-years thousand one
 enduring
 1280 that below sun moon planets stars appearing abode Meru peak and
 yoke-holder and so forth basis on thirty-three from expanded realms to
 Great-king types four called
 1281 continents four individual's lords born power control protect reason
 1282 body leagues four portion one
 1283 bow-lengths hundred twenty-five exists
 1284 life human-years fifty day one calculated own-years five-hundred enduring
 1285 these desire-gods types six
 1286 asuras types four from
 1287 life glory god type thirty-three body and life equal and
 1288 power great yakṣa type Great-king four body and life and enjoyment equal
 and
 1289 fierce nāga type nāgas equal and

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

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

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

1381 here near here far said not-sit by-means-of
 1382 sun named near benefit-doing name famous
 1383 that from that set and night named
 1384 darkness cleared hope from
 1385 moon also that with similar arisen from
 1386 this also that companion sit said moon famous
 1387 that time at moon also night entire heat possessing to arisen to
 1388 beings most this cool become wish by-means-of
 1389 heat not cool became
 1390 again some very cool by-means-of tormented endured not
 1391 this from not-cool become said speak by-means-of moon that waxing waning
 became
 1392 that time at not-plowed self-grown grain sA-lu field inside day-seed inside
 grow and evening-seed evening grow food to enjoy by-means-of
 1393 body radiance power possessing and sense-power aperture-joining desire
 engage time at
 1394 some stick and club and earth and stone plural threw time at shame from
 1395 tree and stone etc. by-means-of supported time at
 1396 nectar rain fell thatch covered by-means-of
 1397 house to early thatch-house round named arisen
 1398 that from grain field to storing do made by-means-of few became not-born
 time at
 1399 pride possessing one this until I control said division made time at
 1400 all by-means-of that like do made by-means-of merit small plural field bad
 by-means-of not-survived from
 1401 other to steal by-means-of afflictions desire and anger and delusion and pride
 and jealousy all complete and
 1402 action power by-means-of that also submerged
 1403 this time at family good one grain remainder share distribute made by-means-
 of
 1404 self fortune cut all satisfied from
 1405 king to appointed by-means-of many by-means-of honored king named
 arisen
 1406 that from tree hollow by-means-of mountain to dug field-hoe slightly struck
 from grain early ripening arisen
 1407 that from field action much did and
 1408 village and country and
 1409 city countless arose and
 1410

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

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1424 first hot hells eight Reviving human-years fifty Great-king four day one made
 days thirty month one
 1425 months twelve year one calculated years five-hundred Reviving day one
 calculated own-years five-hundred enduring
 1426 likewise thirty-three years thousand Kālakāñja day one calculated own-years
 thousand and
 1427 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

1464 likewise not-given taking abandoned by-means-of forty and
 1465 misconduct abandoned by-means-of hundred and
 1466 divisive-speech abandoned by-means-of two-hundred and
 1467 idle-speech abandoned by-means-of five-hundred and
 1468 harsh-speech abandoned by-means-of thousand and
 1469 covetousness abandoned by-means-of two-thousand and
 1470 harmful-intent abandoned by-means-of ten-thousand and
 1471 wrong-view abandoned by-means-of twenty-thousand and
 1472 ignorant desire to attachment abandoned by-means-of forty-thousand and
 1473 wrong dharma practice abandoned by-means-of eighty-thousand became
 1474 life increase like form and enjoyment also increase and
 1475 prosperous and spread
 1476 that from again section each decrease and increase eighteen intermediate gap
 1477 eighteen named
 1478 third upward increase one is
 1479 intermediate gap complete after calculation custom similar from
 1480 countless endure to went suddenly like decrease not-begin long named
 1481 these between beings plural merit light from pleasure and
 1482 virtue and
 1483 buddha and
 1484 dharma and
 1485 sangha and
 1486 completely-white dharma enumeration countless dwell and
 1487 merit not from
 1488 suffering and wrong direction to go and
 1489 perverted teacher and
 1490 philosophical-view enumeration and
 1491 action and afflictions etc. and
 1492 beings six and
 1493 birth four and
 1494 individual light object and
 1495 enjoyment and
 1496 pleasure-pain variously to light to engage is
 1497 that from destruction intermediate eon twenty is
 1498 abiding complete from change light arisen is
 1499 that also essence destroy intermediate eon nineteen
 1500 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
 1530 thus form abiding destruction after sky nature one to empty

1531 that also common vehicle from that likewise similar intermediate eon
 twenty-eight-ten to great-eon one regarded
 1532 pure birth aging sick dying four inner form destroy empty and join and
 1533 result-transmission from
 1534 meaning destroy and form and
 1535 abiding itself and empty
 1536 birth and aging and sick and die
 1537 existence illusion-wheel itself to
 1538 said and join
 1539 that also first measureless from end ten between first final gap and with
 twenty to
 1540 upward birth downward decrease that-much only not-decrease end ten to
 1541 disease and weapon and famine eon small each exist and
 1542 end is
 1543 that-from vessel essence all destroy
 1544 that-also abiding destroy empty three-to
 1545 common not-of vehicle this-to intermediate eon sixty sixty equal equal-by-
 means-of hundred-and eighty-to duration-of eon first named
 1546 duration-of eon hundred-and eighty-to intermediate eon second named
 1547 intermediate eon hundred-and eighty-to eon great one named regarded is
 1548 these also result-transmission from
 1549 time-of change this like
 1550 first measureless from
 1551 end ten-of between-to
 1552 upward birth and downward decrease
 1553 disease and famine weapon and
 1554 eon-small three-by-means-of interval joined-from
 1555 sixty are finish-from again
 1556 fire-by-means-of seven-and water-by-means-of seven
 1557 thus fourteen complete-from
 1558 remainder wind-by-means-of destroy is
 1559 thus sixty-to abiding-and
 1560 destroy-of duration also that-much-from
 1561 sixty-of between empty-to abide
 1562 thus hundred-and eighty-from
 1563 duration-of eon first regarded
 1564 thus hundred-and eighty-to
 1565 intermediate eon second

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

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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 arisegrammar-
 marker">-genitive
 reason direction one-to speak-even contradiction not know should

1689 as Sun-Moon-Orifice from
 1690 aggregate plural this like
 1691 thought-by-means-of obscuredgrammar-marker">-genitive
 aggregate and
 1692 thought plural nature-by-means-of not-existgrammar-marker">-genitive
 aggregate
 1693 thought-by-means-of obscuredgrammar-marker">-genitive
 aggregate is
 1694 this like
 1695 object all one-to gather-and accomplished-by-means-of formgrammar-
 marker">-genitive
 aggregate and
 1696 experience all one-to gather-by-means-of feelinggrammar-marker">-genitive
 aggregate and
 1697 sense-power pluralgrammar-marker">-genitive
 hold one-to gather-by-means-of perceptiongrammar-marker">-genitive
 aggregate and
 1698 subtle afflictions plural gather-by-means-of compositional-factorsgrammar-
 marker">-genitive
 aggregate and
 1699 awareness all gather-by-means-of consciousnessgrammar-marker">-genitive
 aggregate
 1700 not-thoughtgrammar-marker">-genitive
 aggregate is this like
 1701 concentration all gather-by-means-of concentrationgrammar-marker">-
 genitive
 aggregate and
 1702 awareness itself outflow exhaustedgrammar-marker">-genitive
 reason completely-liberation wisdomgrammar-marker">-genitive
 aggregate and
 1703 that itselfgrammar-marker">-genitive
 meaning birthless-to appear-by-means-of wisdomgrammar-marker">-
 genitive aggregate and
 1704 stain plural obvious-to clean-upgrammar-marker">-genitive
 reason disciplinegrammar-marker">-genitive aggregate and
 1705 concept all from-beyondgrammar-marker">-genitive
 reason completely-liberationgrammar-marker">-genitive aggregate so
 1706 three nature-aspects sense-sourcesgrammar-marker">-genitive
 distinction is

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

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

knowing first form-possessing own-condition-from arise mind faculty-and
 six go
 1736 second is
 1737 object-to engage capable-from arise knowing portion te
 1738 faith etc. nature six go
 1739 also Sun-Moon Union from
 1740 faculty is two te
 1741 formgrammar-marker">-genitive
 portion from arisen faculty and
 1742 wisdomgrammar-marker">-genitive
 portion from arisen faculty is
 1743 formgrammar-marker">-genitive
 portion from arisen faculty is six te
 1744 coarse earth portion hold eye faculty and
 1745 move wind portion hold ear faculty and
 1746 gather water portion hold nose faculty and
 1747 ripen fire portion hold tongue faculty and
 1748 pervade space portion hold mind faculty and
 1749 gather various portion hold body faculty
 1750 wisdomgrammar-marker">-genitive
 portion from arisen faculty is six te
 1751 mind completely-afflict faith faculty and
 1752 mind completely-sharp portion from arisen effort faculty and
 1753 without-interruption word-meaning hold mindfulness faculty and
 1754 dharmata emptiness manifest produce appropriation faculty and
 1755 viewgrammar-marker">-genitive
 meaning appropriate wisdom faculty and
 1756 non-conceptual meaning near produce mind completely-peaceful faculty so
 1757 five object and object-possessorgrammar-marker">-genitive
 type is
 1758 grasp and graspgrammar-marker">-genitive
 type arise
 1759 divided grasp object entity appear phenomenongrammar-marker">-genitive
 portion and
 1760 thatgrammar-marker">-genitive
 self-nature empty dharmatagrammar-marker">-genitive portion
 1761 object and object not object-possessor cognition
 1762 that also object appear although extreme-grasp all free and
 1763 object appear not expression beyondgrammar-marker">-genitive

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

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

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

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

1887 definition is
 1888 worldly excellence only-to engage-and establish o
 1889 dividing-as
 1890 fixated-and mistaken vehicle two so
 1891 purpose is
 1892 own-own result accomplish does o
 1893 result is
 1894 method that-own-own result that when become-manifest o
 1895 that-to fixated god-and human vehicle is
 1896 ten virtue-and vow abide etc. merit concordant action accumulate-means-of
 1897 god-and human happiness later accomplish-means-of method te
 1898 which accomplish-to enter-also basis became is fixated vehicle called
 1899 Vajrasattva Magical Net Great from
 1900 vehicle previous god-and human vehicle so
 1901 mistaken vehicle is
 1902 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
 1906 self-nature generally taught and
 1907 thatgrammar-marker">-genitive
 1908 types specifically explained
 1909 first two
 1910 eternalism view and
 1911 nihilism view
 1912 first outsidersgrammar-marker">-genitive
 1913 traditions hold various many although
 1914 cause eternalism propounding Sāṃkhya allgrammar-marker">-genitive
 1915 doctrine foremost being
 1916 first explained is
 1917 dust darkness
 1918 essence potency three portion equal self-nature self called
 1919 beings allgrammar-marker">-genitive
 1920 heart-in body thumb corresponding form-possessing

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

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

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

2011 non-exist-to not-habituate-as death-time earth water fire wind body
 four-elements outer object four-elements individual dissolve time
 2012 knowledge this also four-divide-as again afflictions nature-to dissolve does so
 speak
 2013 result cut na re
 2014 non-exist nature know-as scripture other-by not-snatch-and
 2015 that meaning non-exist effort make does-from
 2016 this life turn-back purpose we non-exist speak scripture establish meaning
 exist thus say ro
 2017 those two side holders Katika son humped etc. is
 2018 sentient-being all first also arise space-from dawn
 2019 middle also arise space-in reside
 2020 last also arise space-into dissolve trace non-exist-as think-and
 2021 arise space only all self-essence-as speak te
 2022 space-in reside time non-reside nine reside-means-of whatever-to appear-as
 dawn
 2023 arise space-from dawn time non-dawn nine dawn-means-of
 2024 outer form etc. object white red various-and
 2025 inner sentient-being-and mind concept-and
 2026 body different non-arise nine arise-and
 2027 liberate time
 2028 non-liberate nine liberate-means-of container contents body-possessing all
 self-dissolve te non-liberate non-exist-means-of
 2029 cease all again three-realms-to return impossible do
 2030 thus birth exist all first also space-from adventitious-to arise
 2031 now also space-in adventitious reside-and
 2032 last also space-into adventitious liberate-from again not-return so think
 2033 second those enumeration individual explaining is
 2034 Rigpa Rangshar from
 2035 mistaken vehicle this-like te
 2036 transitory collection three-hundred sixty regard
 2037 three-hundred space explain o
 2038 sixty views this-like te
 2039 Samkhya mistaken speak-and
 2040 Vaisesika own cause speak-and
 2041 Kumaralabha Great-and
 2042 Karnaputra scripture hold-and
 2043 secret fire-five rely-and

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

2082 mistaken mind-by cut view-and
 2083 cut emptiness great o
 2084 Vedas secret speak-and
 2085 portion concordant wrong tirthika-and
 2086 manifest mind tirthika-and
 2087 confused-appearance grasp tirthika-and
 2088 anger produce tirthika-and
 2089 activity mind tirthika-and
 2090 grasp meaning non-exist tirthika-and
 2091 speech word wrong tirthika-and
 2092 permanent meaning non-exist tirthika-and
 2093 Kani and stinginess-and
 2094 Bhasira and Kabisha
 2095 Sindhara and Dhasim-and
 2096 Kati and Samgha-and
 2097 Sankari and Dhasaka o
 2098 so
 2099 those meaning extensive explain to two te
 2100 space mistaken views three-hundred sixty-as explain-and
 2101 those branches sixty extensive explain o
 2102 first is
 2103 elements-and knowledge space-from confused-from individual concepts
 grasping tenets
 2104 teachers hundred passed-and
 2105 future-and
 2106 present time three-to wrong view-as do-means-of three-hundred explain do
 2107 teachers hundred what say na
 2108 this-like te
 2109 Jyotiska-and
 2110 grasp non-exist-and
 2111 life-and
 2112 leaf-possessing-and
 2113 purity-possessing-and
 2114 Vishnu-and
 2115 Vishnu mind-and
 2116 three-sticks-and
 2117 Kolapaka-and
 2118 equal conduct te ten-and

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

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

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

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

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

2304 own heart center-in cause thing that shape round
 2305 color white
 2306 big small measure bean-like te
 2307 father cause-from not-arise-and
 2308 mother condition-by not-produced permanent-as view exist
 2309 result permanent-as think is
 2310 cause not-permanent te mind thing non-exist
 2311 result permanent te fortune-or lord exist thus say o
 2312 permanent path rely is
 2313 cause not-permanent te mind thing non-exist
 2314 result not-permanent te fortune-or lord ground companion non-exist-as
 not-arrive te
 2315 path permanent te fortune-or lord path-in Mount-Meru top-at reside te
 2316 there path-to abide-as wish-is
 2317 also conduct-to permanent-as wish-is
 2318 cause-and result not-permanent te conduct permanent-by liberation-as wish te
 2319 object house home permanent
 2320 appearance this-all permanent-as view-o
 2321 meaning permanent non-existent-to cut view-is
 2322 meaning cut view te
 2323 this-itself permanentgrammar-marker">-genitive
 tenet conduct-do
 2324 evil mantra chief-make-from ruin action fierce do-and black person
 single-point-as speak
 2325 that-to attached-and result wish-o
 2326 divination prophecy chief-make-is
 2327 world thisgrammar-marker">-genitive
 happiness only-to depend te future trace non-existent say-o
 2328 miracle subtle chief-make-is
 2329 world this-to miracle-by army force turn-back exist te future-to also
 miracle-by defeat-from fortune-or lordgrammar-marker">-genitive
 retinue-to birth wish
 2330 debate prioritize view this-like te
 2331 own truth internalize-from other destroy hope do also exist
 2332 mistaken asceticism-to hope do also exist
 2333 world this-to attached-is
 2334 world benefit-called te world thisgrammar-marker">-genitive
 action conduct

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

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

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

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

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

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

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

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

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

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

2606 thus made-by
 2607 faculties dull and medium effort
 2608 some possessing life that itself result obtain
 2609 sharp
 2610 bodhisattvas some path five previously-gone collections much accumulated
 basis-on seat one-on path five completed liberated desire
 2611 that-also hearergrammar-marker">-genitive
 vehicle-from
 2612 their path that intellect small and
 2613 medium and
 2614 great-by hearers and
 2615 self-enlightened and
 2616 buddhasgrammar-marker">-genitive
 awakening three accomplish desire
 2617 mahayana and mantragrammar-marker">-genitive
 path called not desire
 2618 that also hearers and self-enlightened white completely-seeing ground and
 so-forth inferiorgrammar-marker">-genitive
 grounds eight teach
 2619 that supporting stream-enterer and
 2620 once-returner and
 2621 non-returner and
 2622 foe-destroyer
 2623 each entered and
 2624 abiding two-two dividing great-persongrammar-marker">-genitive
 stages eight called
 2625 bodhisattvas great-joy and so-forthgrammar-marker">-genitive
 grounds ten also renunciationgrammar-marker">-genitive results four
 exist teach
 2626 those also rigpa-rangshar-from
 2627 hearer vehicle this like
 2628 enteringgrammar-marker">-genitive
 gate truths four
 2629 hearers generalgrammar-marker">-genitive
 entering gate
 2630 divisions type two desire
 2631 vaibhasika and sautrantika
 2632 vaibhasikagrammar-marker">-genitive
 view-is

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

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

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

2730 person and dharma self called
 2731 arya hearer person self nothing-exist realize although dharma not realize
 2732 self-enlightened those above dharma outer grasp nothing-exist realize
 although grasp nothing-exist-as not realize
 2733 abhisamayalankara from
 2734 grasp object thought abandon purpose and
 2735 grasp not abandon purpose and
 2736 support rhinoceros like path
 2737 correctly summarize know
 2738 thus
 2739 time great kalpa hundred accumulation path gathered accumulation gather
 from arise
 2740 rhinoceros kalpa hundred cause
 2741 thus taught
 2742 crow like
 2743 dependent-arising method reverse meditate
 2744 charnel-ground-to go corpse this what from arise
 2745 death from arise thus from ignorance until contemplate
 2746 self nothing-exist half and two realize basis make
 2747 path five meditate-by wear-out and not-arise knowledge enlightenment
 manifest make
 2748 those two also body sign door from dharma show speech door from not show
 2749 method these also rigpa-rangshar from
 2750 a-ho secret master listen
 2751 self-enlightened sutra vehicle
 2752 enter door dependent-arising twelve
 2753 realize view person self nothing-exist
 2754 dharma half power exist view
 2755 protect discipline two hundred fifty keep
 2756 meditation stage non-thought dharma-nature meditate
 2757 outer and inner dependent-arising
 2758 habit strength become and
 2759 effect finish measure think
 2760 those also example indication this-like
 2761 example charnel-ground corpse like
 2762 charnel-ground-to go
 2763 corpse this first what from arise
 2764 now this entity what

2765 thus example indicate make
 2766 those also ignorance from arise
 2767 ignorance from formative
 2768 formative consciousness
 2769 consciousness-from name arise
 2770 name-from form nature arise
 2771 form-from sense-bases six arise
 2772 sense-bases six-from contact arise
 2773 contact-from feeling arise become
 2774 feeling-from craving arise become
 2775 craving-from grasping arise
 2776 grasping-from existence arise
 2777 existence-from birth arise
 2778 birth-from aging arise
 2779 aging-from sickness arise
 2780 sickness-from death arise
 2781 thus dependent-arising twelve meditate
 2782 thus meditate excellence-by
 2783 twelve grounds effect obtain
 2784 unpleasant type eight meditate
 2785 charnel-ground direction-to go
 2786 own body-on thus contemplate
 2787 first type blue-as think
 2788 then type red and
 2789 type remain and
 2790 thus type swollen and
 2791 thus type worm-entered and
 2792 type scattered-as think
 2793 thus type white
 2794 those attachment antidote-as
 2795 unpleasant type eight meditation
 2796 listen and hear nothing-exist
 2797 therefore self-enlightened vehicle think
 2798 thus
 2799 third bodhisattva vehicle establish on two
 2800 lesser vehicle-from how superior method and
 2801 special superior vehicle itself explain
 2802 first

2803 method great-compassion and wisdom self nothing-exist two realize-by
 special make
 2804 ratnavali from
 2805 emptiness compassion essence possessed
 2806 enlightenment accomplish some-on
 2807 thus and
 2808 those compassion only-by
 2809 enlightenment until existence connection make
 2810 hearer vehicle those from
 2811 bodhisattva aspiration and
 2812 conduct dedicate not explain-by
 2813 vehicle great how become
 2814 thus and
 2815 compendium from
 2816 method nothing-exist wisdom separate-by hearer thus fall
 2817 thus extensively spoke
 2818 second five from
 2819 bodhisattva vehicle essence
 2820 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-completegrammar-marker">-genitive
 fruit teach three-from

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

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

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

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

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

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

2945 that also valid-cognition reasoning
 2946 what those-nature locative thus appear
 2947 word emptiness great locative
 2948 meaning empty and not realize
 2949 nominal ultimate
 2950 truly mental ultimate
 2951 emptiness utterly nothing meditate-as think
 2952 example space empty like
 2953 emptiness meaning that-nature that-nature
 2954 emptiness limit-interrupted nothing-exist
 2955 thus act and attach
 2956 path this-like think
 2957 groundgrammar-marker">-locative
 purify think
 2958 that also heat arise patience and
 2959 peak world dharma-supreme
 2960 — heat-inaspect-three-by show
 2961 outer and inner and both
 2962 outergrammar-marker">-genitive
 heat arise this thus
 2963 second stainless-fromof
 2964 entity-toin appear empty arise
 2965 that concentration practice-is
 2966 ground-two pure-toin arise declare
 2967 innergrammar-marker">-genitive
 heat sixth toin
 2968 empty knowable pure-toin understand
 2969 bothgrammar-marker">-genitive
 heat this thus
 2970 seventh pure-fromof arise declare
 2971 eighth patience obtain-is
 2972 ninth peak end-reach
 2973 tenth world dharma supreme
 2974 likewise ground-ten obtain wish
 2975 that enlightenment vehicle-is
 2976 emptinessgrammar-marker">-genitive
 word-not letter-not
 2977 utterly-not empty-as wish

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

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

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

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

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

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

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

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

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

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

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

3115 various-appear only worldly convention symbol-know branchgrammar-
 marker">-locative
 place-also
 3116 that-also claim not-bywith
 3117 dharma-appear true false beyond exist-not extreme and now-time-from free
 wish
 3118 this buddha establish-view speak summit-is
 3119 this treatise great middle-way reasoning collection six-is
 3120 root-wisdom
 3121 reasoning sixty
 3122 emptiness seventy
 3123 fine-analysis
 3124 refutation
 3125 conventional-establish
 3126 that-also noble nāgārjuna-bywith
 3127 teaching-first four-truth dharma-wheel's explanation story collection compose
 3128 middle characteristic-not dharma-wheel's explanation reasoning collection
 compose
 3129 last ultimate distinguish dharma-wheel's explanation praise collection
 compose
 3130 therefore master this buddha second-bywith dharma-wheel turn-is
 3131 this treatise also teaching and difference not-is
 3132 meaning-four action tantra vehicle establish-in two
 3133 cause vehicle-from excellent surpass manner show and
 3134 excellent vehicle itself explanation
 3135 first characteristic vehicle causegrammar-marker">-locative
 effort great make and difficulty great-by accomplish need-from
 3136 mantra causegrammar-marker">-locative
 depend and result ripen done-bywith effort small buddha obtain-bywith
 surpass and
 3137 cause-from path-five ground-ten difficulty great-by eon number not many-in
 buddha
 3138 mantra excellent life one
 3139 intermediate bardo
 3140 least birth through buddha and time quick-bywith surpass and
 3141 cause-first truth see-also collection measure not etc need and
 3142 mantra mandala collection worship and-so-forth subtle-by accomplish-bywith
 surpass and
 3143 cause path direct empty not make

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

3176 first-locative-also division three
 3177 action tantra vehicle kriyā and
 3178 both tantra vehicle upāya and
 3179 yoga tantra vehicle yoga
 3180 thus
 3181 that itself-from
 3182 outer tantragrammar-marker">-locative
 aspects three
 3183 kriyā upāya yoga
 3184 thus
 3185 first is
 3186 purification three and purity conduct-bywith self and deity two master
 servant manner-by accomplish accomplishment obtain wish
 3187 thisgrammar-marker">-locative
 division two
 3188 purification main make and
 3189 object main make
 3190 first is bath and purity sound-from enter body pure deity form meditate
 3191 bath three do and
 3192 clothes three change and
 3193 white three rely and
 3194 sweet three rely etc
 3195 lower-from this surpass manner-is
 3196 conventional appear capacity truth-as not place-and
 3197 object three form statue image-on meditate-bywith appear all form deity clear
 succeed-and
 3198 form not abandon-bywith one and many extremegrammar-marker">-locative
 not dwell
 3199 speech syllable letter-on meditate-bywith sound all sound deity clear-bywith
 sound word recite become-and
 3200 four extreme birth cessationgrammar-marker">-locative
 not dwell-and
 3201 sound extent sound deity-from other not-is
 3202 mind emblem-on meditate-bywith recollection thought all concentration deity
 clear-bywith
 3203 thought all meditation-from not go-bywith dependent origination
 greatgrammar-marker">-locative
 not dwell-bywith
 3204 conventional only-as-also not arise not born

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

thus
 3235 meaning-five both tantra vehicle upāya is
 3236 conduct kriyā like do view yoga like wish-bywith
 3237 neuter vehicle called
 3238 that also bath and purity rely three door pure make-and
 3239 object five manifest-enlightenments etc-bywith mandala king supreme etc
 accomplish
 3240 that also awareness self-arise-from
 3241 upāya this thus
 3242 view yogagrammar-marker">-locative
 view and
 3243 conduct kriyāgrammar-marker">-locative
 conduct
 3244 therefore both tantra called
 3245 thus
 3246 meaning-six yoga tantra vehicle yoga is
 3247 five manifest-enlightenment door-bywith self and deity two brother and
 friend like look-bywith samaya and purity conduct
 3248 result wheel collection great-by obtain wish
 3249 divide action main make and
 3250 concentration main make
 3251 first is ritual action do
 3252 action king supreme and
 3253 mandala king supreme two-from
 3254 action-in action scattered and
 3255 action king supreme rely two-from
 3256 scattered is ritual branch which-one-on rely-and enlightenment wish
 3257 offering and
 3258 tormā and
 3259 fire-offering and
 3260 recitation like one-on continuous effort
 3261 action king supreme is that all mandala accomplish branch-as practice
 3262 tormā and fire-offering etc five-or-six-bywith enlightenment obtain wish
 3263 mandala king supreme is
 3264 ground ritual-from empowerment until rely-and person one buddha become
 wish
 3265 concentration main make is
 3266 first preparation concentration and
 3267 completely pure concentration rely if

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

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

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3313 first is
 3314 outer three-by white five etc rely and
 3315 bath and purity conduct and fasting dwell etc-bywith torment and
 3316 inner-by five meats five nectars etc conduct and
 3317 rigma rely etc accept reject and purity impurity not surpass
 3318 lower deity face union meditate not able
 3319 inner able surpass
 3320 outer view true indivisible not realize
 3321 inner realize surpass
 3322 second five-from
 3323 essence
 3324 true indivisible pure equal primordial-wisdom play life one liberation obtain
 nature
 3325 etymology slight effort means great purpose accomplish inner means vehicle
 3326 purpose life one two accomplishments obtain
 3327 result this life vajradhara level reach
 3328 division tantra mahāyoga
 3329 scripture anuyoga
 3330 instruction great perfection atiyoga three
 3331 self-arise-from
 3332 inner three divided

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

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

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

conventional only purify aggregates and elements etc deity and goddess
 maṇḍala dwell
 3402 aggregates five and
 3403 elements five and
 3404 objects five and
 3405 faculties five and
 3406 afflictions five etc purify
 3407 meaning purify base expanse nature pure upon
 3408 purify aggregates elements and grasping etc
 3409 purify generation completion means stages
 3410 purified result body and primordial-wisdom establish even not realize
 3411 those also
 3412 self-arise-from
 3413 alas secret lord definitely hold
 3414 mahā establish view this thus
 3415 enter door three concentrations
 3416 realize view whatever appear deity realize
 3417 keep samaya root body speech mind
 3418 result means and wisdom gather separate not
 3419 three concentrations this thus
 3420 suchness concentration
 3421 thought-free crystal clarity
 3422 all-illuminating concentration
 3423 clear not distracted manner meditate
 3424 likewise cause concentration
 3425 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 yaṃ and rāṃ and khāṃ and
 3434 rā and sū and kāṃ and
 3435 pāṃ and sā and mā and
 3436 hūṃ and phaṭ etc
 3437 syllable letter light rays inconceivable
 3438 emanate pride endowed

3439 aspect deity and emptiness
 3440 that three concentrations
 3441 three samaya this thus
 3442 body door-from life kill abandon
 3443 steal and sexual misconduct and
 3444 speech door-from lies and slander abandon
 3445 harsh speech and likewise idle talk abandon
 3446 mind door-from covetousness harmful intent abandon
 3447 wrong view completely abandon
 3448 means and wisdom gather separate not realize
 3449 mahāyoga establish view thus wish
 3450 thus
 3451 eighth scripture anuyoga vehicle
 3452 expanse and primordial-wisdom not two free-from-elaboration extreme any
 not dwell
 3453 completion stage wisdom main door accomplish
 3454 division
 3455 scripture and sūtra two-from
 3456 scripture rely scripture
 3457 mind and mind-from arise wish and
 3458 express scripture
 3459 word and convention base not wish
 3460 sūtra
 3461 illusory path surpass fierce primordial-wisdom lightning wheel five base path
 pure speak and
 3462 kīla ṭhal-byin meaning definitely indicate charnel ground cuckoo play
 primordial-wisdom liberation sphere speak and
 3463 great glorious mudrā correct surpass all-gathering awareness sūtra correct
 path become expanse speak and
 3464 anu own-text manifest realization all buddhas mind gather sūtra expanse
 primordial-wisdom not two speak and
 3465 mind and primordial-wisdom characteristic surpass
 3466 mind scripture great letter pure sūtra
 3467 expanse and primordial-wisdom instantaneous and
 3468 gradual and
 3469 progressive and
 3470 liberation sphere speak five
 3471

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

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

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

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

3614 basis lance become speak great-perfection called
 3615 divide
 3616 various mind is speak great-perfection and*
 3617 mind aspect is speak great-perfection two from
 3618 mind is is
 3619 mind-only meaning exist and*
 3620 not stop
 3621 meaning mind-only not establish
 3622 mind meaning only also not establish
 3623 various mind is although not-look
 3624 mind cause characteristic not establish various mind not called only establish
 not
 3625 outer meaning not called only convention thought establish not
 3626 that also various is what also not-stop
 3627 mind is various only not establish
 3628 great-perfection abandon-accept beyond called
 3629 that also appearance various appear although mind one wheel from
 not-transcend various understand
 3630 mind various understand called
 3631 second mind aspect is speak mind category is
 3632 that also essence appear aspect is
 3633 mind aspect appear is
 3634 what appear mind is
 3635 mind self self-arise wisdom dawn by-means-of mind aspect play stop not
 self-dawn called
 3636 that divide six
 3637 result mind arise source regard mind aspect and*
 3638 deviate obscuration beyond mind aspect and*
 3639 reasoning disturb arrange mind aspect and*
 3640 extreme-fall side-fall not self-arise wisdom mind aspect and*
 3641 aspect hold phenomenon self-establish mind aspect and*
 3642 tenet thought distinguish differentiate mind aspect
 3643 first is
 3644 dharmata change place not mind transfer change not
 3645 phenomenon self-liberate regard fabricated not arise spontaneous-accomplish
 uncompound 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 dharmaṭā 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-saṃsāra essential-point and
 3809 mind tofrom cause-sign non-existent becausefrom object-of-desire non-dual
 non-dual essential-point wish
 3810 second
 3811 vehicle eight tofrom observation non-existent becausefrom progression
 exertion foreheadlip becausefrom
 3812 appearing manifold toin appearing also liberating one from non-transcended
 self-nature appearing called
 3813 that also abiding-mode primordial-perfecting perfecting great-perfection's
 accomplished extreme
 3814 self-appearing direction non-existent all-to self-arising becausefrom
 3815 whoever also non-rejected all thoroughly perfected
 3816 phenomenon all's basis whatever direction toin non-fallen
 3817 dharmatā manifold toin appearing becausefrom India also non-exhausted
 3818 third
 3819 appearing mind toin fallmiss obstacle self primordial pure toin clear
 becausefrom
 3820 appearing non-rejected all thoroughly perfected
 3821 movement mind's obstacle recall contemplation self primordial pure toin
 clear becausefrom recall contemplation dharmatā toin perfected becausefrom
 movement emptiness purified called
 3822 appearing knowing entering different's connection and separation
 becausefrom saṃsāra essence complete-liberated toin appearing called
 3823 desire self-arising great-perfection toin
 3824 view toin existent non-existent becausefrom conceptual-imputation beyond
 3825

meditation toin non-existent non-existent becausefrom abandonment
 acceptance negation establishment non-existent
 3826 conduct toin existent non-existent becausefrom action conduct dharmatā toin
 liberating
 3827 fruition toin attainment non-existent becausefrom non-attainment self toin
 place
 3828 those toin divide
 3829 enumeration infinite
 3830 essential-point activating that very suchness's vast-expanse
 3831 saṃsāra nirvāṇa's dharmas appearing knowing body and wisdom toin
 appearing becausefrom saṃsāra nirvāṇa wherever also non-forked dharmatā
 called
 3832 that also essential-point non-changing's ray appearing knowing dual
 proliferating becausefrom saṃsāra toin recite
 3833 self-face exactly seeing's essential-point recall contemplation self-other toin
 proliferating becausefrom thought completely purified called
 3834 outer inner object toin non-existent becausefrom bliss conceptual
 non-existent awakened called
 3835 fabrication and separation becausefrom mind beyond
 3836 examined self-place knowing becausefrom bliss suffering equal called
 3837 those also gathered toin three toin gathered
 3838 fabrication and separation space self not-fabricated self-liberating dharmatā
 toin liberating becausefrom
 3839 fabrication non-existent becausefrom liberating liberating
 3840 called
 3841 ornament space
 3842 appearing mind's continuity is
 3843 mind emptiness grasping and separation ornament called
 3844 that as also
 3845 birth non-existent cessation non-existent whatever non-conceived
 3846 called
 3847 play space
 3848 is direction non-existent play non-ceasing toin appearing becausefrom
 3849 appearing mind toin transformation non-existent called
 3850 that as also
 3851 completely pure path all liberating for
 3852 called
 3853 dharmatā space
 3854 non-fabricated self-appeared placed becausefrom whoever tofrom also
 non-existent

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

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

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

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

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

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

3938	meditation attained time toin mind path toin arrived
3939	example pig snout toin entered similar
3940	meditation stable time toin awareness power found becausefrom victorious lineage universal sovereign from empowerment similar
3941	conduct movement time toin knowing's extremity distant heart-wind having rising similar
3942	conduct attained time toin illusion appearance power by-means-of pressing
3943	garuḍa wings complete or friend and sky toin flying similar
3944	conduct stable time toin three body's heat measure settled
3945	Brahmin mother from settled similar
3946	that also conduct by-means-of appearing clearing becausefrom appearing condition dharmatā from path non-existent place
3947	meditation movement's obstacle clearing becausefrom recollection samādhi concentration from path non-existent place
3948	view dharmatā's obstacle clearing becausefrom phenomenon non-reliance buddhahood from path non-existent place
3949	phenomenon existing manner's obstacle clearing's essence dharmatā tofrom non-fabricated becausefrom whatever appearing mind non-conceptual non-existent
3950	self-nature tofrom cause fruition non-existent becausefrom self-wish non-existent from going place non-existent
3951	characteristic tofrom familiarization non-needed becausefrom knowable other tofrom non-dependent
3952	hidden manifest essence toin obtaining non-existent becausefrom
3953	hope whoever toin also non-reached
3954	self-nature toin direction non-existent becausefrom doubt whoever toin also non-existent
3955	characteristic examined if non-found becausefrom saṃsāra nirvāṇa's root rotten called
3956	divide two
3957	one concealing from two manifest toin emerging
3958	two concealing from one manifest toin emerging
3959	first
3960	view conduct two manifest toin emerging from meditation concealing if
3961	that's nature union toin beginning end non-existent becausefrom saṃsāra nirvāṇa's beginning end cutting
3962	that's nature two different non-existent becausefrom bindu toin outside inside non-existent
3963	

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

3964 if conduct concealing from other two manifest toin emerging if
3965 abiding byfrom emptiness byfrom emptiness purified called
3966 if view concealing from other two manifest toin emerging if grasp
non-existent's knowledge direction non-existent toin appearing
3967 object non-existent's awareness concept non-existent toin liberating called
3968 second two concealing from one manifest toin emerging
3969 meditation manifest toin emerging aim non-existent's awareness aim
non-existent toin appearing becausefrom cause non-existent's fruition self
toin abiding called

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

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

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

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

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

3975 that's toin divide three

3976 error messenger's manner toin speaking

3977 error ground tofrom reversing manner toin spoken

3978 thigle self essential-point toin placed becausefrom spoken

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

3980 that'self pursuing becausefrom unawareness root cutting

3981 self-awareness first called

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

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

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

3985 that's toin divide three

3986 error root from cutting becausefrom saṃsāra nirvāṇa view reversing manner

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

3988 error ground embracing becausefrom error wheel stream cutting manner

3989 first's essence

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

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

3992 characteristic error to in error as knowing because from non-error's heat
 measure obtained

3993 second's essence

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3994 first error non-experienced because from unawareness's continuum pure

3995 now error to in non-dwelling because from action and affliction's ground
 empty

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

3997 self-nature to in difference non-existent because from saṃsāra nirvāṇa ground
 one

3998 error all purified

3999 characteristic to in error cause non-existent because from three realm sack
 emptied

4000 third's essence

4001 falling maker ground empty because from action because from non-obtained
 ground manifested

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

4003 characteristic to in dual non-established because from error non-error's
 companion separated

4004 third thigle self essential-point to in placed's essence alone elaboration from
 free because from many parts non-existent

4005 self-nature to in many non-existent because from conceptual-elaboration's
 word from beyond dharmatā all pervading

4006 characteristic to in pointing-out because from confidence cord cut

4007 that's to in divide two

4008 ear continuum

4009 explanation continuum

4010 ear continuum's essence one from one to in connected because from special
 near that's

4011 that's self-nature ear faculty and connected because from other by from
 between cut non-existent

4012	characteristic toin wavering non-existent 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 because from
 accumulation and merit toin depend completely
 4039 secret above non-existent cycle's essence
 4040 word toin non-depending because from wisdom toin depend completely
 4041 self-nature
 4042 direct seeing because from intellect grasping view toin non-dwelling
 4043 characteristic four appearance's measure toin arriving because from 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
 because from distinct superior
 4047 thus shown's cycle all sutra one toin gathering from division and summary's
 sequence definite
 4048 great perfection that's toin expanse toin nine
 4049 volume toin twenty thousand and one thousand
 4050 category toin three
 4051 chapter toin thousand thirty five
 4052 great category eight
 4053 sharp nail hundred and eighty
 4054 summary toin thousand and five hundred
 4055 distinction bundle seven
 4056 counting hundred-thousand half and two
 4057 essential-point thousand five
 4058 shloka hundred-thousand sixty four
 4059 name affixed tantra ten-thousand two's essence toin abiding
 4060 definitive conclusion from
 4061 self-nature great perfection from
 4062 word's distinctions plural emanating
 4063 category three from expanse nine becoming
 4064 word summary from shloka
 4065 hundred-thousand fourteen from
 4066 chapter thousand thirty five
 4067 volume twenty thousand thousand one
 4068 spoken object sky's end and equal
 4069 tamed being's beings thought cutting
 4070 this from spoken object abbreviated
 4071 sharp nail hundred and eighty to
 4072 summary thousand half and two
 4073 essential-point great gathering thousand three

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

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

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

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

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

4216 awareness and that's meaning toin experience taking instruction plural
 4217 divide if indicating method's tantra
 4218 indicating method's tantra two from
 4219 first toin self-nature are
 4220 beings all toin pervading awareness bodhicitta
 4221 definite term are that'same indicating meaning and realizing basis and
 4222 liberation method is becausefrom
 4223 indicating method's tantra called
 4224 divide if
 4225 emptiness
 4226 clarity two from
 4227 emptiness are awareness's self-nature all toin phenomenon and mark dharma
 4228 byfrom emptiness byfrom elaboration's end liberation great in primordial
 4229 abiding
 4230 clarity are
 4231 that'same emptiness extreme toin not gone self light wisdom five's
 4232 appearance clarity
 4233 warmth and coolness and light
 4234 vast self-nature chief great element five primordial spontaneously
 4235 accomplished
 4236 compassion's tone non-ceasing capacity in arising becausefrom awareness
 4237 primordial pervading
 4238 that'same awareness clarity emptiness wisdom great byfrom beings all toin
 4239 pervading are
 4240 indicating method's tantra called
 4241 from pearl garland
 4242 buddhas all's method tantra
 4243 from basis one self-nature's distinction
 4244 indicating and indicator
 4245 indicating tantra one all pervading
 4246 all that's trace connected
 4247 pervading aspects two are
 4248 emptiness byfrom pervading and clarity byfrom pervading
 4249 emptiness cause one phenomenon non-existent purpose
 4250 phenomenon all's dharma beyond
 4251 phenomenon empty appearance non-existent pervade one byfrom
 4252 all's basis becoming self-nature one
 4253 pervading lord that'self gathered
 4254

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 saṃsāra nirvāṇa whatever arising expanse toin abiding
 4347 essence self-nature's tantra are
 4348 primordial wisdom three-stacked heart essence manner arisen basis
 self-nature's tantra that's power basis appearance eye from four lamps arisen
 4349 path appearance four actually seeing
 4350 quintessence self-nature's tantra are

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

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

4384 emptiness three this time
4385 awareness-without recitation because confused exhausted
4386 mind-without condition because conceptual thought's defilement exhausted
4387 light-without coming-going because arisen's condition empty is
4388 thus ground and essence flower's lineage respectively shown even
4389 reversed distinction merely from essence one is
4390 these three lineage-by go-if
4391 entity's nature-to ground's lineage-to shown is
4392 buddha beings all that-from arisen because outer's lineage called or ground's
lineage called appropriate is
4393 realized Buddha tantra-to entered
4394 unrealized sentient-being tantra-to entered because also tantra that
basis-made basis tantra suitable
4395 method tantra also this portion is
4396 meaning that indicate basis is indicate method tantra-to arose
4397 basis awareness-without-without Buddha sentient whatever also not-exists
4398 those two tantra-holding-by-means-of tantra-to
4399 that comprehended mind entered-by-means-of meaning realized that need is
4400 realized liberated that essence need result is
4401 meaning that lama instruction-by-means-of not-indicated not-realized
4402 indicated realized indication manner that-to indicate method tantra called
4403 method that one-from one-to transmitted-by-means-of method indicate called
4404 indicate awareness see need liberation need
4405 meaning that whatever also not-accomplished because tantra not exists
thought not
4406 those awareness tantra not-exists because meaning tantra named placed
suitable is
4407 essence nature tantra awareness is
4408 awareness dharmatā direct seeing-by-means-of past tantra-holding-by-means-
of tantra-to
4409 lama instruction without not-see because saṃsāra transmitted tantra is
4410 flower nature tantra is
4411 lamps four whoever seeing and realizing manifest direct awareness is
therefore flower tantra is
4412 not-see because karma and affliction type transmitted-by-means-of also tantra
is
4413 essence nature tantra is
4414 that experienced essence into essence distilled called
4415

wisdom appearance seeing three-realms unbreaking because tantra is
 4416 sphere awareness gather-separate-not essence this secret definitive seventeen
 tantras from other also explained exists
 4417 Buddha gathered essence
 4418 beings all mind-to placed
 4419 that essence lu-gu tantra
 4420 not-fully-gathered essence called
 4421 thus
 4422 diligence meaning tantra-from
 4423 taught all also essence
 4424 dharmatā direct path called
 4425 thus
 4426 vajra expanse equal tantra-from
 4427 basis and essence flower
 4428 Buddha all nature tantra
 4429 special secret essence distilled
 4430 this saṃsāra beyond
 4431 person arrow shooting like
 4432 thus
 4433 golden supreme-from
 4434 basis and nature method pure
 4435 relying-upon Buddha field also
 4436 instant easy therefore tantra-to placed
 4437 thus
 4438 thus these meaning definitive
 4439 pearl garland-from
 4440 nature tantra this-like
 4441 basis and essence essence-nature
 4442 basis nature essence and
 4443 compassion all pervade and arise
 4444 wisdom three self-nature
 4445 forever stain from pure
 4446 gather-separate-not single-nature
 4447 Buddha all secret great
 4448 kāya essence complete awareness
 4449 kāya tantra expanse pervade
 4450 clarity also self-appearance
 4451 non-appear clarity nature
 4452 essence complete nature tantra

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

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

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

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

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

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

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

4666 lion perfect section thirteenth relying views arisen shown
 4667 jewel arrangement section fourteenth relying yogin path manner enter shown
 4668 eighth scholarly treatise tantra
 4669 glorious black Māyā tantra sections eighteen relying taught firmly protected
 4670 these pearl garland-from
 4671 E MA like tantra all
 4672 extraordinary especially great therefore
 4673 that meaning all explained
 4674 also tantra stages
 4675 root tantra two-by-means-of
 4676 phenomena all nature one explained
 4677 explained tantra mother child two-by-means-of
 4678 leaf spreading manner explained
 4679 branch tantra two-by-means-of
 4680 ocean directions like explained
 4681 paths clear tantra two-by-means-of
 4682 flower moon manner explained
 4683 instruction tantra categories four-by-means-of
 4684 results ripen manner explained
 4685 meaning nature abiding tantra three-by-means-of
 4686 sees appearances manner explained
 4687 entry self-liberate tantra two-by-means-of
 4688 remembers basis heart manner explained
 4689 scholarly treatise tantra-by-means-of
 4690 blazing appearance manner explained
 4691 thus
 4692 thus categories eight placed appropriateness
 4693 also root tantra two not
 4694 tree root rotten branches not arise like
 4695 explained tantra mother child two not
 4696 from leaves not flowers not arise like
 4697 branch tantra two not
 4698 branch not hands broken climb fall like
 4699 entry self-liberate tantra two not
 4700 heart not other meaning accomplish not like
 4701 paths clear tantra two not
 4702 flowers not results time not ripen like
 4703 instruction tantra categories four not

4704 results not what done meaning not like
 4705 meaning nature abiding tantra three not
 4706 eyes not person path not know city enter not like
 4707 scholarly treatise tantra not blazing appearance not treasures enemy like
 4708 thus eight those not teaching single portion not complete
 4709 exists complete eight appropriate eight definitive
 4710 from many not need
 4711 also root tantra etc categories eight meaning explained
 4712 root pain root like explained root awareness gather realized
 4713 explained spreading leaf like explained word meaning mix realized
 4714 explained branch tree like explained sphere awareness non-dual realized
 4715 paths clear
 4716 clarity flower like explained lamp self grasp shown exist realized
 4717 instruction ripening results like explained three bodies paths manner realized
 4718 meaning nature abiding liberation path see appearance like explained results
 path manner realized
 4719 entry self-liberate remember awareness path summons beings heart abilities
 like explained lamp self manifestation realized
 4720 scholarly treatise instruction complete like taught firmly protected longtime
 abide realized
 4721 those letters syllables if root called phenomena root awareness gathered
 4722 awareness root empty grasp and separated
 4723 tantra grasp awareness self-manifest
 4724 grasp primordial mind abide
 4725 read expressed meaning mind appear
 4726 explained supreme and common accomplishments obtain
 4727 practiced saṃsāra completely cleared
 4728 heard places wisdom practiced
 4729 instruction elaboration words instruction words turn meaning self direct not
 reach
 4730 key gathered meaning instruction-by-means-of words without relying
 enlightenment
 4731 instruction expressed relying
 4732 expressed not awareness meaning tantra arose
 4733 explained words
 4734 words elaboration relying meaning non-elaborate wisdom indicate
 4735 meaning
 4736 times beyond dharmatā beyond not

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

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

4810 places this like explained
 4811 path like explained tantra like explained
 4812 instruction like explained three
 4813 entry doors from know
 4814 thus
 4815 that path like explained perfection five shown
 4816 tantra like explained places definitive three explained
 4817 instruction basis path results three from
 4818 occasion chief tantra like explained places three
 4819 powers bright marks gathered awareness self tantra marks meaning expressed
 4820 middle categories merely gathered awareness self introduction basis
 perfection five shown
 4821 exemplary meanings gathered awareness self body widespread explained
 4822 first
 4823 that nature from
 4824 that explanation like
 4825 marks hand pledges
 4826 thus
 4827 second
 4828 that nature from
 4829 introduction basis shown like
 4830 teachings mother wheel
 4831 sons introduction all know
 4832 thus
 4833 third
 4834 body details extensive especially extensive shown
 4835 final meaning self-times nature
 4836 self-liberated from
 4837 text shown like
 4838 sūtras extensive great
 4839 also extensive great explained
 4840 that text words shown
 4841 final meaning like
 4842 instruction meaning liberated explained
 4843 tantra great that definitive shown
 4844 secret mantras all explained methods
 4845 thus all know
 4846 thus

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

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

4919	all pervade explained
4920	primordial clarity moon like mind
4921	saṃsāra nirvāṇa explained
4922	lion behavior like mind
4923	meditation meaning match explained
4924	hummingbird harmony like mind
4925	meaning sections gathered explained
4926	appearances rainbow like mind
4927	dharmadhātu ornaments explained
4928	tree trunk like mind
4929	view object cut explained
4930	mirror circle like mind
4931	causes conditions both explained
4932	appearances light like mind
4933	words meanings quick explained
4934	space empty like mind
4935	extensive not obstructed explained
4936	pain root like mind
4937	awareness objects shown explained
4938	trunk tree like mind
4939	dharma's 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-kI i I is
 5020 ku-kU u U is
 5021 ke-kai e ai is
 5022 ko-kau a au is
 5023 kra-kra ra ra is
 5024 ri-rI and li-lI life a exists because ki-kIr collected
 5025 aM aH ni kaM kaH called is
 5026 those's root-letter on letter two-stacked k+ka called is great is

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

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

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

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

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

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

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

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

5313 prefix and branch body three and wisdom five and light five and power ten
 etc even explained
 5314 samsara-nirvana both basis one explained time
 5315 ma-letter that rigpa to
 5316 prefix and branch samsara-nirvana dharma to explained
 5317 thus basis explained time ma that rigpa to
 5318 prefix and branch essence nature compassion and
 5319 five-winds etc even explained
 5320 path explained time ma that heart essence nature compassion three's nature
 basis is
 5321 prefix and branch basis-appearance four-lamps and appearances four etc even
 explained
 5322 result explained time
 5323 ma-letter that buddha mind self-arisen wisdom is
 5324 prefix-limb bodies and wisdoms qualities and activities etc even explained
 5325 briefly meaning whatever indicate explain time chief ma-letter to
 5326 that's retinue prefix and branch to explained should
 5327 second long-short and heavy-light sequence explained
 5328 rigpa rangdrol from
 5329 sound to type four by means of show
 5330 long and short and great and
 5331 thus basis sound named
 5332 thus spoken
 5333 short and long and
 5334 extremely long great and
 5335 basis sound four from
 5336 short letter one is
 5337 express time one express duration recite
 5338 long two equal is
 5339 occasion sometimes class-suitable and
 5340 life-suitable class-not-suitable even stacked and long-portion having those
 5341 great extremely long is three duration merely arise
 5342 basis sound is
 5343 letter expanse ma and branch prefix with included those
 5344 those life-suitable one recite
 5345 not-suitable individually read
 5346 also occasion some short prefix and branch and*
 5347 long-portion whatever not-exist single-toin express

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

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

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

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

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

5534 opening-bracket
 5535 syllable this class all corner look-at request
 5536 stacked-syllable 5
 5537 annotation
 5538)thus is
 5539 ni-tsi dzi-mo 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 Vimalamitragrammar-marker">-genitive
 view supreme
 5673 second individually explain-toin three
 5674 introduction-basis twogrammar-marker">-genitive
 connection place
 5675 individualgrammar-marker">-genitive
 meaning expand explain
 5676 mistaken doubts abandon
 5677 first
 5678 tantragrammar-marker">-genitive
 meaning summarize
 5679 title show and*
 5680 text two
 5681 text-toin body type place and*
 5682 limb expand explain two-toin gatherconverge
 5683 body expand explain briefly show gatherconverge purpose
 5684 introduction-basis explain-by-means-of tantra all arise show is
 5685 fromout-of Treasury
 5686 word utter cleargrammar-marker">-genitive
 sequence-toin
 5687 title show and text-by-means-of also*
 5688 long and instant mind various-by-means-of
 5689 realize purpose various explain
 5690 text-toin type two distinguish
 5691 body itself type place and*
 5692 limb meaning-by-means-of expand distinguish
 5693 body introduction-basis type two
 5694 thus
 5695 introductiongrammar-marker">-genitive
 two each also*
 5696 teacher perfections
 5697 abode perfections
 5698

5699 retinue perfections
 5700 dharma perfections
 5701 time perfections five five-toin abide
 5702 fromout-of Sun-Moon Union
 Great-Secretgrammar-marker">-genitive
 tantra various
 5703 perfections five-with endowed
 5704 common itself and common not
 5705 introduction-basis variousgrammar-marker">-genitive
 seed
 5706 thus and*
 5707 from Treasury
 5708 tantra arise introduction-base first-to
 5709 five variousgrammar-marker">-genitive
 seed hold
 5710 thus
 5711 those two-to complete five five-to arisegrammar-marker">-genitive
 reason two
 5712 common and common notgrammar-marker">-genitive
 reason
 5713 first
 5714 tantra whatever arise that-to teacher that-to retinue-to spoken definite
 5715 thatgrammar-marker">-genitive
 time place one exists definite
 5716 those gather time simultaneously arise because
 5717 second
 5718 matter-consciousness gathergrammar-marker">-genitive
 time body support is because place-to placed
 5719 formgrammar-marker">-genitive
 aggregategrammar-marker">-genitive field-in
 5720 consciousness teacher-to
 5721 perception retinue-to gathered-by
 5722 feelinggrammar-marker">-genitive
 teaching arise
 5723 formationsgrammar-marker">-genitive
 time five-to definite because
 5724 that-also disciple-base impure aggregates five-to
 5725 taming-means introduction-base complete five-by tamed
 5726 disciple and taming-means-to reason

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

5763 thus
 5764 second individualgrammar-marker">-genitive
 meaning expand explain-to two
 5765 not-common lineage-occasion and*
 5766 common lineage-occasion extensive explain
 5767 first is
 5768 awareness wisdom-by-means-of dwelling-mode perfections five-possessing
 abiding-in
 5769 not-common lineage-occasion speaking-by-means-of show
 5770 that also luminous tantra-of beginning-at
 5771 thus I-by-means-of teach time one
 5772 thus arise is
 5773 manner this-by-means-of basis thing nature-of mode-of-abiding ultimate
 truth show-by-means-of
 5774 vehicle dark manifold sutra and tantra-fromout-of distinction surpass
 5775 fromout-of Treasury
 5776 not-common distinction
 5777 vehicle all-fromout-of surpass sign
 5778 thus
 5779 this-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 utara from
 5893 echo like letter not-exist
 5894 thus
 5895 how echo sound-by-means-of
 5896 other-of manifest-cognition fromout-of arise
 5897 concept not-exist and fabrication not-exist
 5898 thus thus-come-of speech
 5899 concept not-exist and fabrication not-exist
 5900 outside and inside-even abode not
 5901 thus-of manner-by-means-of

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

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

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

6010 thus called
 6011 that also fabricate-to fall fault exist
 6012 again twice shown this not-valid called-if
 6013 melody-to express section whole not-valid-to fall
 6014 prose one-of after verse one repeat-by-means-of show purpose-for and*
 6015 name twice shown also not-valid-to fall
 6016 therefore meaning tantra arise show teacher common-not-of prologue is
 6017 word tantra arise indicate common-of prologue is-by-means-of
 6018 not-contradict top-to again very connect show
 6019 that-by-means-of prologue definitive meaning show
 6020 this only know-by-means-of tantras-of structure and meaning know-of
 6021 purpose-for occasion this-in arrange and establish
 6022 meaning third sacred definitive prophecy
 6023 vajra essence-of teaching and*
 6024 teaching-of seed body and*
 6025 self-arisen-of letter and*
 6026 vajra three and*
 6027 that hold-of person before after arise-of sequence show-to meaning three
 6028 teaching descend manner general show
 6029 flourish decline particular explain
 6030 who hold-of person show
 6031 first
 6032 beginning samantabhadra-by-means-of brahma great-of aeon arrange-of time
 6033 that blessing-from vajra-holder-by-means-of buddha emanation that also
 6034 body empty-from enjoyment-body arise
 6035 vairocana etcetera-of body-of time brahma great-of aeon arrange
 6036 emanation body various-by-means-of disciple-of purpose do-from
 6037 that aeon beginning-at actual teaching body empty-to great-completion and*
 6038 enjoyment body teaching sound self-sound and*
 6039 emanation body body manifest appear-by-means-of purpose do and*
 6040 that blessing-from arise-of vajra and*
 6041 book and*
 6042 body image gradual descend
 6043 actual and image teaching hold-by-means-of
 6044 buddha-from sentient being purpose spontaneous arise
 6045 beginning emanation awakening-of aeon from
 6046 that time field this not-form before field other-to emanation go purpose do
 6047 and*

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

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

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

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

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

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

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

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

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

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

6408	that-by-means-of bless-from buddha become other-by-means-of arrange-of brahma great-of aeon sky-of end fill-as number not-exist speak-from exceed those-of some empty and*
6409	some abide and*
6410	some destroy and*
6411	some attach-from abide-from
6412	vajra-holder-by-means-of arrange-of brahma great this up-to
6413	again secret essence light clear-of aeon-by-means-of being tame-of sequence hundred-thousand six ten four and*
6414	that-of between-between-to aeon other those number-from exceed arise from
6415	here light clear essence arise those explain
6416	that also beginning-of time-from field this-of sequence-to arrive time
6417	first primordial beginning first-of teaching arise
6418	heart-essence secret-by-means-of being measure not-exist mature-by- means-of do
6419	that-from teaching second-to crown world protector-of king and*

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6420	third-to brahma thousand primordial existence protector and*
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6421	fourth-to sun thousand victorious and*
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6422	fifth-to web protector buddha and*
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6423	sixth-to light ray thousand rim protector and*
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6424	
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seventh-to samsara destroyer victorious and*
 6425 that-from sequence hundred-thousand sixty four interval aeon-in heart
 essence secret this hold-from being purpose do
 6426 end aeon strife possess great vajra-holder-by-means-of brahma great arrange
 interval
 6427 that manner extensive
 6428 secret conduct seed tantra-from arise
 6429 aeon each
 6430 buddha varieties each
 6431 assembly gather liberation manner each and gather first
 6432 primordial beginning first buddha-from
 6433 end aeon strife possess interval-to actual sixty six uncountable category-from
 hundred-thousand sixty four number all teaching
 6434 primordial beginning first buddha
 6435 first superior mindfulness protector
 6436 mudra self-remember wheel
 6437 base-from superior distinction word
 6438 crown first previous beginning arise*
 6439 this time hundred-thousand seventy-by-means-of
 6440 mudra this sacred
 6441 say-from
 6442 mindfulness exhaust wisdom protector
 6443 essence self-word secret understand
 6444 aeon strife possess-to
 6445 ten nine lineage hold-by-means-of
 6446 definitive mudra sacred hold*
 6447 thus say-by-means-of uncountable
 6448 buddha gathering bless-from
 6449 self-arisen great letter-in
 6450 abide primordially-pure great-of
 6451 descent-from this all self-arisen arise
 6452 bless sequence this all also*
 6453 beginning descent-from self show
 6454 say interval
 6455 say-by-means-of uncountable aeon other and*
 6456 interval aeon buddha gathering sequence gather
 6457 that also arrangement great-from
 6458 primordial beginning first buddha and*
 6459 sacred thousand mandala gather

6460 that-from teaching second-to
 6461 crown world protector called
 6462 sacred thousand-by-means-of this act
 6463 teaching third-to
 6464 brahma thousand primordial existence protector
 6465 buddha thousand heart very condense
 6466 that-from teaching fourth-to
 6467 sun thousand victorious and*
 6468 buddha thousand-by-means-of dominion rule
 6469 teaching fifth-to
 6470 world web protector called
 6471 sacred thousand heart-in conceal
 6472 teaching sixth-to
 6473 light ray thousand rim protector
 6474 family thousand-by-means-of this very conceal
 6475 that-from teaching seventh-to
 6476 primordial pervade samsara destroyer brahma protector
 6477 bliss great thousand-by-means-of crown hold*
 6478 thus thus teaching
 6479 hundred-thousand sixty four-to
 6480 buddha number that like-by-means-of
 6481 secret great this fully hold
 6482 teaching buddha definitive
 6483 hundred-thousand nineteen-by-means-of
 6484 this very act condense
 6485 thus
 6486 that also aeon hundred-thousand sixty four
 6487 brahma great aeon
 6488 those beginning protector self-by-means-of emanation great
 hundred-thousand sixty four arrange-from
 6489 disciple toward buddha hundred-thousand nineteen emanate purpose do
 6490 king supreme samantabhadra-of time brahma great arrange
 6491 vairocana one-of hand palm-by-means-of lotus blossom middle inside
 thirteen heart center glory ox one-of time sky-to do show
 6492 that body all-of time and*
 6493 rigs five other-of time-in exist field-to do show thought-from transcend
 6494 buddha-of deed and*
 6495 quality and activity and*

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

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

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

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

6641 peace side parinirvana not go although*
 6642 being benefit see-from last deed-by-means-of
 6643 wonder world fill respectful prostration
 6644 autumn moon first-of peace-of
 6645 forest holy-toin body life release-from
 6646 again blessing compassion wonderful whatever*
 6647 other-from exceed respectful prostration
 6648 where protector parinirvana become
 6649 that time earth this forest with shake
 6650 light five-of appearance-by-means-of sky fill became and*
 6651 music sound spread respectful prostration
 6652 body relic melt-from light ray blaze-of space
 6653 dakini offering cloud music-by-means-of ornament became and*
 6654 being all not-concept meditation obtain became
 6655 endless emanation show respectful prostration
 6656 siddha mantra-holder and dakini-of gatherconverge
 6657 countless offering cloud arrangement-by-means-of all surround
 6658 vidyadhara Buddha-of field-toin go make
 6659 sky-goer siddha obtain respectful prostration
 6660 future being-for merit field supreme-toin
 6661 body relic place-from sorrow five arise became and*
 6662 head-from five families-of field rainbow like
 6663 light five-by-means-of ornament became arise respectful prostration
 6664 body relic fragment where invite
 6665 stupa erect and give do time-even*
 6666 light five-of appearance-by-means-of sky fill became and*
 6667 being-of mind greatly move respectful prostration
 6668 Vimalamitra protector compassion-possessing
 6669 emanation many-by-means-of being-of benefit do
 6670 Tibet land ornament became emanation-as go became
 6671 Kumaradza teacher-toin respectful prostration
 6672 thus call is we-of teacher sacred vidyadhara-of emanation-as prophecy clear
 express is
 6673 thus Jambudvipa-toin vidyadhara Buddha-of gatherconverge-by-means-of
 teaching sacred hold-from spread lineage seven pass-from
 6674 lifespan year ten after
 6675 before show like beautiful arrangement etcetera field-to teaching duration
 spread and being all mature purpose do

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

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

some vajra-holder-by-means-of arrange great brahma being exist all liberate
 consider
 6749 teaching end thought not comprehend
 6750 thus-by-means-of samantabhadra time-in still immeasurable consider
 6751 which although contradiction not
 6752 samantabhadra compassion-by-means-of all liberate even and
 6753 dimension-from arise possible still latent tendency immeasurable two
 contradiction not cause
 6754 liberation vast like recognize-if even supreme good
 6755 vehicle supreme jewel treasury from
 6756 secret great definitive meaning difficult point show sequence chapter five
 6757 thus confidence branch know tantra abode establish-from
 6758 now that abode-from as arise meaning show-from

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

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

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

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

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

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

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

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

6999 sword like benefit do able and*
 7000 vajra hook like being-toin compassion hold able and*
 7001 dharma cloud like sphere and wisdom gatherconverge separate not meaning
 realize
 7002 outside inside-of action all do
 7003 those etc quality hundred eight obtain become
 7004 that-by-means-of action whatever do all obtain become
 7005 that-by-means-of obstacle and misleader-by-means-of touch become not
 7006 child many and enjoyment great is power obtain-of sign
 7007 lifespan former latter remember become
 7008 sentient beings birth take even see become
 7009 other-of mind know become
 7010 non-human and companion become
 7011 those etc quality hundred eight obtain become thus
 7012 second power not-bestow-of fault is
 7013 fromout-of Magical Display Secret Essence
 7014 teacher please not make and*
 7015 power all obtain not make if
 7016 hear etc begin all
 7017 result not-exist and lose become
 7018 thus and*
 7019 power complete self-arise great tantra from
 7020 secret mantra power-toin not-depend accomplish become not
 7021 example ferryman hand not-exist-by-means-of
 7022 river other-side cross able not like
 7023 thus and*
 7024 self arise from
 7025 empower not obtain defect this like
 7026 intermediate state-in wander and*
 7027 fear and*
 7028 shake and
 7029 hinder and
 7030 cognition lose also arise*
 7031 latent tendency body not discard bar du yang being-by-means-of honor
 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	yogī possess know
7224	beginning end without middle arise-if
7225	letter hundred hundred thousand one
7226	effort with recite
7227	if end arise
7228	secret mantra tantra own year number
7229	hundred and eight recite
7230	beginning end middle without time
7231	tantra read and mantra recite and*
7232	guru commitment deity
7233	praise various recite and*
7234	ali kali letter sound
7235	individual kyañ recite and*
7236	hūṃ and phaṭ and oṃ and
7237	combine various recite
7238	month seven effort
7239	then instruction place
7240	commitment deity absorption
7241	day three meditate
7242	if middle arise
7243	mantra light ray radiate gather-from
7244	day seven effort
7245	end arise letter
7246	radiate gather meditate
7247	day ten interval effort
7248	beginning middle end all arise-if
7249	complete stage meditate or
7250	speech arise absorption-to
7251	month six effort
7252	if body speech mind also*
7253	activity individual time

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7926 that each outer inner secret complete four four twelve explain

7927 that-from inner secret mantra vehicle three empower complete

7928 path awakening mind all empower thus empower

7929 this time water and*

7930 crown and*

7931 vajra and*

7932 bell earnest empower

7933 this result awakening mind empower thus empower called

7934 this outer inner secret complete four four exist twelve

7935 that great yoga time vase empower earnest make

7936 benefit and power establish difference particular arise intention

7937 anu occasion secret empower called

7938 inner empower also called

7939 knowledge woman earnest make empower

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

7941 secret great completion elaboration possess empower time

7942 outer vase rely

7943 peacock and*

7944 mirror and*

7945 arrow and*

7946 sword and*

7947 body tsaka li and*

7948 speech letter and*

7949 mind hand emblem rely empower

7950 special substance seven existence seven stop make

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

7952 retinue and enjoyment perfection empower thus empower

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

7954 jewel seven

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

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

7957 auspicious substance occasion

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

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

first
 8023 meaning wisdom indicate method-as arisen
 8024 this-to mark substance to relying and
 8025 draw powder to relying and
 8026 yum bhaga to relying three from
 8027 substance auspicious eight and
 8028 jewel seven and
 8029 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 maṇḍala deity and
 8113 Vase and
 8114 Student preparation make completed from,
 8115 Vase's action preceding auspicious substances eight,
 8116 Royal possessions seven,
 8117 Peaceful and wrathful body caitya or image or statue empower vajra bless
 name empowerment,
 8118 Command seal empowerment poti empower from,
 8119 Glory's torma empowerment activity complete make until
 vase-empowerment called.
 8120 Then bodhicitta two giving secret-empowerment.
 8121 Then attachment-free mudrā's meditation and
 8122 Mudrā respect only empower,
 8123 Attached action seal actual empower two:
 8124 Prajñā-jñāna.
 8125 That until non-realized cause-indicating empowerment called.

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

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8138 First rig-pa's wisdom five indicating colored-powder's maṇḍala self and
 student entered from,
 8139 Vase and
 8140 Secret and
 8141 Prajñā-jñāna and
 8142 Word-empowerment Dzogchen signs-four empower festival until make.
 8143 This Vimala from Legé-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
 8190 thus

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

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

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

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

8335 thus
 8336 these certainty extensive
 8337 complete self-arisen from
 8338 thus secret capable youth to
 8339 secret empowerment do desire-if
 8340 dharani mind suitable search
 8341 that-also characteristics examine important
 8342 that characteristics examine
 8343 family form four explain
 8344 result body four obtain certainty
 8345 family each each-to also
 8346 mouth need many examine difficult
 8347 family thus know must
 8348 lotus family and conch-possessed
 8349 line-possessed and harti
 8350 family those examine
 8351 color gait voice-by-means-of examine
 8352 color examine thus
 8353 lotus family-to desire
 8354 face round flesh-color dark
 8355 voice small mind pleasing speak
 8356 form and mass small and thick
 8357 mind pleasing desire arise
 8358 hair color yellow li-to soft
 8359 fingernail shine red clear
 8360 eyebrow-interval not break
 8361 age fifteen only pass
 8362 lotus characteristics is consider
 8363 conch-possessed characteristics
 8364 face big small balanced
 8365 color white teeth also white
 8366 body flexible courage great
 8367 form good mind pleasing
 8368 eye-corner mind little red
 8369 hair black smile sweet
 8370 finger thin soft small
 8371 lion like gait with possess
 8372 voice brahma tone similar

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

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

8445 root five-of practice and
 8446 ram-intestine-of intestine and
 8447 bird claw-of flesh and
 8448 date and
 8449 sugar mix-means-of intestine upper-in intestine seven ate if expand-so
 8450 also pashanabheda and
 8451 myrrh and
 8452 colocynth plural alcohol-by-means-of mixed-of pill also expand-means-of
 do-so
 8453 five-th consort to train-means-of do-of procedure is
 8454 action cause result-of dharma teach and
 8455 samsara nirvana-of bliss suffering show and
 8456 empower and vow-on dwell-means-of do
 8457 six-th that on bliss create-means-of method is
 8458 sun where slow-means-of make-te
 8459 naked make-means-of that on fragrance-of water-by-means-of bath
 do-means-of place three-on scent-of bindu apply-and touch and
 8460 ear on nail-by-means-of pleasure and
 8461 vertebra thirteen-of channel rub and
 8462 actually not join-means-of embrace and
 8463 kiss do and
 8464 srid thus-of sound-by-means-of urge and
 8465 that-of body on bone-of ornament apply-means-of lotus-of song sing-means-
 of enter and
 8466 lotus-of channel womb to bindu-of net-as enter-means-of do
 8467 that from other-of place six-to also bindu apply-means-of do
 8468 earlier from
 8469 thus that from people empty house-in
 8470 naked clothing and free-means-of make-means-of examine
 8471 thus so
 8472 seventh th practice special-of essence-by-means-of channel seek-and hold is
 8473 channel raise-means-of method-of instruction nipple rub and
 8474 throat on enlightenment mind-of bindu-by-means-of net-as enter and
 8475 ha-ha-hi-hi-ho-ho thus speak and
 8476 crown on bile various-of bindu apply and
 8477 cause leg-of tendon three-to jaṭī and saffron-of bindu-by-means-of apply and
 8478 left-of rib seven-to self's index-finger-by-means-of rub-of action do-means-of
 channel all rise-means-of do

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

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

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

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

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

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

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

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

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8675 | third bliss is mind and gnosis agitate-of time

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

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

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

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8687 |

first mudra-to actual-by not engage channel produce-of method etc. do-of
 time is not
 8688 ordinary-of desire own flow not-exist-by view move-of time called-te
 8689 own body-to depend-of bliss mind-to power not-have-by produce
 8690 then actual-of body extend-by bodhicitta hold-by purify-yet not purify-of
 time-at bliss special arise-by experience own flow and not mixed-by
 emptiness mind-as recognize not
 8691 mind itself empty only-as understand
 8692 ordinary-of concept own mind-to any not-exist-of time view obtain-of time
 called
 8693 then bodhicitta purify-by extend-of measure-to arrive-of time
 8694 channel all-to spread-by body mind two not-exist-of mahamudra
 intellect-from transcend-of meaning experience-of time view stable-of time
 called-te
 8695 how do-also bodhicitta-to power obtain-by change not-exist itself
 8696 also former from
 8697 move and obtain and stable is
 8698 three kayas-of ground-to go
 8699 thus
 8700 thirteen thus view recognize-from channel aperture-to arrange and wind and
 mix-by body strength grow and ultimate bodhicitta-to join is
 8701 samadhi that-to tire-by up-to draw-te
 8702 "ig" fist hold-by eye up-to turn-te wind inside-to press-by channel aperture-to
 block definite-te
 8703 wind power inside-to hold-by wind and mix-te inside-to not go and body
 strength grow etc. arise
 8704 dri-water and mix-from outside come-by not extend-of sign is-by
 8705 acacia pound-of juice and*
 8706 sesame oil-by apply-by not arise
 8707 that-to after-knowledge seek is
 8708 ultimate bodhicitta and join
 8709 if key these not know-by action seal rely-by bliss path-as make-by
 8710 body-to bindhu stray-from disease-to go-te vomit reverse and vomit able not
 8711 not extend-of sign-as up-to draw after-to vomit fire-as go and stomach not
 well think come
 8712 this-of obstacle is letter contract-from gag and empty vomit do
 8713 stomach mouth not well and disease-to become
 8714 armpit-to gather and breast right and rib side-to pain dri-water big dry and
 expel difficult
 8715 empty vomit do-of side-from mouth-from water blue drip-by do

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

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

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

8741 dog black-of eye right and
 8742 jackal black-of eye left and
 8743 owl-of right and
 8744 bat-of left and
 8745 crow wing tip right plural well join-means-of pill gold-by-means-of
 wrap-means-of consort's mouth-on insert-te
 8746 hand-on damaru etc hold that self that see-means-of body not see-so
 8747 also earlier from
 8748 mudra see if siddhi not exist
 8749 that-means-of therefore see not exist-means-of rely
 8750 thus so
 8751 seventeen-th empowerment-of time not is or other-to bliss not rely if gift
 give-means-of self's land etc-to send is gold etc-of articles-by-means-of
 please-means-of make-and
 8752 self's place-to go-means-of do
 8753 that plural-by-means-of empowerment three-of realize difficult-of place
 explain is very secret great-of meaning-so
 8754 meaning two-th mandala elaboration not exist-of empowerment kind set is
 mandala and pot on depend-means-of syllable wheel and verse-by-means-of
 transfer-so
 8755 this elaboration not secret empowerment is
 8756 speech-of basis pure letter and channel squeeze-of bliss-by introduce
 8757 this-to outside inside secret complete four from
 8758 non-elaboration-of outside is three kayas-of letter-by purify make
 8759 inside is dharma all arise not etc. vase-of basis definite
 8760 secret is actual thing any-to nature not exist etc. appear liberate border
 not-exist indicate
 8761 complete is dharma all empty and self not exist etc. understand special-on
 recite-of words empowerment precious
 8762 that all also consequential-from
 8763 non-elaboration faith possess enter ripen for
 8764 elaboration not exist-of empowerment supreme is
 8765 mandala vase-to rely-by
 8766 verses-by empowerment give do
 8767 thus
 8768 three very elaboration not exist-of empowerment is samsara nirvana border
 divide-from symbol empowerment-by self know gnosis empty sky like
 primordially-pure-of nature introduce-by empower
 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
 8826 body speech mind three ripen-means-of action-as free-so
 8827 samsara nirvana-of dharma contaminated uncontaminated two-on
 empowerment turn-means-of two-as become-te
 8828 appearance-on empowerment-by-means-of aggregates elements and sense
 bases etc purify-means-of do and
 8829 existence-on empowerment-by-means-of affliction purify-means-of do-so

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

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

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

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

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

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

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

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

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

8909 This four-kyi purpose ni mind think pa dang

8910 Remember pa dang

8911 Think pa dang

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

8913 Occasion this-at mind dang consciousness kyi meaning do

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

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

8916 self-of appear object actual thing hold and*

8917 actual not-exist hold is

8918 clear and not clear hold-by divide is

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

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

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

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

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

8924 inside-to mind-of concept sixteen purify make

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

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

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

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

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

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

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

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

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

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

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

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

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

9129	Its elaboration having-to six-are elaboration having conveyance-of dharma eight-and fifteen
9130	elaboration without-of elaboration having-of outer-of empowerment-to lama-of action-and student-of action two
9131	Its inner-to mandala-and vase two-are four
9132	Its secret-to mandala-of well explained-of dharma five
9133	vase-of well explanation five-are ten
9134	above four-and gathered-by means-of fourteen
9135	Its complete-to lama-by name-of indication spoken-and student-by strength generated two-are sixteen-are
9136	elaboration without-of elaboration without-of outer-of empowerment-to A-of approach-by means-of birth without-of path trained-and*
9137	A-of accomplishment-by means-of cessation without-of nose cleared-and*
9138	A-of spread gather body speech mind purified made-does-and three-are
9139	Its inner-to washing-by means-of purification-object-of manner shown
9140	mandala offered-by means-of desire-of object obtained made-does
9141	scripture bestowed-by means-of action-to entry recognition-and three-are
9142	Its secret-to mandala-to entry-by means-of
9143	expanse-to awareness placed-of essential-point-and*
9144	deity face shown-by means-of expanse awareness face introduced-and*
9145	name-of empowerment conferred-by means-of buddha-of son made-does
9146	like-that three-and*
9147	Its complete-to outer object sense-of verse-by means-of prophecy-by means-of awareness-and object two not-experienced-of empowerment-and*
9148	inner mind clear-of verse-by means-of breath released-by means-of birth without-of grasping parting-from-of empowerment-and*
9149	secret held entry mark without-of verse-by means-of praised-by means-of expanse awareness two not-great bliss-of empowerment shown-and twelve-are
9150	Its very elaboration without-of outer-to entry suitable-and*
9151	obtain suitable two
9152	Its inner-to practice definite-and*
9153	view definite two-are four
9154	Its secret-to family distinguished-and*
9155	like-that elaboration without-of elaboration having-to sixteen
9156	Its complete-to cause-and condition two-are eight
9157	Its very elaboration without-of outer-to mind existing-and*
9158	speech existing two
9159	Its inner-to speech transformed-and*

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

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

	Again go place dang return place exist-q-kyi detail set pa dang five-te
9222	Fourteen
9223	Extremely elaboration pa without pa-kyi elaboration-with-with kyi external la who is ask-by-means-of-pas family indicate pa dang
9224	Mind-kyi child-by-means-of answer give-by-means-of-pas path near-to enter pa dang two
9225	That-kyi internal la dharmakāya-kyi posture-by-means-of base seek ba dang
9226	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 abode pa
9240	Obtain pa stable pa three-te six
9241	That-kyi secret la mind-kyi base path fruit three-te nine
9242	That-kyi fully complete la mind-kyi enter pa
9243	Pervade agent
9244	Change dang three-te twelve-so
9245	That-kyi extremely elaboration-without kyi extremely elaboration-without kyi external la
9246	Body-kyi posture eleven-by-means-of obtain-shing abide pa dang
9247	That-kyi internal la mind-by-means-of twelve-by-means-of existence-kyi cakra twelve continuity cut pa dang twenty three
9248	That-kyi secret la mind self birth without-to deity face show-by-means-of-pas mind seven la power obtain-by-means-of-pas ignorance-kyi element seven continuity cut pa-te thirty

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

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

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

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

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

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-cess
 9814 | Fight and suffering great and
 9815 | Or mindfulness without become is
 9816 | Or mindfulness dull become is
 9817 | Madness demon sickness by-means-of strike become is
 9818 | Finally wailing-cry place at birth

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10296 degenerate
 10297 crossed
 10298 loose and four know do
 10299 that in samaya from contradict is direction agree's fault by-means-of tainted
 is although this occasion in degenerate's contradict to apply if
 10300 samaya degenerate's fault day by-means-of gap not samaya from contradict
 called
 10301 month by-means-of gap not is degenerate
 10302 year by-means-of gap not is crossed
 10303 year two and three gone is loose
 10304 that to respective's restore method also know by-means-of restore do
 10305 vajra sun samaya arranged one's tantra from
 10306 general samaya distinction from
 10307 time from distinction certain divided
 10308 samaya from contradict called fault whatever*
 10309 day by-means-of gap not in
 10310 aimed object to confess done if
 10311 that by-means-of corner even enter one's
 10312 degenerate called month by-means-of not-respected
 10313 regret intense confess by-means-of
 10314 samaya from crossed if year by-means-of
 10315 middle gap not confess by-means-of
 10316 year two and three from
 10317 samaya loose called
 10318 supremely pure if restore able
 10319 year three from exceed after
 10320 that restore able not is
 10321 if take both's burn
 10322 certain earth-dwell suffering to
 10323 continually conduct only
 10324 contradict if gathering's wheel by-means-of confess
 10325 degenerate if self's possession by-means-of restore*
 10326 crossed child and wife and*
 10327 near-circle body and speech and*
 10328 mind and possession accompany by-means-of restore*
 10329 loose self's life by-means-of restore*
 10330 that from again become if
 10331 degenerate great called

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

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

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

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

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

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

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10472 basis seven's nature general shown and*
 10473 supreme's basis particular explain one's
 10474 first in three
 10475 basis seven's nature briefly shown
 10476 extreme-hold's basis seven fault having shown
 10477 primordial-pure spontaneous-presence not-different's basis self-text in place
 one's
 10478 first is generally great-completion's system by-means-of basis's view seven
 shown is
 10479 established-view speak one's self-text respective hold is
 10480 that also basis primordial-pure view
 10481 basis spontaneous-presence view
 10482 basis not-certain view
 10483 basis certain meaning actual-basis view
 10484 basis whatever transform able view
 10485 basis whatever promise able placed view
 10486 basis various view and seven
 10487 that also primordial-pure's direction one to attached after respective promised
 10488 self-arise's wisdom this to
 10489 whatever exist not-exist's promise not-have and*
 10490 elaboration-free drop great's aspect from basis primordial-pure view
 10491 awareness's nature to quality self-nature primordial dwell sun and ray's
 manner having and stain not-have view spontaneous-presence
 10492 awareness's nature to this is one not-established direction all elaboration-free
 great view not-certain

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

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

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

10559 pure impure exist cause clear
 10560 those and other also faults many not dwell
 10561 Klong-drug-pa from
 10562 spontaneous-accomplishment variety base that also*
 10563 correct base truly not
 10564 if be then like-this become
 10565 these sentient beings effort by-means-of
 10566 liberation itself-as not become
 10567 non-recognition itself-by-means-of obscured cause
 10568 awareness exist cause liberation said-if
 10569 effect also liberation itself not become or
 10570 for-example charcoal black upon
 10571 cleaning pure by-means-of white of
 10572 color change able not like
 10573 cause and effect separate cause
 10574 again spontaneous-accomplishment not
 10575 like-that cause and effect one-if
 10576 effort those-for need not become
 10577 therefore spontaneous-accomplishment called base
 10578 meaning understand able not
 10579 Samantabhadra me-to said
 10580 teacher said bodhisattva great
 10581 as you understand like
 10582 this knowable 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
 10681 that itself from
 10682 change able called before said cause
 10683 own state change able-if
 10684 this also determined not same
 10685 effect itself cause revert cause
 10686 effort those-for need not cause
 10687 again and again revert cause
 10688 matter those awareness by-means-of who
 10689 become able not like
 10690 this also knowable not
 10691 said that also that-like
 10692 thus
 10693 fifth also accept express
 10694 awareness-of essence-to direction not everywhere arise cause whatever
 accept
 10695 second that refutation
 10696 whatever accept that
 10697 base that-from dwell accept or
 10698 not dwell accept

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	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-obsured clear
 10869 actual-state appearance at
 10870 appear method not-obsured essence nature compassion three uninterrupted
 completely complete great
 10871 essence actual-state great that also body-as abide and
 10872 mouth eye ear at desire is at-all not-abide
 10873 empty-as abide bebs empty-as at-all not-abide

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

10946	nature appearance-portion's reverse-from extensive-by-means-of explained
10947	first is
10948	primordially-pure entity and characteristic-to not-established's reverse-to looking
10949	awareness not
10950	non-awareness not
10951	buddha not
10952	sentient-being not
10953	samsara not
10954	transcended not
10955	light not
10956	color not
10957	body not
10958	primordial-wisdom not
10959	ground not
10960	path not
10961	result not
10962	anyone also confusion not
10963	liberation not
10964	bondage not
10965	release not
10966	karma not
10967	affliction not
10968	wind not
10969	element not
10970	is not
10971	is-not not
10972	what not
10973	how not
10974	anything established and object-to not-existent
10975	negated-dharma only-by-means-of established-dharma abandon-to show is
10976	bkra-shis mdzes-ldan from
10977	primordially-pure great called
10978	authentic buddha not-arisen*
10979	impure sentient-being not-arisen's place
10980	awareness not-moved's primordial-resonance great called
10981	that-to express-to not
10982	infer-to not

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

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

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

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

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

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

11206 nature light five appearance not-cess
 11207 compassion appearance example like sky cloud not-exist like and
 11208 thalgyur from
 11209 essence primordiallly-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 primordiallly not-exist by-means-of pure by-means-of pure
 11223 confusion-thought ceased-by-means-of what-to not-done
 11224 not-born by-means-of ceased empty *
 11225 nature spontaneously-accomplished primordial-wisdom called
 11226 not-born not-ceased what-to not-think
 11227 object pure definite not because
 11228 capacity and quality ceased not-by-means-of
 11229 play only-to appearing from
 11230 various perfected's ground-base
 11231 not because appearance-to appearance because empty*
 11232 appearance empty entering's branch having
 11233 buddha sentient-being pure object
 11234 thus ground called manifestly abides
 11235 nature only-to abiding from
 11236 entity's portion-from examined by-means-of empty*
 11237 branch elaboration because knowing perfected
 11238 self-abiding spontaneous accomplished because
 11239 this-to accept-reject two not
 11240 compassion all-pervading primordial-wisdom from
 11241 not-do various arising's door
 11242 deed like-appearing entity perfected
 11243 dharma-body empty's nature from

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

11282 examined by-means-of self-appearance pure from
 11283 awareness object-to become itself
 11284 individual called distinction-to
 11285 antidote's manner-to arisen
 11286 realized called characteristic see*
 11287 self-appearance increase and having
 11288 primordial called first arisen-to
 11289 knowing-by-means-of affliction fault pure
 11290 action accomplish called
 11291 effort and striving self cease cause
 11292 dharma all self-place self-liberate
 11293 self-liberate complete-of base appearance-from
 11294 part subtle dust free impurity free attain
 11295 conceptualization object-from beyond
 11296 what-by-means-of not open dharma-nature
 11297 nature complete cause appear end exhaust
 11298 simultaneous realize do
 11299 accomplish cause desire free-to
 11300 repeat and revert not
 11301 primordially dwell-of meaning itself-to
 11302 knowledge by-means-of manifest become cause
 11303 dharma all exhaust place reach
 11304 dharma-of space vast-to
 11305 limit and center-to not perceive cause
 11306 liberate base-of dharma-nature pure
 11307 dharma engage do-to
 11308 beyond and worldly action not
 11309 nature clear and resound
 11310 space-by-means-of opportunity not-to
 11311 self-arise great-of dwell
 11312 primordially complete-of self-to
 11313 beginning itself-from modify not
 11314 knowledge by-means-of samsara-nirvana two-from liberate
 11315 self-appear complete-of meaning
 11316 thus
 11317 that-like base-of meaning primordially-pure and
 spontaneous-accomplishment difference not great
 11318 form and primordial-wisdom gather-separate not

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

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11334	first
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11335	rangshar from
11336	that all essence primordially-pure actual-state called
11337	India also not-cut direction where-also not-fall
11338	that below spontaneous-presence jewel casket called exist and
11339	that at arise-manner form six exist
11340	gate form two exist
11341	that base spontaneous-presence called
11342	base not-certain called
11343	base various arise called also
11344	that below reverse ground exist
11345	that below base appearance great called exist
11346	that below enjoyment-body appearance exist thus spoke by-means-of
11347	here that meaning elaborate explain if
11348	beginning expanse youth vase body inside essence body-as abide
11349	nature speech-as abide

11350 compassion mind-as abide
 11351 that-also life-wind limb four possession wisdom wind five essence awareness
 abide resonance outside appear from
 11352 youth vase body limitless not-separate spontaneous-presence resonance from
 light five appearance flame each arise and together
 11353 compassion awareness resonance form investigate knowledge arise that also
 11354 self-face not-know just part from awareness depend ignorance called abide
 11355 that word base not-change although base appear arise change change similar
 become is
 11356 awareness appearance change called
 11357 that time primordially-pure appearance like sky cloud not-exist like state
 from
 11358 spontaneous-presence arise-manner eight self-appearance arise
 11359 jewel casket actual-state great appearance is
 11360 compassion like arise understanding not-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-cess-by-means-of nature
12130	Light-ray boundless-by-means-of lamp-as clear
12131	Wisdom-by-means-of self-appearance to increase-decrease not-possess
12132	

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

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

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

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

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

12137 That also self-arisen from

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

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

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

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

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

12143 Jewel beautiful-by-means-of horse speed

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

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

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

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

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

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

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

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

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

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

12154 jewel empty mandala draw-beautiful

12155 jewel end border-knot three are coiled beautiful

12156 jewel deep darkness dispel wide in naturally profound

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

12158 jewel lamp burning is light clear

12159 jewel secret pristine-awareness in increase-decrease none

12160 jewel variously spreading path upon traverse none

12161 jewel body-stupa burning stupa is stacked beautiful

12162 jewel vajra seat upon change none

12163 jewel empty path upon meeting none

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

12165 these all drop-circle secret-cycle in

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

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

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

12233	That also basis light house-by-means-of manner-as dwell from cause condition called
12234	Ignorance actual
12235	That to investigate go-by-means-of master condition called
12236	That to subject-as grasp-by-means-of object condition called
12237	Example mirror on man face show like
12238	That three time equal-by-means-of immediate condition called
12239	That self-by-means-of basis be self-by-means-of face not-know and delude realm-three samsara establish
12240	That from affliction coarse go-by-means-of sentient-being-by-means-of form different arise
12241	Basis thus from delude said
12242	That also basis appear to investigate-maker-by-means-of consciousness arise time
12243	Cause identity one-by-means-of ignorance self face not-know-by-means-of part from
12244	Condition four-by-means-of object not-pure-by-means-of delude
12245	Manner that Fortune-Beauty from
12246	That also condition basis-by-means-of delude and
12247	End also condition four to touch
12248	Cause object-possessor-as grasp-by-means-of condition from
12249	Result various-by-means-of cause-as delude
12250	Master subject-as grasp-by-means-of condition from name various-as delude
12251	Object mind-possessor-as grasp-by-means-of condition from result to touch not-possess-as delude
12252	Immediate grasp-possessor-by-means-of condition from appearance various-as delude
12253	That mystery basis-by-means-of delusion-manner great
12254	That also appear method mother ignorance condition self raw with together appear
12255	Ignorance that also root affliction five with together thought-collection many gather
12256	Condition thousand myriad with together
12257	Appear manner many with together
12258	Appear manner-by-means-of pervade
12259	That also spontaneous-jewel locket-by-means-of nature-by-means-of appearance not-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 dharmata bardo appearances are nirvana dependent-origination manifest appearance
- 12346 there self face not-know if also wander
- 12347 know if liberate by-means-of samsara nirvana-samsara liberate called
- 12348 that-also base and base-appearance
- 12349 both to ignorance none although
- 12350 cloud like adventitiously arise by-means-of condition made
- 12351 impure samsara like appear doorway cause made
- 12352 realms three kinds six variously deluded
- 12353 pearl garland from
- 12354 thus abiding dharmata to
- 12355 delusion from-start none is
- 12356 dharmakaya sky like to
- 12357 adventitiously beings clouds by-means-of obscured
- 12358 says and
- 12359

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

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

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

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

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

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

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

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

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

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

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

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

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

12734	consciousness land direct-to appear having land delusion this consciousness-of self-land not
12735	now delusion-in fallen having rigpa there wandered
12736	wisdom five wisdom and light five-of appearance self equipment-as helper-as complete having-to say-ro
12737	son-by there grasped having method asked is
12738	delusion this-from free method *
12739	land jewel-of pile citta
12740	person four lamp four *
12741	army-to summon is
12742	experience-in take-of companion *
12743	gatherer-of wisdom-by expanse rigpa one-to gather
12744	distinguisher-of mind and wisdom distinguish
12745	liberator-of wisdom-by samsara expanse-to liberate
12746	mover-of expanse-to apply-do action *
12747	son land there gone is
12748	ground-appearance-from samsara here delusion *
12749	demon retinue and captured is
12750	rigpa affliction-of power-to gone having non-awareness etcetera-of bondage-by bound having *
12751	a-phyi-to attachment feels although person not-releasing is
12752	samsara and affliction word-by birth-free etcetera-to establish although not-liberate *
12753	message deliver person three basket three that symbol meaning communicate skilled-by rigpa meaning meet *
12754	youth is
12755	rigpa samsara-in bound to
12756	lamp four-to sheep pen summon having experience-in take having army arise wisdom and realization many arise having
12757	grasping fixation demon with-of iron break
12758	non-awareness-of old-woman land send-out *
12759	poison five-of person affliction wind horse with individual separate
12760	rigpa-by self-face know having-from not-pass prison seize *
12761	affliction thousand eighty-of head cut
12762	dharmata self-land-of appearance light-clear see having
12763	sister flower carry lamp measure-to arrive *
12764	father mother name tag non-awareness cut having rigpa self-clear time vajra fish-hook self-arise
12765	

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

Then daughter-of snyegs-to go also seize-from iron-to put say that ya cha say
 meaning is

12799 land pure appear rig-pa of field-in

12800 castle door eight self-arisen of appearance-door exists having's peak-on boy
 self-arisen of rig-pa that

12801 ma-rig-pa and time same having old-woman and together there abided
 having's

12802 king is

12803 affliction of root self-grasping*

12804 son is

12805 affliction poison five's

12806 body jest is

12807 door five-to power-senses self yan having attachment aversion poison five-in
 act time

12808 old-woman captured is

12809 ma-rig-pa self-land affliction five-by captured having

12810 poison five ma-rig-pa and essence one-to become having enter taste one
 having's

12811 that also now self ma-rig-pa of consciousness door each-to arise time poison
 five and meet having-to say-ro

12812 daughter's snyegs-ma not gone captured is

12813 ma-rig-pa of essence that rig-pa-in exists having

12814 rig-pa land direct-to captured having

12815 mind where-to attachment aversion arose having bound that of essence rig-pa
 reversal ma-rig-pa

12816 know having self freed*

12818 symbol five delusion reversal method is

12819 again that-from

12820 before land jewel pile called exists-having

12821 old-woman one-to jewel one exists having

12822 thief person five-by carried having old-woman suffering-by seized say that
 err-

12823 that-from thief pursued having

12824 land thorn-possessor-to went having

12825 thief person five-by stolen having old-woman fainted say that err-

12826 that-from thief land thorn-possessor-from pursuit cut having

12827 old-woman fainted recovered say that err-

12828 that-from old-woman that of son fire-god white called that this word thus
 say-to

12829 my jewel lost did by-having

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

12864	Inner rigpa-to look-from
12865	Self-awareness time
12866	Outer realm-to appear poison-five co-emerge ignorance with pure-from
12867	Self-arise primordial-wisdom jewel self-from find time*
12868	Sixth is
12869	Self-arise from
12870	Realm tame manner arrange named
12871	China-of king Li-gar-ta named great-gab-tse one spread-from
12872	Divination do-from
12873	Reverse-to noble-lady twenty-one beautiful ornament-as put-from
12874	Great-road four-crossing-to send-from die kha cut say that ya cha*
12875	Then China-of king Li-gar-ta magical king that-by
12876	Noble-lady twenty-one beautiful ornament-by adorn
12877	Swift horse mount*
12878	Clear eye open*
12879	Strike weapon apply*
12880	Cut tooth insert*
12881	Wear clothes put-on*
12882	Sit place seek*
12883	Abide home seek*
12884	Go path seek-from send-from die kha cut say that ya cha say meaning is
12885	Samsara sentient-being own-time affliction possessing student body mind gather is
12886	Realm tame manner arrange*
12887	King-by gab-tse spread-from calculation do*
12888	Noble-lady send-from die rgab cut is
12889	Teacher learned-by tantra scripture instruction mind-to impress-from
12890	Introduction twenty-one-by introduction make*
12891	Bardo path appearance-to self-face know make-from
12892	Samsara-from liberate-from birth death continuum cut*
12893	King-by noble-lady ornament-as put is
12894	Teacher-by student-to now introduction twenty-one show-from
12895	Rigpa self-light ornament direct cer see show*
12896	Wisdom horse mount*
12897	Lamp four's eye open*
12898	Tantra scripture weapon apply*
12899	Instruction tooth insert*
12900	Appearance four clothes put-on*

12901	Primordially-pure place seek*
12902	Light-five primordial-sound home seek*
12903	Bardo or this liberate path seek-from
12904	Original basis-to end reach*
12905	Birth death without vajra ground obtain*
12906	Seventh view-by reverse instruction is
12907	Lion-power great-perfection tantra from
12908	Realm three sentient-being all*
12909	Very weapon sharp by
12910	All liberate-from siddhi arise*
12911	Compassion all liberate for
12912	Self vajra teacher self
12913	Liberate-from ocean-to throw make-from
12914	Appearance existence dharma all know become*
12915	Self-awareness primordial-wisdom exist from
12916	Always accompany sibling-two*
12917	Valley ravine hole-to throw make-from
12918	Primordial-wisdom body and not-separate become*
12919	Lasso exist from
12920	Body life produce father mother two*
12921	Plain-to take-from self-body increase*
12922	Primordial-wisdom realm meet from
12923	Stupa temple etc all*
12924	Measure-from ocean-to throw make-from
12925	True meaning essence see*
12926	Lamp sky-in clear from
12927	Three-jewels back direction-in
12928	Field all see become*
12929	Body-three appearance exist from
12930	Buddha liberate-from charnel-ground put-from
12931	Self appearance realize become*
12932	Elements self-to return from
12933	Dharma all fire burn water throw-from
12934	Rigpa self-appearance realize become*
12935	Wisdom meaning act from
12936	Sentient-being all time one-in
12937	Liberate-from appearance empty become*
12938	Compassion meaning not-cease from

12939	Self-life self-by cut become-from
12940	Dharma-nature realm meet become*
12941	Lamp come five-adorn from
12942	Birth-nine all self-power-to
12943	Gatherconverge-from power possessing become*
12944	Primordial-wisdom attachment without from
12945	God assembly all prison hole-to
12946	Seize-from siddhi near become*
12947	Rigpa all wide from
12948	Essence cut-from generation stage clear*
12949	Rigpa effort accomplishment without from
12950	Assembly accumulate without is
12951	Giving all complete become*
12952	Self-awareness release maintain without from
12953	Method wisdom separate become-from
12954	Self meaning obtain become*
12955	Rigpa naked exist from
12956	Cause effect head tail reverse become-from
12957	Birthless result obtain become*
12958	Cause produce without from
12959	All-basis root-from cut become-from
12960	True manifest buddha become*
12961	Dharma-body primordially pure from
12962	Kill cut action-to very-joy-from
12963	True virtue increase become*
12964	Rigpa life without from
12965	Primordial-wisdom realization method likewise*
12966	Thus*
12967	These meaning-to
12968	Realm three liberate-from siddhi arise is
12969	Door three and realm three-by gathered mind mind-arise root cut-from cease make*
12970	Vajra teacher ocean-to throw-from dharma know is
12971	View manner-to sit time mind and thought wherever not-think-from eye clarity emerge-from direct know*
12972	Siblings hole-to throw is
12973	Wind mind seize-from lasso-to look*
12974	Father mother take-from body life increase is

12975	Space pure lamp and bindu empty lamp sense direction-to take-from look-from
12976	Appearance upward increase*
12977	Stupa and temple ocean-to throw-from essence see is
12978	Citta center rigpa stupa light-five temple-in exist*
12979	View manner-by distance-water lamp-to focus-from outer appearance primordial-wisdominner dharma-nature meaning primordial-wisdom two gatherconverge separate without essence see-from light-luminous mother son meet*
12980	Three-jewels back-from turn-from field see is
12981	Samsara root poison-three-to mind-of movement back direction-from rigpa-to look-from
12982	Dharma-nature direct and*
12983	Experience upward increase-to emanation body*
12984	Measure reach-to enjoyment body*
12985	End dharma-body appearance see*
12986	Buddha charnel-ground put-from realize is
12987	Rigpa-to ignorance co-emerge exist-from self-face know make-from moment-in self-awareness realize*
12988	Also ignorance root rigpa-to return from
12989	For-example consciousness affliction-as arise time ignorance trace-sleep affliction manifest exist-to much look-from rigpa naked emerge-from ignorance affliction with rigpa luminous-from
12990	Rigpa clear open abide like*
12991	Dharma fire water-to throw-from self-appearance realize is
12992	Grasper-grasped delusion dharma whatever arise*
12993	Realize wisdom-by fire ground without burn-from
12994	own thought meditation by-means-of that one's state in place by-means-of awareness's meaning realize is
12995	sentient-beings kill by-means-of appearance empty is
12996	mindfulness thought all completely place great in send by-means-of deluded-thought self-cessation to gone from deluded-appearance empty is
12997	also one as for direct-perception to look by-means-of arising feeling cease and earth stone's appearance reverse is
12998	own life cut by-means-of dharmata's object and meet is
12999	wind self-cessation to send by-means-of conceptual-thought state by empty and
13000	own face clear seeing to realize time expanse-appearance direct arise is
13001	that also outer light appearance expanse's self-nature and meet

13002 inner all-thought trace without in clear by-means-of primordially-pure end's
 self-object and moment in meet is
 13003 nine-beings gather by-means-of power and possess is
 13004 body key by-means-of wind awareness's key gather by-means-of mind-itself
 self-abide bliss-clarity non-thought's experience develop is
 13005 deity assembly prisoner as hold by-means-of siddhi near is
 13006 empty-form expanse's corral as hold if quickly sign measure obtain is
 13007 essence possess by-means-of generation-stage clear is
 13008 mindfulness thought self-kaya mind place's arrow to hit time awareness and
 clear open is
 13009 accumulation gather without if generosity complete is
 13010 wind-mind movement clear if arising-appearance's increase decrease to arrive
 by-means-of
 13011 spontaneously-accomplished inner expanse in set near is
 13012 generally channel-wind's movement exist as-long-as ground-appearance's
 arising-appearance exist and
 13013 channel-wind clear time ground-appearance self-reverse to root ground's
 expanse to return is
 13014 crystal light inner in gather as is
 13015 appearance's increase not diminish if practice's power not diminish is
 13016 means knowledge separate by-means-of meaning obtain is
 13017 knowledge to duality possess grasping-grasped and separate time
 self-awareness self-place in clear and
 13018 awareness core naked one is because is
 13019 that also whatever mindfulness mind-place's time in clear is
 13020 cause fruit reverse by-means-of fruit obtain is
 13021 done by-means-of not grasp place if grasp by-means-of whatever and
 whatever's time-also action-effort self-place to send by-means-of
 13022 not-done-'s meaning moment on arises is
 13023 fruit path as-done-by-means-of cause self-ceases named
 13024 dependent-origination manner-arising upward-manner from reversed-by-
 means-of samsara ceases universally-agreeing is
 13025 cause fruit reversed-'s dharma named
 13026 basis-of-all non-recognition-'s root self-face on-looked time cut-by-means-of
 buddha
 13027 killed-by-means-of virtue increases is
 13028 mindfulness arise that-place self-release just leave on spread-out by-means-of
 13029 meaning-'s primordial-wisdom bare see went-by-means-of experience force
 on increases

13030 sun moon mouth-join from
 13031 self-know self-release self on
 13032 self ka ma ni self-release by-means-of
 13033 iron by-means-of iron pl sever and
 13034 stone by-means-of stone sever as
 13035 self-'s antidote self great
 13036 self-nature great-perfection realizes by-means-of
 13037 thus familiar what is
 13038 not-sought left-'s meanings obtain
 13039 not-meditated-by-means-of bliss-mahā expands
 13040 self-nature just-as direct-know
 13041 this who with meet that
 13042 in-between-not sin and possessing even
 13043 this familiar-by-means-of release to
 13044 doubt not nā rag kan
 13045 thus
 13046 eighth light-expanse in rolled sign is
 13047 consequence from
 13048 moreover sign meaning words connection explains
 13049 eon-'s fire-mass expanse-center in
 13050 person one burn not even
 13051 mouth from scripture dharma explains and
 13052 action as other-'s life sever
 13053 virtue practice increases gradually
 13054 iron-'s house door not-has if
 13055 appearance-not darkness-'s expanse-center in
 13056 sun moon light-clear even
 13057 who by-means-of see not is
 13058 individual sense-power-'s object clear
 13059 see not even gradually
 13060 thus-'s meaning on
 13061 fire-mass by-means-of person not burn virtue increases is
 13062 thought-heap affliction-'s fire inside in self-arisen primordial-wisdom-'s
 person beginning-not time from abides even
 13063 that by-means-of not-stained not-defiled not-burn on
 13064 self-face self by-means-of knows time scripture explains on
 13065 thought-heap self-release went other-'s life sever is
 13066 other as grasp-'s mind is-'s cause

13067 meaning that is awareness vital-point on hit-by-means-of virtue practice
 nature-by increases is
 13068 iron house darkness possessing is
 13069 self-'s body citta-'s inside in awareness non-awareness and dwell one abides
 13070 sun moon not see is
 13071 all on exists even instructions not-has-by-means-of not see
 13072 individual on clear instructions possessing on direct-'s appearance now see
 13073 see not is
 13074 empty-form that self by-means-of see time
 13075 near in abides one by-means-of one-'s thus not
 13076 this is awareness light-clear-'s sign meaning
 13077 that and-so-forth sign-'s aspect numberless supreme vehicle this on
 renowned-by-means-of tantra individual occasion on know should
 13078 sign-'s place this is ḍākinī 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
 13207 blaze and
 13208 burn-'s inside in
 13209 raM produce and
 13210 ruM empty and
 13211 raM sleep-'s sign possessing abides-by-means-of beings-'s memory thought-'s
 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
 13322 elements eighteen-'s basis calculate change-'s vapor lump eighteen form
 13323 then elements two-two gather-'s work by-means-of fit prepare is before-'s
 power exhausted-by-means-of
 13324 elements eighteen-'s vapor egg-white fringe like from element grasp named
 wind quiver and jerk arise-'s sound and together-by-means-of
 13325 fire-'s channel wheel four and together upward jump
 13326 particle-'s space 'phra seng named on lower by-means-of mustard-seed
 two-times exceeded-by-means-of
 13327 day twenty-one move-by-means-of basis-of-all-'s support basis channel and
 together that ltar ltar po-'s form changed
 13328 that five hundred-'s end on mantra all-'s action end day twenty-one by-means-
 of does
 13329 basis-of-all aggregation destroy on intention
 13330 then earth-'s bug four from wind bile phlegm and-so-forth-'s disease-'s horse
 do possessing form before and same
 13331 then day twenty-two from twenty-five until elements individual-'s power and
 body-'s basis accomplish do
 13332 day four those on elements-'s power by-means-of above-'s channel four from
 increase limb-'s channel four eight as certain and
 13333 individual-'s light and letter clear and together produce is
 13334 taste all gather-'s wheel star-'s light like radiant tone and together
 13335 wheel stacked-'s petal like-by-means-of channel-'s wheel named
 13336

those eight-'s center on desire-objects five on bliss touch-'s support warmth-'s
 essence sheep-fat just abides-'s vapor from
 13337 sense-bases twelve-'s basis fruit sA lu like sprout and spread-'s life twelve as
 abides from
 13338 gather and expand-'s wheel-'s form basis-of-all-'s action-'s support as abides
 13339 expand-'s place wheel-'s letter and together
 13340 then again day twenty-nine from thirty-two until elements water by-means-of
 gather
 13341 earth by-means-of stable and press
 13342 fire by-means-of blaze and expand
 13343 wind by-means-of blaze and move-'s work did
 13344 day thirty-two on elements individual-'s power each exhausted
 13345 this-'s time produce action from wild wind named arose-by-means-of
 13346 above-'s wind-'s channel four outward upward sent
 13347 particle very-small-'s space mustard-seed-'s top on thrown from
 13348 above-'s channel four from again channel four increase
 13349 those-'s center in tip-'s wind force hold named petal from star-'s light like
 light radiate and gather on
 13350 above-'s element-basis actual-'s power exhausted-by-means-of
 13351 again elements two gather-'s work by-means-of day thirty-four from
 13352 basis-of-all-'s support four group and together those solid change as abides-'s
 support on
 13353 affliction gather and coarse channel poison-'s vapor poison-'s vase from
 gathered like abides
 13354 tip form arranged-'s wheel named as abides is
 13355 day thirty-five on king-'s letter document complete-'s tantra that from arose
 13356 thus seven section seven-by-means-of existence body-'s channel-'s wheel four
 produced-by-means-of
 13357 that each on channel petal eight-eight thirty-two body whole on abides is
 13358 existence river substance limb twelve by-means-of existence body-'s basis
 grasp that from arose
 13359 thus channel thirty-two from primordial-wisdom thirty-two by-means-of
 work arise
 13360 essence from ultimate drop lamp four-'s ripeness and together arise
 13361 that by-means-of bliss path as-made if forceful-method buddha become
 certain
 13362 those-'s impurity from conventional drop became
 13363 elements four-'s ripeness and together arise and
 13364 that by-means-of suffering self-continuum went from samsara-'s seed
 increase do
 13365

that itself channel-'s vital-point on depend-by-means-of path as-made if
 13366 bliss excellent-'s nature direct realize do
 13367 channel those by-means-of primordial-wisdom-'s path became
 13368 drop-'s nature went-by-means-of
 13369 bliss suffering experience-'s work do
 13370 then again day thirty-five until before like elements individual-'s work-'s
 power by-means-of produce action first-'s action-'s connection complete
 made-by-means-of form from particle very-small measure-not-'s aggregate
 gather and expand and
 13371 thus feeling perception formations aggregates-'s part from expand and gather
 measure-not produced is
 13372 aggregates five-'s race manifest project
 13373 then day forty-two until elements two gather-'s work by-means-of
 13374 produce action water-'s bug thousand eighty-two-'s body increase made
 13375 wheel that on channel petal sixty-two as show-'s work did is
 13376 eon-'s birth decrease sixty-two arise-'s cause
 13377 channel those each-'s inside in channel abode special-'s letter each
 13378 that support do light-'s upper mass each
 13379 light grasp do samantabhadra father mother two-two as abides
 13380 that-also channel tip sixty-two
 13381 letter sixty-two hundred twenty-four
 13382 light sixty-two
 13383 hundred and eighty-six
 13384 samantabhadra father and mother combined-by-means-of hundred
 twenty-four
 13385 produce action first-'s wheel on
 13386 primordial-wisdom move-'s distinction three hundred and ten limit
 13387 those primordial-wisdom pure-'s wind by-means-of jump and dissolve and
 so-forth by-means-of
 13388 calm-abiding and insight-'s action certain realize do-by-means-of produce
 action named
 13389 existence body-'s basis is first named
 13390 thus all-'s basis is wheel
 13391 elements special-'s dharma wind and-so-forth-'s enumeration that just
 individual element-'s peak by-means-of go come-'s distinction as abides
 13392 affliction and action-'s work that just action-'s wind-'s throw and
 13393 inhale and
 13394 laugh and
 13395 hold do-by-means-of day night certain
 13396

thus condition gather distinction-'s dharma nine hundred and thirty abides is
 empowerment-'s basis path certain from arose
 13397 that even elements water-'s wheel dependent-origination twelve by-means-of
 turn and gather from
 13398 bug thousand eighty-five abides
 13399 that each on channel that just each-'s inside in letter that just
 13400 wind-'s throw each from not
 13401 body each abides-by-means-of gather-'s dharmas measure-not-'s cause
 13402 basis-of-all all-'s basis is
 13403 purification-'s basis mother even is
 13404 thus
 13405 then basis-of-all body-'s support and that two mixed is sense-faculties five-'s
 basis-'s need empowerment support just abides from
 13406 day forty-six until went-'s while on elements individual-'s action-'s power
 by-means-of
 13407 memory gather-'s wheel on complete and gather-by-means-of
 13408 fire particle and-so-forth-'s particles increase and
 13409 feeling bliss suffering-'s experience increase and
 13410 perception sense-bases and
 13411 consciousness object and enter-'s distinction increase on
 13412 gather-action-from root and limb's affliction-mind increase-during
 13413 realm eighteen's proliferation-change-from increase-lo
 13414 that from arise four individual power strength exhausted-from
 13415 arise-element two-two gather-by-means-of mindfulness gather wheel's
 channel one-one-from spread move channel one-one as sixteen-to increase is
 empowerment sixteen's increase show is
 13416 those one-one's inside-in nature channel abode's syllable one-one
 13417 that steady light five's mass one-one
 13418 that support-by-means-of Samantabhadra father-mother two-two-as abode so
 13419 that-also channel-by-means-of body support
 13420 body-by-means-of element support
 13421 syllable-by-means-of wheel's dharma steady
 13422 light-by-means-of wisdom support
 13423 Samantabhadra yam-by-means-of body three support is
 13424 wisdom and
 13425 body and
 13426 dharmata and
 13427 light own's essence-as dwell four upon-by-means-of empowerment four's
 result measure-to arrive is
 13428

mindfulness gather wheel's channel sixteen inside-in
 13429 mind sixteen support-from abiding is
 13430 that also mind and
 13431 mind-ness's distinction from

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13432 first mind-to gathering water's mind-by-means-of mindfulness thought's basis
 hold
 13433 steady-by-means-of mind's collection gather
 13434 radiate fire's mind-by-means-of object-to radiate
 13435 light wind's mind-by-means-of move cause-do is
 13436 mind-ness-to
 13437 birth-not meaning's mind-ness
 13438 cease-not mindfulness's mind-ness
 13439 change-not example meaning mix-by-means-of mind-ness
 13440 self-complete actual meaning wherever also not-differentiate-by-means-of
 mind-ness is
 13441 mindfulness-to mind and
 13442 mental two-from
 13443 mind's mindfulness is explained as-before is
 13444 mental's mindfulness six are
 13445 everywhere search-do-by-means-of mindfulness pure god's body-as clear
 13446 not-pure god's migration-to throw-during
 13447 perverted-if wrong-attachment-possess body-to throw is
 13448 certainty fix-by-means-of mental's mindfulness pure-by-means-of
 awareness-holder obtain
 13449 not-pure-by-means-of god-non-to born
 13450 perverted-if butcher's lineage-in is
 13451 certainty place-by-means-of mental's mindfulness pure-by-means-of
 space-dwell
 13452 impure-by-means-of human
 13453 perverted-if desire-possessing-by-means-of
 13454 going-into hurls
 13455 mind-by-means-of consciousness-by-means-of memory pure-by-means-of
 mudra-of yoga
 13456 impure-by-means-of animal
 13457 perverted-if wrong-view-possessing
 13458

affliction-possessing-by-means-of mind-by-means-of memory pure-by-
 means-of syllable single-of yoga impure-by-means-of hungry-ghost
 13459 perverted-if desire wrong-of going
 13460 moving maker grasping-of mind-by-means-of memory pure-by-means-of
 wheel-at grasping-of yoga
 13461 impure-by-means-of hell
 13462 perverted-if suffering-possessing-by-means-of going
 13463 that-also thoroughly investigating-of mind wind-of horse with together
 memory previous-of memory after follows grasping from arises
 13464 definitively settling-of mind
 13465 earth-of horse with together past from branched memory from arises
 13466 definitively grasping-of mind arising water-of horse with together memory
 from arises now-of memory after follows grasping from arises
 13467 mind-by-means-of consciousness
 13468 mind six-of knowing portion gathered from arises
 13469 mother-of horse with together from arises
 13470 now-of memory near points-out from arises
 13471 affliction-possessing
 13472 water and earth two gathered-of horse with together future-of memory-of
 after grasping from arises
 13473 moving maker grasping mind
 13474 latencies early late-of aggregate gathered fire wind two-by-means-of horse
 with together future-of memory branched from arises
 13475 thus six-of ripening in inside consciousness aggregate six-as arose
 13476 those-by-means-of individual-of gathering from elements eighteen growing
 obtained
 13477 obtained-by-means-of abides
 13478 those-of cause and condition from earth-of insect thousand eighty-four-as
 arose
 13479 body-by-means-of body produces
 13480 speech-by-means-of speech produces
 13481 mind-by-means-of mind produces
 13482 arrangement great from
 13483 producing three-by-means-of going beings
 13484 individual-of ripening completed
 13485 elements from body pure and
 13486 syllable from sound voice spoke
 13487 memory life from mind etc.
 13488 thus
 13489 that-also insect based-on-of syllable and

13490 that-of basis body
 13491 that one-one-to body speech mind's certainty's basis-as abiding-by-means-of
 13492 empowerment and creation-completion meditate-if liberation-possible person
 called is
 13493 yoga enter-from
 13494 body and speech and mind itself-from
 13495 yoga seed that complete-from
 13496 here-in empowerment bestow certainty-by-means-of is
 13497 said is
 13498 thus mindfulness gather wheel-in collection dharma channel sixteen
 13499 wisdom sixteen as thirty-two
 13500 ཡི་གེ་བརྩ་བྱ་སྟེ་ཞེ་བརྟུན།
 13501 འོད་ཀྱི་གོང་བུ་བརྩ་བྱ་སྟེ།
 13502 བྱ་བརྩ་ཙ་བཞི།
 13503 ཡབ་བརྩ་བྱ་ཡུམ་བརྩ་བྱ་བསྐྱེམས་པས་དགུ་བརྩ་ཙ་བྱ་
 13504 ཡབ་ཡུམ་རེ་རེ་ལ་སྐྱ་གསུང་བྱགས་ཀྱི་ལྟ་གསུམ་གསུམ་སྟེ་ལྟ་དགུ་བརྩ་ཙ་བྱ་དང་བསྐྱེམས་པས་
 བརྩ་དགུ་བརྩ་ཙ་གཉིས།
 13505 སེམས་དང་ཡིད་ཀྱི་ཚོགས་པ་ཉི་ཤུ་སྟེ་ཉིས་བརྩ་དང་བརྩ་གཉིས།
 13506 ཡིད་ཀྱི་འབྲུ་བྱེད་ཀྱི་ལས་བཅོ་བརྟུན་དེ་ཉིས་བརྩ་སུམ་ཅུ།
 13507 ཁམས་བཅོ་བརྟུན་ལ་འཕེལ་བཅོ་བརྟུན་དོ།
 13508 ཉིས་བརྩ་དང་བྱ་ཙ་ཙ་བྱ་
 13509 དབང་པོ་ལྷའི་གཞི་ལ།
 13510 དབང་པོའི་རྟེན་ལ།
 13511 དབང་པོའི་སྟོན་ལ་དང་བསྐྱེམས་པས་ཉིས་བརྩ་དང་བརྟུན་ཙ་ཙ་གཅིག
 13512 ཡིད་ཀྱི་མྱོང་བ་ལ་ཉོན་མོངས་པ་ལྷ་ལྷ་སྟེ་སུམ་ཅུ་དང་བསྐྱེམས་པས་སུམ་བརྩ་དང་བརྩ་གཅིག
 13513 དེ་དག་རེ་རེ་ལ་དན་པའི་འཕྲོ་བ་དང་།
 13514 འདུ་བ་གཉིས་གཉིས་ཏེ།
 13515 བྱ་བརྩ་ཉི་ཤུ་ཙ་གཉིས་སྟོན་ཕུ་ཁྱི་ཁག་བརྟུན་དང་སྟོང་ཕྱག་ལ།
 13516 དེ་རེ་རེ་ལ་ཡི་གེ་དེ་ཙམ་ཞིག
 13517 སྐྱེད་ཙམ་ཞིག་སྟེ་འབུམ་ཕྱག་བཞི་དང་ཁྱི་ཁག་ལྷ་དང་སྟོང་ཕྱག་གཅིག་ཏུ་གནས་པ་ནི།
 13518 རང་བྱ་ནད་ཀྱི་བྱེ་བྱག་རྩ་དང་རྩ་ཉེ་བ་དང་རིང་བར་བྱེད་ལ།
 13519 ཕྱིར་བ་སྐྱ་བྱེ་བ་གཅིག་དང་བཞི་ཁྱི་སྐྱེད་པར་བྱེད་དོ།
 13520 །དེ་དག་རྣམས་ཀུན་གཞིའི་རྣམ་པར་ཤེས་པ་བཞི་ཚན་འདུས་ཤིང་དེ་དག་ལས་ཀྱི་ཚོགས་པ་ལས།
 13521 ཁྱབ་འཇུག་རུས་སྤལ་གྱི་རྣམ་པ་དང་འདྲ་བ།

13522	དབང་པོའི་སྒོ་གསལ་ལ་འགྲུལ་བའི་རྒྱུ་མེད་པ།
13523	ཡན་ལག་གི་གཞི་འཛུང་ལ་བསྐྱེད་པའི་རྒྱུ་པ་མེད་པ་ནི་རྒྱུ་གི་འགྱུར་བྱེད་ལས་སྲུ་མ་རྩུང་བཞོ།
13524	།འདི་ཉིད་འཕེལ་བ་ལས་སྐྱད་ཅིག་ལ་རྟོག་པ་བརྒྱ་ཉི་ཤུ་འགྱུ་བའི་ཚད་དུ་བྱུང་བཞོ།
13525	།དེ་ནས་ཡང་ཞག་ཁྲ་བརྩུར་འགོ་བའི་རྒྱབ་མོ་འབྱུང་བ་རྒྱུའི་བྱེད་ལས་ཀྱིས།
13526	body's wheel two abandon-by-means-of collection dharma those wind-by-means-of individual scatter-from
13527	water's gather-do-by-means-of one-as gather-by-means-of
13528	embryo-change's seed well conceive like abiding-from
13529	earth's weight-by-means-of those press-by-means-of quake and shift only-by-means-of strength also deteriorate cause-do is
13530	that from fire's power-by-means-of heat lower-during hot contact experience-from
13531	those radiate fire-by-means-of increase like burn-during
13532	particle minute-as make is
13533	that from channel third's night wind's power particle minute very those all quake move shift only-from
13534	wind inside gather-by-means-of direction all-to scatter-from individual separate is
13535	these time-in suffering four experience is
13536	water-by-means-of cold contact-to make-by-means-of suffering only is
13537	earth's weight-by-means-of press-by-means-of
13538	suffering-by-means-of suffering is
13539	fire-by-means-of burn-by-means-of change-by-means-of suffering is
13540	wind-by-means-of scatter-by-means-of fall-by-means-of fear's cause gather-action's suffering is
13541	thus day four-by-means-of element four own power exhausted-from
13542	element two gather's power's time-in
13543	taste all gather's channel petal thirty-two-as individual mature-from one-one's inside-in wisdom and
13544	light and
13545	wind's tone and
13546	syllable and
13547	light's mass and
13548	Samantabhadra father-mother's body one-one mature is
13549	who-by-means-of-also do not-being-from arise-by-means-of self-arise called is
13550	thus element gather-by-means-of channel generate-during
13551	channel's power-by-means-of body generate-during

13552 body's power-by-means-of faculty generate-during
 13553 faculty's power-by-means-of limb all generate-during
 13554 limb's power flesh blood heat breath all generate-during
 13555 those four-by-means-of bone
 13556 marrow
 13557 fat all generate-during
 13558 those-by-means-of skin and
 13559 lymph and
 13560 spittle etc. generate
 13561 that-by-means-of tendon
 13562 vein
 13563 artery all generate
 13564 that-by-means-of sinew generate
 13565 that-by-means-of all-complete's bindu generate-during
 13566 that-by-means-of also body's wind mind gather four generate-by-means-of is
 13567 generation stage meditated-by-means-of body-of attachment maker
 definite-of action perform make complete
 13568 thus tastes gathered-of wheel source twelve-of growing accomplish-of agent
 here fire-of action chief-by-means-of
 13569 food etc.-of taste-of essence aggregates and elements and sources etc.
 produces
 13570 impurity feces and urine etc. discard does
 13571 taste sweet-by-means-of complexion produces
 13572 bitter-by-means-of radiance produces
 13573 astringent-by-means-of majesty produces
 13574 sour-by-means-of strength produces
 13575 pungent-by-means-of vitality produces
 13576 salt-of taste-by-means-of awakened-mind produce purpose taste thus-called
 13577 gathering
 13578 taste six gather food-of yoga complete
 13579 going six-of portion human-at complete-of crucial-point
 13580 wheel
 13581 food taste-at here gathers
 13582 year
 13583 year three trained essence extraction complete
 13584 that purpose taste gathered-of wheel thus-called
 13585 then day fifty-six-at elements fire heat moves
 13586

wind-by-means-of heat spreads body-of ripening frog-of form like
 sense-power clear but sense-power strength not obtained
 13587 limbs-at arose moving-of wind not obtained arose
 13588 this-of time-at fire-of insect thousand eighty-five formed
 13589 body-possessing-to body-by-means-of emanate
 13590 thus-said
 13591 thus gathered-of dharma definitively joined-if
 13592 channel thirty-two-at syllable thirty-two sixty-four
 13593 light-of sphere thirty-two ninety-six
 13594 Samantabhadra father mother sixty-four
 13595 hundred sixty complete
 13596 father mother each-to body speech mind-of deity wisdom being and four
 added-by-means-of
 13597 four hundred twenty-six
 13598 sources action-of connection twelve from change recognize-of number
 twenty twenty
 13599 two hundred forty
 13600 combined-by-means-of six hundred sixty-six
 13601 those mature-by-means-of certainty's distinction from
 13602 affliction latency thousand eighty-five
 13603 that's cause fire's insect thousand eighty-five
 13604 those one-one-in syllable one-one
 13605 body one-one
 13606 body that-from mature-by-means-of wisdom hero one
 13607 heart-center-in abiding and
 13608 thus insect body-by-means-of increase-do and
 13609 affliction thought's basis two-to hundred-thousand three and ten-thousand
 half and three as
 13610 taste all's wheel etc. dharma hundred-thousand three and ten-thousand three
 and
 13611 hundred sixty-six-as abode is
 13612 thus collection measure not-having is-by-means-of basis-all called is
 13613 that also day fifty-seven's night water-by-means-of those one-as gather
 13614 earth-by-means-of press and steady cause-do
 13615 channel nine-to fire-by-means-of burn and incinerate
 13616 wind-by-means-of individual separate-during
 13617 month two pass time-in element pacify-do action's power exhausted-from
 13618 again element two gather's-by-means-of do is
 13619 month two and day three-in peak arrange wheel's channel eight-from own
 face's channel and forty-five five-to increase-by-means-of

13620	channel petal thirty-eight and sixty full-from body's outside inside all-to spread-during
13621	distinction-by-means-of channel's spread and
13622	common's spread all-as arise is
13623	channel those upward move and
13624	downward throw and
13625	side-to rise and
13626	agitate and
13627	coil and
13628	straight and
13629	thick and
13630	thin and
13631	branch-possess all-by-means-of
13632	blood and
13633	lymph and
13634	breath's support and
13635	ride cause-do is
13636	change-do and
13637	long short and
13638	leap's action do is
13639	seventy-two as throw wind's action do is
13640	change and
13641	shift and
13642	increase is
13643	disease's gather-cause various-as make is
13644	change and
13645	steal and
13646	grasp-by-means-of is affliction self-possess-by-means-of action do is
13647	full and
13648	empty and
13649	clearing-by-means-of essence impurity separating-of action does
13650	trembling and
13651	coiling and
13652	gap-by-means-of
13653	bliss and
13654	suffering and
13655	equanimity-of action does
13656	thus channel-of wheel gathered-of center-at syllable-of self-sound and

13657 light-of tone stirred from
 13658 varied white red light-of wheel stirred-by-means-of
 13659 sense-power five individual grasping-of channel from
 13660 sense-power five-of door from self self-of syllable-of light stirred-by-
 means-of
 13661 varied-of bliss suffering-as branched blazing becomes
 13662 channel those all-of inside wisdom-of nature-as abide-or path-as abide actual
 not
 13663 wisdom-of tone-or potency-by-means-of pervaded sesame seed oil-by-
 means-of pervaded-or sun ray spark-like
 13664 channel-of self-face wisdom-of potency from view meditation conduct-of
 basis-at abides
 13665 thus elements two gathered-of action done-by-means-of body-of sense-power
 and
 13666 limbs and
 13667 skin and
 13668 hair etc. well produced
 13669 then seven nine and day four passed-of time-at
 13670 wind-of power-by-means-of movement and
 13671 limbs moving-of action-as becomes
 13672 mother-of flesh blood-of essence-of food-at activity arose
 13673 this-of time-at all-ground consciousness aggregate-of basis pure enjoyment
 object and sense-power near takes only-as became
 13674 thus body-of tip head is there-at channel-of enumeration syllable-of
 connection like arranged-by-means-of tip variety arranged-of wheel
 thus-called
 13675 those individual-of agent aggregate from wind-of insect thousand eighty-five
 13676 syllable-of power-by-means-of stirred and
 13677 wind-of power-by-means-of moved and
 13678 food near takes and
 13679 body individual going moving-at arose body existing-of power-by-means-of
 insect those individual-of consciousness clear arose
 13680 previous-of insect also thus
 13681 insect those wind-of change and
 13682 emptying and
 13683 contracting and
 13684 stabbing and
 13685 coiling from
 13686 body-of elements stirred

13687	wind and
13688	bile and
13689	phlegm and
13690	combined-of diseases take
13691	bliss suffering-as ripen
13692	those-of enumeration divide-if sixteen-as becomes
13693	that-itself male female-of change-by-means-of divided-by-means-of female disease thirty-two-as becomes
13694	those-of change-of number from common-of disease four hundred four-at branched does
13695	thus tip variety arranged-of wheel-at channel three hundred sixty-of inside-at
13696	ka ka ki ki
13697	etc.-of syllable seven hundred twenty abides-at
13698	light-of sphere three hundred sixty combined thousand one eighty
13699	Samantabhadra father and mother-of body two thousand eight hundred each-to body speech mind-of deity three three
13700	mind-inside-from wisdom being hair drawn-of form like each
13701	three thousand two hundred forty complete
13702	insect ten thousand eight thousand five
13703	syllable that much one that-of inside-from individual-of wisdom-of seed that much one
13704	hundred thousand three ten thousand half three
13705	this-of time-at scripture-not-shown-of affliction ten thousand eight thousand five
13706	hundred thousand four ten thousand one
13707	above-from channel-from growing-of thousand three two hundred forty
13708	hundred thousand three ten thousand one thousand three two hundred forty complete abides
13709	sense-power and sense-power basis-of dharma enumeration measure-not- exist gathered-by-means-of all-ground thus-called
13710	thus body-of wheel four-of channel all-of life-tree taste single all-trembling three-by-means-of
13711	outside body speech mind three produced
13712	inside body speech mind three produced
13713	secret emanation body
13714	enjoyment body
13715	dharma body three produced-by-means-of pillar-of manner straight abides
13716	that-also father-of bindu syllable A-Om Ah-Hung-of sound with together emerged mother-of castle dissolves

13717 mother's condition also seed three's sound and possess-during
 13718 sound six inside gather-by-means-of child's body speech mind three's basis
 essence-from taste alone middle three-as become middle's inside-in A-OM
 and light and Samantabhadra father-mother's body and three-as complete
 13719 right-in A-H and light and body three
 13720 left-in HUM and light and body three complete-during
 13721 body speech mind three-three's basis-as complete is
 13722 thus wheel four-from first body etc. basis-all generate navel and
 13723 that-from consciousness achieve-by-means-of mindfulness gather
 heart-center and
 13724 mindfulness's taste experience those's speak-do-as arise-by-means-of taste all
 throat and
 13725 all's peak arrange crown is four measure-as certainty is
 13726 that also root's inside's syllable all wind's sound shake-from
 13727 voice arise-during
 13728 syllable clear all is voice pleasant is
 13729 not clear-in not pleasant and
 13730 channel syllable not pure-from voice tremble and
 13731 pure and
 13732 peak-possess etc.-as arise is
 13733 channel's vital-point-from turn-by-means-of
 13734 born all voice thick is lineage-possess channel not-being and channel hollow
 wide-by-means-of thick is
 13735 that also wide and
 13736 very wide and
 13737 extremely wide-from voice thick and
 13738 very thick and
 13739 extremely thick etc.-as arise is
 13740 woman-to lineage five-by-means-of channel nose narrow and pretty color-by-
 means-of
 13741 voice also desire's seed shake only-from thin as
 13742 clear and soft desire-attachment-from complete
 13743 soft and that-by-means-of ignorance-from complete
 13744 quake and agitate anger-from complete
 13745 thin and pleasant pride jealousy two-from complete is
 13746 slow soft-in speak few is bliss arise-by-means-of lineage is
 13747 bliss and harm-not speak child slowly increase-by-means-of lineage is
 13748 thus seven-group four body form-during
 13749

nine-in complete-during
 13750 intermediate-in day forty-nine's latency etc. basis-as arise is
 13751 that from much increase-during
 13752 child boy all is mother's lung right-from mouth inside-to look-during
 13753 child girl all is left-from outside look-by-means-of abiding is
 13754 own house hold and
 13755 other's house-to go-by-means-of dependent-origination's action that-from
 arise is
 13756 that from boy all month nine face and ten-in birth-during
 13757 child girl all month nine-in birth-during
 13758 wind avadhuti-from nose-channel right left-to actual move-by-means-of
 13759 affliction increasingly coarse-to go-during
 13760 action many's storehouse-do-as abiding is
 13761 that also relative own-place's element four-by-means-of body mature
 cause-do is
 13762 earth-from flesh actual complete cause-do
 13763 water-from blood
 13764 fire-from heat
 13765 wind-from breath actual complete is
 13766 flesh-from delusion
 13767 blood-from desire-attachment
 13768 heat-from anger
 13769 breath-from pride
 13770 jealousy etc. thought different cause condition-as arise is
 13771 desire-attachment-from body actual mature cause-do is
 13772 first desire-attachment-by-means-of all motivate cause-do-from arise is
 13773 anger-from blood-to mature is
 13774 first anger-to depend-during sound speak-from arise is
 13775 delusion-from mind various-as mature is
 13776 first basis ignorance-from confusion-from arise is
 13777 thus three also breath's horse-to ride-from go-by-means-of
 13778 poison three's thought different arise is
 13779 that also delusion's mature-place go-by-means-of sleep-to arise
 13780 desire-attachment's mature-place laugh-by-means-of when-to arise
 13781 anger's mature-place dream various-to arise is
 13782 flesh delusion-by-means-of generate-by-means-of sign-as go flesh all big is
 sleep big
 13783 heat anger-by-means-of generate-by-means-of sign-as outside moon-to heat
 moisture arrive time dream many is

13784	anger arise time body light-to heat arise-during speech speak cause-do-by-means-of is
13785	blood desire-attachment-by-means-of generate-by-means-of sign-as blood's move-to depend-during agitation arise
13786	desire-attachment arise time moisture and dust etc. moist part arise is
13787	that also flesh-to depend-during form's aggregate spread
13788	blood-from perception
13789	heat-from consciousness
13790	breath-from gather-action
13791	wind outside complete-to depend-during feeling-to spread is
13792	that also flesh-by-means-of channel generate
13793	channel-by-means-of wind generate
13794	wind-by-means-of action and wisdom two both generate is
13795	action-by-means-of samsara gather
13796	wisdom-by-means-of nirvana gather is
13797	that also blood-to depend-during lymph generate
13798	that-by-means-of bindu generate
13799	bindu-by-means-of relative's mature-place faculty five arise
13800	faculty's cause affliction five
13801	condition object five
13802	past future present thought collection gather-from samsara-nirvana's cause arise is
13803	that-to ultimate's element four is
13804	color white very spread-from
13805	far-lasso water's lamp's cause make
13806	earth's channel-from arise
13807	red very red-from bindu empty lamp's cause make
13808	water's channel-from arise
13809	yellow very yellow-from space pure lamp's cause make
13810	fire's wind's channel-from arise
13811	color green very green-from
13812	wisdom self-arise's lamp's cause make
13813	wind's channel-from arise is
13814	that also wisdom self-arise-by-means-of awareness generate
13815	far-lasso-by-means-of light generate
13816	bindu-by-means-of body generate
13817	space-by-means-of wisdom generate is
13818	far-lasso's dharmata direct appearance see

13819 bindu empty-by-means-of experience increase see
 13820 space-by-means-of awareness measure arrive see
 13821 wisdom self-arise's lamp-by-means-of dharmata exhaust appearance-to
 engage is
 13822 those also door eye-from wisdom arise-to actual engage is
 13823 vehicle's supreme jewel treasury-from
 13824 latency body's complete manner show is sequence chapter eleven is
 13825 thus body complete manner general-from show-from
 13826 now that-to channel and wind and bindu's abode manner particular explain-to
 three are
 13827 basis channel
 13828 support-by-means-of wind
 13829 abiding bindu's particular distinction is
 13830 first-to three are

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13831 channel's nature general-from show
 13832 enumeration particular-from explain
 13833 practice manner show is
 13834 first is
 13835 pearl garland-from
 13836 channel all-from bindu is
 13837 subtle and quick's essence-possess
 13838 light ray itself-by-means-of beautiful is
 13839 that also part is three as
 13840 right and left and middle is
 13841 said-by-means-of
 13842 here those's meaning explain-if
 13843 channel's chief three is
 13844 Roma
 13845 Kyangma
 13846 Kun'darma is
 13847 that-also Roma is
 13848 all's taste take cause-do-by-means-of salt and resemble-during
 13849 bindu's bliss-to depend-during experience-by-means-of enjoy common
 not-being arise cause-do-by-means-of taste called
 13850 that also cause desire-attachment-from arise-by-means-of ma called

13851 desire-attachment-possess that-to depend-during buddha cause-do is
 13852 or taste is action-do few as bindu's confusion-to depend-during
 experience-by-means-of enjoy that express difficult-by-means-of ma called is
 13853 that's inside-from relative's bindu move cause-do-by-means-of method's
 nature-possess is
 13854 Kyangma is
 13855 crooked and branch not-being-by-means-of straight hollow called is
 13856 nature-as ultimate's bindu and relative's bindu two both's cause-from
 13857 ultimate's element and
 13858 relative's element mature and separate cause-do is
 13859 straight is-by-means-of not-change is is
 13860 all's basis is-by-means-of mo called is
 13861 this-to depend-during effort exert-not-by-means-of buddha is
 13862 Kun'darma called is
 13863 all gather is
 13864 this-to depend-during bindu and
 13865 channel's bliss and
 13866 wind's bliss all arise-by-means-of ku called
 13867 that general-to pervade-by-means-of darma called is
 13868 that-also Roma is
 13869 navel's left-from coil all right-from move-during
 13870 Kyangma is
 13871 heart's peak's left-from exit-during
 13872 throat channel's net-from exit-from
 13873 cranium's inside-from return-enter-during eye left-from door open is
 13874 Roma is
 13875 eye right-from is
 13876 Kun'darma is
 13877 center-in straight-to abide
 13878 tip three-to diverged from door center crown brahma's aperture-to appearance
 make
 13879 that-from awareness thought not-of body arise *
 13880 tip right ear right-to appearance by-means-of
 13881 karma-of wind move
 13882 this-of branch subtle two nose-holes two-to enter by-means-of karma wind
 make and having move and*
 13883 wind a-wa-dhU-tI-to enter and wind's samadhi meditate's support make
 13884 ear left-to tip one enter that-from primordial-wisdom-of wind arise make

13885 left channel-in nature-of thig-le
 13886 right-in conventional-of thig-le
 13887 that right conventional-of thig-le-to depend-from body ripen make
 13888 that itself-by-means-of body pleasure and suffering and equanimity and*
 13889 element increase and decrease etcetera-of karma make
 13890 that-to knot subtle four exist
 13891 navel and*
 13892 memory and*
 13893 taste and*
 13894 tip like
 13895 first cause produce make's channel produce from channel's inside-in father's
 cause thig-le white mustard-seed-to tenth divided's portion one abide
 13896 that-to depend-from body up increase-to born from cause called
 13897 memory is
 13898 mother's condition thig-le red
 13899 mustard-seed's tenth portion abide from
 13900 memory-by-means-of various-to become's support-to abide from memory
 called
 13901 taste-in wind's thig-le mustard-seed's tenth portion-to abide
 13902 that-by-means-of pure impure separate make
 13903 impure bile precious bile etcetera out throw and*
 13904 pure-by-means-of body's radiance and glow produce from taste called
 13905 tip-in
 13906 mind's nature light-of thig-le mustard-seed's tenth portion-to abide from tip
 called
 13907 that conventional-of support called
 13908 that move from body mind two separate become
 13909 conventional-of cause that from blood-to ripen and
 13910 blood-from flesh
 13911 flesh-from tendon
 13912 from lymph
 13913 lymph-from fat
 13914 fat-from bone
 13915 bone-from marrow
 13916 marrow-from sinew
 13917 sinew-from relative's bindu-to mature is
 13918 Kyangma's knot like generate-do if
 13919 far-lasso water's lamp's seed pupil very shine two abode is

13920 mindfulness-in
 13921 wisdom self-arise's lamp's support fire's bindu very radiate-as abode is
 13922 taste all-in
 13923 space pure's support light five's bindu sesame-seed like rim and possess-as
 abode is
 13924 peak-in
 13925 bindu empty's support light's bindu individual color wherever abode is
 13926 that-to depend-during ultimate flow-not wisdom direct arise is
 13927 that-to depend-during nature-as buddha is
 13928 that's cause nature's bindu called is
 13929 door pure-by-means-of lamp four
 13930 not pure-by-means-of element four-to become is
 13931 middle Kun'darma is
 13932 channel all's nature gather
 13933 that also wind's throw-gather-by-means-of quake
 13934 samsara-nirvana's basis-as become-by-means-of ma called
 13935 that-from ultimate dharmata's bindu cause is
 13936 that's knot like
 13937 generate-do if
 13938 body all's support body sesame-seed like light's face hand-as clear abode is
 13939 mindfulness-in
 13940 wisdom's support mansion door four
 13941 horse-tether four and
 13942 god individual body color and hand symbol-as clear sesame-seed like
 13943 own wherever good god individual's mandala complete-as abode is
 13944 this's vital-point-by-means-of flower hit mandala accomplish close is is
 13945 peak-in
 13946 light all's support wrathful mandala abode is
 13947 that-also middle-from blood and lymph not-being empty open wind's action
 13948 right-from water and blood and bodhicitta move-by-means-of bindu's action
 13949 left-from element's clarity and wisdom move-by-means-of channel own's
 action is
 13950 second enumeration particular-from explain-to two are
 13951 channel's chief three's nature general-from show and
 13952 wheel four's distinction particular-from explain is
 13953 first is
 13954 Thal'gyur-from
 13955 body's vital-point is channel is

13956 abode and arrangement move and
 13957 wheel's support and body's life
 13958 name and distinction cause and condition
 13959 do-by-means-of action and characteristic and
 13960 affliction action and wisdom action
 13961 action-to depend-during appear
 13962 disease and element's distinction and
 13963 disturb-as abiding's end-by-means-of distinguish
 13964 insert-by-means-of obstruct and press-by-means-of bind
 13965 press-by-means-of vital-point-to extract-by-means-of clear
 13966 extract-by-means-of cross and draw-by-means-of know
 13967 extend-by-means-of empty-to force-by-means-of seize
 13968 thus channel vital-point-by-means-of-also
 13969 buddha abode is indicate is
 13970 said-by-means-of
 13971 this's meaning show-to eight are
 13972 channel's name and
 13973 purify-do and
 13974 indicate and
 13975 generate manner and
 13976 accomplish cause-do and
 13977 essence and
 13978 dharmata and
 13979 how train-by-means-of instruction is
 13980 first is
 13981 general body one not-complete-if not-complete
 13982 complete from-up-to channel complete-during
 13983 channel-to wind and wisdom etc. complete-during
 13984 that's vital-point-by-means-of liberation-by-means-of
 13985 channel recognition is is
 13986 that-to general channel thousand seventy-two body abiding-from
 13987 distinction-as generate-do if sixty-four
 13988 mindfulness-in sixteen-as eighty
 13989 taste all-in
 13990 thirty-two as hundred and twelve
 13991 peak-in
 13992 three-hundred and sixty as
 13993

wheel four combine-by-means-of four-hundred seventy-two-as abiding is
distinction-as gather is

13994 wheel four's middle-in channel three life-pillar like straight and crooked
not-being-from arise-by-means-of that-by-means-of

13995 outside body speech mind three's support cause-do

13996 inside body speech mind-by-means-of connect

13997 secret body three's arise-basis cause-do is

13998 channel three is

13999 Roma

14000 Kyangma

14001 Kun'darma as

14002 those three's inside-in A-OM A-H HUM three abide-during

14003 that purity by body speech mind three in ripen basis do

14004 impurity by body speech mind three ripen basis do

14005 impurity by body speech mind three in ripen basis do

14006 perverted by poison three arise door open do

14007 that also roma called is

14008 press by food excellent equal taste enjoy do

14009 nature in established corpse taste equal purpose able-not

14010 this man right woman left in exist

14011 tantra some from reverse also visible purpose other only

14012 rkyangma is

14013 extract by dharma concept-free experience arise purpose rkyangma to

14014 nature in established other with not-connected self-alone dwell

14015 this man left woman right in exist

14016 kundarma is

14017 man and woman both center in dwell

14018 press by pristine-awareness clear experience arise

14019 nature in established body speech mind three sustain action do

14020 channel three those channel all basis not-being by ma called

14021 roma man right in come is

14022 bodhicitta produce do is

14023 woman left in arise is

14024 bodhicitta swallow desire in satisfy not

14025 rkyangma man left in come is

14026 blood throw power hold is

14027 nose from blood drip action by pristine-awareness time hold do

14028 woman right in come is

14029

that from race five channel divided man to not-exist disease and race
 difference sign arise
 14030 that also color dark and body short tooth good and cheek round deer-possess
 channel chief
 14031 channel that example deer enaya belly like channel-base thick desire superior
 great and
 14032 tip subtle by bodhicitta actual emit able-not
 14033 this to thigle point path do channel move instruction chief
 14034 also flesh complexion white hair long and yellow body small and hidden
 14035 eye round and limb fine naga-nose race is
 14036 channel elephant nose like channel-nose upward navel from exist by
 14037 bodhicitta actual descend able-not
 14038 desire somewhat small is
 14039 channel spread from arose
 14040 this to channel straight instruction chief
 14041 also color black and limb coarse face rough and appearance ugly is
 14042 lotus-possess is
 14043 channel lotus mouth open like exist by
 14044 channel mouth round by bodhicitta actual not-descend
 14045 that long by bliss great
 14046 this to channel mouth open chief
 14047 also color blue-green
 14048 tooth line tight
 14049 eye and eyebrow long
 14050 hair yellow and some thin
 14051 limb fine and hidden behavior slow is lined is
 14052 channel line drawn like joy-joy in exist beginning bliss taste great
 14053 channel branches many by bodhicitta actual not-arise
 14054 channel branch many by whatever touch produce emit do
 14055 this to channel gather instruction chief
 14056 also color yellow
 14057 body small
 14058 tooth thin
 14059 brow-marks clear
 14060 limb short
 14061 finger wide is conch-possess is
 14062 channel conch right in curl like
 14063 bodhicitta actual not-descend
 14064 channel curl by desire taste not-obtain
 14065 this to channel split instruction chief

14066 thus woman to race five channel come five-poison superior coarse from arose
 14067 that from change-deception different thirty-two arose by
 14068 disease difference different thirty-two exist race channel from arose
 14069 that also channel pristine-awareness race different hundred and channel one
 from
 14070 woman womb-eating worm disease even race five exist is
 14071 race five meet from arose
 14072 that not menstruation even disease race different ten
 14073 everywhere enter individual disease five
 14074 hold vessel disease five
 14075 dwell seed disease seven
 14076 combined thirty-two man to not-exist superior exist
 14077 that also situation man than child vessel superior and
 14078 seed not-drip and
 14079 worm many etcetera action-by arose
 14080 disease common vessel from enter many
 14081 man to that not-existent few explained
 14082 rig-can-of rtas and
 14083 vessel and
 14084 enter child body-by produce from arose
 14085 kun-'dar-ma two both-of center in unchangeable dwelling is
 14086 unfabricated meaning-of ground great-completion all to show
 14087 two superior-of rtas three-of purifier is
 14088 ro-ma point-to skilled body-of action all pure does
 14089 rkyang-ma-by speech and
 14090 kun-'dar-ma-by mind-by done action pure does
 14091 three rtas those-of indication is
 14092 ro-ma-by bliss conceptless-as indicate that-itself-to dependent-arising-of
 wheel turn-by mindfulness exhaust corpse form equal become ro-ma called
 14093 rkyang-ma-by
 14094 clear taste one indicate thig-le single meaning in dwell rkyang-ma called
 14095 kun-'dar-ma union non-dual-as indicate method bliss and wisdom emptiness
 union and
 14096 relative subject and ultimate subject not-being two union enter-by-means-of
 14097 non-dual extreme from free pure view called
 14098 that-also right-by method indicate left-by wisdom indicate
 14099 middle-by non-dual indicate
 14100 four rtas 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 rtas 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 rtas that ten-as gone speech throat throat-to gone abandon come
 14121 rtas that-itself-to upper-lower thick-fine cavity exists speech-to tip many and
 14122 interrupted come
 14123 rtas that-to ribs exists speech tremble and quiver come
 14124 rtas straight-through exists speech resounding other to chew come
 14125 yogi-by rtas instruction-by those transform and
 14126 split and
 14127 press-by correct exists
 14128 ro-ma-of rtas draw body ten-as come etcetera above equal
 14129 straight dwell body-of marks complete form and youth endowed is
 14130 rtas good body-to come quality endowed
 14131 kun-'dar-ma-by mind produce that rtas that-to crooked many always mind
 agitated one-to not-arrive
 14132 that-to branch exists mind sharp forget frequent
 14133 thick-fine exists awareness change many and one-to not-dwell

14134 action many-to engage ground seize one not
 14135 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
 14142 that body by channel produce
 14143 channel speech produce
 14144 speech mind produce
 14145 mind reality produce
 14146 reality yogi produce produce called
 14147 five channel those action what do is
 14148 roma pure-ma lamp radiance show do
 14149 dross urine drip action do
 14150 rkyangma pure-ma upward throw lamp self-appearance show do
 14151 experience increase do
 14152 that dross downward split urine feces discard do
 14153 kundarma pure-ma upward throw
 14154 ultimate bodhicitta mind actual show
 14155 dross downward drip
 14156 relative bodhicitta thigle descend do
 14157 that man actual descend by
 14158 bliss encounter touch destroy called
 14159 experience thigle fall before bliss destroy do
 14160 woman race five covered dwell touch increase called again bliss expand
 satisfy not-know
 14161 woman menstruation descend is
 14162 channel nose change from arose
 14163 blood actual descend
 14164 that element point time not menstruation descend disease disturbed is
 14165 month one time two and three etc descend child vessel change is
 14166 month upper always descend child male develop
 14167 lower always descend child female develop
 14168 interrupted and great-small do child not-come
 14169 blood request and color yellow child few

14170 color black and feces child child many develop odorless and not-felt descend
 male female separately come
 14171 six channel those essence is
 14172 roma essence bliss is method superior with endowed grasp object reality pure
 essence liberate do
 14173 rkyangma essence is
 14174 emptiness is
 14175 wisdom pure by grasp mind thought reality liberate do
 14176 kundarma essence bliss-emptiness two not unity non-duality grasp-grasp free
 pristine-awareness spontaneously show do
 14177 seven channel those reality is
 14178 roma food take and food pure-dross wash action reality
 14179 that artery wide person belly big
 14180 fine belly small
 14181 crooked always vomit and food not-take
 14182 sudden disease various many
 14183 rkyangma
 14184 body heat rise-fall do
 14185 channel this fine body nature heat great
 14186 wide few always cold
 14187 crooked and change etc former like
 14188 kundarma
 14189 body thirst difference and not-thirst reality show do
 14190 this fine always not-thirst
 14191 wide thirst great
 14192 crooked certainty-not action various show
 14193 sudden split-split change body speech mind self-power not-exist disease
 various arise
 14194 that roma point skilled food attachment cut meditation food become
 14195 rkyangma clothing attachment cut warmth endowed
 14196 middle thirst attachment cut dream cease
 14197 light-meaning purpose engage
 14198 this three point great
 14199 eight channel those how apply instruction is
 14200 body roma apply body form sambhogakaya
 14201 dwell nirmanakaya
 14202 disintegrate dharmakaya liberate body three mandala
 14203 rkyangma speech dwell meditation

14204 speech express concentration
 14205 speech cease those reality appear
 14206 sound arrangement secret-mantra's self-sound
 14207 all-vibrate-by-means-of mind's movement memory thought pure's reality-to
 connect-from thought before-after self-ceased self-dissolved self-arising's
 primordial-wisdom and connect-from object condition reality-to liberate
 14208 memory thought self-exhausted reality's intention-to arise
 14209 thus said
 14210 body three-body mandala body
 14211 as said mantra-of word
 14212 as thought meditation itself
 14213 mu-tig 'phreng tantra-from said like
 14214 that also channel's ripen essence trace-from channel self's characteristic
 definite-to arrive
 14215 place ground seek-from channel-from arisen's reality identity grasp
 14216 channel's leap time know-from death-transition and birth-place identity grasp
 14217 channel's nature dissolve-from mind samadhi's wheel and not-separate
 14218 channel accumulate's heat measure hold-from always food-of yoga-to
 become
 14219 channel move's calculation follow-from clothing-of yoga-to become
 14220 channel propel's essential-point follow-from habitual-tendency stream cease's
 because channel's essential-point very profound
 14221 second wheel four's distinction-to two
 14222 wheel four's tenet and*
 14223 individual's enumeration explained
 14224 first is
 14225 being one-of body-to wheel-to depend and*
 14226 wheel not-to depend's dharma many-from established also*
 14227 outer existence's attachment-pattern wind-to depend-from water
 14228 water-from earth from etcetera depend like
 14229 wind mind clear gather water-by-means-of one-to gather from inner body-to
 form and*
 14230 wheel first water's function-from established from
 14231 blood and water-yellow and saliva tears etcetera's ripen essence-from arisen
 14232 body's increase decrease blood-by-means-of function
 14233 element hot's time-in blood dry from body's sickness-to become
 14234 blood increase-from sickness dispel
 14235 cold time blood freeze from sickness-to become
 14236

warm-from sickness liberate
 14237 thus water-to earth depend from
 14238 wheel second earth's function chief is
 14239 earth-by-means-of body's flesh and*
 14240 raw-flesh and
 14241 flesh various heart-from expand and support
 14242 these cut and
 14243 pressed and
 14244 pounded and
 14245 pierced life-of time make
 14246 bloodletting burning dependent-arising disease-from free
 14247 thus earth from tree etcetera produce fire cause egg mouth power-
 14248 wheel three fire action chief
 14249 this-by body-of heat sense color produce-by-means-of
 14250 heat great heat element become-by-means-of
 14251 body-of sickness and death condition does
 14252 heat small cold disease condition does sickness and death condition does
 element equal-by-means-of chos-nyid-of dependent-arising done liberate
 14253 that-also fire from heat move wind-by move great blazing equal
 14254 wheel four wind action action does
 14255 breath outer inner move and
 14256 upward move downward remove action does
 14257 action wind wheel root does
 14258 latent-hatred and animosity action-by body-of element individual action
 disturbed sickness death condition does
 14259 element point place dependent-arising liberate
 14260 that-also water depend flesh form body flesh expand did
 14261 emptiness sky nature like depend water form blood expand did
 14262 earth depend fire ripen body heat pure expand did
 14263 fire depend wind form breath color radiance power expand did
 14264 that-also produce-by male female two-to transform does
 14265 mindfulness life long-short transform does
 14266 taste enjoyments great-small transform does
 14267 tip sense pure impure being kind-hate transform did
 14268 produce-by body big limb coarse power great throw
 14269 that-of gather form small power weak does
 14270 gather form big power weak limb fine
 14271 gather rise form small power endowed do
 14272 mindfulness throw mind clear sense clear thought coarse not do

14273	gather thought great forget confused do
14274	gather sense clear mind clear forget confused do
14275	throw fly thought great meditation quick arise do
14276	taste throw pure speech pleasant word clear sound skilled do
14277	gather speech unpleasant
14278	increase impure speech pleasant eloquence great speech power not do
14279	tip throw pure mind pure intention accomplish do
14280	increase impure mind good accomplish virtue not-increase
14281	gather mind desire not-accomplish mindfulness thought reverse do
14282	those pure mind desire not-accomplish virtue increase do
14283	that throw-gather determination
14284	that wheel four determination cause is
14285	one two power path end result not-ripen three also not-ripen opposite determination four determined
14286	apply applier order compatible determination four determined
14287	outer element four
14288	inner pristine-awareness four
14289	secret lamp four
14290	supreme body four determination wheel four determined
14291	correct body speech mind mind four
14292	purify power four
14293	purify result four determination that basis wheel four determination
14294	two wheel four individual terms explain four
14295	navel emanation wheel
14296	heart dharma wheel
14297	throat enjoyment wheel
14298	crown great-bliss wheel
14299	first four
14300	terms general show
14301	limb individual explain
14302	point difference show
14303	repair method definite explained
14304	first is
14305	root channel petal six sixty-four-from split-of petal countless-to
14306	particularly inner channel definite is
14307	elements and
14308	mind and
14309	ignorance and

14310 intellect and
 14311 leisure all-gathered-of distinction-by-means-of
 14312 surrounding-small-of petal each-from thirty-eight eight-times transform-and
 14313 divided-if two-thousand four-hundred-and thirty-two exist
 14314 that also root and branch-of regard-to made-from
 14315 channel abiding wheel from
 14316 emanation wheel petal sixty-four
 14317 elements etc. sequence-by-means-of distinction-to
 14318 earth-of channel various five-by-means-of
 14319 body-of basis hold-doing make
 14320 water-of channel various five-by-means-of
 14321 body-of essence gather-doing make
 14322 fire-of essence gather-doing make
 14323 wind-of channel various five-by-means-of
 14324 wind-of essence gather-doing make
 14325 mind-of channel various five-by-means-of
 14326 breath-of essence gather-doing make
 14327 ignorance channel various five-by-means-of
 14328 individual body constituents connect-doing show
 14329 space mind-of channel various two
 14330 breath and awareness-of essence gather
 14331 leisure all-gathered channel-plural six
 14332 object and ignorance gather-of
 14333 channel-of form these are
 14334 fifteen upward-to go
 14335 fifteen downward-to go
 14336 eight direct transform definite
 14337 said
 14338 second outer channel-of branch explained is
 14339 that itself from
 14340 emanation wheel these from
 14341 various outward transform doing-by-means-of
 14342 channel-of form these are
 14343 that-of right left petal from
 14344 garland like-of channel great
 14345 color possessing variously transform
 14346 knee-of hollow-in
 14347 black light-possessing each

14348	these two-to ten ten
14349	that-of petal from
14350	gold-of color like-of channel
14351	calf-of center-in each
14352	these two-to five five
14353	that-from wheel-of petal-to
14354	variously transform-of channel great
14355	mist like-of channel two
14356	hip-of inside-to transform definite
14357	these two-to also five five
14358	wheel bliss-of petal-to
14359	extremely subtle-of channel great
14360	ankle-of channel two each
14361	these two-to four four
14362	said
14363	thus outer channel inner-in action and wisdom etc.-of movement is
14364	that from
14365	channel form those
14366	wheel body in dwell
14367	emanation nature wheel
14368	channel great sixty-four channel
14369	channel branches mind-not-fathom
14370	channel form those
14371	gather channel ten dwell
14372	disturb grasp action do
14373	those in inside
14374	gather pure-ma each each
14375	time time arise disturb do
14376	time time latent
14377	time time self-place dwell
14378	pristine-awareness channel form eight
14379	awareness part grasp only dwell
14380	remain action affliction channel
14381	fifty dwell from
14382	action channel ten is
14383	remain affliction channel change
14384	affliction channel forty from
14385	ignorance channel ten is

14386	mind channel that-much
14387	intellect channel ten is
14388	three-poison that-much
14389	ignorance channel ten
14390	three together-born is
14391	three cause-effect ignorance
14392	remain imputed is
14393	mind channel form ten
14394	three object grasp
14395	four object gather mind is
14396	remain concept mind show
14397	intellect channel form ten
14398	two everywhere search do
14399	two settle intellect
14400	three definitely place is
14401	remain intellect consciousness
14402	three-poison channel form ten
14403	three produce desire channel
14404	three attachment-free confusion channel
14405	four ripen hatred channel
14406	navel emanation wheel
14407	dwelt 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 rtso text from
14417	elaborate rtso those from
14418	emanation rtso petal sixty eight
14419	rtso form those from
14420	grasp suitable rtso five exists
14421	not-press defect change five exists
14422	press defect change hundred
14423	rise rtso twelve exists

14424	bloodletting death rtسا seven exists
14425	not-bloodletting defect rtسا seven exists
14426	burn suitable five exists
14427	burn defect change hundred
14428	stir suitable four is
14429	stir defect change that-much
14430	remain to benefit harm not
14431	that action other result
14432	thus
14433	that-also sixty eight explain sixty four rtسا root ro rkyang kun-'dar-ma three light rtسا ka-ti gold rtسا great combined
14434	root-of roma rkyangma kun'darma three light rtسا ka-ti gold-of rtسا great combined
14435	nature sixty four is
14436	some root three count that is
14437	light rtسا four and combined also maintain
14438	four disease cure method determination is
14439	dum-dum-khrigs point text from
14440	bi-ma from spoken
14441	navel emanation wheel point-to
14442	knee below from
14443	finger four calf right yi-ge su head exists
14444	medicine language liver rtسا black called
14445	this speech stop rib pain deep bloodletting element balance support is
14446	that-of left yi-ge sU head exists
14447	medicine language liver face small called
14448	this vertebra draw inside arise time bloodletting free
14449	that-from finger four face right She head exists
14450	medicine language kidney rtسا black called
14451	this contract foot right spread pain bloodletting
14452	left ShA+e rtسا end exists
14453	medicine language bile yellow rtسا 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 rtas-i petal sixteen
 14817 that-from inside and outside diverged-possessive petal-smalllet
 numberless-from
 14818 inside rtas coarse three-hundred sixty wheel seven-of center-in located is
 14819 rtas located wheel-from
 14820 throat enjoyment wheel-to
 14821 rtas 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 rtas 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-possessive 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 rnam 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 rnam su know bya'o
15503	vein-possessive increase ni
15504	man body la element-possessive disease not-exist pa na age prime la bab pa one la
15505	day-night about-one la
15506	vein-possessive move-amount six-thousand four-thousand dang eight-hundred move la
15507	that also 'phar ba fierce weak-possessive power la disease dang spirits examine
15508	vein-possessive number from life-possessive time examine
15509	vein-possessive change-make-possessive increase-decrease from disease dang suffering-possessive difference examine
15510	vein-possessive coarse-fine-possessive difference from karma dang defilements-possessive time examine
15511	vein-possessive slow dang fast from wisdom arise-possessive time recognize
15512	vein each-possessive area-possessive sleeping from body speech mind-possessive action examine-possessive'o
15513	that dag also body dang*
15514	time dang*
15515	place three-to ma connect na certainty la not-reach so
15516	number many ba dang*
15517	few ba dang*
15518	increase-decrease-by-means-of wind bile phlegm-possessive disease recognize ba dang*
15519	night-day certain-possessive life dang*
15520	merit dang*
15521	enjoyment dang*
15522	power dang*
15523	decline etc. examine-by-means-of
15524	element calculation-possessive dependent-origination la skill make'o
15525	that also wheel four time-possessive difference dang connect la
15526	spring-time producing
15527	summer mindfulness

15528	autumn taste rnam
15529	winter peak-possessive wheel body dang*
15530	speech dang*
15531	mind dang sems tha-not-different train ngo*
15532	produce-possessive-to body-possessive illusion
15533	mindfulness speech
15534	taste rnam-to mind
15535	peak-to mind-possessive illusion la connect ro
15536	produce-possessive first-possessive wheel-possessive navel-to letter a la rely nas predispositions various empty-possessive state dharma-nature-to connect
15537	mindfulness-to letter aM la rely nas dharma-nature-possessive state dang connect
15538	taste rnam-to hU~M la rely nas dream dharma-nature-possessive state dang connect
15539	peak-possessive navel la ha la rely nas samadhi dharma-nature-possessive state dang connect ro
15540	thus train-stage four-possessive first-to thought various hide-possessive time la skill-by-means-of move wind dang mix
15541	second-to delusion mindfulness-none-to hide
15542	third-to predispositions former-later rnam self-pure-to hide
15543	fourth-to bliss hold-none self-release-to hide-by-means-of beings six-possessive karma dang predispositions continuity cease-possessive'o
15544	meaning second rely-possessive wind-possessive special classify ni
15545	consequence from
15546	vein la rely-possessive wind dag ni
15547	twenty-thousand dang ni thousand one
15548	six-eight dag-to move ba ni
15549	move great-possessive wind-to 'dod
15550	that-possessive action las manner two
15551	upward-to move dang downward-to send
15552	between na skilled-by-means-of point actual seek
15553	vein from certainty-to move ba ni
15554	hundred-thousand one dang ten-thousand two
15555	thousand six dang hundred six
15556	vein from certainty-to arise ba ste
15557	move small-possessive wind-to 'dod
15558	disease dang spirits dang life-possessive time
15559	skilled-by-means-of know bya that also*
15560	

	that-possessive point-by-means-of connect method 'bad
15561	great la ni time calculate ste
15562	supreme dang common attainment examine
15563	each-possessive work-possessive difference-by-means-of
15564	karma dang wisdom two-par dang*
15565	defilements mams dang thought-none from
15566	each-possessive number dang amount hold ste
15567	meditator-by-means-of ni various connect
15568	that-by-means-of ni each-possessive wind amount grasp
15569	ces say-by-means-of
15570	that-possessive meaning certainty la establish pa la three ste
15571	move certainty-possessive location general-to show pa
15572	transfer certainty-possessive location particular-to explain pa
15573	wisdom dang karma wind certainty-by-means-of conclude-possessive'o
15574	first ni
15575	general body la vein located
15576	vein la wind located-by-means-of
15577	wind la move great small two
15578	outside dang inside move ba yin no
15579	that la move great-possessive wind ni man prime la bab pa disease not-exist pa one la
15580	day-night about-one la wind twenty-thousand one-thousand hundred outside inside-to move bar certainty
15581	special mouth nose ma-except vein-possessive inside na thought dang wisdom-possessive support-to move small-possessive wind 'phar vein from move ba gather-by-means-of
15582	hundred-thousand twenty-thousand dang six-thousand six-hundred inside-to move-possessive'o
15583	'di dag-possessive time nose right from move ba male-wind*
15584	left from move ba female-wind*
15585	part equal-to move ba neuter-possessive wind-to 'gyur ro
15586	that-also element five-possessive wind mind certainty-by-means-of time four-possessive transfer time la connect te
15587	man-by-means-of female-wind dang*
15588	woman-by-means-of male-wind dang*
15589	both-by-means-of neuter-possessive wind la chief train na wisdom-possessive wind develop easy yin no
15590	that also upward-move
15591	downward-send
15592	

	equal-stay three-possessive point from
15593	upper-wind press-down ba dang*
15594	lower-wind gather ba dang*
15595	middle-wind pull ba three-possessive point do zhing*
15596	arrow like shoot ba dang*
15597	hook like draw ba dang*
15598	vase having-to pull ba dang*
15599	crocodile bind-to bind ba dang*
15600	mountain like press-down ba dang*
15601	bellows mouth like gather ba dang*
15602	vein location-to arrange ba dang*
15603	self location-to drain ba dang*
15604	sky like dharma-nature-to la bzla-possessive point dang*
15605	nine-by-means-of practice bya'o
15606	second-by-means-of transfer certainty-possessive point particular-to explain pa ni
15607	time four-possessive sequence like connect na
15608	winter-possessive month three la ice-floe like-possessive wind arise-possessive point-by-means-of
15609	that actual fire-wind-to go na life-possessive time make
15610	spring-possessive time na seed like-possessive wind arise-possessive point-by-means-of that actual water-possessive wind-to 'gyur na life-possessive time make
15611	summer-possessive time na spark like-possessive wind arise-possessive work-possessive point-by-means-of
15612	that actual earth-wind-to 'gyur na life-possessive time make
15613	autumn-possessive time na flower like-possessive wind-possessive work-possessive point-by-means-of wind-possessive wind-to 'gyur na life-possessive time make-possessive'o
15614	that dag-possessive sequence ni
15615	day-time fire-wind-to located-by-means-of
15616	that water-wind-to 'gyur na body la disease-to 'gyur
15617	night-time water-wind-to located-by-means-of
15618	that earth-wind-to 'gyur na disease make
15619	inside-time earth yin-by-means-of
15620	that wind-possessive wind-to 'gyur na disease make
15621	dusk-time wind yin-by-means-of that fire-wind-to 'gyur na disease-to 'gro-possessive'o
15622	

	that also fire-wind-to located 'gyur-by-means-of bile-possessive disease 'gro la
15623	water from phlegm dang*
15624	wind from wind-disease dang*
15625	earth from ldan pa dang gather make-possessive'o
15626	ldan pa ni
15627	disease two gather la
15628	'du ba ni

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15629	third la etc. gather-possessive'o
15630	that also water-possessive wind-by-means-of water-yellow-possessive impure dang purify make do
15631	water-possessive earth-by-means-of blood dang flesh-possessive pure dang impure make
15632	water-possessive fire-by-means-of water-block-possessive work gather dang separate make
15633	water-possessive water-by-means-of saliva dang eye-water-possessive move dang not-move make'o
15634	earth-possessive earth-by-means-of flesh produce la
15635	that-by-means-of fat dang*
15636	bone dang*
15637	marrow dang*
15638	bodhicitta sequence five-to produce'o
15639	earth-possessive water-by-means-of thigh-le-possessive work do
15640	mercury-possessive piece like 'gyur-by-means-of son mi-come la
15641	rta-rnga-possessive knot like-by-means-of daughter dang*
15642	eye-corner small like from son-to ripen-possessive work do'o
15643	earth-possessive fire-by-means-of heat produce la
15644	that-by-means-of vessel dang*
15645	object dang*
15646	'phar shib make-by-means-of
15647	birth aging disease death four-possessive work make do
15648	earth-possessive wind-by-means-of strength dang complexion dang*
15649	trembling-movement and
15650	paralysis etcetera doing is
15651	fire nadi wind by-means-of vaporized made by-means-of that ripening-essence scent-water variety become
15652	scent-water thickening and

15653 coagulating and
 15654 scattering and
 15655 drawing four from
 15656 male to sense-organ rising capacity not and
 15657 always numb and
 15658 time not-at seed flows and
 15659 object and not-contact if rise and contact if not-rise and
 15660 contact if rising makes and
 15661 female to menstruation not-flow by-means-of disease becomes and
 15662 time not-at flows and
 15663 month one in times-some flows makes
 15664 also month waxing second and third on menstruation stain-not flows if boy-to
 develops and
 15665 month center fifteen etcetera on flows if girl-to develops and
 15666 waning always flows if boy and girl mixed ripening makes
 15667 menstruation prolonged blood much twenty-two on or five on always flows if
 child any also not-arise
 15668 earth wind by-means-of sense-organ and sense-basis produces
 15669 that by-means-of action and thought many produces
 15670 wind fire by-means-of consciousness power light and heavy and spreading
 and humming and full and empty produces
 15671 wind wind by-means-of breath outside-inside moving and
 15672 female to child attains time liver-disease and
 15673 male to chang-disease makes
 15674 wind water by-means-of thought ceasing non-thought makes
 15675 earth wind by-means-of limb extending-contracting etcetera makes
 15676 fire wind by-means-of defilement power variously makes
 15677 wind wind and fire mixed by-means-of
 15678 discriminating-wisdom power various and
 15679 example distinguishing wonder and
 15680 dharma word-meaning to skilled and
 15681 female to praising skilled and
 15682 body speech transformation skilled
 15683 that also elements four birth sequence is
 15684 summer autumn spring winter four action changes by-means-of
 15685 elements sequence shifts and
 15686 disease and
 15687 hot and

15688 death and
 15689 body speech mind of action differences show makes
 15690 that also elements sequence deterioration and
 15691 reverse and
 15692 effort and
 15693 change by-means-of
 15694 going time deterioration and
 15695 reverse and
 15696 effort and
 15697 change are no
 15698 that also past time long if change by-means-of remove and abiding
 by-means-of change as certain
 15699 future time long if shift by-means-of remove and shift by-means-of abiding
 itself as certain
 15700 present short if sending action and counting change by-means-of know
 should
 15701 inner shift certain measure to
 15702 that also person youth arrived one day one wind count twenty-one-thousand
 six-hundred moves by-means-of
 15703 that also water-clock and finger-count with-means-of combined if
 15704 day one on watch eight
 15705 watch thirty-two
 15706 finger sixty-four
 15707 shift sixteen is
 15708 shift one-one to wind thousand and three-hundred and fifty
 15709 finger one-one to three-hundred and thirty half and eight-eight moves
 15710 watch one-one to two-thousand seven-hundred moves
 15711 thus day one on elements action twelve by-means-of twelve times twelve
 become
 15712 that by-means-of wind twelve develop and decrease as shows
 15713 those of develop decrease is sun Meru south go and
 15714 south go day-night long short arisen essential-point
 15715 commentary white-lotus from
 15716 south go time add subtract should
 15717 thus also arise
 15718 sun south go month one-one to water-clock two-two by-means-of sun long
 and
 15719 night short and
 15720

south go time those two reversed by-means-of day short night long
 15721 thus wind moving six-hundred and seventy-five develop decrease make is
 15722 water-clock one-one control counted
 15723 that also year one on month twelve
 15724 day three-hundred and sixty
 15725 meal seven-hundred and twenty count by-means-of
 15726 day one on time twelve as counted thousand and nine-hundred thirty half and
 two on thought sudden moves
 15727 thousand nine-hundred twenty-eight on wisdom pure measure moving wind
 held
 15728 thus day five
 15729 night five
 15730 inside outside two is twelve portion count by-means-of
 15731 that also day-night equal time at count is
 15732 autumn spring equal-time two from certain take should
 15733 month itself also day develop decrease count is
 15734 month female and male difference is
 15735 month female six on day twenty-nine from not
 15736 male six on thirty complete is
 15737 year one on day six by-means-of not-complete by-means-of
 15738 thus month control strong if
 15739 autumn spring two middle on day-night equal is remainder half and three
 excess by-means-of know
 15740 discipline from also sojong capable and not-capable count is
 15741 thus wind count certain grasp is outer year and month with-means-of
 combined
 15742 day time by-means-of divide by-means-of know
 15743 that field summer autumn spring winter four on month twelve as dawn
 by-means-of that wheel-of-illusion not-reverse if appearances all definite
 arrive
 15744 that also consequence from
 15745 time is ten groups three to also
 15746 month is one is no
 15747 thus twelve complete from
 15748 year is one as held
 15749 inside and night seven-hundred and
 15750 twenty is complete on
 15751 day is three-hundred sixty as held
 15752 those complete by-means-of year one is

15753	day is male female action by-means-of divide
15754	month autumn spring summer and winter
15755	one-one to three-three by-means-of
15756	enter and elements actions make
15757	mouse ox and tiger and
15758	hare dragon snake and also
15759	horse sheep monkey and
15760	bird dog pig twelve by-means-of
15761	elements counts extend
15762	thus
15763	third wisdom and action wind certain by-means-of conclusion gather to three
	is
15764	suit general-to establish
15765	action las each explain
15766	change amount certainty la establish-possessive'o
15767	first la suit actual dang*
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 bhāṭa-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 rnam la-also five-thousand four-hundred four-hundred ste gather-by-means-of
15848	twenty-thousand one-thousand six-hundred ni prime la bab pa one-possessive change amount certainty-possessive'o
15849	youth la teeth two-by-means-of ma-complete ba ni element ma-develop-by-means-of so
15850	wind-possessive element predisposition sleep-possessive life-possessive time calculate na
15851	wind-possessive transfer long na life end bring
15852	short na mi bring-possessive'o
15853	fierce na merit dang enjoyment dang ldan la
15854	attachment na disease certainly la suffering lo
15855	slow na samsara-to disease few*
15856	slow na body la weapon 'du zhing virtuous-possessive mind mi arise
15857	press na constant not-virtuous dang harm decrease la located
15858	agitated na mind-agitated dang beings mi kind so
15859	also aged rnam la fifty eight-by-means-of ma-complete ba ni
15860	element-possessive rank damage-by-means-of lan te
15861	'di ni very agitated na life-possessive time quick do
15862	dull na suffering dang sorrow dang lamentation-to engage
15863	swirl na mind actual-state-to mi reach shing non-virtuous-to engage
15864	slow na life end extend dang constant bliss
15865	'khyig na constant enemy dang dispute-possessive cause ma arise*
15866	'khyog na constant action-to happy dang life short*
15867	'gyur na enjoyment great dang disease certainly
15868	rgal na body speech-possessive work mi accomplish
15869	increase na pacify-increase-possessive work quick-to accomplish
15870	summary na body la enemy spread dang constant suffering
15871	pause na good-bad show-possessive'o
15872	

	prime la bab pa from three-hundred ma-complete na year one la
	life-possessive time make
15873	fifty not-complete-if year two
15874	thirty-two not-complete-if year three
15875	twenty-one not-complete-if year four
15876	eighth-part not-complete-if month seven
15877	sixth-part not-complete-if month five
15878	fourth-part not-complete-if month one tenth-part not-complete-if day twenty-nine
15879	twenty not-complete-if eighteen
15880	thirty not-complete-if ten
15881	forty not-complete-if seven
15882	sixty not-complete-if day five is
15883	thus wind-of calculation conjunction-to
15884	worldly and
15885	transcended two from
15886	worldly-of life and merit and
15887	pleasure-pain etc.
15888	transcended-to
15889	change-measure and transference-time two from
15890	change-measure is
15891	day-of part-to twelve-to transform-and night-of part-to sixteen-to transform
15892	day elements-of action individual-by-means-of pleasure-pain and virtuous non-virtuous-of thought-group many-of horse-on move
15893	night also that with similar from
15894	wisdom-of wind increase-possessing make-doing
15895	transference-time explained finished
15896	meaning third abiding drop-of thoroughly distinction is
15897	result-transmission from
15898	drop-of nature show desire-by-means-of
15899	ultimate and conventional from
15900	first conventional drop-to
15901	rely-from buddha desire-of
15902	consort characteristic complete is
15903	god and demigod brahma and
15904	if caste low heretic or
15905	characteristic complete see-if
15906	attract-of conjunction definite begin-from
15907	rely-should that and channel-plural and
15908	object-of body complete do

15909 that-from conventional drop itself
 15910 send-down-and hold and reverse and
 15911 channel-to insert-and wind-to mix
 15912 emptiness rely-should mind follows cut
 15913 body and mind itself understand reverse do
 15914 ultimate drop rely-doing-by-means-of
 15915 dharma-body empty-of objects-plural obtain
 15916 drop empty-of lamp itself
 15917 insert-and awareness-of power-plural purify
 15918 day-night without habituation train-if
 15919 this itself effort-free manifest appear
 15920 that-by-means-of completion-of measure is
 15921 said
 15922 secret-mantra-of near-path is nadi-bindu-wind three essential-points
 rely-upon is and
 15923 this-to effort-possessing elaboration-having-of system and*
 15924 effort-without elaboration and free-from-of system two are
 15925 elaboration-artificial-plural by-means-of nadi-wind coarse by-means-of effort
 path-as make from
 15926 temporarily relative-of bindu yoga-as make by-means-of*
 15927 knowledge-woman seek and*
 15928 draw and*
 15929 serve and*
 15930 nadi seek and*
 15931 hold and*
 15932 apply do and*
 15933 main-part bindu drop and*
 15934 hold and*
 15935 reverse and*
 15936 potential bestow and*
 15937 wind and mix and*
 15938 reality-as meditate and*
 15939 afterward experience-examine and*
 15940 body-mind reverse-of experience-train etc. are above empowerment third-of
 occasion-to detailed elaborate finished and
 15941 that-also karma-wind-of time-in bindu hold and*
 15942 wisdom-of time-in bindu reverse-and potential bestow is essential-point
 correct is

15943 elaboration not-possessing-of yogi-by
 15944 clear-light-of bindu directly path-as make by-means-of
 15945 sitting-posture and gazing-posture determine by-means-of
 15946 action first-of time-in bindu empty-of lamp insert-and meditate by-means-of
 15947 clear-light-of appearance day-night mixed-in engage
 15948 that-also relative-of bindu ro-ma-in dwell and
 15949 that path-as make union father-mother-of method is and*
 15950 left-in essence-of bindu pure-subtle-of tone-in light-of self-tone-as dwell just
 is
 15951 mouth-pair-of bliss-of essence empty-to transform-of meaning is
 15952 center-in dharmakaya-of bindu elaboration-free clear-light pure self-arising
 wisdom-of lamp blaze-of basis-in dwell
 15953 this self extensive below explain
 15954 that-also pearl-garland from
 15955 nadi-plural from bindu is
 15956 subtle and tremble-of self-nature-possessing
 15957 light-ray self by-means-of beautify is
 15958 that-also part are three is
 15959 right and left and center
 15960 right relative bindu is
 15961 great-bliss-of essence-possessing
 15962 bliss gather-of source is
 15963 buddha all-of great-secret is
 15964 method by-means-of indicate-of essence is
 15965 ultimate dharmakaya-of essence-possessing
 15966 empty-luminous bindu single is
 15967 center-in dwell-and essence clear
 15968 emanation-withdrawal speech-thought object from-beyond
 15969 gradually thought from free
 15970 existence-nonexistence limit two from-beyond
 15971 eternal-nihilism extreme-in dwell not
 15972 thought not-having spontaneous accomplish
 15973 expression not-having-and nature-from empty*
 15974 ultimate thing-of bindu
 15975 left-in essence bindu dwell
 15976 bliss union two spread-and
 15977 firmly dwell not-is
 15978 mouth-pair self by-means-of bliss obtain

15979 great-mudra self-of cause
 15980 great-bliss wisdom great-of path
 15981 secret-mantra all-lord mandala is
 15982 samsara save-of method great
 15983 secret-of wisdom-tone blaze-of light
 15984 that is great-bliss essence
 15985 thus
 15986 thus effort-possessing coarse purify and*
 15987 effort-without self-place aspect two both vehicle this-in said and
 15988 especially intelligence excellent-plural-to
 15989 body-speech-of essential-points press by-means-of mind spontaneously free
 from
 15990 wisdom actually appear by-means-of three-kayas path-as make bindu
 supreme-of essential-points said by-means-of vehicle all by-means-of
 transcend-of essential-point is
 15991 vehicle-of supreme precious treasure from
 15992 essential-points determine particular-to explain is sequence chapter twelve is
 15993 thus habitual-tendencies-of body complete manner-in division and
 together-with show having
 15994 now wisdom-of support lamp four-of division parts and together-with explain
 to two are
 15995 lamp four-of essence brief show and*
 15996 nature extensively explain
 15997 first is
 15998 body first form-of time-in water on rely upon previously form-of producer-of
 nadi-of knot-of inside-to lamp-of eye and*
 15999 element-of eye two previously form having
 16000 element-of eye-from element-four-of body accomplish manner before
 explained
 16001 lamp-of eye-from primordial-wisdom-of appearance light and thig-le and
 body etc.-of nature ultimate sorrow-from liberated-possessive basis-to eye
 two-of a-bras-of center-to rtse-root men-of horn resemble rtse-root subtle-at
 tip wide two attached
 16002 far-lasso water-of lamp called
 16003 that-to depend-from thig-le empty-of lamp and
 16004 sherab self-arisen-of lamp and
 16005 space pure-of lamp and four-as become
 16006 pearl-garland from
 16007 move-of path is illuminate make door

16008 that right two left two center
 16009 lamp blaze-of manner-in located
 16010 thig-le empty-of lamp and
 16011 pure space-of lamp and
 16012 sherab self-arisen and
 16013 far-lasso water-of lamp is
 16014 seeing object-to appearance
 16015 said and
 16016 self-arisen from
 16017 lamp four-of this like
 16018 thig-le empty-of lamp and
 16019 awareness space-of lamp and
 16020 sherab self-arisen lamp and
 16021 far-lasso water-of lamp
 16022 sentient-being all-to located
 16023 said
 16024 that also ultimate-of element-four pure-by lamp four-to ripen

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16025 karma-wind pure-and wisdom-of wind-of part from
 16026 distance-snare
 16027 part
 16028 wisdom-of wind by-means-of elements distance-snare
 16029 virtue
 16030 etc. four arise from
 16031 of support small-in mountains and houses etc. great-plural appear is
 16032 wind-of part-of subtle detailed from arise is
 16033 that-to distance-snare actual is
 16034 light-root pure wisdom-of appearance hold-and
 16035 that-of support-of delusion-appearance-of appearance see by-means-of
 16036 support and supported is
 16037 part two-as wisdom and possess-plural by-means-of examine when realize
 should
 16038 that-also lamp four are
 16039 samsara-of delusion-appearance delusion-mind and different
 16040 transcended-of part hold-of cause is

16041 essential-point this important great
 16042 hereafter this two-of difference know-plural appear possible-if I-of
 essential-point is understand should
 16043 bindu empty-of lamp is
 16044 bindu round light five-of rim-possessing is karma-wind pure-of part from
 arise is
 16045 that-from wisdom self-arising-of lamp and*
 16046 space completely-pure-of lamp two arise-and
 16047 wisdom-to essence and*
 16048 potential and*
 16049 tone three from
 16050 essence is
 16051 distance-snare gaze-posture-of essential-points from bindu empty-of lamp-to
 apply time-in inner-of awareness pure self-clearly experience that is
 16052 potential from outward-clear object knowledge-of wisdom sharp quick
 16053 words-meaning expanse arise-plural are
 16054 tone is vajra-chain-of appearance gold-of cord hang like
 16055 these not-distinguish if
 16056 sometimes knowledge-to wisdom self-arising-of lamp-as label
 16057 sometimes inner-of tone-to label
 16058 sometimes chain-to label by-means-of confused merely
 16059 space-of lamp-to outer inner two from
 16060 outer sky pure-of center-in light-tone blue-green somewhat first appear is
 16061 inner that-from expand like arise-and
 16062 light five-of radiance color five-as clear is
 16063 that-also*
 16064 space is outer and inner-to is
 16065 outer is cloud free sky-in hold
 16066 inner space lamp pure-to
 16067 thus said
 16068 this-to-also some outer sky cloud-not mere that-to identify very not-proper-
 and
 16069 sky that person and connection not-established-and
 16070 lamp person existence-nonexistence-of follow do-of cause is
 16071 here inner-of sky-of tone blue that outward arise-to outer-of space call
 16072 that-by sky open arise-basis-of ground mere from space actual not is
 16073 actual is dark-blue is-and
 16074 space inner-of inner space is

16075 thus-then space that-from appearance that arise-as appear by-means-of this
 two-to outer space inner space call separately say-and rainbow-light-of load
 house-in not-clear clear understand transfer just understand should
 16076 inner near-as make outer far-as make like not is-but
 16077 that-from that arise-as appear-of outer inner-as know
 16078 light five-as clear also mind self essence-from clear-light-of self-tone arise is
 16079 that self-to thing-of stain and intellectual wisdom-of stain and*
 16080 bad-concept mind-of stain by-means-of completely pure
 16081 lamp is
 16082 appearance that see time
 16083 karma and habitual-tendencies-of darkness clear-of part from say
 16084 that-to lamp four-of first chakra four-from essence gather is
 16085 producer first wind by-means-of up from up-to mother's womb-in propel
 by-means-of distance call-and distance far-from mother's womb-in
 cause-condition-of and mother's center enter show-and
 16086 mindfulness wind-mind cause-condition and together-with four one-as
 gather-and
 16087 bind by-means-of snare call
 16088 taste-plural-in taste six-of bliss increase-and essence-of eye expand
 by-means-of water-of call
 16089 tip-to sense-five-of action-of distinction and wisdom five-of distinction-to
 directly realize-and reality sense-of object-to directly arise by-means-of
 samsara-of darkness clear-of cause lamp call
 16090 bindu empty-of lamp from
 16091 relative cause-of bindu and compare if
 16092 bindu is posture by-means-of essence lower
 16093 le is speech-of HUM etc. by-means-of secret hold-and wisdom identify
 16094 empty is bindu reverse-and potential bestow and wind and mix by-means-of
 bliss empty-as meditate mind-of action is
 16095 lamp is that-of meaning by-means-of darkness clear
 16096 ultimate wisdom-of bindu and compare if bindu is gaze-posture-of
 gaze-posture awareness self-of essence not-change three are
 16097 le is
 16098 appearance light-of rim round-as arise is
 16099 empty is
 16100 appearance that thing and characteristic not-established by-means-of
 four-elements-of harm not
 16101 self-appearance is by-means-of show-also other by-means-of not-see*
 16102

clear-light is by-means-of elaboration-of extreme and free-and ignorance-of
darkness clear

16103 lamp is

16104 samsara-of darkness clear

16105 knowledge self self-arising-of lamp from

16106 essence realize time-and compare if

16107 wind dwell nadi-of essential-point main by-means-of knowledge call

16108 wind-of propel-withdrawal number-of essential-point main by-means-of
excellent call

16109 reality from arise-and reality-in dwell by-means-of

16110 sense excellent moment three-in free-of occasion arise by-means-of
self-arising call

16111 wind exhaust-and space-in free by-means-of lamp call

16112 appearance clear-light and compare if

16113 inner wisdom by-means-of self-tone self-aware sense-of object-to arise
by-means-of knowledge call is

16114 arise-appearance chain bindu bindu-particle and together-with that
delusion-appearance all exhaust-of sense-field-to most-transcend excellent
call

16115 this-of inside-to exhaust letters and*

16116 hand-symbols and*

16117 form etc. appear-and

16118 earth etc. ten exhaust time actually appear-and

16119 delusion and together sense-to appear able not by-means-of exhaust-of
wisdom call said is

16120 appearance that and that-of time-of reasoning basis appear wisdom and
together-with other from not-arise self from arise by-means-of self call

16121 arise is that and connection establish is

16122 awareness from self-appearance arise cause is

16123 lamp is

16124 mind mental-events-of darkness mind-from that word say is

16125 space completely-pure-of lamp is directly essential-point see from arise is

16126 that-also light five-of arise-basis is by-means-of space call

16127 appearance light-to arise time elements impurity together-with pure
by-means-of completely-pure call

16128 that self see by-means-of impurity-together light body-to transform-and
samsara-of darkness clear by-means-of lamp call

16129 sequence experience-apply and compare if

16130 before body speech mind three basis purify by-means-of space call

16131 first body-of essential-point not-press if wisdom power-under not-gather

16132 speech-of essential-point not-press if inexpressible-of meaning not-obtain
 16133 mind-of essential-point not-press if movement self-continuum not-cut-and
 16134 press if that-plural accomplish is
 16135 directly self-seen-of path main great by-means-of completely call
 16136 door-of essential-point by-means-of space see-and delusion-appearance cease
 cause pure call
 16137 that-also arise-produce door-of essential-point by-means-of reality-of space
 see-and certainty-to arrive
 16138 appearance object-of essential-point by-means-of whatever-appear reality
 from grasp-place not
 16139 vital-point bestow wind-of essential-point by-means-of conceptual-thought
 different cease
 16140 arise-produce clear-light-of essential-point by-means-of subtle-coarse-of
 elements reverse
 16141 reality directly-of appearance see-of essential-point by-means-of intellectual
 words by-means-of reality-of meaning meet-of view-meditation-
 conduct-result-of sequence cut
 16142 experience progress increase-of appearance see by-means-of
 delusion-appearance not-pure-of material-awareness self-cess
 16143 awareness measure arrive-of appearance see by-means-of form-body two-to
 enjoy
 16144 reality exhaust-of appearance see by-means-of three-kayas self-continuum-of
 bind from free
 16145 thus result path-as make by-means-of cause-result from-the-start
 effort-accomplish-to make vehicle all from transcend is
 16146 lamp is wall lamp like-and experience-in take-of essential-point-of branch-to
 final support-of instructions four-as show is
 16147 that-also not-change three-on basis having by-means-of conceptual-thought-
 of increase exhaust-and reality and self-of appearance from go-place not
 16148 dwell three all measure hold by-means-of body speech mind three realms
 three-to not-return understand
 16149 obtain three-of vital-point hit by-means-of cause-condition wind-mind
 four-of connection cord cut-and hereafter that four together meet not-possible
 16150 confidence four free measure grasp by-means-of samsara-nirvana-to
 hope-doubt not-and certainty object reality-of space-to gone is
 16151 thus lamp four not-if samsara-nirvana-of connection not-cut-and
 16152 body speech mind mind four always samsara wander from lamp four exist
 understand decide experience-in take by-means-of liberation-of
 enlightenment obtain is
 16153 that-also lamp four exist by-means-of

16154 basis ripen do empowerment four by-means-of self-continuum purify from
 16155 path appearance four measure-to arrive-andresult four-kayas space-in
 dissolve that-of essential-points from arise is
 16156 that-also precious-jar-of meaning heart precious heart-of jar-in self-arising-of
 lamp sky like dwell
 16157 middle mouth-of connection-cord-of sky like lamp four by-means-of interval
 join by-means-of
 16158 outer sky great like primordially-pure space-of free-place-to mother son
 unite-and
 16159 measure-to arrive-or bardo self-clear-of reality arise time impurity-together
 body-of jar break by-means-of
 16160 spontaneously-accomplish precious secret cavity-in penetrate is lamp four-of
 reality experience-in take from arise is
 16161 here-also summarize by-means-of lamp four-of enumeration explain if
 16162 lamp four that ultimate-of element-to gather from
 16163 distance-snare-to ripen is
 16164 form-of aspect distance far-from see by-means-of distance call
 16165 that self element wind from arise by-means-of movement hinder not make
 16166 distance far-of form hold by-means-of snare call
 16167 color and shape etc.-to engage element water-of part-to water call
 16168 sense and family and enjoy etc.-of object-to expand by-means-of fire and
 similar cause lamp call
 16169 bindu is
 16170 basis-dwell-of wisdom is
 16171 that self directly appear-also primordially-pure-of wisdom-as dwell
 by-means-of nature spontaneously-accomplish elaboration-free direction-side
 from-beyond-and
 16172 all-pervading-of wisdom-as dwell by-means-of not-change-of basis
 16173 empty is
 16174 characteristic hold-of wisdom-as appear by-means-of thing self-continuum-in
 hold-of dharma-also empty-and
 16175 emptiness clear-light-of arise-basis mirror like-of wisdom-as clear-and
 16176 direction and side and center and limit not-observable by-means-of empty
 by-means-of diminish self-of wisdom-as dwell-and
 16177 emptiness direction-side not-possess-of nature-in intellect thought different
 all cease from individually-discriminate-of wisdom-as not-cess*
 16178 empty effort from-beyond by-means-of action accomplish-of wisdom-as
 free-and
 16179

emptiness one-of mandala-from not-move by-means-of dharma-of space-of
 wisdom gather by-means-of
 16180 elaboration and free-of wisdom call
 16181 lamp is
 16182 knowledge by-means-of gather-of wisdom is
 16183 that-also abandon not-possess-of reality-to extreme-limit and free-of
 worldly-of knowledge by-means-of gather-of wisdom and*
 16184 basis-on anything abandon not-need from-the-start correct-of reality-to
 establish not-possess by-means-of transcend by-means-of gather-of
 knowledge-of wisdom and*
 16185 not-fabricate free-of root see by-means-of knowable by-means-of gather-of
 wisdom and*
 16186 clear-light sense-of directly see view by-means-of gather-of wisdom and*
 16187 object and aspect how and how-many see omniscience by-means-of gather-of
 wisdom-plural are
 16188 wisdom self-arising-of lamp-of knowledge is
 16189 movement and*
 16190 mindfulness and*
 16191 thought and*
 16192 contemplation-plural are
 16193 movement from wind and mind-of movement two from
 16194 wind is previously show finished
 16195 mind-of movement is six are
 16196 all seek-of mind-of movement by-means-of
 16197 karma and afflictions different-of cause and*
 16198 conditions and*
 16199 action and result-plural-to arise is
 16200 certainty-to bring-of mind-of movement by-means-of
 16201 outer inner all-to move by-means-of I and*
 16202 self and*
 16203 other and*
 16204 both and*
 16205 both not arise
 16206 definite place-of mind-of movement by-means-of
 16207 one and two etc.-to mind-and move by-means-of
 16208 self and*
 16209 other and*
 16210 appear-empty and*
 16211 individual distinction not-mix all-to engage-and hold
 16212

mind-of discrimination-of awareness-of movement by-means-of object
 not-same different-to knowledge one-by appear manner various think do and
 doubt etc. do
 16213 afflictions-possess-of mind-of movement by-means-of
 16214 desire and*
 16215 dullness and*
 16216 hatred and*
 16217 attachment and*
 16218 clinging and*
 16219 not-know etc.-of cause and*
 16220 conditions and*
 16221 essence and*
 16222 particular-to arise is
 16223 movement do hold-of mind-of movement by-means-of
 16224 past and*
 16225 future and*
 16226 present thing and*
 16227 follow move by-means-of samsara-of karma and*
 16228 maturation various etc.-
 16229 mindfulness and*
 16230 latent-tendencies various-of cause-conditions and action many from thus
 label
 16231 some mind call one say by-means-of enough
 16232 division many by-means-of not-proper think if
 16233 mental-events call one-as gather by-means-of enough
 16234 fifty-one-to division not-proper equal
 16235 then division-gather how-much-also parts-on depend upon contradiction not
 16236 space completely-pure-of lamp is
 16237 light and form-of arise-produce gather is
 16238 that-also color five gather pervading dark-blue change not vajra fence
 by-means-of all-around surround by-means-of vajra chain-to grasp-place not
 16239 that-of inside-to light-of form light-ray emanate appear by-means-of
 16240 reality-of bardo this-in cut-and actually perfect buddha
 16241 light-of appearance upward-stand and side-arise and rim-to appear by-means-
 of delusion-appearance self-cease-and wisdom-as clear is
 16242 that-plural from light-of layer piece and*
 16243 layer and*
 16244 partial break-to appear-and space outer inner mix by-means-of wisdom-to
 interval not
 16245 that-from eye-webs and*

16246	eye-many and*
16247	eye-many lines and*
16248	net and*
16249	net half and*
16250	flower and*
16251	lotus thousand-possess and*
16252	house-fire and*
16253	thatch-under-of tent house like arise by-means-of reality-of appearance path-as make
16254	that-also lamp four by-means-of path-of appearance four-of sign measure determine
16255	distance-snare by-means-of reality directly-of appearance see by-means-of philosophical-position self-asserter-to hold from intelligence reverse
16256	by-means-of bindus-empty experience-top-increase-to seeing-by-means-of bliss own-continuum-in holding-of appearance from mind-turns
16257	by-means-of sphere completely-pure-by-means-of awareness measure-reached-to seeing-by-means-of impure delusion-of appearance from mind-turns
16258	wisdom self-arising-by-means-of exhausted-of appearance seeing-by- means-of body and wisdom-as attachment from mind-turns of
16259	meaning second lamp four each-of essence detailed-to explain-to four are
16260	far-casting-water-of lamp
16261	bindu empty-of lamp
16262	sphere completely-pure-of lamp
16263	wisdom self-arising-of lamp of
16264	first also
16265	essence
16266	definition
16267	classification
16268	characteristic
16269	that-of abode
16270	what-by-means-of arises manner
16271	arises door-of appearance
16272	simile
16273	measure definite and nine from

16274 first water-of lamp-of essence is
 16275 samsara-nirvana two both-of part holding-by-means-of pure-appearance and
 deluded-appearance see agent-to arisen-of power-support clarity and that-to
 rely-on-of light-essence clarity is
 16276 gold-of flower beautiful jewel-of lamp blazing-of tantra from
 16277 far-casting water-of lamp of
 16278 essence-by-means-of appearance two both gather
 16279 see agent hold part not-ceased because
 16280 two both-of part hold view-by-means-of because
 16281 samsara-nirvana agreement-of view of
 16282 thus
 16283 second definition is
 16284 light-luminous clarity-of form-reflection and deluded-appearance earth
 stone-of appearance far distant-at abiding hold and
 16285 samsara-of deluded-appearance deluded-thought with-means-of together
 far-to cast-by-means-of far because-of
 16286 not-realize if nirvana far-to cast-by-means-of also far thus
 16287 self-appearance see time impure bind by-means-of snare to
 16288 not-realize if deluded-appearance-to attachment by-means-of self-awareness
 bind by-means-of also snare thus
 16289 rope with-means-of similar
 16290 rope also examine if hair single one one bind-of benefit do cannot-like to
 16291 not-examine if collection bind agent-to established-like
 16292 deluded-appearance and deluded-hold two examine if ground-emptiness
 essence-by-means-of empty although
 16293 not-examined if mind and appearance-object confusion self-awareness
 binding-agent like appear
 16294 bound appear time-from bound not-exist and
 16295 liberated appear time-from binding-agent self-characterized not-exist-
 by-means-of liberation not-exist that
 16296 magical-illusion from
 16297 anyone-by-means-of also not-bound bound not-exist that
 16298 bind-agent object exist not exist
 16299 bound not-exist completely untie not-exist
 16300 primordial spontaneously-complete buddha-dharma
 16301 teach purpose-by-means-of emanate various make
 16302 thus speak like
 16303 furthermore self-appearance vast into not-enter binding-by-means-of also
 noose

16304 appearance to attachment not-exist inward samadhi bliss-by-means-of
 moisten make-by-means-of water called
 16305 water-of essence gather to rely-by-means-of also water called
 16306 form-appearance power-consciousness to clear and
 16307 light-appearance increase upward arise-by-means-of lamp called
 16308 space-awareness-of appearance produce-of base not is-by-means-of mother
 called
 16309 essence-of power form-possess view-of support base make-by-means-of also
 mother called
 16310 thus also burning-lamp from
 16311 definitive word this like-this
 16312 distance far continuum hold-by-means-of
 16313 form-as appear hold and
 16314 color etc gather and
 16315 awareness body also distance far from
 16316 see agent hold make and
 16317 samsara thought side from
 16318 distance outward throw-by-means-of distance called
 16319 likewise not-realize side from also
 16320 nirvana throw-by-means-of distance is
 16321 likewise samsara-of appearance aspect from
 16322 form and desire-object five
 16323 this-by-means-of bind-by-means-of noose is
 16324 power-of appearance to appearance-of
 16325 memory thought self-as this-by-means-of hold-by-means-of
 16326 noose called distance from hold
 16327 likewise sky cloud free to
 16328 awareness selfless body-as appear
 16329 appearance vast into not-enter
 16330 this-by-means-of hold-by-means-of noose called
 16331 water appearance those to
 16332 attachment self-place return and
 16333 all to attachment-of mind not-exist
 16334 appearance self-place set-by-means-of
 16335 self-grasp free-by-means-of water called
 16336 lamp self-of appearance all
 16337 above from above increase-by-means-of
 16338 awareness pristine-awareness clear-by-means-of lamp

16339 element coarse-of appearance all
 16340 self-know experience cease not-exist and
 16341 power-of self-door clear-by-means-of lamp
 16342 awareness outer-of space set-by-means-of
 16343 inner space self-place pure and
 16344 appearance
 16345 experience-of appearance this-by-means-of produce-by-means-of
 16346 space-race mix-by-means-of mother also is
 16347 power all-of essence also
 16348 arise make door eye is-by-means-of
 16349 all-of base hold mother called
 16350 thus
 16351 three divide if three
 16352 element gather-of distant-noose water-lamp wind-of essence from root
 ram-horn like
 16353 pristine-awareness gather-of distant-noose water-lamp light-root essence
 pristine-awareness-of color hold
 16354 deluded-appearance not-hold
 16355 power gather-of distant-noose water-lamp power five-of essence eye-of
 a-berry center in power-support essence form see make produce
 deluded-appearance see pristine-awareness appearance not-see
 16356 that-also water-lamp actual pristine-awareness gather that is
 16357 other two that-of support make-of aspect from designate only is
 16358 lamp actual nirvana-of appearance hold
 16359 samsara and substance contradict-of reason
 16360 this know important
 16361 furthermore that from
 16362 divide aspect three is
 16363 element-of essence self-gather-of
 16364 distant-noose water-of lamp and
 16365 pristine-awareness gather-of distant-noose and
 16366 power gather-of distant-noose
 16367 thus
 16368 four characteristics to
 16369 general characteristics form-appearance hold capable produce-by-means-of
 object-appearance
 16370 self characteristics to three
 16371

element gather-of distant-noose-of characteristics appearance gather hold
 expand aspect abide
 16372 pristine-awareness gather-of characteristics light-clarity-of self-appearance
 clear hold
 16373 power gather-of characteristics appearance and appearance-object and
 self-know eye-of consciousness hold
 16374 that to appearance
 16375 first object-as appear mountain etc place set
 16376 appearance-object
 16377 object self-characterized rock etc like
 16378 appearance consciousness thought-free and sign name-of aspect is
 16379 appearance-object object self-characterized inert abide etc
 16380 furthermore that from
 16381 this-of characteristics this like-this
 16382 arise make cease not-exist-by-means-of
 16383 power-of essence eye-of door-to
 16384 produce-by-means-of lotus eye-as abide
 16385 self characteristics power hold
 16386 element from throw and
 16387 gather and hold and expand appear
 16388 pristine-awareness from view and
 16389 abide and above hold
 16390 power-by-means-of object and object-possess and
 16391 object not-exist self hold
 16392 thus
 16393 that to object appear capable-of forms
 16394 object-possess power-consciousness
 16395 object not-exist
 16396 not-exist clear-appearance double-moon-of aspect etc
 16397 five location
 16398 eye-of a-berry
 16399 first body form time navel-of channel-knot triangle-of inside lamp-eye and
 element-eye two form from
 16400 eye-of power-support power and
 16401 light-root essence arise
 16402 navel from heart
 16403 heart from spine branch from
 16404 ear two-of inside surface skull membrane from eye-by-means-of a-berry two
 to pierce
 16405

channel blood and water-yellow not-exist ram-horn like two inside light-of
 filament fill-by-means-of door water-lamp to pierce
 16406 that-also channel two-of inside-of light-root two distant-noose water-lamp
 actual abide
 16407 that from
 16408 this-of location eye is
 16409 see make cease not-exist-of
 16410 object hold make-of
 16411 brain conch-hall white from
 16412 right to coil three exist-of
 16413 channel ram-horn shape
 16414 power-of essence all gather-from
 16415 power-of object-to arise make-of
 16416 channel-of inside this abide
 16417 thus
 16418 channel that also pulsation-of branch in upward root one to
 16419 move inside skull cavity enter-from branch three-of right left two eye two to
 pierce
 16420 middle brahma-aperture to pierce-of inside from
 16421 awareness thought-free-of body vajra necklace and light-round-of dot stack
 five nine arise
 16422 lamp four-of part exist-of
 16423 that-also channel nose water-lamp-of part
 16424 dot
 16425 emptiness-lamp-of part
 16426 light five
 16427 space-of part
 16428 consciousness not-realize
 16429 wisdom lamp-of part
 16430 pearl garland from
 16431 awareness thought-free necklace
 16432 great-bliss brahma-of door from appear
 16433 thus
 16434 six produce manner
 16435 navel from produce
 16436 burning-lamp from
 16437 first self body produce-of mother womb enter time
 16438 body all-of essence-as
 16439 navel-of channel-knot great from
 16440 center-of triangle itself also

16441 father mother-of cause condition essence from
 16442 eye-of fruit itself form
 16443 that also father mother-of portion two from
 16444 white black mix itself
 16445 thus
 16446 seven door
 16447 eye-of a-berry essence-of center straight
 16448 that from
 16449 arise-of door eye two self
 16450 power object-to arise make-of
 16451 channel from this all appear arise
 16452 thus
 16453 eight example
 16454 object-appearance hold hook like
 16455 that from
 16456 example hold make hook-by-means-of
 16457 whatever appear nose from hold like
 16458 samsara and nirvana-of
 16459 nose two this-by-means-of hold make
 16460 thus
 16461 nine measure to three from
 16462 element gather-of distant-noose-of measure object-appearance expand and
 gather complete
 16463 pristine-awareness-of measure necklace see
 16464 essence gather-of measure form-appearance particular distinguish
 16465 that from
 16466 lamp appearance make purpose-of
 16467 object form-appearance awareness also
 16468 necklace appearance measure is
 16469 thus
 16470 second dot emptiness lamp to also
 16471 essence
 16472 definitive word
 16473 divide
 16474 characteristics
 16475 location
 16476 door
 16477 nature

16478	object-appearance
16479	measure
16480	lamp actual
16481	that experience make method
16482	example and twelve from

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16483	first essence
16484	dot light five-of rim round surround-by-means-of self-clear color essence
16485	burning-lamp from
16486	bindu empty-of lamp is
16487	phenomena all-of mind-trust place
16488	this self who-by-means-of knows that
16489	bindu-of body-to enjoy that
16490	familiarization all-of activity field obtain
16491	that therefore this-of essence is
16492	singular part subtle elaboration and free
16493	empty-of extreme free self-luminous great
16494	nature self-abide equality
16495	non-conceptual elaboration free round-in abide
16496	not-imparted self-power ground complete because
16497	red self-luminous primordial resounds
16498	stain that by-means-of ka-pure by-means-of
16499	self bind afflictions all and free
16500	self-by-means-of self-luminous essence-by-means-of empty
16501	this is that-of essence desire
16502	thus
16503	second definition is
16504	self-abide light round that not-change by-means-of bindu
16505	object-to pervade wide by-means-of le
16506	thing identify-as non-exist by-means-of empty
16507	empty-of self-light five blaze by-means-of lamp is
16508	that itself from
16509	bindu is not-change straight to
16510	primordial fabrication itself and free
16511	le is wide great to

16512 appearance all self-place complete
 16513 empty thing-of hold is
 16514 object-to attachment-of mind all cease
 16515 nature empty great by-means-of
 16516 clear self-attachment mind not-appear
 16517 lamp-by-means-of light five appear-to
 16518 make and self-face clear awareness with
 16519 these definite-of definition are
 16520 thus and
 16521 pearl garland from
 16522 example-as peacock-of thing like
 16523 bindu is change exist not-exist
 16524 le is pervade and object-to appear
 16525 empty-by-means-of thing mark-as not
 16526 lamp darkness appear-to become
 16527 thus
 16528 third classify if five from
 16529 abide ground-of bindu
 16530 heart wisdom-of hero-bullet-in samsara-nirvana all-of dividing-line or
 16531 source or
 16532 exhaustion-at abide thus
 16533 body abide channel-of bindu
 16534 distinction great-of channel like self-luminous by-means-of bliss-pain
 self-liberated primordial-liberated-to abide thus
 16535 relative cause-of bindu
 16536 roma etc.-in body-of constituents mere hold agent-to abide thus
 16537 ultimate elaboration non-exist-of bindu
 16538 awareness ka from pure-by-means-of space-awareness cease-of intention in
 abide
 16539 self-arisen fruit-of dot
 16540 power-of manifest in appear-by-means-of day night light-clarity into mix
 16541 buddha-of intention vast completely-liberate great in engage
 16542 burning-lamp from
 16543 divide itself aspect five
 16544 base abide self-awareness dot-by-means-of
 16545 appearance-exist samsara-nirvana one gather
 16546 body abide channel-of dot-by-means-of
 16547 bliss and suffering one gather

16548 conventional cause-of dot-by-means-of
 16549 aggregate consciousness produce-of cause condition
 16550 aggregate element etc one gather
 16551 ultimate elaboration-free dot-by-means-of
 16552 space and awareness one gather
 16553 self-arisen fruit-of dot-by-means-of
 16554 buddha all-of intention
 16555 effort accomplishment free-of space into gather
 16556 this all that-of divide-by-means-of
 16557 unchangeable dot emptiness from
 16558 appearance aspect-of object to aspect five
 16559 one gather-of location in clear
 16560 thus
 16561 four characteristics
 16562 moon and free emptiness power-of object-to arise if not-meditate river
 flow-of meditation in abide
 16563 that from
 16564 self characteristics essence-by-means-of empty
 16565 whatever to manifest attachment cease
 16566 self called not-change thought-free pure
 16567 not-meditate and gap not-exist-of
 16568 dot moon and free itself
 16569 self-abide great-of intention in
 16570 division action rock middle flow abide
 16571 characteristics emptiness clear-by-means-of pervade
 16572 thus
 16573 five location
 16574 special great-of channel four
 16575 ka-ti gold-of channel great in
 16576 base-of dot good self-arisen in abide
 16577 white-silk filament like in
 16578 path-of dot good lamp to enter fine in coil if
 16579 good peak-of dot self-arise in clear
 16580 crystal cavity in good ornament possess-of dot light-clarity appear
 16581 furthermore that from
 16582 sentient-being all-of body-of center
 16583 citta jewel palace from
 16584 channel thousand number many although

16585 special great-of channel four from
 16586 ka-ti gold channel great and
 16587 white-silk filament like and
 16588 fine coil and crystal cavity
 16589 this four-of inside in special
 16590 abide and wind-of horse ride
 16591 arise and enter and self-arise and
 16592 appearance-of self-nature-as
 16593 primordial elaboration not-exist although
 16594 base-of dot good and
 16595 path-of dot likewise good
 16596 good-of peak and
 16597 good-of ornament possess also
 16598 channel-of inside in abide
 16599 thus
 16600 six door
 16601 eye-of clarity center-from generally lamp four all appear and
 16602 particularly bindu empty lamp self-light with appear and
 16603 that itself from
 16604 condition-by-means-of not-obsured sentient-being eye
 16605 cakshu called-of door from
 16606 sun-of mandala like also
 16607 self-of light and ray itself-to
 16608 self-parts all-to completely appear
 16609 thus
 16610 generally eye right-from far-casting and wisdom two
 16611 left-from bindu and sphere two
 16612 brahma-aperture-in awareness-of body lamp blazing-of manner-in abide and
 16613 pearl garland from
 16614 beings-of path is
 16615 see agent door
 16616 that itself right two left two center
 16617 lamp blazing-of manner-in abide
 16618 thus
 16619 seven nature is
 16620 first ka-pure-of nature from light-luminous spontaneous bindu empty
 water-moon like arise is
 16621 empowerment completely distinguish-from

16622 | ignorance darkness dispel bindu empty
 16623 | sense power-of object-to appearance wonderful great
 16624 | thus and lamp blazing from
 16625 | empty from self-return-of
 16626 | experience agent clear-of appearance-in
 16627 | primordial resound five with together also
 16628 | nature flow-by-means-of abide from
 16629 | clear agent all-of essence-to also
 16630 | thing from reverse-to enter
 16631 | empty not-is and
 16632 | self-luminous know-of first-in
 16633 | primordial self-of characteristic-to
 16634 | first ka-pure great from
 16635 | nature itself is this like
 16636 | who-by-means-of also not-made self-luminous
 16637 | primordial itself from nature is
 16638 | thus
 16639 | first from abide manner-to
 16640 | ground ka-pure-of time-at lamp four spontaneous-of part-to inner luminous
 | subtle-at exist and
 16641 | ground appearance-to arise time
 16642 | sphere light ray five-of appearance-to arise
 16643 | bindu each self-light house-in body-of part-to arise
 16644 | far-casting self-luminous light ray-of connecting-cord-to arise
 16645 | wisdom awareness-to arise by-means-of liberation-delusion two-of awareness
 | non-awareness mere-to abide of
 16646 | body-to abide time
 16647 | heart inside from eye-to light-root path make appearance to
 16648 | dot this heart in light five-of palace round rim five-as abide-of self-essence
 | distant-noose in lamp clear-of
 16649 | between-essence sky to light five-of round gather move tremble small little
 | appear
 16650 | lamp itself outward appear time that from expand-of self-essence
 | immeasurable arise
 16651 | that-also heart center inside-of dot from include-from
 16652 | lamp actual lamp clear
 16653 | gather in not-abide door abide
 16654 | bird flock like nature clear

16655 thus-of meaning
 16656 hundred object where to appear if
 16657 between-space pure to self-essence light and possess appear
 16658 that from
 16659 between-space itself emptiness to
 16660 appearance self-face not-cease-by-means-of
 16661 self-arisen dot great in abide
 16662 unexpressable self-abide essence-as also
 16663 primordial sky element into appear
 16664 thus
 16665 nine measure
 16666 lamp actual between-space time space-awareness day night not-exist
 appear-by-means-of samsara nirvana into liberate-of measure
 16667 that from
 16668 dot emanate and gather not-exist
 16669 between-space itself-in who hold
 16670 that-of measure-to that become
 16671 effort-free liberation-of sign-as appear
 16672 effort-possess to effort measure
 16673 thus
 16674 ten lamp actual face grasp
 16675 light five-of rim round surround-by-means-of dot race six each-of appearance
 possess
 16676 god-to self hand-span white big
 16677 titan-to self hand green
 16678 human-to self thumb-span red clear
 16679 animal-to view capable not-exist nature-as blue exist
 16680 hungry-ghost-to also outward not-exist yellow
 16681 hell-to outward not-appear although nature-as color five exist
 16682 bad-destiny virtue portion small-by-means-of outward not-appear
 16683 inside-in also portion small only self-complete in exist
 16684 result-come from
 16685 buddha sentient-being all to
 16686 different-not nature not-exist-by-means-of pervade
 16687 that and buddha completely pure complete
 16688 stain-free dust and free abide
 16689 sentient-being race six appearance aspect from
 16690 each continuum in abide

16691 gods self-clear complete
 16692 titans-to fine and flicker
 16693 humans self-luminous round itself
 16694 animals all-to inner-to luminous
 16695 pretas all-to subtle from
 16696 hells self-appearance complete of
 16697 thus and
 16698 lamp blazing from
 16699 light five gather-of bindu is
 16700 gods all-to self-high extent
 16701 round self-luminous great-at exist
 16702 demigods self-of hand extent of
 16703 humans self-of thumb extent-to
 16704 round leak not-exist-at exist
 16705 animals-to outer not-appear
 16706 pretas self-face subtle-at exist
 16707 hells all-to self-luminous mere
 16708 gods-to white part great-ly appear
 16709 demigods likewise green great
 16710 humans-to red-luminous self-attachment free
 16711 animals sun-to blue part great
 16712 pretas yellow likewise of
 16713 hells all-to color five
 16714 self-luminous awareness-of part abide
 16715 lamp actual is likewise of
 16716 thus
 16717 eleven that practice-to take method is aperture not-exist-of place-to thumb
 finger-by-means-of slowly press-by-means-of lamp and light and bindu many
 appear and
 16718 effort release and appearance gap-of extent-to look and
 16719 also that like practice-by-means-of night light-luminous-to appear and
 16720 appearance darkness mix is samsara nirvana-to liberated of
 16721 that also color red not-exist-at five-possess-to self-luminous is effort
 non-exist-of take manner of
 16722 effort with take if tip small outer two slowly press and eye before like
 cover-by-means-of light ray spread is
 16723 that itself from
 16724 self-of thumb and finger-by-means-of

16725 cakshu cavity and side press-by-means-of
 16726 first appear and mind-trust-by-means-of
 16727 familiar become-of essential point-by-means-of
 16728 red-of part not-exist five-possess-to
 16729 become and sky-to appearance-of person
 16730 this-by-means-of awareness-of self-power obtain
 16731 that is effort non-exist self-liberated of
 16732 effort possessor that also this like
 16733 self-of nape outer power
 16734 vibrate and leap fierce to
 16735 finger and finger-by-means-of again press-by-means-of
 16736 eye-of posture skilled-by-means-of do
 16737 light is arrow extent until clear
 16738 that-to seize-of time all hold
 16739 that-of method-of instruction-to
 16740 these all that-of that-to become
 16741 thus
 16742 tip small-of inner-to channel two element clarity descend-of channel blood
 clarity mix is
 16743 press time life channel-to bindu fall by-means-of faint-to make and
 16744 outer channel two wind and light ray mix move by-means-of press time
 awareness clear-to light five arise of
 16745 twelve simile is
 16746 self-resound round peacock-of tail like-to
 16747 clarity part and that-of resound part appear vulture-of eye like and
 16748 luminous and bindu particle other also appearance fish-of eye like-to
 16749 sparkle radiance and light ray cat-of eye like is
 16750 that itself from
 16751 example-as peacock-of tail and similar
 16752 likewise vulture-of eye or
 16753 or likewise fish-of eye
 16754 likewise animal thief-of eye
 16755 these like-by-means-of abide of
 16756 thus
 16757 third sphere completely-pure-of lamp-to also
 16758 essence
 16759 definition
 16760 classification

16761	nature
16762	characteristic
16763	familiarization manner
16764	measure
16765	abode
16766	door
16767	actual
16768	simile and eleven from

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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
 16836 intention ka-pure and spontaneous-accomplish two not-exist this-of nature
 16837 that from
 16838 nature appearance not-cease-by-means-of
 16839 mind actual memory all cease
 16840 appearance self-pure space into
 16841 thought not-exist-of awareness-to also
 16842 not-move equality know-by-means-of
 16843 all cease-of space into also
 16844 primordial thought cease
 16845 nature completely pure space in abide
 16846 express and appearance word two not-exist-by-means-of
 16847 outer and inner not-exist space into also
 16848 self-ease great-of state in abide
 16849 thus
 16850 five characteristics
 16851 outer light-of space empty clear open and
 16852 self-awareness-of space ka-pure open in primordial abide
 16853 that from
 16854 outer inner not-exist open through-by-means-of
 16855 not-obscure stain not-exist
 16856 primordial ka-pure great-in also
 16857 completely pure-by-means-of space-of
 16858 characteristics-as primordial abide

16859 this not-exist awareness-of object not-exist-by-means-of
 16860 appearance cease not-exist-of
 16861 aspect sound-of lamp
 16862 thus
 16863 six habituate manner
 16864 samsara-nirvana distinction cut-from body speech natural place put
 16865 manifest face-introduce space-of fence-in awareness ten abide day night
 not-exist experience make-by-means-of

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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
 16871 that from
 16872 samsara-nirvana distinction cut-from
 16873 body speech natural place put
 16874 that from space-awareness appearance examine
 16875 this to habituate-of measure find-from
 16876 outer itself-of appearance
 16877 above from above increase-by-means-of
 16878 gradually self-habitate great obtain
 16879 this to stable-of measure find-from
 16880 dharma all cease become
 16881 that itself habituate make-of
 16882 branch-to I explain
 16883 thus and
 16884 self-arise from
 16885 see and habituate-of pristine-awareness
 16886 what to hold-of mind not-exist-of
 16887 see-of measure this-by-means-of grasp
 16888 sky completely pure to
 16889 eye-of power not-cess-by-means-of
 16890 below sky center-to thusness
 16891

space-of lamp pure that
 16892 know-awareness king-by-means-of see that
 16893 that to habituate become
 16894 self-of view see is
 16895 that to very habituate precious
 16896 thus
 16897 seven measure
 16898 experience make-by-means-of nose tip from eyebrow center-of upward
 space-to blue from expand-of light shimmer lower contour spike appear from
 16899 mirror like and
 16900 piece and
 16901 view extent pervade-of inside in body arise this-of measure
 16902 secret conduct seed-of tantra from
 16903 space and awareness-of view manner
 16904 obstruct make free-of sky view
 16905 space-of inside in necklace
 16906 completely set and separate not do
 16907 thus who-by-means-of see-of person
 16908 first samantabhadra and
 16909 fortune itself equal
 16910 that from dot see is
 16911 there focus appearance above to go-by-means-of
 16912 self-face see-from thus
 16913 upward space from finger four from
 16914 free person fortune-good place
 16915 samsara into enter how possible
 16916 area cut completely whatever appear
 16917 emanation-of quality this-by-means-of accomplish
 16918 see-of object extent whatever appear
 16919 sphere to likewise
 16920 outward appearance cease whatever is
 16921 moment sixteen to
 16922 this also thus become
 16923 not-ripen etc dot and
 16924 likewise body to reach-of between
 16925 six and ten and five three to
 16926 doubt not enjoyment-body
 16927 inner body cease place reach time
 16928 finger etc likewise appear

16929 here focus element self-arrest
 16930 arise and enter-of difference-by-means-of
 16931 dharma all cease-of self-place-to
 16932 what also hold not-exist
 16933 abide is emanation-body
 16934 this enter momentum-by-means-of power
 16935 birth-of self-power who obtain
 16936 that also that to focus-from
 16937 again time thus do time
 16938 appearance-of self-sound rustle
 16939 manifest return delusion appear
 16940 this-by-means-of sentient-being purpose all do
 16941 awareness equal one-of reason
 16942 thousand three sentient-being-of
 16943 transfer great this-by-means-of accomplish
 16944 likewise gradual and sudden-of
 16945 body this-by-means-of accomplish is
 16946 that all body cease measure from free
 16947 this all fruit certain-of
 16948 ground supreme mandala great accomplish
 16949 thus and
 16950 burning-lamp from
 16951 blue not-change appearance from
 16952 throat door clear-of light five-to also
 16953 this itself very clear become and
 16954 self-of front-of upward space-to
 16955 finger four or hand-span from
 16956 rise body and free
 16957 that-of measure-to that become
 16958 thus and
 16959 self-arise from
 16960 that from appearance arise and
 16961 self-of wisdom great-by-means-of
 16962 examine if pristine-awareness appearance to
 16963 body and pristine-awareness direction not-exist arise
 16964 that also arise manner this like
 16965 first mirror mandala like
 16966 that from appearance piece arise

16967	that from object area like arise
16968	that from sky fill arise
16969	whatever appear light-of mandala-to
16970	arise-from form-body see time
16971	body-of mandala all
16972	self from arise and self from emanate
16973	sky fill-of appearance
16974	see-of nature not-cease-of
16975	pristine-awareness sky-to gone-of sign
16976	nature itself-of appearance to
16977	essence itself-of body arise
16978	arise that itself self is
16979	buddha intention valid dharma
16980	true meaning-to thus gone
16981	that habituate-of measure-to explain
16982	thus
16983	eight location
16984	base-of space citta
16985	path-of space briguta
16986	fruit self-arise-of space-of location sky cloud free
16987	burning-lamp from
16988	eye arise-of condition not-exist to
16989	abide-by-means-of self-of awareness itself
16990	necklace appear
16991	cloud-free sky-to hold make
16992	self-know inside clear time
16993	citta-of center in abide is
16994	outward emanate cloud-free sky
16995	eye-of consciousness pure to
16996	clear make blaze-of light-ray five
16997	not-change pervade manner-as also
16998	blue-of self-essence great in abide
16999	thus
17000	nine door
17001	eye from arise
17002	that from
17003	this-of arise door eye from also
17004	change-free pervade manner appear

17005 this-of appearance self-pure-by-means-of
 17006 space and awareness-of union
 17007 primordial abide and relax
 17008 self-arise self-of engage object
 17009 appearance eye and self connect-by-means-of
 17010 that itself condition-free sky-to arise
 17011 thus arise door not-cease-of
 17012 thus
 17013 ten space-of lamp actual
 17014 eye-of corner two from arise blue pervade great-of light end not-exist
 17015 inside awareness light that-of house in abide
 17016 outward necklace dot emptiness and possess that-of fence in abide
 17017 light five-of appearance and rim-of fence two space actual is
 17018 that also thing coarse not-exist-by-means-of grasp object-to not-establish
 17019 cut extreme cut is-by-means-of self-clear rainbow like
 17020 element harm-by-means-of not-break-by-means-of compounded samsara not
 is
 17021 key possess-by-means-of see-from habituate if already-buddha
 17022 again buddha become
 17023 that from
 17024 thus key three instruction and
 17025 who to meet-of person
 17026 space-to habituate and manifest
 17027 existence-of upward space in
 17028 this itself two enter corner from
 17029 method and wisdom nature from
 17030 two coil and one also
 17031 finger one-by-means-of ignorance
 17032 day time arise-of condition possess-by-means-of
 17033 appearance become and night also
 17034 blue self-face itself and join
 17035 space-of nature light-of house
 17036 change-free primordial-essence great-in
 17037 buddha sentient-being all to
 17038 anyone-by-means-of make not-exist
 17039 primordial two-not equal abide
 17040 this pervade great fine from
 17041 self-of consciousness aspect arise-from

17042 manifest itself very secret
 17043 secret great this to
 17044 whoever engage wish that-by-means-of
 17045 already-buddha to again buddha
 17046 thus
 17047 eleven this-of example
 17048 letter na-ro like wing two gather-by-means-of na-ro one accomplish like
 17049 outer space blue and that from arise-of appearance two gather-by-means-of
 space-of lamp called one gather designate
 17050 Na-ro-of-form-like blue-green khyab-chen also first eyebrow-space-at appear
 time somewhat-black-of-form straight-slightly crooked-and with-to
 17051 that itself-to focus time later rainbow-color-five-as appearance-dimension
 light-is
 17052 that itself-from
 17053 example-as letter Na-ro-like
 17054 two-by grasp-and collected-by one
 17055 black transformed-can-suit be-is
 17056 that-to familiarization-of confidence attain-from
 17057 appearance-dimension rainbow-color as-exactly
 17058 color-not-mixed completely perfect
 17059 that-from again indeed familiarization-power-by
 17060 that-of signs-and possessed-to
 17061 appearance-dimension dharmadhatu-also that-exactly-be
 17062 thus-is
 17063 fourth wisdom self-arisen-of lamp-to-also*
 17064 nature
 17065 definitive-meaning
 17066 divisions
 17067 characteristics
 17068 door
 17069 abode
 17070 measure
 17071 examples-and eight-from

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17072 first nature-is
 17073

	lamp-all-by knowledge-intention dharmata empty-luminous self-abiding
	knowledge-of dynamic-and with-is
17074	method ground-hook
17075	bindu
17076	three-dimensions unmoving-by placing-from
17077	within self-awareness crystal-clear split-by self-abiding-of intention
	expanse-full-of knowledge-interval-and with-is
17078	lamp blazing-from
17079	wisdom self-arisen lamp-is
17080	thus lamp-all-of
17081	knowledge-intention-as abiding-by-is
17082	all-of part-at this-exactly-by
17083	discriminating wisdom exactly-by
17084	discriminating-not-exist mode-as abiding
17085	part subtle produce-of nature-as
17086	primordially-from abiding-is
17087	thus-is
17088	second definitive-meaning-is
17089	within self-abiding effortless-of intention knowledge time outer-appearance
	self-appearance completely-obvious-as know-and
17090	dharmas-all-of universal empty-and selfless-as know-and
17091	self-of primordial-wisdom-of measures know-by knowledge say
17092	excellent-is all-by difficult-to-realize intention not-sought self-from found-by
	extremely-superior summit-become say
17093	primordially self-at exist-of jewel found-by self say
17094	self-arisen ceaseless-as appear-by appear say
17095	dharmas-all clear-as know-by lamp say
17096	self-appearance self-face-at awareness-by pervade-and knowledge-by not say
17097	again that-exactly-from
17098	knowledge-by entity-and entity-not-exist-of
17099	appearance all-to completely enter-from
17100	universal-of meaning-all knowledge-and*
17101	not-sought left-of confidence attain-and
17102	self-of primordial-wisdom measures know
17103	nature pure-of dharmakaya-is
17104	three-not-found self-awareness-by
17105	all-from surpass excellent clearly-appear*
17106	other-by examine-of basis not-exist-by
17107	self-arisen primordially pure-of object

17108 other-of object-not self say
 17109 made-by this-meaning find not-exist
 17110 whom-to hope not-exist-of cause
 17111 primordially self-appearance arise say
 17112 lamp-by dharmata all
 17113 two-as not-exist appearance make
 17114 by self-face pervade-by-is
 17115 thus say-and*
 17116 pearl-garland-from
 17117 example-as fire-lamp-like
 17118 knowledge-by dharma-all simultaneously realize
 17119 excellent-is all-of summit become
 17120 self-is other-depend dharma-and free
 17121 arise-by not-blocked open-as appear*
 17122 thus taught
 17123 third divide-if five-from
 17124 basis-abide self-arisen-of wisdom-is
 17125 within-abide awareness-of knowledge-aspect-is arise-basis-and support-as
 abiding-is
 17126 appearance raw-hold-of wisdom-is
 17127 dimension-awareness two-not-exist pair-join-of self-time self-clear stainless
 pure-by intention dharmata-to bring make
 17128 memory cease-not-exist-of wisdom-is
 17129 arise mark-not-exist-as repeatedly arise-yet*
 17130 liberate self-face dharmata one-as gather
 17131 individual examine-of wisdom-is
 17132 dharma-and dharma-subject self-and universal-of form-and*
 17133 characteristics etcetera as-appear not-mixed-as know
 17134 enter-make three-of wisdom-is
 17135 nature-of bardo-this-in hearing-by determine
 17136 contemplation-by ascertain make
 17137 meditation-by taste experience-from samsara-from definitely liberate-is
 17138 word-meaning realize make
 17139 again that-exactly-from
 17140 divisions forms five-is
 17141 basis-abide self-arisen wisdom-by
 17142 body etcetera dharma-of support-all make
 17143 appearance raw-hold knowledge-interval-by

17144 dimension-and awareness-of longing-ground hold
 17145 memory cease-not-exist wisdom-by
 17146 knowledge single-pointed objects-all gather
 17147 individual examine-of wisdom-by
 17148 universal-and self-of characteristics discriminate
 17149 enter-make three wisdom-by
 17150 nature bardo-in determine
 17151 thus-is
 17152 fourth characteristics-is
 17153 object-appearance-by included-of dharma-and*
 17154 object-possessor awareness-by included-of dharma-all nature not-exist-as
 know is this-of characteristics is
 17155 that-exactly-from
 17156 appear-and not-appear dharma-all
 17157 nature not-exist who-by know
 17158 this-is that-of characteristics-is
 17159 thus say-and*
 17160 condensed-in
 17161 dharma-all nature not-exist completely become
 17162 this-is wisdom paramita supreme say
 17163 thus taught exactly
 17164 fifth arise-make-of door-is
 17165 sense-powers five-is sense-knowledge-by object perceive is wisdom-is
 that-of door is-of cause
 17166 especially nose-from memory wisdom-of horse fire-wind move-by
 that-exactly-is
 17167 fire-wind wisdom-of expression fire-spark-like night yawning arise time
 arise-by know
 17168 again that-exactly-from
 17169 arise-make door-is sense-powers five
 17170 especially nose-from arise make
 17171 that sign night-of time-exactly-at
 17172 breath-and yawn intense-and*
 17173 very breath intense body-at time
 17174 red-and shine-of light-rays
 17175 fire-spark like-as spread-by
 17176 that-of measure-and signs that-by
 17177 arise make-of door identify

17178	thus-is
17179	sixth abode-is
17180	citta-at special great-of channels four-at awareness-of primordial-expression wind-by grasp-from out not-project within-in self-abide unclear merely-from
17181	karma-wind-by out dynamic move-from object aware-as arise
17182	that-also name-basis gathered-of primordial-expression-at abiding-is
17183	elements
17184	consciousness
17185	primordial-wisdom awareness four-of primordial-expression-as abiding-is
17186	that-exactly-from
17187	produce make-of channels four-from
17188	quiver-and move-and twitch-and*
17189	fire-spark rise-of characteristic-as
17190	five
17191	wisdom
17192	from
17193	from
17194	-of wind-and with
17195	knowledge-by clear-clear aware-aware
17196	wisdom-all-of nature-as
17197	taste-channel left-channel all-shake
17198	crystal-duct hollow empty-of within*
17199	clear wisdom great-as abide
17200	name-four gathered-of primordial-expression-as
17201	all discriminate-of nature-as
17202	primordially body-of part-at abiding
17203	occasion-at wind-by self-grasp-by
17204	knowledge memory-not-exist torpor-as-yet*
17205	wisdom dynamic-all expand-restrain-by
17206	clear-of part-not-exist torpor-as become
17207	self-of wisdom dynamic move time
17208	before not-heard-of dharma-all-even*
17209	mind-to memory-and clear-as appear
17210	clear-and not-clear dynamic-all-is
17211	wind-of movement-only-from arise*
17212	body-center channels within abiding-is
17213	thus-is
17214	seventh measure-is

17215	basis-abide-of wisdom-of measure intention equal-of heat measure-at abiding-is
17216	appearance raw-hold-of wisdom-of measure
17217	dimension-awareness mixed-and knowledge-and self-power obtain
17218	memory cease-not-exist-of wisdom-of measure
17219	arise-liberate mark-not-exist-by gather-dissipate cease-and self-ease effortless-of intention-at abiding-by condition-by awareness not-steal
17220	individual examine-of wisdom-of measure
17221	two-with-of dharma-all individual split-by determine arrive
17222	enter-make three-of wisdom-of measure
17223	word-meaning realize-from meaning self-face-at abiding-is
17224	that word-as again lamp blazing-from
17225	basis-abide wisdom self-arisen measure
17226	dharma-all equal-of experience arise-from
17227	knowledge stable-of confidence attain-is
17228	that-exactly change not-exist-as
17229	continuously continuum-at abiding-by-is
17230	this-by basis-abide wisdom grasp
17231	this-of body-also light-and*
17232	knowledge-all-is clear
17233	appearance raw-hold wisdom measure
17234	rest experience-of signs
17235	body-center color-five-of light
17236	effort not-exist-from out arise-from
17237	this-at knowledge self-place grasp
17238	body-also earth-to touch not-exist
17239	this-by knowledge-anywhere placed-of
17240	solid all-even dissolve can
17241	self-dynamic train-of measure-is
17242	memory cease-not-exist wisdom measure
17243	knowledge other-to enter not-exist
17244	single alone stay happy-and*
17245	solitary-of ground continuously-and*
17246	human-and accompany mind-not-desire-as
17247	knowledge-by single-pointed change not-exist
17248	other-by spoken-of speech-to-even*
17249	dual grasp-only-and free
17250	view not-change confidence-exactly-as

17251	sky pure-to go think
17252	mind that anywhere place there cease
17253	other all-by condition-by-even*
17254	this-to transform how can
17255	carelessness-not knowledge spacious-bliss
17256	this-at born-of person that-is
17257	memory cease-not-exist wisdom grasp
17258	individual examine-of wisdom measure
17259	kunzhi-and dharmakaya-also*
17260	thus split sign thus-like
17261	body-to attachment-of mind free-from
17262	awareness anywhere place place-at abiding-and
17263	body-is solid like-as become
17264	mind-and primordial-wisdom split-by
17265	move-make all-of door-even cease
17266	elements clear-impure who-by split
17267	coarse-of appearance self-obstruct-and
17268	child's-necklace-to happiness engage
17269	thus samsara-nirvana who-by split
17270	delusion-of mind-all arise not-possible
17271	if arise-also benefit-harm free
17272	that etcetera-of self-knowledge-by
17273	samsara-nirvana determine arrive is
17274	individual examine-of wisdom is
17275	enter-make three wisdom measure
17276	dharma-all word-one say-by
17277	that-of text knowledge is
17278	hearing-of wisdom measure-to arrive
17279	knowledge-by which-to contemplated-of
17280	meaning-that continuum-to bliss arise-from
17281	contemplation-by again thus train
17282	what-arise condition-by not-harm-as
17283	delusion-thought attachment self-cease
17284	this-by meditation-of knowledge obtain
17285	thus-is
17286	eighth example-is
17287	what-to look-of object aware-and realize-and
17288	afflictions all burn-from tinder-to fire kindle like-is

17289 lamp blazing-from
 17290 example-as tinder moisture-not-to
 17291 fire-spark subtle itself meet-even*
 17292 tinder all kindle fire burn-like
 17293 wisdom-by habitual-tendencies burn
 17294 this-all wisdom lamp
 17295 thus say-and*
 17296 condensed-in
 17297 wisdom-by dharma-of nature completely know-from
 17298 three-dimensions mother-not-exist-from completely transcend become
 17299 thus taught exactly
 17300 vehicle-of supreme jewel-treasury-from
 17301 lamp four enumeration show step thirteen
 17302 thus basis body that dharma assembly another explain from
 17303 now that depend know nature establish three
 17304 all-basis dharmakaya distinction
 17305 mind pristine-awareness distinction
 17306 distinguished dharma another explain
 17307 first two
 17308 briefly show and
 17309 extensively explain
 17310 first
 17311 sentient-beings basis buddhas basis regard awareness essence manner
 primordial-purity defilement not-exist and
 17312 defilement-possess ignorance thought-assembly possess coated
 deluded-appearance deluded-grasp all basis become aspect from
 17313 all-basis dharmakaya aspect two know do
 17314 spontaneous-change from
 17315 all-basis dharmakaya essence
 17316 thus
 17317 that all-basis ignorance distinguish done mind mental-factors all first basis
 17318 middle abode
 17319 last home
 17320 habit vessel become pond similar
 17321 dharmakaya
 17322 ignorance reverse distinguish done
 17323 mind mental-factors object exceed
 17324 karma habit all completely-pure

17325	all-basis
17326	projection space spread many appear basis become
17327	object various snad appear and
17328	subject ignorance six realms three essence appear that body and
17329	pleasure-pain and
17330	mind delusion portion many grasp
17331	dharmakaya
17332	that all not-exist
17333	mind etc together not-abide
17334	self-arisen from
17335	all-basis thought grasp
17336	various delusion awareness deceived
17337	all-basis ignorance entity
17338	all-basis called that do
17339	thus and
17340	also
17341	sentient-beings basis buddhas basis
17342	distinction one separate certain
17343	thus and
17344	pearl string from
17345	all-basis accumulation purpose
17346	dharmakaya outflow exhausted
17347	empty clear clear pervade
17348	thought not-coated recollect waking
17349	elaboration free
17350	space like pervade empty
17351	self-pure indicate all free
17352	cause condition all-basis
17353	habit etc purpose pond similar
17354	dharmakaya habit free
17355	mind mind etc gather from
17356	body-possess all-basis many appear
17357	dharmakaya mind etc free
17358	many form-appearance body not-exist
17359	thus
17360	that all-basis

17361	mind-of abode-is
17362	dharmakaya-is primordial-wisdom-of abode-is
17363	kunzang klong-dru-of tantra-from
17364	hey mind-hero great
17365	mind-of abode-is
17366	kunzhi is
17367	that what-of cause-for ask-if
17368	kunzhi-is thought-of object all gather-and*
17369	mind-as know-of cause
17370	primordial-wisdom-of abode-is dharma-of body is
17371	that what-of cause-for ask-if
17372	dharma-of body-is memory-thought all not-possess-and*
17373	object different-as grasp-of knowledge not-exist-of cause
17374	thus-is
17375	that-at manifest-of pride-possess some-is
17376	kunzhi dharmakaya-as think
17377	this-to common-of treatise-from-even*
17378	kunzhi pure impure all-of support-as think-and
17379	dharmakaya pure-of within-from-even stain-not-exist-of thusness-as think-and*
17380	mantra some-from-even*
17381	kunzhi abode transformed-and pure-of dharma-of dimension-of primordial-wisdom-and essence-of body-as think
17382	kunzhi all-of basis is
17383	nirvana-of basis-mother-also is
17384	thus say-and*
17385	kunzhi abode transformed is
17386	dharma-of dimension-of primordial-wisdom essence-of body-of say-by different within-from-even substance contradictory-as say
17387	this-to harm exist
17388	if kunzhi dharmakaya-is dharmakaya stain-possess result-and*
17389	kunzhi container-contained-of delusion produce dharmakaya delusion produce result
17390	think-if
17391	buddha-from again sentient-being-as delusion result etcetera-of reasoning-by harm-and*

17392 unsurpassable scripture-by-even harm-not
 17393 kunzang mind-of mirror-from
 17394 kunzhi dharmakaya-as think me-from deviate is
 17395 thus say-and*
 17396 awareness self-arisen-from
 17397 some kunzhi dharmakaya-as think
 17398 that-to reply teach-of cause
 17399 kunzhi-of characteristics thus-like is
 17400 that-from that-by reply spoke
 17401 all complete-cause kunzhi is
 17402 that-from ask-of word-by reverse
 17403 buddha become exist reason
 17404 all-basis various appear purpose
 17405 that all complete purpose
 17406 buddha sentient-beings reason
 17407 why all complete purpose
 17408 occasion-possess become
 17409 why various appear purpose
 17410 occasionally buddha exist become
 17411 occasionally sentient-beings exist become
 17412 why definite-establish purpose
 17413 then asked reverse say
 17414 then all-basis not-exist what
 17415 then asked answer give
 17416 all-basis thought grasp
 17417 various delusion awareness deceived
 17418 all-basis ignorance entity
 17419 thus
 17420 that all-basis dharmakaya distinguish precious
 17421 expanse-six from
 17422 that all-basis dharmakaya not-distinguish if form one different grasp
 awareness similar
 17423 meaning individually appear not-able thus
 17424 these two example
 17425 ocean boat aspect similar
 17426 dharmakaya primordial-purity awareness defilement exist not-experienced
 expanse ocean clear similar
 17427 where not-established where appear potential not-ceased

17428 first field nature completely-pure and
 17429 condition adventitious defilement free expanse stability gain pure
 two-possess aspect
 17430 all-basis ocean top boat not-enter like
 17431 first expanse delude time basis ignorance all basis and
 17432 pervader and
 17433 essence abide boat like
 17434 mind mental-factors karma habit delusion person many fill
 17435 self-arisen from
 17436 all-basis dharmakaya example
 17437 ocean boat manner path arise
 17438 sleep fall wake manner
 17439 faculties distinction exist purpose thus
 17440 that awareness defilement not-exist dharmakaya essence time all
 reverse-object not-thing final liberation-basis exist
 17441 all-basis sleep deluded-appearance dream all appear basis become wake
 distinction great
 17442 that sleep dream reverse need although
 17443 self-of awareness reverse not-need-by
 17444 dharmakaya basis examine make is
 17445 that-of state familiarization make become-and*
 17446 result liberation-place-at identify*
 17447 kunzhi-and that-to support-of dharma-all purify stain-as know make
 17448 second expand explain-to two-is
 17449 kunzhi-and*
 17450 dharmakaya expand explain
 17451 first is
 17452 thalgyur-from
 17453 kunzhi-and dharmakaya-of essential-point
 17454 that-at kunzhi first explain
 17455 dharma-and dharma-not all-of basis
 17456 nature word-meaning divide-and with
 17457 nature habitual-tendencies all-of container
 17458 division body-and connection-and*
 17459 various-and original-basis
 17460 definitive-meaning all-is gather-at
 17461 basis-is complete-and etcetera
 17462 thus taught-by

17463 kunzhi-of nature
 17464 definitive-meaning
 17465 division
 17466 sound enter-of cause-and five-from
 17467 first nature-is
 17468 compounded virtuous-forms-and samsara-of dharma-all complete
 habitual-tendencies-and with-of container become
 17469 definitive-meaning-is
 17470 all-many-at
 17471 basis gathered many-of time ground-or support-basis-as abiding
 17472 divide-if
 17473 original-meaning-of kunzhi
 17474 connection meaning-of kunzhi
 17475 habitual-tendencies body-of kunzhi
 17476 habitual-tendencies various-of kunzhi-and four
 17477 first is
 17478 samsara-of dharma-all-of dimension first-of basis
 17479 investigate-do first-of movement awareness-at depend-of ignorance co-exist-
 as exist-of reverse-from speak
 17480 second is
 17481 consciousness that-exactly-at self ignorance-if samsara-to connect
 17482 realize-if nirvana-to connection-of part-from speak
 17483 third is
 17484 root-of consciousness that-exactly-at
 17485 body-of habitual-tendencies exist-by
 17486 flesh
 17487 blood
 17488 light
 17489 mind-body appear-of part-from speak
 17490 fourth is
 17491 consciousness that-exactly-at impure-of karma-and habitual-tendencies-of
 source all-of basis make-of part-from speak
 17492 thus name-four speak-yet*
 17493 meaning consciousness one-of part-at reverse four-as distinction exist-at label
 is
 17494 thus first-of movement part-from grasp-from now-of until knowledge all-of
 support kunzhi-and that-to support eight-as abiding-also part individual
 divide-if root samsara-of door-open appear-of basis original-meaning-and

	samsara-nirvana-to connection-by connection meaning-and body-as appear-by body-and mind-of habitual-tendencies support-by kunzhi basis place-at that time consciousness-of form-as exist outer-inner-to not-cess-by kunzhi consciousness-as label
17495	that-from sense-knowledge five-at self-self-of consciousness thought-not- exist object-five grasp-of part-from door-five-of consciousness-as label
17496	that time thought-investigate mouth inward look-of realize-by first that-at meet-by mind-knowledge investigate-by distinction individual grasp-as meaning-exactly-as think
17497	mind one-at reverse different-as know make
17498	function is
17499	original-delusion basis make
17500	connection-by body-mind connect-from bliss-suffering-of connection make
17501	body-by body-and that-of gathered many-of condition make
17502	habitual-tendencies-of karma-and afflictions-of accumulate-make-and cause condition make
17503	sound enter-of cause-is
17504	habitual-tendencies before-after-of connecting-and*
17505	karma-of result-five outer-of connection-and*
17506	cause-effect-of fit-together-and*
17507	universal connection-of bind make-by
17508	kunzhi say-of sound enter
17509	second dharmakaya expand explain is
17510	thalgyur-from
17511	dharma-of body-is elaboration-free
17512	self-as grasp-of sign not-exist
17513	nature empty-luminous differ-not-at
17514	division dharma-and sambhogakaya nirmanakaya*
17515	three-by divided-by distinction enter
17516	definitive-meaning dharma-is correct path
17517	body-is that-from accomplish
17518	thus taught-by
17519	dharmakaya-of nature
17520	definitive-meaning
17521	division
17522	function
17523	sound enter-of cause-and five-from

17524	first nature-is
17525	first-of original-purity great within-luminous nature effortless-of arise-basis subtle-of primordial-wisdom-as abiding-and*
17526	delusion-time that-of expression-at place-by mind entity elaboration-free singular-as realize-from experience taste-and with
17527	that-exactly-from
17528	abide mode natural-state forms two
17529	first-of basis-at abiding-and*
17530	delusion-of object-at abiding
17531	first-of nature nature-and*
17532	compassion forms three-as abiding
17533	that-also nature body-as abiding-by
17534	dharma-and enjoyment emanation-of rain
17535	not-divide divide not-exist-of mode
17536	down-from accomplish only-from-even*
17537	body-color etcetera mind-object not-exist
17538	nature arise-make light-of mode
17539	white red yellow-and green blue is
17540	sign mark-possess not-as
17541	mark-not-exist knowledge-by down-from accomplish
17542	compassion arise various-from
17543	this-like one-as certain-not-exist-by
17544	various appear-cause basis say
17545	delusion-of object-at self-place-and*
17546	rest self-liberate expand place
17547	thus say-and*
17548	self-arisen-from
17549	dharmakaya primordial-wisdom great-of scripture*
17550	characteristics forms three-and with
17551	nature nature compassion three
17552	dharma-of body-of characteristics is
17553	thus-is
17554	that now where exist ask
17555	heart-center glorious jewel precious secret-of treasury-in exist
17556	that-exactly-from
17557	dharma-of body-of palace change-not-exist this

17558 self-self citta-of center-in clear-as abiding
 17559 empty primordial-wisdom essence
 17560 clear light-of essence
 17561 self-arisen awareness-of essence
 17562 essence three-with dharma-of body
 17563 primordial-wisdom meaning realize path-ground traverse not-exist
 17564 expression-of limit-free dharmakaya great this
 17565 all-to abiding-and all-by realize not-exist
 17566 mind-not-exist consciousness-not-exist ignorance delusion not-exist
 17567 thus-is
 17568 this-at sometimes basis-abide-of primordial-wisdom-as label
 17569 sometimes dharmakaya-as label
 17570 sometimes liberation-basis-as label all
 17571 nature one-at reverse-of part-from speak-and
 17572 body-and primordial-wisdom gather-separate not-exist-of intention is know
 make
 17573 second definitive-meaning-is
 17574 profound-and vast-of dharma-of essence gather-by dharmakaya say
 17575 third divide-if
 17576 basis original-purity great-of meaning nature completely-pure-and*
 17577 that body-in exist-and*
 17578 adventitious stain-free-of dharmakaya supreme-and three-to depend
 17579 body three-and that-from divided-by nine become
 17580 self-arisen-from
 17581 body-to inconceivable-yet gather-if three-as gather
 17582 what ask
 17583 dharmakaya sign-of object-from transcended-and*
 17584 sambhogakaya grasp-of object-from transcended-and*
 17585 nirmanakaya attachment-of object-from transcended
 17586 that-also dharmakaya-to three-is
 17587 dharmakaya-of dharmakaya-and*
 17588 dharmakaya-of sambhogakaya-and*
 17589 dharmakaya-of emanation-of body
 17590 that-also dharmakaya-of dharmakaya-is awareness
 17591 dharma-is object-as appear
 17592 body-is awareness-of nature not-cease
 17593 dharmakaya-of sambhogakaya-is
 17594 light five

17595	dharmakaya-of emanation-body-is
17596	eye-of sense-power-to see not-cease
17597	dharmakaya-of object-is
17598	sky completely-pure
17599	dharmakaya-of abode citta
17600	dharmakaya-of path
17601	jewel crystal-of duct-with is
17602	sambhogakaya-to also three-is
17603	sambhogakaya-of dharmakaya-and*
17604	sambhogakaya-of sambhogakaya-and*
17605	sambhogakaya-of emanation-body
17606	that-also sambhogakaya-of dharmakaya-is
17607	primordial-wisdom five-of appearance not-cease-as lucidly abiding is
17608	sambhogakaya-of sambhogakaya-is
17609	bindu forms five-of path-and with
17610	sambhogakaya-of emanation-body-is
17611	door-five-of knowledge-object-to arise-of awareness
17612	sambhogakaya-of abode-is
17613	avadhuti
17614	sambhogakaya-of path-is tip-small right
17615	emanation-body-to three-is
17616	emanation-body-of dharmakaya-and*
17617	emanation-body-of sambhogakaya-and*
17618	emanation-body-of emanation-body
17619	that-also thus-is
17620	emanation-body-of dharmakaya-is
17621	lamp two
17622	emanation-body-of sambhogakaya-is
17623	light five see
17624	emanation-body-of emanation-body-is
17625	afflictions five arise-of individual self-of awareness
17626	emanation-body-of abode
17627	brain
17628	emanation-body-of path eye
17629	emanation-body-of object delusion-as appear is say
17630	that-also dharmakaya mind-and afflictions-as not-exist-and
17631	that-of division body three-of sambhogakaya-of emanation-body-and*
17632	

emanation-body-of emanation-body two door-five-of knowledge-and
 afflictions-as speak contradictory think-if
 17633 not-contradict
 17634 consciousness-and afflictions-of self-time-at awareness-of self-expression
 exist-by that-to speak
 17635 consciousness-and afflictions entity emanation-body not
 17636 fourth function-is
 17637 nature original-purity-of dharmakaya-by liberation-basis make
 17638 path time naturally-clear by-means-of dharmakaya liberation-doing
 by-means-of action doing on
 17639 three-kayas that-by-means-of purifying and pure-basis action do
 17640 five word-entering cause-reason is
 17641 from-beginning dust and separate and stain that-pure and
 17642 circumstance self in exist though face not-know by-means-of secret dharma
 as exist and
 17643 final-meaning aim seeking fruit-as exist dharma by-means-of dharmakaya
 word express just
 17644 meaning second mind and jnana difference on two
 17645 essence briefly-shown and
 17646 each own-nature extensively-explained
 17647 first is
 17648 pearl garland from
 17649 mind and jnana distinction is
 17650 scholars by-means-of know should
 17651 thus arise by-means-of
 17652 mind is
 17653 root non-awareness and equal-possessing stain possessing dharma samsara
 self-same jnana sun obscuring by-means-of cloud like
 17654 jnana is
 17655 dharmakaya and equal-possessing stain not-possess and mind
 recollection-thought together not-abide sun like
 17656 that same from
 17657 mind is latencies all basis
 17658 embodied beings stain is
 17659 grasp object on hold mind
 17660 that reason samsara dharma-nature
 17661 thus and
 17662 again
 17663 jnana recollection-basis itself and separate
 17664 thus

17665 six-expanse from also
 17666 mind and jnana self essence not-distinguish if
 17667 sun cloud-masses by-means-of obscured and like outer appearance meaning
 do not-possible thus
 17668 that-also mind is
 17669 karma and afflictions and latencies all basis and source and accumulate-do
 and all-from arise and
 17670 non-awareness house in always abide by-means-of jnana sun and oppose and
 obscure
 17671 self-arisen from
 17672 mind is latencies all gather
 17673 mind is afflictions all accumulate
 17674 mind is latencies all basis is
 17675 latencies that also cut difficult by-means-of
 17676 self appearance obscure do
 17677 ignorance equal abide
 17678 thus and
 17679 pearl string from
 17680 mind gather-assembly arise purpose
 17681 defilement also coat
 17682 all-basis gather mind etc
 17683 defilement number become
 17684 thus
 17685 that awareness obstruct mind exist possess sentient-beings called
 17686 mind karma accumulate delusion delusion one one samsara do
 17687 mind awareness liberate
 17688 pure exhausted purify buddha called
 17689 awareness defilement free purpose
 17690 that free-object defilement assembly true
 17691 mind only
 17692 that from
 17693 mind free buddha
 17694 body-possess all defilement exhausted
 17695 migrate beings mind migrate
 17696 that not migrate able not-exist
 17697 that purpose migrate delusion-wheel like
 17698 thus
 17699 mind object appear this this called symbol name universal grasp object mind

17700 that distinction investigate analyze grasp subject mind two gather
 17701 grasp object grasp mind
 17702 thus explain
 17703 these need common text from
 17704 mind cease body directly do
 17705 thus and
 17706 word-clear
 17707 mind mental-factors enter continuous break
 17708 jewel-heap from
 17709 mind intellect consciousness free
 17710 concentration abode not-abandon
 17711 this tathagata heart secret thought not-fathomable called
 17712 pristine-awareness
 17713 space like elaboration cease buddha dharma measureless basis source wheel
 pristine-awareness ocean assembly together dharmakaya home always abide
 affliction habit thicket all burn fire like abide
 17714 pearl garland from
 17715 conceptions all burned by-means-of
 17716 jnana itself fire like consume
 17717 space itself and equal is
 17718 empty-luminous awareness-possess itself is
 17719 thus
 17720 here not-know some
 17721 mind not-possess if inanimate or darkness like become thus also learning
 small is
 17722 mind not-possess though jnana exist by-means-of awareness cease not
 by-means-of reason
 17723 that-also non-awareness delusion mind cease by-means-of
 17724 jnana clear sun arise
 17725 night dawn by-means-of day rise like
 17726 some is
 17727 non-awareness awareness pervader is by-means-of
 17728 mind cease time awareness cease think also very mistake great is
 17729 awareness by-means-of non-awareness outward pervade though
 17730 non-awareness inward not-pervade buddha jnana like
 17731 mind on non-awareness by-means-of pervade by-means-of
 17732 mind pervader as suitable
 17733 awareness on not-pervade by-means-of

17734 non-awareness awareness expanse from cease or continuum break think
 17735 therefore mind cease time basis non-awareness part possessing cease though
 17736 awareness not-cessate cease basis awareness is by-means-of reason
 17737 awareness-also not-possess if what top on cease think suitable
 17738 here non-awareness mind part possessing cease by-means-of awareness jnana
 expand and two-knowledges on enjoy is
 17739 pearl garland from
 17740 mind is movement all separate by-means-of
 17741 inanimate like not is
 17742 know and awareness on clear do appear
 17743 thus spoken is
 17744 there mind and jnana each-other is
 17745 common body from also
 17746 mind and mind-itself nature by-means-of pure two distinguish
 17747 that on mind is all-conception samsara dharma
 17748 mind-itself is elaboration and free nirvana dharma
 17749 arya prajnaparamita eight-thousand from also
 17750 mind on mind not-exist
 17751 mind nature luminosity is thus spoken
 17752 mind on thus is basis gather essence nature show by-means-of
 17753 Sems elaboration-possess thought defilement-by-means-of dharma emanate
 gather and one-pointed higher-realms enter like indeed nature not-exist
 17754 Sems-by-means-of nature
 17755 Sems-by-means-of natural-state
 17756 Sems itself called name-by-means-of enumeration that itself-by-means-of
 character luminous pristine-awareness-as abide thus arise
 17757 Sems and sems-itself distinguish-as not-know-by-means-of fool-by-means-of
 also pitaka know-as arrogant indeed display arrogance-possess-as only
 17758 Thus sems and pristine-awareness well separate-from common
 object-possess-by-means-of vehicle-to sems-to ground path fruit-as do
 although
 17759 That all meaning directly not-arrive-by-means-of
 17760 Vehicle this-to pristine-awareness-to buddha-by-means-of ground path
 fruit-as enumerate-by-means-of
 17761 Quickly samsara from liberate
 17762 Other samsara-by-means-of root-to enlightenment hope-by-means-of long
 even that obtain difficult
 17763 Ground open-manner err purpose
 17764 Kuntu-zangpo heart-by-means-of mirror from

17765	Sems from buddha desire-from I-from err indeed
17766	Thus say
17767	Err manner indeed
17768	Reason and scripture two-by-means-of contradict indeed
17769	Thus sems from buddha and path and
17770	Ground three open if
17771	Open-ground sems that itself grasp-grasp and possess-by-means-of purpose you-by-means-of ground path fruit all grasp-grasp and possess-as result
17772	Desire-from buddha not-accomplish and accomplish although reverse result
17773	Grasp-grasp from not-liberated-by-means-of purpose
17774	Also sems habit and karma various gather like
17775	Ground path fruit also that-to result
17776	Desire if delusion-as result-by-means-of flaw exist indeed
17777	Opponent-by-means-of this thus
17778	Sems not-exist if that-by-means-of also buddha not-reason
17779	Buddha that bya-sems-by-means-of distinction-by-means-of done-as you also desire-by-means-of purpose
17780	Answer say
17781	Sems not-exist and exist-by-means-of buddha become not-thing
17782	Chos-sku-by-means-of pristine-awareness exist not-exist-by-means-of thus arise
17783	Sems-by-means-of delusion wake-by-means-of buddha distinction-by- means-of done true although still ground spontaneous-presence-by-means-of buddha-by-means-of not-certain-by-means-of true actual also not-thing
17784	rigpa on basis-do path-do fruit-do if
17785	Buddha from-mind arisen not is
17786	here scripture-by-means-of also harm
17787	common scripture*
17788	Madhyamakavatara from also*
17789	mind ceased that body-by-means-of direct made
17790	says and*
17791	uncommon scripture*
17792	Vajra-tip from also*
17793	consciousness element five pure are wisdom five nature is says etc. state-change explained
17794	mind entity from Buddha if-achieved
17795	to-be-purified and state-change meaning not-have
17796	unsurpassed scripture*
17797	

Rigpa-self-shine tantra chapter eighty-six by-means-of opponent all refuting
chapter from

17798 some genitive desire is
17799 mind on result seeking think
17800 that on return this like
17801 mind genitive entity how-much exist
17802 asked answer extensively given is
17803 mind on entity not-have by-means-of
17804 then mind genitive characteristic what
17805 asked answer extensively give is
17806 mind on entity not-have by-means-of
17807 dharma-nature grasping-holder where exist
17808 example like sky genitive characteristic as
17809 grasping and holding not-have by-means-of
17810 that on return word spoke
17811 mind on grasping-holder exist or not-exist
17812 asked answer extensively give is
17813 mind on grasping and holding exist although*
17814 dharma-nature grasping-holder not-have by-means-of
17815 that on return also spoke
17816 who genitive assertion fall will-become
17817 mind and dharma-nature one by-means-of
17818 mind on grasping-holder arise if
17819 Buddha effort-by-means-of find not will-become
17820 mind on grasping-holder exist by-means-of
17821 asked answer reverse say is
17822 if mind not-exist Buddha-ness
17823 your find or what by-means-of
17824 that on asked answer extensively given
17825 mind on result not-seek
17826 mind from various arise by-means-of
17827 sentient-being latencies gather is
17828 grasping object on move by-means-of
17829 mind is samsara root is
17830 mind is to-be-abandoned stage is
17831 what by-means-of mind-as exist by-means-of
17832 mind is confusion root is
17833 all that from separate is
17834 similar-basis from miss by-means-of

17835 mind is defiled-as demonstrated
 17836 what by-means-of thought exist by-means-of
 17837 mind is action feather like is
 17838 what by-means-of mind not-have by-means-of
 17839 then reverse word spoke
 17840 then how mind itself desire
 17841 then kindness answer extensively granted
 17842 mind on result not-desire
 17843 rigpa wisdom exist by-means-of
 17844 then rigpa this itself on
 17845 characteristic form how-many and possess
 17846 then asked answer this like do
 17847 rigpa wisdom characteristic is
 17848 empty and clear and pervade is
 17849 says
 17850 awareness to ground-do path-do result-do if
 17851 awareness that itself thing mark become not question say
 17852 not-become
 17853 empty and clear and grasp-attachment any also not-possess reason
 17854 again that same from
 17855 know awareness clear itself exist
 17856 why clear exist become if
 17857 mark-possess become not
 17858 why clear by-means-of beautiful reason
 17859 that on ask-answer this like do
 17860 mark-possess become not
 17861 that on attachment not-possess reason
 17862 that also this like know should
 17863 example sun mandala like
 17864 clear though direction into not-fall
 17865 why desire not-possess reason
 17866 thus
 17867 second each own-nature extensively-explain on two
 17868 mind and jnana own-nature extensively-explain
 17869 first is
 17870 consequence from
 17871 mind and jnana essential-point is
 17872 mind thus called delusion-conception on

17873	essence enter and pervade
17874	recollection-thought various by-means-of basis not
17875	distinction pure and impure
17876	definition thought by-means-of recollection-object produce
17877	what on mind and what by-means-of mind
17878	what mind and what reason mind
17879	thus spoken by-means-of
17880	this on essence
17881	definition
17882	distinction
17883	each meaning and four from

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

17904 realization-possess compassion mind-generate etc liberation cause suitable
 17905 precious-garland from
 17906 emptiness compassion essence-possess
 17907 enlightenment accomplish some on
 17908 thus and
 17909 not-attachment not-hatred delusion not-exist
 17910 that produce karma virtuous
 17911 thus like
 17912 these all also self-arisen ultimate meaning general grasp by-means-of directly
 object not-possible by-means-of
 17913 samsara aspect belonging mind gather
 17914 uttaratantra from
 17915 self-arisen ultimate that
 17916 faith itself realization object on
 17917 sun mandala clear-light though
 17918 eye not-possess by-means-of see not-exist
 17919 thus spoken like
 17920 impure mind distinction if two
 17921 briefly-shown and
 17922 extensively-explained
 17923 first is expanse on impure not-exist though
 17924 that from move time basis-appearance from cut not-possible what also arise
 17925 non-awareness play from mind
 17926 mind ornament from intellect
 17927 intellect from affliction arise
 17928 that also play is capacity or power or ray like that from arise tone just
 17929 seed from sprout and
 17930 face form from that reflection mirror in arise like
 17931 ornament is that from ripen arise grain portion just seed flower and mark like
 17932 that like also self-arisen from
 17933 completely pure primordial-pure appearance on non-awareness not-exist
 17934 mind not-exist
 17935 intellect not-exist though
 17936 spontaneous-accomplishment power from
 17937 non-awareness arise
 17938 non-awareness play from mind arise
 17939 mind ornament from intellect arise
 17940 intellect object from five-poisons arise

17941 five-poisons from afflictions sixteen arise
 17942 sixteen from twenty-five arise
 17943 that from fifty-one arise
 17944 that from thousand eight ten four arise thus
 17945 second extensively-explained on three
 17946 root ignorance genitive division
 17947 that from arisen mind genitive division
 17948 that from arisen affliction genitive division extensively explained
 17949 first is again that itself from
 17950 ignorance this like
 17951 root mind genitive ignorance and*
 17952 confusion object genitive ignorance and*
 17953 confusion-basis basis genitive ignorance and*
 17954 grasping thought genitive ignorance and*
 17955 artificial path genitive ignorance and*
 17956 not-knowing delusion genitive ignorance and*
 17957 thus ignorance form six-as arisen and self genitive appear not-see go says
 17958 that also sequence like
 17959 first rigpa self face not-know by-means-of self on other-as confused delusion
 and*
 17960 appear object genitive essence nature not-have-as not-know genitive delusion
 and*
 17961 condition from confusion scarecrow man-as confused like delusion and
 17962 rigpa essence on self not-have although form on self-as delusion self genitive
 house says like delusion and*
 17963 path like artificial and*
 17964 antidote poison-as become and free not give genitive delusion and*
 17965 nature-by-means-of light-clear genitive meaning not-know by-means-of
 always samsara in delusion
 17966 second that from arisen genitive mind genitive division is
 17967 self-shine from
 17968 mind genitive division this like
 17969 mind genitive division this like
 17970 various gather water-like mind and*
 17971 clean-unclean not-have pig-like mind and*
 17972 brave timid great tiger-like mind and*
 17973 light feather-like mind and*
 17974 move wind-like mind and*

17975 greatly intoxicated mud-puddle-like mind and*
 17976 spread fire-spark-like mind and*
 17977 desire bird-like mind and*
 17978 expand branch-like mind and*
 17979 stop difficult garuda-like mind and*
 17980 planet-tether not-have madman-like mind and eleven are says
 17981 those also sequence like object and latencies various gathered by-means-of
 water and*
 17982 accept-reject on deluded by-means-of pig and*
 17983 anger and pride coarse by-means-of tiger and*
 17984 object many on enter from focus one on not-decide superimposition and
 17985 move on obstacle not-exist wind and
 17986 object desire by-means-of intoxicate mire and
 17987 one from many conceptions spread fire and
 17988 object accept desire bird and
 17989 knowledge power expand by-means-of meaning examine branch and
 17990 object by-means-of awareness grasp that power into gone actor and
 17991 not-diverge object knowledge direction not-give waver mad like mind
 17992 these all also object and condition by-means-of virtuous non-virtuous
 unspecified mind three gather
 17993 mind from intellect arise
 17994 all search intellect etc six
 17995 third that from arise affliction distinction on three
 17996 six root afflictions
 17997 sixteen proximate afflictions
 17998 subtle-arise clear limitless afflictions
 17999 first is sun-moon union from
 18000 afflictions is six
 18001 non-awareness thus called basis delusion-conception part grasp
 18002 delusion is wisdom part from delusion
 18003 anger is produce sequence from delusion
 18004 pride is view part from delusion
 18005 desire is appearance part from delusion
 18006 jealousy is not-realize part from delusion thus
 18007 that-also sequence like object subject delusion-conception part delusion and
 18008 wisdom awareness from reverse just not-know and
 18009 object on hate part-possess and
 18010 I-am pride and

18011	object desire and
18012	meaning not-realize by-means-of other on anger
18013	second sixteen proximate afflictions is
18014	self-arisen from
18015	sixteen what say
18016	non-awareness and
18017	mind and
18018	intellect and
18019	grasp and
18020	conception and
18021	not-know and
18022	not-see and
18023	not-realize and
18024	not-understand and
18025	self that impure and
18026	I-as grasp and
18027	other on jealousy do and
18028	desire and
18029	attachment and
18030	pride and
18031	spread and sixteen thus
18032	these all also sequence like
18033	that alone not-know delusion by-means-of all affliction make and
18034	object on mind grasp and
18035	subject on grasp intellect and
18036	both on self-as grasp and
18037	all conception and
18038	meaning non-awareness and
18039	nature aim not-see and
18040	word meaning not-realize and
18041	general-specific not-understand and
18042	delusion know after promise meaning before wrong form and
18043	object I-as grasp and
18044	other excellence on not-happy and
18045	object take and
18046	object on special desire and
18047	slightly puff pride and
18048	object on spread anger

18049 third subtle-arise clear limitless afflictions on three
 18050 twenty-five
 18051 fifty-one
 18052 thousand eight ten four
 18053 first is root non-awareness pervader exist by-means-of separately not-counted
 18054 pervaded five-poisons on five distinguish by-means-of twenty-five
 18055 self-arisen from
 18056 delusion on five
 18057 very-dull delusion and
 18058 not-know delusion and
 18059 not-see delusion and
 18060 very-dark delusion and
 18061 very-intoxicate delusion and five
 18062 desire also five
 18063 face desire and
 18064 very-torment desire and
 18065 life not-care desire and
 18066 anger possessing desire and
 18067 space move desire and five
 18068 anger also five
 18069 desire much anger and
 18070 rage possessing anger and
 18071 very-coarse anger and
 18072 delusion possessing anger and
 18073 time thunder-rain like anger five
 18074 pride also five
 18075 suppress lion like pride and
 18076 above not-exist space like pride and
 18077 brave brave great tiger like pride and
 18078 I-am think vulture like pride and
 18079 unequal equal elephant like pride and five
 18080 jealousy also five
 18081 subtle jealousy and
 18082 I from arise jealousy and
 18083 very-harsh jealousy and
 18084 coarse jealousy and
 18085 view jealousy and five
 18086 that is afflictions twenty-five thus

18087 second fifty-one is that like twenty-five on object grasp afflictions
 twenty-five
 18088 subject grasp afflictions twenty-five fifty
 18089 root non-awareness and root one arise
 18090 third thousand eight ten four is
 18091 desire from become twenty-one thousand
 18092 anger from become twenty-one thousand
 18093 delusion from become twenty-one thousand
 18094 part equal from become twenty-one thousand
 18095 sum thousand eight and four
 18096 afflictions eighty-four thousand also clear limitless distinguish if measure
 not-exist mind not-comprehend
 18097 that-also arise from
 18098 that from mind not-comprehend speech not-utter
 18099 count not-possible arise thus
 18100 these all also mind and
 18101 intellect and
 18102 recollection and
 18103 latency and
 18104 doubt by-means-of produce and all-from arise and affliction influence
 by-means-of imprint by-means-of samsara affliction do action-possess
 18105 sun-moon union from
 18106 these etc afflictions is thought all follow hold mind and
 18107 recollection all follow hold intellect and
 18108 interval connect latency and
 18109 doubt all basis become conception and
 18110 object and thing grasp part etc measure not-exist thus
 18111 that like karma and afflictions all three-realm mind mental-factors on depend
 by-means-of
 18112 that also consciousness group eight
 18113 basis-all consciousness object not-think appear cause become consciousness
 conception-not-exist clear and
 18114 that from spread door five knowledge from
 18115 eye consciousness form grasp conception-not-exist
 18116 ear consciousness sound grasp conception-not-exist
 18117 nose consciousness smell grasp conception-not-exist
 18118 tongue consciousness taste grasp realize-not-exist
 18119 body consciousness touch grasp conception-not-exist

18120 that from grasp-holder intellect-consciousness two
 18121 object first general grasp intellect-consciousness and
 18122 after particular grasp affliction-intellect
 18123 grasped and grasper
 18124 intellect-consciousness this two on
 18125 virtuous non-virtuous unspecified three exist and
 18126 conception-possess conception-not-exist each suitable exist
 18127 door five and basis-all consciousness conception-not-exist is
 18128 thus three-realm mind and mental-factors fifty-one all abandon object
 superimposition only is
 18129 two-truths from
 18130 mind and mental-factors three-realm
 18131 superimposition form-possess conception is
 18132 thus
 18133 these abandon object is
 18134 non-awareness nature is reason
 18135 here mind path make buddha desire great-text madhyamaka etc tradition
 by-means-of also
 18136 mind and mind-itself two distinguish by-means-of mind group eight or seven
 or six nature abandon object gather by-means-of
 18137 mind-itself nature by-means-of pure accept object realize by-means-of path
 cultivate on enter do
 18138 this also that and part similar
 18139 awareness and awareness from arise mind-itself and
 18140 self characteristic grasp mind thus explain
 18141 six-expanse from
 18142 hey mind-hero great
 18143 awareness and awareness from arise mind-itself is stain and conception all
 from beyond
 18144 brief nirvana cause and fruit all
 18145 awareness self-appearance see beings object-field
 18146 self characteristic grasp mind is thus superimpose appearance all and
 18147 exist appearance and
 18148 not-exist appearance all and
 18149 appearance and
 18150 renown and
 18151 view and
 18152 meditation and

18153 conduct appearance all and
 18154 grasp and
 18155 conception and
 18156 afflictions
 18157 thought object appear all is
 18158 brief samsara dharma all is self characteristic grasp mind
 18159 beings six-classes self-same appearance all thus spoken is
 18160 then this two same question
 18161 difference great
 18162 common vehicle view-meditation-conduct what do also mind from transcend
 not-possible and
 18163 here mind not-mixed awareness direct by-means-of more-superior etc many
 18164 fourth each meaning on mind basis and
 18165 abode and
 18166 path and
 18167 door and
 18168 essence and
 18169 power and
 18170 action and
 18171 fruit eight from
 18172 basis is form aggregate upper-torso chest is
 18173 abode is heart from lung connect interval in navel aorta tube just from wind
 horse on awareness tone ride abide
 18174 wind is horse blind leg-possess like
 18175 awareness tone is not-spread person eye-possess like
 18176 that two one together not-mix if not-move nine-move conception not-arise
 18177 tone awareness self-as abide by-means-of
 18178 object appear also that on not-think knowledge clear-dawn half arise
 by-means-of
 18179 wind essential-point by-means-of
 18180 wind and awareness distinguish continuum mark that is
 18181 that two mix by-means-of conception not-clear nine-clear arise
 18182 move part wind is
 18183 awareness part awareness tone is
 18184 that-also heart inside awareness thing water like
 18185 that from power tone navel channel enter by-means-of wind mix mind that
 water bubble like
 18186 mind that awareness channel-path tone is

18187 that-also mind is awareness exist not-exist follow do
 18188 awareness is mind exist not-exist follow go-return not-do by-means-of
 18189 essence on mind power-in awareness not-become and
 18190 power is awareness power-in mind become is
 18191 awareness move if mind conception not-possible
 18192 water not-move if wave arise not-possible like
 18193 self-arisen from
 18194 mind and awareness example is water and bubble manner
 18195 mind power-in not-become thus
 18196 path is life-channel from move
 18197 that from mind horse life-wind move reason
 18198 door is
 18199 mouth nose two wind that from exit door is reason
 18200 essence is samsara nature grasp-holder
 18201 power is object on grasp and I self cling
 18202 action is samsara pleasure-pain various do
 18203 fruit is samsara and lower-realm end not-exist
 18204 that word also self-arisen from
 18205 impure nature is
 18206 beings all self-continuum on
 18207 impure three-layer abide
 18208 that also nature this like
 18209 heart and lung interval in
 18210 layer three abide
 18211 that from navel from move
 18212 life navel from path arise
 18213 door is mouth and nose from arise
 18214 that from thousand eight-ten
 18215 that etc afflictions
 18216 various many arise
 18217 thus and
 18218 vajrasattva heart mirror tantra from
 18219 beings life by-means-of gather beings all on afflictions non-awareness thus
 called much abide
 18220 that also basis form aggregate on depend heart and lung interval in abide
 18221 that also non-awareness alone not-exist
 18222 mind thus called latencies all gather by-means-of ornament abide
 18223 that on intellect thus called object on thought together abide

18224 those three one gather from non-awareness thus samsara in
 18225 that from five-poisons anger-hatred and six arise
 18226 that from afflictions thousand eight arise
 18227 those path what from arise say
 18228 lung and heart connect interval in life-channel red thus called
 18229 navel tube just inside upward move
 18230 that also spine wing on upward move
 18231 that also tip small left and connect
 18232 those breath horse on ride move
 18233 that also mouth and nose from move
 18234 that from action and affliction various arisen go says
 18235 heart and lung interval channel is
 18236 lung from wind genitive horse-channel there enter and
 18237 heart from rigpa-resonance channel there enter two meet is
 18238 wind and rigpa-resonance mix from
 18239 latencies genitive gather agent mind
 18240 object on think mind rigpa on depend genitive ignorance empty essence one
 on return different three-tiered wind genitive horse on dwell by-means-of
 18241 grasping-holder affliction genitive conceptual-thought samsara called become
 18242 this realize if adventitious is by-means-of destroy easy and
 18243 not-realize if beginning-not-have from habituated great separate difficult is
 18244 adventitious is as
 18245 Hevajra from
 18246 sentient-beings are Buddha-ness
 18247 but adventitious obscurations-by-means-of obscured
 18248 that remove if Buddha-ness
 18249 says and*
 18250 Vibhanga from
 18251 mind genitive nature light-clear
 18252 defilements are adventitious
 18253 says
 18254 conceptual-thought ignorance is by-means-of accumulate long and samsara
 cause is as
 18255 Manjushri praise from
 18256 conceptual-thought ignorance great is
 18257 samsara ocean into fall cause is
 18258 conceptual-thought that and free by-means-of
 18259 you always nirvana

18260 | says
18261 | meaning

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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
 intention self-clear manifest-become abide and
 18426 sentient-to can subtle essence-to abide
 18427 that from
 18428 know-by gather-by-means-of exalted-wisdom
 18429 buddha sentient-being all-to
 18430 distinguish non-existence own-nature non-existence-by-means-of pervade
 18431 that and buddha completely-pure complete
 18432 stainless dust and free abide
 18433 sentient-being type six appearance-aspect-from

18434 each-of continuum-to abide are
 18435 thus
 18436 know-by-means-of gather-by-means-of exalted-wisdom-to two-from
 18437 how-much know-by-means-of aspect-to what appear all each non-mixed-by
 knowledge and
 18438 how-are know-by-means-of abiding-mode elaboration-free sky like
 knowledge are
 18439 again thal-'gyur from
 18440 know-by-means-of gather-by-means-of exalted-wisdom
 18441 aspect two-as know
 18442 that-to know-by-means-of how-much explain
 18443 this-by-means-of disciple-of thought knowledge
 18444 other-benefit heart-to understand-by-means-of
 18445 dharmas own-nature know
 18446 how called abiding-mode-to
 18447 how-much-by-means-of non-remainder complete-by
 18448 primordial sentient-being all benefit-to
 18449 know-by-means-of realm three cavity-from extract
 18450 emanation body-of knowledge-of part
 18451 self-appearance face-to complete
 18452 how knowledge-of exalted-wisdom explain
 18453 appearance-possess expression-ground free-to
 18454 self-appearance pure-of reflection clear
 18455 entity abiding-mode knowledge-to
 18456 self-benefit realize-by-means-of confusion-continuum exhaust
 18457 how called abiding-mode-to
 18458 view wander non-existence-by conduct
 18459 knowledge cease non-existence reason-by complete
 18460 primordial path-to become-to
 18461 know measure-to reach
 18462 non-modify self-liberation great-of
 18463 ground-from move non-existence
 18464 thus
 18465 exalted-wisdom twenty-five divide
 18466 vajra-mind heart-of mirror from
 18467 kye-ho secret lord listen
 18468 exalted-wisdom aspect five-to
 18469 five five twenty five-as know

18470 that-of division this-like are
 18471 dimension-of exalted-wisdom and*
 18472 dharma-of dimension-of exalted-wisdom and*
 18473 dimension completely-pure-by-means-of exalted-wisdom and*
 18474 dimension great-of exalted-wisdom and*
 18475 dimension all two-as non-existence-by-means-of exalted-wisdom and five
 18476 mirror like exalted-wisdom and*
 18477 mirror great-of exalted-wisdom and*
 18478 concept non-existence clear-by-means-of exalted-wisdom and*
 18479 concept non-existence pure-by-means-of exalted-wisdom and*
 18480 clear-to hold non-existence-by-means-of exalted-wisdom and five
 18481 equality-of exalted-wisdom and*
 18482 equality-to cease-by-means-of exalted-wisdom and*
 18483 non-move equality-of exalted-wisdom and*
 18484 non-cease equality-of exalted-wisdom and*
 18485 what-to-even non-abide equality-of exalted-wisdom and five
 18486 discriminate exalted-wisdom and*
 18487 meaning all thoroughly distinguish-by-means-of exalted-wisdom and*
 18488 thought moment-to arise-by-means-of exalted-wisdom and*
 18489 sound all completely remove-by-means-of exalted-wisdom and*
 18490 sound and word-to non-abide-by understand-by-means-of exalted-wisdom
 and five
 18491 action accomplish-of exalted-wisdom and*
 18492 action all do-by-means-of exalted-wisdom and*
 18493 action-to non-abide-by-means-of exalted-wisdom and*
 18494 action free-by-means-of exalted-wisdom and*
 18495 superimpose all sever-by-means-of exalted-wisdom and five thus
 18496 those-of meaning explain
 18497 awareness self-arise-of continuum from
 18498 completely-pure dharma-nature vast-of expanse
 18499 completely-pure dimension-as explain
 18500 concept non-existence thought all abandon
 18501 dimension great clear-by-means-of exalted-wisdom is
 18502 outer-inner empty awareness non-existence
 18503 dimension great clear-by-means-of exalted-wisdom is
 18504 outer-appearance empty two non-existence
 18505 dimension-of exalted-wisdom great-as regard
 18506 outer-inner secret words all complete

18507 dharma-of dimension-of exalted-wisdom is
 18508 two non-existence meaning-possess vajra meaning
 18509 two non-existence dimension-of essence-as regard
 18510 cease non-existence clear pure great-of meaning
 18511 mirror like exalted-wisdom
 18512 pure clear pure essence-to
 18513 pure appearance time one complete
 18514 mirror exalted-wisdom great is
 18515 conceptual thought non-existence mind non-existence-to
 18516 attachment-of hold non-enter-by
 18517 concept non-existence clear-by-means-of exalted-wisdom is
 18518 light-appearance non-break clear-to
 18519 mind-of thought non-waver-by
 18520 concept non-existence pure-by-means-of exalted-wisdom is
 18521 clear clear-agent dharma and free
 18522 that-to thought non-waver-if
 18523 clear hold non-existence exalted-wisdom is
 18524 dharma-nature equal and non-mixed
 18525 equality-of exalted-wisdom is
 18526 non-cessate each-of characteristic hold
 18527 equality non-cessate 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-cessate clear pure great-to
 18532 mind-by-means-of non-think clear
 18533 equality non-cessate 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 Uttarantra from
 18669 perfect-Buddha body is radiate by-means-of and*
 18670 suchness not-different by-means-of and*
 18671 lineage exist by-means-of body-possess all
 18672 always Buddha-heart-possess
 18673 says
 18674 uncommon scripture Two-Examinations from also*
 18675 sentient-beings are Buddha-ness
 18676 but adventitious obscurations-by-means-of obscured
 18677 says and*
 18678 Doha from also*
 18679 scholar all treatise explain by-means-of
 18680 action on Buddha exist not realized
 18681 says
 18682 unsurpassed scripture is
 18683 Vajrasattva heart mirror tantra secret from
 18684 world genitive realm genitive sentient-beings all on

18685 Tathagata-heart sesame-seed oil-by-means-of pervaded like dwell says
 18686 thus dwell if actual visible-as see suitable think if
 18687 body-of appearance light and possessing stone possessing-by-means-of
 obscured-by view-of object-to non-existence
 18688 however now example sun like body-of cloud-mist-in abide
 18689 meaning-essence inner-to face-introduce
 18690 sign thig-le empty-of lamp show-by faith
 18691 speech-to word-by-means-of obscured
 18692 mind-to thought-by-means-of obscured-from non-see are and
 18693 person effort possessing-by-means-of appearance four measure-to cultivate-if
 now like exist and
 18694 intermediate state-to self-appearance pure how exist like briefly manifest
 18695 now garuda-egg wide-covered like habitual-tendencies-by-means-of
 widely-obscured are
 18696 lion-potency great-completion-of continuum from
 18697 sentient-being all-of own-body-to
 18698 exalted-wisdom pure-of appearance abide
 18699 vast wide-appearance able non-exist
 18700 example womb and egg-of shell
 18701 manifest non-arise obscured become even*
 18702 self-potency complete-from arise like
 18703 thought body this abandon immediate
 18704 self-appearance object and contact become
 18705 primordially abide-of self-aware itself
 18706 essence concept non-existence see become
 18707 exalted-wisdom pure-of appearance and*
 18708 buddha truth see become
 18709 exalted-wisdom self-appearance essence
 18710 mind-of thought non-existence are
 18711 past object and future object
 18712 appearance straight cut
 18713 exalted-wisdom great-of self-appearance that
 18714 direct object-to non-exist though*
 18715 self-arise lamp show exist
 18716 lamp itself-of exalted-wisdom
 18717 appearance and non-appearance extreme-from transcended
 18718 thus
 18719

that also exalted-wisdom great that heart middle light-root pure-of
 celestial-palace-in essence body-as abide-by-means-of light five-of
 example-sign complete
 18720 own-nature light-as abide-by-means-of exalted-wisdom five-of appearance
 measure non-existence
 18721 mind-compassion awareness-as abide-by-means-of knowledge inner-in clear
 18722 that-of resonance conch-house-in emanate-by-means-of wrathful mandala
 completely-complete great abide and
 18723 light and*
 18724 ray and*
 18725 thig-le and*
 18726 thig-subtle-to appearance-of resonance heart-of light-root-from divide-by-
 means-of root great like own-nature-by-means-of abide and
 18727 eye on four-lamps manner-as dwell
 18728 that-also citta on body
 18729 four-channels on thigle
 18730 skull-cavity on light-ray
 18731 eye is Bhuguta on vajra-knot genitive vision-as dwell is
 18732 Sengge-tsal-dzog from
 18733 e-ma-ho rigpa wisdom itself
 18734 Buddha sentient-being all on
 18735 change not-have manner-as dwell
 18736 that also natural-state this like
 18737 citta jewel immeasurable and*
 18738 jewel channel genitive immeasurable and*
 18739 pure skull-cavity immeasurable and*
 18740 Bhuguta genitive immeasurable and*
 18741 immeasurable great those in
 18742 rigpa essence display like appear*
 18743 that also explain this like
 18744 some in body-as dwell
 18745 some are thigle is
 18746 one in light-ray manner-as dwell
 18747 one from knot arise*
 18748 that-by-means-of dwell genitive sutra itself demonstrated
 18749 Buddha since-dwell dwell genitive meaning
 18750 sentient-being all on dwell that
 18751 victorious by-means-of extensively explained
 18752 says
 18753 that-also body and knot and*

18754 | expanse and wisdom genitive meaning is
 18755 | that itself from
 18756 | rigpa and ignorance vision is
 18757 | action agent two genitive end from beyond
 18758 | vast is and body like radiate
 18759 | clear is and light like arise*
 18760 | empty is and ray like radiate
 18761 | Buddha-ness and sentient-being two
 18762 | rigpa individual not is
 18763 | vision individual-as demonstrated
 18764 | body genitive characteristic this like
 18765 | change not-have and clear and*
 18766 | empty and thought-free
 18767 | rigpa genitive characteristic this like
 18768 | subtle is and radiate and*
 18769 | knot and move
 18770 | expanse genitive characteristic this like
 18771 | vast and spontaneously-dense empty limitless
 18772 | clear and warm and cool and*
 18773 | light-heavy move genitive self-nature hold
 18774 | pervade and rim fence
 18775 | wisdom characteristic this like
 18776 | arise and enter and self-clear and*
 18777 | since and know and realize
 18778 | clear and shine and vast is
 18779 | appear and dark and open and*
 18780 | empty and clear genitive wisdom supreme
 18781 | secret-mantra characteristic pure-as regard
 18782 | thus
 18783 | that also heart-in body
 18784 | conch-mouth-in exalted-wisdom
 18785 | b+h+ri-gu-ta-in awareness
 18786 | root four-like dimension-appearance-of light and thig-le manifest are
 18787 | root four self-arise-from
 18788 | white-soft empty-of root pure and*
 18789 | jewel emanate-of root all and*
 18790 | completely liberate-do root great and*
 18791 | crystal white move-by-means-of root all from

18792 consciousness wind-to ride-from
 18793 b+h+ri-gu-ta-of gate great-from
 18794 path arise empty-of nature-to dissolve
 18795 dissolve-do non-existence clear luminous
 18796 cluster five-possess exalted-wisdom complete
 18797 thus
 18798 that-like exalted-wisdom self-abide heart-of root great-in resonance clear
 self-light exalted-wisdom-of self-resonance-to abide also*
 18799 root four-in exalted-wisdom five-of self-resonance-to rely-from eye-of
 inner-of lamp four-from how-are exalted-wisdom thig-le empty-of lamp and
 dimension completely-pure-of lamp-to ripen and
 18800 how-much exalted-wisdom far-water-of lamp and wisdom self-arise-of
 lamp-to ripen are thal-'gyur from
 18801 body-of time this-like are
 18802 element gather-by-means-of aggregate-of
 18803 tsitta jewel celestial-palace-in
 18804 essence ka-from pure-of part
 18805 empty-clear gather-by-means-of body-of resonance
 18806 face hand complete vase-body manner
 18807 spontaneously-accomplished light-of sphere-as abide
 18808 mind-compassion color each clear
 18809 ro-ma rkyang-ma kun-'dar-ma
 18810 ka-ti crystal-of tube possessing
 18811 mirror equality discriminate
 18812 action-accomplish dharma-dimension exalted-wisdom
 18813 thig-le move and non-move
 18814 self-potency complete-of support-to abide
 18815 pure gather-by-means-of eye two-from
 18816 method and wisdom distinction-from
 18817 how knowledge-of thig-le and*
 18818 pure dimension-of lamp-to ripen
 18819 how-much far-water and*
 18820 wisdom lamp-to ripen-by
 18821 being all-of action and
 18822 sense-faculty-of distinction how-like
 18823 that-to train-by know become
 18824 thus
 18825 second elaborate explain two

18826	know-by-means-of essential-point general show and*
18827	take-by-means-of essential-point distinction explain
18828	first-to eight-from
18829	support form-of aggregate upper-torso is
18830	abide heart jewel corner eight-of middle light-root-of pure-to light five-of middle peaceful body mustard-seed-like awareness abide
18831	path root four-from arise
18832	gate eye two
18833	resonance lamp two peacock essence and na-ro like
18834	object sky cloud and free-to dharma-nature empty thought-object and free
18835	time this itself or intermediate-state-of appearance manifest time
18836	go-place spontaneous-of manifest-gate eight awareness know dimension-to liberate non-know dimension samsara-to wander-by-means-of path mouth separate like
18837	liberation-place ka-dag-of appearance
18838	that word-by-means-of self-arise from
18839	kye friend all listen
18840	dharma all-of thusness example-by-means-of indicate
18841	that-to perfectly-complete buddha-of intention
18842	support form-of aggregate-to rely
18843	example egg-in sleep like
18844	abide heart-in abide example vase body like
18845	path root four-from arise example mu-tig-of string wound like
18846	coil conch-house white-of inner-in coil example vase inner-of lamp place like
18847	gate eye-from arise example constellation-of sun-ray like
18848	thig-le empty-of lamp example peacock feather like
18849	dimension awareness-of lamp example letter na-ro like
18850	object sky empty
18851	time intermediate-state-of appearance example mirror-of mandala like
18852	go-place jewel body example snow-mountain-of path like
18853	liberation-place ka-dag-of appearance example vase body like said and*
18854	vajra-mind heart-of mirror from
18855	a-ho expanse great all listen
18856	world-of realm-of sentient-being all-to
18857	thus-come heart essence sesame-seed oil-by-means-of pervade like abide
18858	that also support form-of aggregate-to rely
18859	

	abide heart-of mandala-in samantabhadra ga'u mouth-join-of intention called example ox-of ga'u mouth-join like abide-of inner-in light color five-of mandala-in peaceful body mustard-seed-like light house-of manner abide
18860	that awareness-of abide
18861	example vase body like
18862	that-from arise-by-means-of exalted-wisdom abide head conch-house-in abide
18863	that also wrathful body mustard-seed-like eye span length-to abide
18864	that also light-ray-of manner abide
18865	that-from arise-by-means-of light mirror-of mandala like clear and pure or example fish-of eye like light-ray-as abide
18866	that and awareness-of connection heart-of tip-from upward root white-silk thread-like backbone wing-in upward exist that-from path arise-from head-of inner-to enter
18867	root that also tip small right left-from emerge-from head-to connect
18868	that also ear-of wing right left-from emerge-from eye and connect
18869	that-from eye sky-to reverse root coil look-at-if exalted-wisdom-of light-appearance sky fill become said
18870	that-also heart-of middle-of light-root ka-ti gold-of root great-from divide-by- means-of upward tip white-silk thread heart tip-from backbone pass-from ear-from branch three-of two eye-of gate-to enter
18871	middle brahma-hole-to enter
18872	subtle-to coil wheel four-of middle each-to heart-from connect
18873	crystal-channel possessing life-possess tsa-in clear light-of wind five-of resonance and together abide
18874	second exalted-wisdom-of take-by-means-of essential-point distinction explain-to three abide support root purify manifest-of gate lamp hold
18875	appearance-of resonance light clear show
18876	first body-to exalted-wisdom abide-by-means-of essential-point two-by- means-of path-to enter
18877	that-also general essential-point wind-mind gather-to release and lamp ar-to place-by-means-of dimension awareness-of increase-exhaust do thal-'gyur from
18878	self-aware exalted-wisdom body-to abide
18879	sesame-seed-from oil like
18880	body-of radiance and splendor this
18881	exalted-wisdom permeate-by-means-of pervade do
18882	body and support-by-means-of body all and*
18883	exalted-wisdom light-radiance color sign
18884	action and enter and body all-by-means-of
18885	resonance and possessing pervade
18886	wisdom itself and lamp-of action

18887	ultimate relative sign distinguish
18888	ripen-do thig-le each-of essential-point
18889	change-do thought coarse hold
18890	exalted-wisdom appearance four two part
18891	action arise enter-of distinction-from
18892	tsitta jewel celestial-palace-to
18893	jewel gather corner eight gate
18894	exalted-wisdom five and body five
18895	wind and know-by-means-of potency also five*
18896	all five five-of own-nature
18897	body-of essential-point resonance-by-means-of
18898	exalted-wisdom posture pure-by-means-of
18899	thig-le coil and stir-by-means-of accomplish
18900	light spread and gather
18901	connection possess gather-by-means-of wind-of essential-point
18902	enter-of action extreme-by-means-of divide
18903	that-of move-do action wind exhaust
18904	confusion-of rhythm and apply
18905	awareness-of essential-point release and*
18906	coil and space-to place
18907	dimension-of essential-point gather and*
18908	draw and element-of spread vast apply
18909	appearance-of essential-point increase and exhaust
18910	manifold self-place liberate
18911	thus
18912	distinction-of essential-point wheel four and principal three-of essential-point coil-by-means-of wind-mind exalted-wisdom-of net-to enter that from
18913	awareness exalted-wisdom path itself
18914	self-of root-of wheel-to
18915	body-speech self-complete abide-from
18916	ro-ma rkyang-ma kun-'dar-ma
18917	ma three pure-by-means-of body hold
18918	middle-by-means-of wheel four support do
18919	these right left middle abide-by
18920	conventional ultimate distinction-by
18921	body and limb produce and*
18922	lamp itself also ripen do
18923	ro-ma-by-means-of taste all wheel-to

18924 wind-by-means-of impel and thig-le propel
 18925 taste root-to rely-by
 18926 bliss-by-means-of body-mind expand do
 18927 ma-by-means-of pure gather and*
 18928 upper-lower abide-of ground-mother do
 18929 this-to coil and press essential-point
 18930 this-of limb six-to
 18931 cut and burn-if exalted-wisdom cease
 18932 Heat obtain desire-if rub essential
 18933 Wind and bindu draw should
 18934 Central-channel-by-means-of generated wheel at
 18935 Wind-by-means-of project gather bindu enter
 18936 Central-channel named dual lack-by-means-of
 18937 Single unique intention show do
 18938 Channel-by-means-of impurity remove do and
 18939 Essence's clarity increase do
 18940 This at open-space rub essential
 18941 This at branches unmanifest-by-means-of
 18942 Eyebrow four at bindu place
 18943 Food over control obtain desire-by-means-of
 18944 Wind gather and water not expel
 18945 Pledge-by-means-of root-channel examine
 18946 All-tremor-channel-by-means-of mindfulness and
 18947 Pinnacle's wheel gather-by-means-of ripen
 18948 Action-wind reverse and wisdom hold
 18949 All emanation-body's qualities give
 18950 Tremor-by-means-of enjoyment-body's qualities
 18951 Channel-by-means-of dharma-body manifest show
 18952 This of limbs twelve at
 18953 Open-space twist essential is
 18954 Life increase-if ointment apply
 18955 Bindu body and mind-by-means-of do
 18956 Wisdom path this from
 18957 Bindu body and become
 18958 Wind going coming action all do
 18959 Mind's master mind-by-means-of hold
 18960 Path-by-means-of hold and draw
 18961 Thus said

18962	Second arising-door lamp hold at door and lamp two from
18963	Door's essential heart from head to connection channel defect-virtue senses clarity make at branches five exist eye at horn-bow similar channel's center from light channel from wisdom manifest emerge-by-means-of unmoved space view gaze is correct essential thus-result from
18964	Wisdom arising-door itself is
18965	Body channels essence all gather
18966	Eye named door from emerge
18967	Two of aspect hold appearance show
18968	Generated-channel from connection emerge
18969	Pinnacle from one become
18970	Senses object at arise make
18971	One at branches five exist
18972	Each sense's door at appear
18973	Special defect-virtue clarity distinguish
18974	Horn-bow similar coil from
18975	A-fruit named white black half
18976	Know and forms hold and
18977	Knowledge's own-activity perfect show
18978	This at wisdom manifest emerge
18979	Direct and self-essential-by-means-of
18980	Reality pure self-appearance object
18981	Conception having cease abide
18982	Thus said
18983	Lamp's essential gaze-style and sight-style press bury and extract and draw and sun-moon's support from train is and that from
18984	Ultimate reality from arise
18985	Lamp aspect four named
18986	Ripen and enter pervade empty-by-means-of
18987	Reality object-appearance gather
18988	Far-snare from form gather
18989	Wind-by-means-of cut and project do
18990	Come and go increase decrease-by-means-of
18991	Wisdom pure gather do
18992	Bindu empty-by-means-of action all do
18993	Past path snout hold from
18994	Past path snout hold from
18995	Wind-by-means-of radiance and clarity generate

18996	Transform and wisdom appearance show
18997	Wisdom self-arisen lamp-by-means-of
18998	Dharmas all equal taste one
18999	Gather self-appearance hold do
19000	This-by-means-of tendencies connection-continuum cut
19001	Space-by-means-of essence gather and
19002	Awareness bodies hold and
19003	Essential-three channels ripen-by-means-of
19004	Samsara day abandon do
19005	Thus eye from lamp arise-by-means-of
19006	Buddha intention's essential gather
19007	Self-appearance objects hold
19008	Lamp's essential I explained
19009	God-son fortunate you listen
19010	Object and awareness wind by-means-of
19011	Reality path hold for
19012	Wisdom perfect-by-means-of reality pure
19013	This also lamp's essential is
19014	Far-snare move without essential
19015	This time gaze-style three and apply
19016	Wisdom lamp train essential
19017	Ritual three-by-means-of increase and
19018	Practice essential-by-means-of scope generate
19019	Bindu lamp bury essential
19020	Channel and thumb-finger unseparated-by-means-of
19021	Wisdom increase up grow
19022	Space's essential draw is
19023	Sun's train-method yogin-by-means-of
19024	Well apply draw do
19025	Moon also train should
19026	Thus continuum by-means-of who do
19027	Deluded appearance continuum cut
19028	Pure wisdom five of light
19029	Earth stone mountain cliff empty from
19030	Limit break or realm limit
19031	Draw skilled-by-means-of appear become
19032	This time method-by-means-of adjust essential
19033	Perfect-by-means-of reality obtain

19034	Thus habituation-by-means-of reality force
19035	Body arise self-place perfect
19036	Thus body arise continuum cut-by-means-of
19037	Contaminated aggregates unmanifest
19038	This manifestly awaken
19039	Thus said
19040	Third appearance's tone light-luminous show at five body
19041	Wisdom
19042	Light
19043	Bindu
19044	Awareness nature extensively explained
19045	First at two brief-show and extensively explain
19046	First is thus-result from
19047	Mind's within body abide
19048	Tone's body aspect five-by-means-of
19049	Each family's characteristic hold
19050	Light's body six-by-means-of also
19051	Nature appearance's reality gather
19052	Pure body three-by-means-of
19053	Nirvana indicate hold
19054	Aspect's body eight-by-means-of also
19055	Ground-path perfect action do
19056	Thus said
19057	Mind at essence body arise-place exist that tone family five's body unmixed standard reach time at appearance
19058	Body from light radiate-by-means-of channels within bindu light-tone and out spread and appearance's body minute aspect six appear
19059	Abide-place's wisdom three liberate ground's body inner space exhaust standard hold
19060	Aspect's body eight final spontaneous ground at body three nine division from
19061	Dharma-body's dharma-body space pure all's arise-place is place make separate uncounted eight
19062	Second body extensively explain at two common distinction and
19063	Special distinction extensively explain
19064	First at two
19065	Awareness object-appearance's body and
19066	Essence gather body sun-moon mouth-union from

19067 Body two awareness object-appearance's body and
 19068 Essence gather body
 19069 First senses at appear and refute-establish without distinction senses and
 19070 Aggregates and
 19071 Object and subject pure body and three
 19072 That from
 19073 Awareness object at appear body senses pure body great and
 19074 Aggregates pure body great and
 19075 Elements sense-fields object subject afflictions pure body great
 19076 Thus said
 19077 Second essence gather body habituation force become those at appear
 19078 Distinction path complete without-mistake self characteristic hold body and
 19079 Light and body characteristic color undivided thus-just-as-is body two from
 first is
 19080 Essence nature compassion three-by-means-of path characteristic hold-by-
 means-of fruit standard reach do-by-means-of play great body and
 19081 Crown-crest great body and
 19082 Family trace hold body named sun-moon mouth-union from
 19083 Self characteristic hold body this-like
 19084 Aspect without-divide play great body and
 19085 Supreme crown-crest great body and
 19086 Family trace hold body
 19087 Second thus-just-as-is body ground and path and fruit three
 19088 Ground self-arisen wisdom from abide body and
 19089 Path light tone space body thus-prior from out appearance merely from
 unchangeable body and
 19090 Fruit body three spontaneous space exhaust ground reach body three and that
 from
 19091 Thus-just-as-is body this-like
 19092 Thus-abide first body and
 19093 Thus-prior unchangeable body and
 19094 Fruit self-perfect body
 19095 Fruit self-perfect body three
 19096 Dharma-body elaboration without great and
 19097 Enjoyment-body complete hold without great and
 19098 Emanation-body self without great
 19099 Thus said
 19100 Second special distinction extensively explain at two essence brief-show and

19101	Aspect extensively explain
19102	First self-arise from
19103	That body what question root awareness body and
19104	Vast reality's body and
19105	Spread space's body and
19106	Unchangeable essence's body and
19107	True bliss body and
19108	Wrong mind's body and
19109	View self-liberate body and
19110	One bindu's body and
19111	Uninterrupted space body and
19112	utmost-non-different-from the-other-one by-means-of body and
19113	attachment non-existent self-liberated by-means-of body thus is-said
19114	second is
19115	body thirteen these-of characteristics what is-explained also from-that-itself
19116	that-also thus is
19117	root awareness body vajra chain-link by-means-of body is own eye by-means-of sense-power non-ceased in clear
19118	that root awareness body by-means-of is-called
19119	vast dharmata by-means-of body first ground ka-dag great from-that thought non-existent
19120	non-awareness non-existent
19121	mind non-existent
19122	intellect non-existent
19123	grasping non-existent
19124	that-also thus is
19125	boundary non-broken by-means-of primordial-wisdom
19126	spontaneously by-means-of accomplished buddha
19127	elaboration from-separated by-means-of dharmata
19128	extreme from-separated by-means-of awareness
19129	purity great by-means-of appearance
19130	direction falling non-existent by-means-of view in abides
19131	that-also vast
19132	clear
19133	non-changing
19134	primordial-wisdom non-ceasing
19135	bindu various into spread
19136	non-changing by-means-of dharmata

19137	outside boundary non-veiled
19138	inside primordial-wisdom by-means-of light five non-ceased clear
19139	body and primordial-wisdom by-means-of nature as abides
19140	that vast dharmata by-means-of body by-means-of is-called
19141	expansive space by-means-of body space completely pure by-means-of lamp is
19142	space that-also boundary non-broken
19143	direction into non-fallen
19144	diminishment non-existent
19145	increase non-existent
19146	emptiness non-existent
19147	fullness non-existent
19148	clear quality with-possessed
19149	body many appearing place
19150	vast all by-means-of lord itself
19151	extremely great by-means-of above non-existent
19152	view seeing by-means-of buddha
19153	certainty obtaining place by-means-of is-called
19154	that expansive space by-means-of body by-means-of is-called
19155	non-changing vajra by-means-of body buddha non-existent by-means-of result
19156	sentient-being non-existent by-means-of samsara
19157	life cut by-means-of buddha
19158	action non-existent by-means-of arising
19159	seen non-experienced by-means-of object
19160	known non-experienced by-means-of speech
19161	taken non-experienced by-means-of body
19162	life cut by-means-of virtue
19163	accomplished non-existent by-means-of deity
19164	non-counted by-means-of essence
19165	non-meditated by-means-of meditation
19166	non-drawn by-means-of mandala
19167	Accumulate without collection
19168	That unchangeable vajra-body
19169	Unchangeable essence's body tenets unchange
19170	Reasoning definite without
19171	Characteristic two without
19172	View direction see

19173	Meditation see
19174	Conduct action without
19175	Fruit obtain without
19176	Pledge keep without
19177	Play cease without
19178	Essence good thus
19179	Nature all-pervade
19180	Compassion space-pervade
19181	That unchangeable essence's body
19182	Pure bliss body clear space-pervade
19183	Empty all-pervade
19184	Wisdom eye-pervade
19185	Awareness body-pervade
19186	Lamp object-pervade
19187	Dharma-body ground-pervade
19188	Enjoyment-body self-pervade
19189	Emanation-body all-pervade
19190	Light five abide-pervade
19191	That pure bliss body
19192	Wrong mind's body various arise
19193	Various gather
19194	All of path
19195	All of abode
19196	All of ground
19197	Samsara self-ka-ma
19198	That wrong mind's body
19199	View self-liberate body unchange moving
19200	Move and unchange
19201	Breath without body
19202	Mind without sentient-being
19203	Breath without movement
19204	Come-go without buddha
19205	Time all's wisdom
19206	Always dwell reality
19207	Hold without self-liberate
19208	Conception without body five
19209	View uncease wisdom
19210	Self-place liberate reality

19211	That view self-liberate body
19212	One bindu's body
19213	Arise all-pervade wisdom
19214	Arise all-appearance wisdom
19215	Arise all-arise wisdom
19216	Arise all-clear wisdom
19217	Arise depth-clear wisdom
19218	Arise space-clear wisdom
19219	Arise self-arisen wisdom
19220	That one bindu's body
19221	Uninterrupted space body appearance and wisdom uninterrupted
19222	Space and space uninterrupted
19223	Sentient-being and buddha uninterrupted
19224	Arise and light-appearance uninterrupted
19225	View and self-body uninterrupted
19226	Empty and reality uninterrupted
19227	Spontaneous and pure-from-birth uninterrupted
19228	Field and spontaneous uninterrupted
19229	Clump and deluded-appearance uninterrupted
19230	Mind and wisdom uninterrupted
19231	Intellect and wisdom uninterrupted
19232	Non-awareness and awareness uninterrupted
19233	Non-awareness and awareness uninterrupted
19234	Empty and clear uninterrupted
19235	That uninterrupted space body named
19236	Direction un-fallen sun-moon's body hold without self-liberate conception without self-buddha
19237	Move without self-pure
19238	Clear without shine
19239	Meditation without reality
19240	Grasp without vast
19241	Buddha without sentient-being
19242	That direction un-fallen sun-moon's body
19243	Tha-mi-one other body lamp space-pervade
19244	Wisdom space-pervade
19245	Wisdom object-pervade
19246	Method-by-means-of path-pervade
19247	Senses mind-pervade

19248	That tha-mi-one lamp body
19249	Attachment-without self-liberate body
19250	Appearance at not-attach
19251	Empty at not-cling
19252	Without not-establish
19253	Existent not-abandon
19254	Without at strive-desire not do
19255	Existent at manifestly not-attach
19256	Done not-establish
19257	Arisen not-cease
19258	Arisen at defect not-view
19259	Unarisen at virtue not-think
19260	Afflictions not-abandon
19261	Buddha not-establish
19262	Meditation not-meditate
19263	View not-view
19264	Deluded-appearance not-cease
19265	Pure-appearance not-seek
19266	Mind at buddha not-hope
19267	Awareness sentient-being not-fear
19268	Ground-all dharma-body not-hope
19269	Lamp form-body not-fear
19270	Path train without
19271	Fruit obtain without
19272	Ground good-bad without
19273	Realize and not-realize two without
19274	That attachment-without self-liberate body said
19275	These extensively explain clear infinite elaboration sufficiency
19276	Second wisdom nature extensively explain at two abide-place's wisdom and
19277	Characteristic hold wisdom
19278	First essence nature compassion three from
19279	Essence body appear
19280	Nature light appear
19281	Compassion action's activity appear
19282	That word also sun-moon mouth-union from
19283	Abide-place's wisdom three essence pure-from-birth wisdom and
19284	Nature spontaneous wisdom and
19285	Compassion self-appearance wisdom

19286	Thus said
19287	Second characteristic hold wisdom five
19288	Body at space exist that capacity from arise self-arise from
19289	Body unchange from wisdom cease without arise
19290	That also this-like
19291	Body at space exist for
19292	Dharma-space wisdom and
19293	Space at clear-aspect exist for
19294	Mirror-like wisdom become
19295	Clear two without exist for
19296	Equality wisdom arise
19297	Two without view exist for
19298	Discriminate wisdom arise
19299	View standard exist for
19300	Accomplish-action wisdom arise
19301	Thus said
19302	Third light wisdom's own-tone is

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

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

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

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

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

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

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

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first thigh-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 thigh-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 thigh-le are
 19453 also that from
 19454 pristine-cognition ripening-of thigh-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 thigh-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 thigh-le are
 19471 that from
 19472 awareness ripening-of thigh-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 thigh-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
 19702 thal-gyur from
 19703 space itself pure characteristic is
 19704 blue-green self-complete two by-means-of portion
 19705 method and wisdom complete by-means-of
 19706 corner two portion from body two hold
 19707 extremely appear spread do
 19708 these all also self-know complete
 19709 pervading-lord being form show
 19710 chain-link rope from pull
 19711 mandala complete form similar
 19712 primordial-wisdom all ground luster show
 19713 light depth luster shine also show

19714 body and bindu gather place
 19715 thus primordial-wisdom complete body
 19716 this who see buddha
 19717 body three exhaustion ground nature liberated
 19718 grasp hold precipice from cross after
 19719 samsara-nirvana limit rope cut
 19720 thus
 19721 lamp outer these two secret great vajra fortress body and primordial-wisdom
 source is
 19722 jewel spread great tantra from
 19723 bindu empty lamp and
 19724 self-arisen space lamp two
 19725 empty and non-empty extreme from transcend
 19726 effort non-existent manifest abide
 19727 appearance complete therefore self-abide
 19728 dharmata non-separate space from transcend
 19729 awareness primordial-wisdom body possess
 19730 self-appearance light mandala vast in
 19731 grasp attachment free self-appearance object
 19732 dharma thought complete abandon by-means-of
 19733 fortress in vajra palace build by-means-of
 19734 what by-means-of non-destroyed vajra great
 19735 vajra palace in birth destruction non-existent
 19736 empty thing object from separate
 19737 direction non-existent completely pure by-means-of
 19738 ultimate conventional two in non-existent
 19739 meaning self awareness to
 19740 sign manifest body with-possessed
 19741 clear sharp spontaneous thick light ray blaze
 19742 thus
 19743 second object to two from
 19744 general-of object outer space cloud-free
 19745 inner reality self-essence
 19746 between increase appear light-clear
 19747 Thal-'gyur from
 19748 this object essential-point thus are
 19749 cloud-free outer object empty-to
 19750 yogin space-of bird-path remain

19751 this-with not-free reality
 19752 general individual-of characteristic are
 19753 object different one complete essential-point
 19754 pristine-cognition gather-by-means-of mind continuum cease
 19755 elements gather-by-means-of body complete
 19756 distinctive great-of appear-ones from
 19757 ripening entering moving-of object-as remain
 19758 concept extreme exhaust-by-means-of samsara-from liberate
 19759 thus
 19760 second particular-of object-to four-from
 19761 Distant-Water-of object light-appear-of empty-form are intertwined held and
 gate not-move-by-means-of awareness emanate gather without establish
 essential-point
 19762 that from
 19763 Distant-Water object form-as et-cetera
 19764 gather and hold-to project do
 19765 essential-point-by-means-of bind and place and
 19766 thing transform and root cut
 19767 draw and form-to train should
 19768 thus
 19769 that-also light-clear and lamp-as et-cetera important all-of essential-point
 eye-to gather-by
 19770 gate not-move and gaze fixing essential
 19771 Norbu Phra-khod from
 19772 spiritual-son awareness-of that-ness eye-of thusness resting-view know-if
 dharmas all-of general and know become said-and
 19773 Yul Bar-ma from
 19774 eye-of thusness know-if dharmas all-of brief and extensive know become
 thus
 19775 why
 19776 that-from vajra-intertwined body and pristine-cognition-of radiance
 together-with confusion-appear light-clear-to transform-by
 19777 reality exhaustion-from original sphere-to join-of reason
 19778 Lamp Blazing from
 19779 kye-ma spiritual-daughter self-of eye-of that-ness essence vajra-body
 intertwined-as shown are
 19780 eye-of thusness bodies three-to separation-without-of meaning awareness
 self-clear-of intention not-modified pristine-cognition wise-ones look-at
 should

19781 Distant-Water lamp-to true Buddha awareness intertwined-of body clear
 19782 that also sphere and awareness gather-separation without remain-by
 19783 meaning-by-means-of not-obscured self-appear-by
 19784 eye-of that-ness-of nature that to grasp should
 19785 that-of time awareness-of appear-ones-of essence together-with that
 awareness resting-view-as recall should
 19786 awareness that aware-of manner-of thing self-from not-moved-by
 19787 also that-to eye-of corner-by-means-of look-at should
 19788 then self-of sphere-of appear-ones body together-with clear thus said
 19789 second wisdom lamp-of object word meaning are realization-of
 confidence-by-means-of cut should
 19790 Thal-'gyur from
 19791 wisdom object word and meaning
 19792 word meaning connected-as desired-by
 19793 point-by-means-of know and express-by-means-of
 19794 point example and symbol point and
 19795 word-by-means-of point final express
 19796 express-by-means-of know conventional and
 19797 face-to-face show and guide and
 19798 signs distinguish and
 19799 thus
 19800 third thig-le-of lamp-of object are
 19801 appear-ones-of increase measure are
 19802 light five-of rim-of fence at
 19803 partial-body-as et-cetera six and
 19804 body and light and ray three and
 19805 sphere-of body and
 19806 awareness-of body two and
 19807 ultimate-of elements pure and arise-basis pristine-cognition-of nature
 collected-by-means-of six-are
 19808 Thal-'gyur from
 19809 thig-le-of object color are
 19810 five and six and three two six
 19811 clear and warm and cool and
 19812 light and moving-of self-nature hold
 19813 ultimate reality elements
 19814 thus
 19815 also Space Vast-Clear from light five-of source and

19816 fire hot without pristine-cognition six-of nature and
 19817 water wet without pure
 19818 radiance
 19819 bliss three and
 19820 earth solid without sphere pristine-cognition two and
 19821 wind move without awareness radiance moving body five
 spontaneously-complete and six-as also explained
 19822 fourth sphere-of lamp-of object light five-of self-radiance are
 19823 that from
 19824 sphere-of object empty and
 19825 clear and obscuration-free radiance complete
 19826 pervading and vast one gather
 19827 mist dust cleared-of space-to
 19828 even-complete reality pure
 19829 clear and pristine-cognition five-of radiance
 19830 light-clear pure-of body self
 19831 thus
 19832 third basis-to two-from
 19833 lamp general support samsara space liberated support do
 19834 thal-gyur from
 19835 primordial-wisdom pure lamp support
 19836 general support and supported by-means-of
 19837 samsara-nirvana seed spread do
 19838 thus
 19839 second individual support four from
 19840 far-reaching lasso support pure impure two appearance impure pure liberated
 body and primordial-wisdom supported is
 19841 that-itself from
 19842 far-reaching lasso support appearance from
 19843 pure and impure distinction by-means-of
 19844 action and gather pure and
 19845 body and primordial-wisdom itself supported
 19846 thus
 19847 wisdom support word meaning supported is
 19848 also thal-gyur from
 19849 wisdom self-arisen support place is
 19850 word and is non-is think and
 19851 established extreme and view meditation and

19852 dharmata to supported
 19853 thus
 19854 bindu outside inside appearance know two supported
 19855 that-itself from
 19856 bindu empty support place is
 19857 consciousness itself and space and
 19858 channel and wind and bindu and
 19859 primordial-wisdom pure supported
 19860 thus
 19861 space outside inside dharma light and body supported
 19862 previous from
 19863 completely pure space support place is
 19864 eyebrow-center itself and space and
 19865 light and bindu pure and also
 19866 various body supported
 19867 thus
 19868 fourth support and object difference is
 19869 this-way lamp etc. possessed dharma quality supported and supported
 established
 19870 that-way that appearance arise place object is difference exist and
 19871 support place supported dharma supported manner three gather support is and
 19872 object object appear
 19873 gather three gathered object dharma
 19874 especially eye far-reaching lasso lamp dharmata direct appearance habit
 by-means-of samsara destroy
 19875 that-also thought investigation exhaustion wisdom lamp by-means-of
 understanding produce
 19876 bindu empty lamp flower see by-means-of appearance spread
 19877 space lamp light clear arise by-means-of illusion appearance empty
 19878 dharmata exhaustion from ka-dag go
 19879 thal-gyur from
 19880 that-also support object difference is
 19881 three action gather difference show
 19882 far-reaching lasso itself supported by-means-of
 19883 fault non-existent action activity all abandon by-means-of
 19884 dharmata mother engage
 19885 action and habitual-pattern pure do by-means-of
 19886 dharmata direct appearance to

19887	supported by-means-of samsara hollow-out
19888	nirvana border touch able
19889	thought investigation exhaustion mind itself by-means-of
19890	samsara far throw by-means-of
19891	primordial-wisdom pure body see after
19892	samsara-nirvana two gathering place destroy
19893	who flower beautiful see
19894	this dharmata direct go
19895	awareness rope to place after
19896	dharmas exhaustion ground convey
19897	space habit become who by-means-of
19898	illusion appearance empty make after
19899	dharmata pure object see by-means-of
19900	attachment object source from release
19901	thus
19902	thus lamp four meaning see habit from
19903	body and primordial-wisdom appearance space fill appear
19904	that-also distance inside luster
19905	root inside abide manner ascertain if
19906	jewel spread from
19907	e-ma awareness nature is
19908	self heart center in abide
19909	father mother two portion hold
19910	method and wisdom manner abide
19911	father portion hold method body
19912	mother portion hold wisdom body
19913	light and light-ray manner abide
19914	space and awareness by-means-of well-adorned
19915	spontaneous complete bindu great abide
19916	thus and
19917	bindu abide manner show this thus is
19918	channels inside in bindu body like abide
19919	great size space extreme equal
19920	small size horse ear ten cut like
19921	clear size sun moon mandala like
19922	that-also clear sharp splendor possessed
19923	go and come and abide
19924	action non-existent go-come possessed

19925	complete ground in self-complete
19926	thus and
19927	also
19928	self self-as anger-hero remain
19929	father and mother-as clearly appear
19930	wrathful and wrathful-female-of manner hold-and
19931	pristine-cognition five five pure together-with possess
19932	body-of pristine-cognition each each-to
19933	head-of pristine-cognition five five
19934	thus
19935	thus remain-by meaning experience-as what-by take
19936	view meditation practice result four-by take
19937	that-also view meditation practice result-of meaning also primordially self-to existing experience-as take
19938	not-existing take cannot-of reason
19939	existing Norbu Phra-khod from
19940	view-of thing changeless body-as-like remain
19941	meditation-of thing concept-free light-clear remain
19942	practice-of thing empty-clear difference-without remain
19943	result-of thing basis complete original-purity remain
19944	self-clear awareness light-clear even-of state
19945	grasping-attachment free-of great-complete secret-mantra great
19946	that state original-basis-of remain-manner
19947	thus
19948	that-also view-of essence cease-without naked-through
19949	meditation-of essence concept-free even-remain
19950	practice-of essence spontaneously-arisen power-liberated
19951	result-of essence sphere awareness self-clear
19952	that from
19953	view cease-without naked-through-to
19954	meditation concept-free even-as remain
19955	practice cease-without play-as arise
19956	result sphere and awareness possess
19957	thus
19958	view-of mother-basis awareness self-arisen-of pristine-cognition heart-in remain-as
19959	meditation-of state-essence light-clear pristine-cognition-of thig-le channels four emanate-and

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

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19975	first are
19976	intertwined-to eye-by-means-of not-move look-by-means-of view
19977	that-of state-to not-distracted-by meditate-by-means-of meditation
19978	intertwined-of appear-ones-to practice-by-means-of practice
19979	sphere awareness stable result
19980	Norbu Phra-khod from
19981	remain-manner great that to
19982	view-of meaning intertwined
19983	dharms appear-ones numberless although
19984	reality meaning-to one-from not
19985	e-ma view continuum-of yogin-by
19986	that-of meaning-to changeless look
19987	that also intertwined-of body
19988	directly appear-and grasp difficult
19989	awareness-of essence that to
19990	cease-without naked-through remain-of example
19991	example ocean clear-from
19992	planets and stars arise as
19993	latent time not-at

19994	various naked-through great-as remain
19995	view continuum-of yogin-by
19996	that-of meaning-to not-distracted-if
19997	latent and not-latent without
19998	day appear and night subside
19999	two-as appear existing not
20000	practice continuum-of yogin-by
20001	intertwined-of essence and
20002	times four self-as not-free-if
20003	practice continuum-of yogin are
20004	self-aware meditate-of continuum without although
20005	meditation continuum-of yogin arise
20006	time and not-time all-to
20007	intertwined and not-free-if
20008	meditation continuum-of yogin are
20009	thus
20010	second error-place face grasp are
20011	also that from
20012	e-ma ho
20013	view continuum-of yogin-to
20014	error-place form three exist
20015	emptiness-to looked-at when
20016	formless sense-fields four-as error
20017	thing self-as looked-at-by
20018	form-realms locations seventeen and
20019	inert self-as error become
20020	intertwined-of appear-ones-to
20021	permanent self-as thoroughly looked-at-if
20022	attachment great-by-means-of bound become-by
20023	six-realms locations-to error become
20024	practice continuum-of yogin-to
20025	error-place form three exist
20026	thus appear-ones all-to
20027	crazy-one as-like practice done-if
20028	demi-god-to error become
20029	meaningless word-mute practice done-if
20030	self-view-to error become
20031	collections six object-appear all-to

20032	child as-like practice done-if
20033	undefined location-to error
20034	meditation continuum-of yogin-to
20035	error-place form three exist
20036	equanimity selfless meditate done-if
20037	center-from darkness-appear self-as error
20038	concentration letter meditate done-if
20039	attachment-by-means-of samsara-of location-to error
20040	non-concept empty meditate done-if
20041	extreme limitless self-as error
20042	error-of cause thought although
20043	error-place great that-from not
20044	intertwined-to error-place not
20045	path-of continuum-to error appear
20046	meaning-to error-place one also not
20047	cause and result-as designated also
20048	error-place cut reason spoken
20049	thus
20050	that also awareness direct-of appear-ones not-seen-of yogin mind path do-of view meditation practice result and see although power dull-by-means-of extreme grasp-as held all-to error-place exist-as
20051	that cut also
20052	awareness self-clear radiance together-with sense-power-of gate-to look-at-as established-by
20053	existing-not-existing-of intellect discrimination concept-of extreme free-from
20054	self-essence
20055	self-dawn view-of intention inner-to definite cut error-place cut are
20056	Thal-'gyur from
20057	view-of essence seen-to
20058	intellect discrimination word-by-means-of moved not
20059	thus
20060	self-dawn self-appear-of state-from thig-le meditate although sudden grasping-holding-to not-gone-by-means-of vast open-attachment-as expand produce essence complete not-distracted depth clear-of pristine-cognition face grasp vast meditate error-place not
20061	that from
20062	not-error remain-of meditation are
20063	sense-power-of gate all clear-to
20064	

mind-of concept-as not-moved
 20065 know self-to discrimination-of mind
 20066 outward lost not self
 20067 type clear not and
 20068 separated cut empty-to not-gone and
 20069 bliss continuity without and
 20070 equanimity dull-to not-gone and
 20071 mindful aware clear rest and
 20072 purification reverse not-gone and
 20073 grasping part inner-to move easy and
 20074 manner clear-of grasping part and
 20075 color letter transform doer all
 20076 those direction-to not-fallen-if
 20077 not-error remain-of meditation
 20078 thus
 20079 that-of state-to concept-as moved
 20080 sense-power-of appear-object two-appear-of part what arise all practice-by-
 means-of liberate do from
 20081 that-of error-place cut are
 20082 spontaneously-arisen-as arise-by-means-of spontaneously-arisen-as liberate
 20083 between there accept-reject-of attachment not-enter
 20084 face-to-face show-of benefit not-meditate
 20085 what-appear-of time when appear-there place-by-means-of aware-there
 liberate-by
 20086 suddenly dawn type without vast universally bubble-bubble dawn-by-
 means-of two-possessing-of dharmas-to grasping part not-enter
 20087 Seng-ge Tsal-rdzogs from
 20088 Great-Complete cease-without practice self
 20089 done-by-means-of arise become not
 20090 attachment-without self-liberated three-to meet
 20091 thus
 20092 result self-complete pristine-cognition obtain great are
 20093 primordially not-establish-by
 20094 self-abiding-by-means-of awareness this very as-fruit knowing-by-means-of
 decided one-by-means-of ground seized-as made-by-means-of
 straying-ground cut-off
 20095 that very from
 20096 great-perfection familiarity indeed-exist itself
 20097 familiarized-by-means-of arisen not is

20098 change-free thought-free four to arrived
 20099 great-perfection meaning itself realize difficult as
 20100 point-out-by-means-of words by-means-of not find
 20101 instructions secret-essence two to arrived
 20102 great-perfection awareness thought-free itself
 20103 familiarized-by-means-of realize-by-means-of not change
 20104 sent-place great one to arrived
 20105 great-perfection self-arisen primordial-wisdom itself
 20106 accomplished-by-means-of accomplish-by-means-of not change
 20107 certain essence two to arrived
 20108 great-perfection result single-pointed itself
 20109 produced-by-means-of complete-by-means-of not change
 20110 attachment-free instructions three to arrived
 20111 thus
 20112 third awareness doorway-to appearance manner is
 20113 awareness and*
 20114 appearance two from
 20115 awareness is self-resonance-to looked or self-arisen-to recognize time
 doorway-to appearance called
 20116 that-of time-at potency ground above-to dissolved-by-means-of clarity-to
 effusion gather not-exist spread-out wide relaxed settled blazing-clear
 abiding
 20117 jewel subtle-array from
 20118 doorway-from path-to arisen-from
 20119 sky-equal empty-of mode-in dissolved
 20120 meaning-of primordial-wisdom generally appear though*
 20121 mode-in complete and mode-from arisen*
 20122 thus
 20123 appearance doorway-from emerged-from light and body and sphere etcetera
 is
 20124 that very from
 20125 then doorway-to emerged-of time
 20126 space-of self-nature wisdom body
 20127 awareness-of self-nature means-by-means-of body
 20128 gather separate not-exist manifest-appearance
 20129 not-burst cease-not-exist essence great
 20130 powerful body like not-abide
 20131 entity completely-pure primordial-wisdom vast itself

20132 emptiness great-of nature object-to play
 20133 clear unobstructed body entity-by-means-of empty*
 20134 empty-of time-at self-nature not-certain
 20135 body and primordial-wisdom mandala thought not-exist
 20136 means and wisdom meaning-to change not-exist
 20137 empty-of lamp action-effort two and free
 20138 compassion arisen-of lamp sun-ray like
 20139 lamp-of light-ray depth to arrived not-exist
 20140 secret light is mind-supreme inside-in clear
 20141 self-nature meaning is sky-of expanse-in clear
 20142 mandala self-complete light is that like
 20143 thus
 20144 fourth time and measure certain-by-means-of teach-to
 20145 ground space awareness-of distinction show and*
 20146 measure actual show two from

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20147 first-to three is
 20148 ground path result
 20149 first ground-of space awareness is heart inside-at light five-of mass is
 space-to
 20150 infant-cord-of resonance light channel-in abiding is awareness is
 20151 lion potency complete from
 20152 ground-to abiding-of space awareness and*
 20153 path-to appearance-of space awareness and*
 20154 end-to convey-of space awareness go
 20155 ground-of space awareness various two is
 20156 space is space-of lamp-to
 20157 awareness infant-cord-as clear
 20158 thus
 20159 path-of space is light five-of fortress-to
 20160 channel-in naḍī inside-to body-of appearance arisen is
 20161 that very from
 20162 path-to appearance-of space awareness is
 20163 space is light-of surrounding-to
 20164 awareness body five-of appearance-as explained

20165 thus
 20166 result-of space is original-purity-of self-appearance sky cloud-free like-to
 20167 awareness that-of space-as inside dissolve appear ground only-as
 20168 abiding is
 20169 that very from
 20170 end-to convey-of space awareness is
 20171 space is self-nature appearance-to
 20172 awareness body and entity-as shown
 20173 therefore space and awareness-as explained
 20174 thus
 20175 space awareness-of essential-point this distinguish very important is
 20176 second measure actual is
 20177 again that very from
 20178 primordial-wisdom certain-of secret meaning is
 20179 appearance piece piece-of time
 20180 skilled-by-means-of thoroughly investigate must
 20181 very subtle and move-of time
 20182 familiarity-by-means-of thoroughly abide must
 20183 flicker and subtle and move-of time
 20184 see-by-means-of thoroughly grasp must
 20185 round and subtle and swirl-of time
 20186 skilled-by-means-of distraction-free absorption firm
 20187 flash and flame and body appear time
 20188 familiarity-by-means-of appearance not-exist grasp*
 20189 true all-to appear-of time
 20190 skilled-by-means-of appearance gather-as explained
 20191 attachment and fixation not-exist-of time
 20192 skilled-by-means-of grasp method know must
 20193 secret mantra familiarity-of characteristic is
 20194 then primordial-wisdom stirred-of time
 20195 elements various five dissolve become
 20196 primordial-wisdom attach not-exist that
 20197 appearance-of object-to arrived-of time
 20198 appearance delusion-free see become-from
 20199 familiarity-of truth see time
 20200 light-appearance union like-as explained
 20201 thus
 20202 that-also path-appearance-of appearance those inside space-to dissolve time

20203	also-from warm-from cool-from so-forth for ultimate-by-means-of elements
20204	five also expanse-into pervading
20205	elements not-to sunk
20206	pristine-cognition expanse-into pervading
20207	wisdom space-into pervading pristine-cognition expanse-into moving-called-
20208	that intention's time-and date definite
20209	those-by-means-of pristine-cognition nature extensive explained
20210	general meaning third distinguished-by-means-of phenomena other
20211	distinguish to two
20212	example definite-by-means-of individually dividing-and
20213	meaning definite-by-means-of particularly dividing
20214	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
20214	like
20215	not-realized sentient-being delusion-by-means-of horn like
20216	self-arisen from
20217	sons-of-noble-family example's presentation this-like
20218	buddha-and sentient-being-by-means-of example of head-and horn's manner
20219	one-from many-into arisen said
20220	second expanse one at rig-time self-place-in liberated-by-means-of water-on
20221	drawing like basis original-position-in liberated
20222	non-recognition-by-means-of water fire-like delusion condition-by-means-of
20223	source does
20224	also that-itself from
20225	rig-pa-and non-recognition-by-means-of example of water-and drawing's
20226	manner condition-to depend said
20227	third nature's expanse one-from not-transcended also
20228	rig-pa water-like's potency-from mind water bubble-and froth arisen time
20229	mind-from rig-pa not-arisen-by-means-of power-under not-become
20230	that from
20231	mind-and rig-pa-by-means-of example of water-and bubble's manner
20232	mind-by-means-of power-under not-become said
20233	fourth rig-pa one at
20234	wisdom self-potency not-mistaken grasping-holding-from liberated gold-like

20231 mind potency mistaken grasping-holding-into arisen-by-means-of
 20232 counterfeit like comparison-basis rig-only object-measuring appearing
 20233 that from
 20234 wisdom-and mind-by-means-of example of gold-and counterfeit-by-means-of
 manner color not-different said
 20235 fifth expanse one at universal-ground boat-like
 20236 dharmakaya ocean-like's state-in floating
 20237 body empty-of obscuration-part or path or potency-by-means-of manner
 arisen
 20238 that very from
 20239 ground-of-all and body empty-of example is ocean and boat-of manner is
 path arisen thus
 20240 sixth delusion liberation two ground awareness-of mode-in one though*
 20241 person one sleep gone and awake like is
 20242 that from
 20243 delusion and liberation-of example sleep fallen and awake-of manner is
 20244 senses-of distinction exist-of cause thus
 20245 seventh delusion-appearance and ground appearance two awareness-of
 mode-in appearance equal from
 20246 self-resonance day like and*
 20247 inverted-resonance night like clear not-clear-of distinction exist is
 20248 that very from
 20249 delusion-of appearance and intermediate-state-of example is darkness and
 appearance-of manner is pure and not-pure-of distinction exist-of cause thus
 20250 eighth realize not-realize two awareness-to one though delusion-of fixation
 grasp purify not-purify-of distinction exist is cow-of touch self-nature
 condition and not-meet not-realize like-to
 20251 sun-of condition and meet time purify realize-of example is
 20252 self-arisen from
 20253 realize and not-realize-of example is cow and touch-of manner is
 20254 appearance overwhelm-by-means-of abide and not-abide-of distinction
 exist-of cause thus
 20255 ninth wisdom and habitual-tendencies two awareness-of potency-as equal
 though abandon antidote-by-means-of distinction exist is
 20256 that very from
 20257 wisdom and habitual-tendencies-of example is tinder and fire-of manner is
 afflictions burn-of cause thus
 20258 tenth awareness primordial-wisdom-by-means-of appearance-to enter-of
 example meaning is awareness not-like-to

20259 primordial-wisdom like ground dissolve-to liberate is
 20260 that from
 20261 awareness primordial-wisdom-by-means-of appearance-to enter-of example
 is mother-of lap-to child enter like
 20262 trust-of cause thus
 20263 eleventh awareness resonance-as one though ground and that-from arisen
 only-of reversal from primordial-wisdom and light-as distinguished is
 20264 that from
 20265 primordial-wisdom and light-of example is gold and yellow like
 20266 name and color not-separate-of cause thus
 20267 twelfth awareness one-to strike-to instructions beer and*
 20268 strike drink like is
 20269 that from
 20270 instructions and strike-of example is beer and enjoy like
 20271 know-to enter-of cause thus
 20272 thirteenth outward-clear-of primordial-wisdom inside light-to dissolved-of
 manner crystal light inside-to gathered or rainbow space-as dissolved like
 mark not-exist
 20273 that very from
 20274 primordial-wisdom light-to dissolved-of example is sky and rainbow like
 20275 thing not-exist-of cause thus
 20276 fourteenth space ocean-of mode-in primordial-wisdom water-stream dissolve
 time self-face different not-exist-of manner is
 20277 that from
 20278 primordial-wisdom space dissolve-of example is ocean-to water-stream
 gather like
 20279 two-as not-exist-of cause thus
 20280 fifteenth space-to dissolve-from not-return is
 20281 that from
 20282 awareness outward not-return-of example is great-measure-of arrow like
 20283 obstacle not-exist-of cause thus
 20284 second meaning certain particular-as distinguish-to similar ground sixteen
 from

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20285 first mind thought-free and awareness thought-free two not-think-as equal
 though*

20286 awareness unobstructed-to
 20287 mind settled abide and coiled-of distinction exist
 20288 second awareness depth clear object-to not-arisen and*
 20289 mind self-abide settled two self-abide-as equal though*
 20290 awareness clarity-to object not-exist
 20291 mind object-possessor grasp-by-means-of bound-of distinction exist
 20292 third awareness self-abide-by-means-of contemplation and*
 20293 channel wind rest-of meditation two mind peak one-as abide-as equal
 though*
 20294 self-descend-of contemplation moisture and exist time always exist-to
 20295 channel wind-of meditation dull excitement portion great effort-by-means-of
 condition mouth-in exist-of distinction exist
 20296 fourth awareness self-arisen object-to appearance and*
 20297 thought and distracted two object-to effuse equal equal equal though*
 20298 awareness sudden arisen-from grasp-free-to liberate
 20299 thought grasp hold-to fixation-by-means-of object outward draw-of
 distinction exist
 20300 fifth nature-of intermediate-state and*
 20301 yidam deity-of illusion-body two deity body appear only-as equal though*
 20302 appearance vast small and self-appearance-as know time liberate not-liberate-
 of distinction exist is
 20303 nature intermediate-state awareness resonance appearance-to
 20304 deity-of illusion-body thought familiarity trace-by-means-of done-of cause
 20305 sixth self-nature emanation-body-of field-appearance and*
 20306 mother traversed buddha-from pure field-to deed show two
 20307 enjoyment-body-of appearance-part pure field together-as equal equal equal
 though*
 20308 self-nature emanation self-appearance spontaneous-from doorway-from
 arisen is
 20309 mother traversed-of field delusion-appearance stiff similar-to appear-of
 distinction exist is
 20310 actually self-appearance and other-appearance-of distinction exist
 20311 seventh end ultimate-of liberation-place original-purity and*
 20312 certain-not-exist ground-of spontaneous two awareness-of quality entity
 self-nature compassion etcetera equal though*
 20313 stain pure not-pure and delusion-ground do not-do-of distinction exist
 20314 self-of section-by-means-of distinction this know important as
 20315 result ground peak-to liberate say-from coarse-as not-speak
 20316 eighth below-of intellect-by-means-of view meditation and*

20317 awareness direct-by-means-of view meditation two name-as equal though*
 20318 senses and awareness-to appear not-appear-of distinction great
 20319 ninth awareness-of body and*
 20320 thought-of deity body two deity see only-as equal though*
 20321 vast small and permanent not-permanent and thought familiarity trace-by-
 means-of do need not-need-of distinction exist
 20322 tenth awareness-of appearance object self-arisen and*
 20323 delusion-appearance various-as arisen two not-pure-of thing this appear
 only-as equal though*
 20324 yogi-to water moon and dream like mode-by-means-of truth-free-as
 arisen-by-means-of not-bind
 20325 ordinary ones bind-of distinction exist
 20326 eleventh light clear primordial-resonance-of sphere and*
 20327 wind mind held-of rainbow light-of sphere two empty form arisen only-as
 equal though*
 20328 self-nature completely-pure-of sphere space awareness-of appearance is
 clarity and*
 20329 first above development-to mandala-by-means-of interval-to appearing-and
 20330 wind holding to not-depend-and
 20331 afflictions-and thought self-ceasing-and
 20332 clear at self-abiding-by-means-of meditation-by-means-of adorned
 20333 channel-wind-by-means-of signs ten pure-by-means-of wind-by-means-of
 effort's follow doing development-decrease many-and not-stable-and
 20334 not-clear-and
 20335 part's decrease-and
 20336 thought-and afflictions coarse later clear arising-and
 20337 abiding part's moisture small so-forth
 20338 distinction very great
 20339 these path-result-and
 20340 six-yogas-and
 20341 Guhyasamaja-by-means-of subtle so-forth meditation time appearing
 although
 20342 Heart-Essence-by-means-of direct-and two gold-and counterfeit-by-means-of
 distinction exists
 20343 twelfth liberation-place's expanse pure-and
 20344 practice time-by-means-of outer inner-by-means-of expanse pure two rig-pa
 gap without-and
 20345 objects appearing pure only-like similar although
 20346

liberation-place wind-mind pure-by-means-of samsara-nirvana pure-in
 abiding
 20347 now wind-mind not-pure-by-means-of condition power occasionally-and
 20348 not-clear-to stain with-possessing distinction exists
 20349 thirteenth rig-pa inner clear naked at dissolve time various appearing-and
 rig-pa not-ceasing appearing-and
 20350 mind-arising various thought groups-into spreading two appearing mind
 appearing similar
 20351 rig-pa condition power-under not-go
 20352 state clear-and not-separate
 20353 spontaneous arising-and liberating time simultaneous without-border abiding
 20354 arising feeling thought objects-to distracted ordinary self-only distinction
 exists
 20355 fourteenth wisdom potency-in perfected-and
 20356 conceptual-thought objects-to spreading two outward appearing similar
 although
 20357 wisdom clearly directly straight dissolving-from outward-returning
 circling-not
 20358 thought outward objects-grasp
 20359 return inward one-into one continuing grasping-holding self-only gone
 distinction exists
 20360 fifteenth mantra's peak this-at directly shown ultimate not-born so-forth-and
 20361 below-to intended-ground each-to depend-from birth-free cessation-free
 etcetera-of words those
 20362 empty clear elaboration-free self-arisen-of primordial-wisdom-as explain
 manner equal equal equal though*
 20363 here direct essential-point-to placed-by-means-of meaning inside-from
 arise-by-means-of intellect thought-to not-depend thought cease-of cause
 20364 below-to ultimate truth-as that is thinking thought-by-means-of intellect do
 darkness-stone throw-of distinction exist-as
 20365 emptiness meditation darkness-stone and free-from light clear essence five
 possess-as shown is
 20366 sixteenth object and body and awareness three essential-point-to
 gathered-from awareness direct-as measure and*
 20367 secret-section-in example meaning sign three-by-means-of awareness
 measure two equal equal equal though*
 20368 this eye-possessor-by-means-of conch measure like
 20369 secret-section blind explained enjoy-possessor-by-means-of conch-of color
 explain like-of distinction exist
 20370 that word-also samantabhadra space six from
 20371 stain not-exist-of self-mind and*

20372	thought not-exist-of self-awareness two
20373	equal equal error error
20374	not-veiled depth clear appearance and*
20375	beings-of thought-continuum fixation two
20376	equal equal error error
20377	not-sought placed-of meditation and*
20378	channel wind mind-of rest two
20379	equal equal error error
20380	memory-free awareness object-appearance and*
20381	memory thought beings six delusion two
20382	equal equal error error
20383	nature day pure-of intermediate-state and*
20384	yidam deity-of illusion-body two
20385	equal equal error error
20386	self-nature emanation-body-of field and*
20387	vehicle-by counted-of buddha two
20388	equal equal error error
20389	body three result-of end ultimate and*
20390	various not-certain spontaneous two
20391	equal equal error error
20392	vehicle various-of intellect and*
20393	awareness direct view two
20394	view-of direction-from equal two-by-means-of
20395	equal equal error error
20396	effort-free awareness body object-appearance and*
20397	sign meditated-of reflection two
20398	equal equal error error
20399	awareness-of activity play and*
20400	beings six delusion-of appearance two
20401	equal equal error error
20402	self-nature completely-pure sphere and*
20403	wind held sign possess-of sphere two
20404	equal equal error error
20405	body empty completely-pure object space and*
20406	sorrow passed-of city two
20407	equal equal error error
20408	self-awareness thought free and*
20409	mind-of arise feeling various two

20410 equal equal error error
 20411 wisdom self-potency complete and*
 20412 mind-of memory outward lost two
 20413 equal equal error error
 20414 secret great certain-of truth-word and*
 20415 indirect intention essence-of crucial-word two
 20416 equal equal error error
 20417 certain essence three instructions and*
 20418 point-out example-by-means-of deceive two
 20419 equal equal error error
 20420 thus spoke
 20421 place this is self-nature great-completion secret heart-essence-of
 essential-point great important is-as
 20422 well inside understand make and continuity-to practice do
 20423 directions ten-to all-to proclaim and explain-of place not is
 20424 vehicle supreme jewel-of treasury from
 20425 depend know-of place various arrange is section fourteen
 20426

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1 @#
 2 theg mchog mdzod kyi glegs bam phyi ma'o
 3
 4 @#
 5 that-like alaya-ground and dharma-body etc.grammar-marker">-genitive
 distinction having-shown
 6 now dependent-arisinggrammar-marker">-genitive
 nature explain for twofold
 7 commongrammar-marker">-genitive
 distinction and*
 8 individualgrammar-marker">-genitive
 nature extensivegrammar-marker">-genitive explain
 9 first is
 10 outer-arising and inner-arising type twofold
 11 self-arisen from
 12 arising type two-as shown
 13 outer-arising and inner-arising*

14 thus
 15 outer-arising earth water etc. these inner-arisinggrammar-marker">-genitive
 basis-at exist because basis and dependent-connected because arising
 two-as definite-to
 16 these two-on not-depend being and buddha any nothing-exist because
 17 being all five-arising confusedgrammar-marker">-genitive
 expanse-in move-and*
 18 arising great self-nature-as possess
 19 buddha all meaning puregrammar-marker">-genitive
 five-arising earth solidity nothing etc. fivegrammar-marker">-genitive
 expanse-in dwell-and*
 20 arising great fivegrammar-marker">-genitive
 stain very cease-to move
 21 that-also arising great luminosity-wisdom color five-as possess is-and
 22 arising small earth water fire wind space five
 23 puregrammar-marker">-genitive
 five-arising is
 24 clear
 25 warm
 26 bright
 27 cool
 28 spacious
 29 moving self-nature-as hold
 30 confused-arising five-from luminosity-five expanse-to arrive inner-expanse-
 to meet and*
 31 spontaneous-presencegrammar-marker">-genitive
 appearancegrammar-marker">-genitive arising great pure like
 32 arising small-at-also arising-form and*
 33 arising actual two-from
 34 arising-form now outer-at appear earth water fire wind space five
 35 arising actual bodygrammar-marker">-genitive
 quality thin etc. five inner-arisinggrammar-marker">-genitive
 basis-become five
 36 inner-arising is
 37 realm puregrammar-marker">-genitive
 basis dharma-arising five individual is
 38 therefore samsara-nirvana all five-arisinggrammar-marker">-genitive
 expanse-from not-move-and*
 39 five-arising nothing-existgrammar-marker">-genitive

before samsara-nirvana arise nothing-exist
 40 self-arisen from
 41 kye-ho secret lord listen
 42 five-arisinggrammar-marker">-genitive
 characteristic is
 43 i show you-by understand-do
 44 arising great bhagavan
 45 being all-to nature exist
 46 realm three being all
 47 five-arisinggrammar-marker">-genitive
 expanse-in move
 48 five-arising nothing-existgrammar-marker">-genitive
 before-time
 49 buddha being name even nothing-exist
 50 five-arising itself mother-expanse
 51 five-arising-from not-established
 52 birth-going being one even nothing-exist
 53 that-in exist beinggrammar-marker">-genitive
 54 five-arising type two-as shown
 55 thus
 56 second individualgrammar-marker">-genitive
 nature extensive explain twofold
 57 outer-arising extensive explain and*
 58 inner-arising extensive explain
 59 first to
 60 essence
 61 definitive-terminology
 62 purpose
 63 characteristic
 64 function-sequence
 65 dharma-nature
 66 meaning-application
 67 liberation-manner
 68 division
 69 completeness-manner and ten-from
 70 first essence is
 71 outer-arising form-as appearance inner-arising actualitygrammar-marker">-
 genitive

play is therefore
 72 innergrammar-marker">-genitive
 category-within gather therefore five-arising
 73 self-arisen from
 74 outer-arising this-like
 75 earth and water and fire and
 76 likewise wind and space*
 77 thus stated
 78 outer-arising form-five sentient-beinggrammar-marker">-genitive
 support-containergrammar-marker">-genitive appearance become
 79 inner-arising actuality-five mind and awarenessgrammar-marker">-genitive
 support become
 80 thal-gyur from
 81 arisinggrammar-marker">-genitive
 assertion this-like
 82 general-common karmagrammar-marker">-genitive
 particularity-from
 83 sentient-being karmagrammar-marker">-genitive
 support individual-by
 84 outer-arising-upon rely
 85 karma and sustenance and faculty and*
 86 entourage and birth complete assert
 87 thus
 88 second definitive-terminology
 89 self-arisen from
 90 arisinggrammar-marker">-genitive
 definitive-terminology this-like
 91 fabrication-by not-arisen spontaneously-accomplished
 92 produce action-by arising is
 93 migrating-being all pervade-by great-arising is
 94 simultaneous birth-by great-arising is
 95 self-in exist-by great-arising is
 96 change not-exist-by great-arising is
 97 harmonious appear-by great-arising is
 98 great-arisinggrammar-marker">-genitive
 definitive-terminology thus
 99 thus
 100 third purpose

101 thal-gyur from
 102 arisinggrammar-marker">-genitive
 purpose inquiry this-like
 103 water clear-essence gather and*
 104 impurity separate action
 105 individual body-within act therefore
 106 purpose hot and cold know
 107 earth foundation hold and*
 108 establish coherent action do
 109 ripening-by root etcetera produce
 110 purpose relative thig-le know
 111 fire arising increase and*
 112 ripening clarity action do
 113 blazing spreading-by eye etcetera produce
 114 purpose warmth know make
 115 wind scatter lift and*
 116 move quiver action do
 117 move tremble-by body hold
 118 purpose mindgrammar-marker">-genitive
 abode know
 119 four-arising self great-mandala
 120 body etcetera accomplish cause make
 121 middle abide hold action
 122 end destroy action all do
 123 great-arising cause one-by
 124 various doer master appear*
 125 thus intention self and other
 126 action complete meaning skilled
 127 thus
 128 fourth characteristic five-from
 129 earth-characteristic solidity
 130 watergrammar-marker">-genitive
 characteristic moisture
 131 firegrammar-marker">-genitive
 characteristic warmth
 132 windgrammar-marker">-genitive
 characteristic movement
 133 spacegrammar-marker">-genitive

characteristic open spacious
 134 fifth function-sequence is
 135 thal-gyur from
 136 inner-arising karmagrammar-marker">-genitive
 sequence is
 137 earth bodygrammar-marker">-genitive
 basis make
 138 produce-by fleshgrammar-marker">-genitive
 ripening assert
 139 water body-all gather
 140 produce-by blood-to ripening assert
 141 fire body-all ripening make
 142 produce-by warmth-to ripening assert
 143 wind body-all lift to
 144 produce-by breath-to ripening make
 145 thus
 146 sixth dharma-nature is
 147 generally empty though here selfgrammar-marker">-genitive
 characteristic-hold dharma-nature authority-under made dharma-nature
 148 self-arisen from
 149 five-arising dharma-nature is
 150 arisinggrammar-marker">-genitive
 cause earth
 151 arisinggrammar-marker">-genitive
 wisdom fire
 152 arisinggrammar-marker">-genitive
 emanation wind
 153 arisinggrammar-marker">-genitive
 master water
 154 arisinggrammar-marker">-genitive
 dharma-nature space
 155 thus
 156 seventh meaning-application twofold
 157 five-arising essencegrammar-marker">-genitive
 meaning-application
 158 that-very from
 159 arisinggrammar-marker">-genitive
 meaning-application this-like
 160

161 dharma-body primordially-pure nature-in
 162 essence change not-exist-by arising earth also
 163 awareness-wisdom meaning engage-by arising fire also
 164 awareness-wisdom not-move expanse-to gone-by arising wind also
 165 awareness-wisdom three-cavity one gather-by arising water also
 166 wisdom empty-luminous nondual manner-in dissolve-by arising space
 167 thus
 168 five-arising individualgrammar-marker">-genitive
 169 meaning inner awareness-with connect meaning-application
 170 nor-bu-phra-bkod from
 171 outer-five-arising common self-continuum dharma
 172 outer-appear arising all self-awareness itself connect-by common dharma
 173 that-also division thus
 174 earthgrammar-marker">-genitive
 175 characteristic solid make also*
 176 awareness-wisdom birth-cease from free connect
 177 windgrammar-marker">-genitive
 178 characteristic lift make also*
 179 awareness-wisdom obstruction without connect
 180 firegrammar-marker">-genitive
 181 characteristic burn make also*
 182 awareness-wisdom affliction power under gone also connect
 183 watergrammar-marker">-genitive
 184 characteristic moisten make also*
 185 awareness-wisdom object all-to engage connect
 186 spacegrammar-marker">-genitive
 187 characteristic spacious also*
 188 awareness-characteristic break not cut connect should-do thus stated
 189 eighth five-arising liberation-manner is
 190 mu-tig-phreng-ba from
 191 space itself pervade empty-by
 192 space itself entity-as liberate
 wind grasp object without appear-by
 entity gather action-as liberate
 fire ripen make consume-by
 move clear impure separate-by liberate
 earth produce make lift when
 entity without limitless empty-as liberate
 water gather make moisten-by

193 burn make ripen action-as liberate
 194 thus
 195 element division analyze
 196 five-arising each-one vast earth earth etc. five set five
 197 enumeration portion twenty-five
 198 again that-very from
 199 spacegrammar-marker">-genitive
 wind entity-to
 200 spacegrammar-marker">-genitive
 fire gather make
 201 spacegrammar-marker">-genitive
 water burn make
 202 spacegrammar-marker">-genitive
 earth opportunity open
 203 spacegrammar-marker">-genitive
 space appear
 204 windgrammar-marker">-genitive
 wind stability-to
 205 windgrammar-marker">-genitive
 space sound-potential great
 206 windgrammar-marker">-genitive
 water speed quickness great
 207 windgrammar-marker">-genitive
 fire project gather great
 208 windgrammar-marker">-genitive
 earth form-image clear
 209 watergrammar-marker">-genitive
 water sound-echo
 210 watergrammar-marker">-genitive
 space obstruction without
 211 watergrammar-marker">-genitive
 wind attachment without flow
 212 watergrammar-marker">-genitive
 fire gather make
 213 watergrammar-marker">-genitive
 earth pervade make
 214 firegrammar-marker">-genitive
 earth produce make
 215 firegrammar-marker">-genitive

space entity burn
 216 firegrammar-marker">-genitive
 wind blaze make
 217 firegrammar-marker">-genitive
 water destroy make
 218 firegrammar-marker">-genitive
 earth hold
 219 earthgrammar-marker">-genitive
 earth being all pervade
 220 earthgrammar-marker">-genitive
 space vehicle great
 221 earthgrammar-marker">-genitive
 wind snow empty make
 222 earthgrammar-marker">-genitive
 water entity produce
 223 earthgrammar-marker">-genitive
 fire dry
 224 thus
 225 these distinction-in train-by quality special one-one accomplish that
 commentary-in explain
 226 sound thal-gyur from also arisinggrammar-marker">-genitive
 sound-meaning train-by common attainment obtain stated
 227 that sound-meaning particularity-by
 228 general form definite show
 229 form train-by body exhaust become
 230 sound-by language know become
 231 smell-by essence take accomplish
 232 taste-by entity nectar become
 233 thus stated and*
 234 secret conduct seed tantra from
 235 earth water fire wind arising four
 236 sound-meaning train become-by
 237 six-race self-sound
 238 clairvoyance arise this accomplish
 239 thus
 240 these outer-arising being allgrammar-marker">-genitive
 support and abode
 241 tenth that-and-other samsara-nirvana dharma yogi body-mind-in
 completeness manner show three

242 partial-similar completeness manner general show
 243 body-mind completeness manner particular explain
 244 great-symbol definite play understand make
 245 first
 246 migrator body-mind gather dharma this-in all primordial part-complete
 self-arise
 247 method-wisdom portion father and mother
 248 dharma-body awakening portion project karma-wind
 249 five-family sound-potential portion five-arising seed
 250 path-two-accumulation method-wisdom union portion meditative-equipose
 essence-two
 251 base-expanse-in abide portion womb-in abide
 252 seven-element pure path-seven complete portion day seven-set seven
 body-form manner
 253 ten-ground complete portion womb-abide month ten
 254 path-complete-from three-body buddha portion
 255 birth emanation-body
 256 body abide object engage enjoyment-body
 257 death dharma-body empty portion arise-by
 258 migrator primordial base-path-result traverse liberate manner
 259 mu-tig-phreng-ba from
 260 bhagavan spoke
 261 effort-by liberate not
 262 primordial-from liberate abide
 263 method-wisdom union from
 264 father-mother cause itself
 265 project wind move portion
 266 awakening self-awareness bliss great
 267 five-arise cause-from seed
 268 empty field-from appear arise
 269 twogrammar-marker">-genitive
 bliss equipose
 270 method-from arise wisdom
 271 womb belly-in enter
 272 self-awareness base-from appear arise
 273 seven-set seven realize measure
 274 month ten ground traverse
 275 birth itself body arise

276 body produce base-appear field
 277 body abide base
 278 age confusion confusion awake
 279 sickness itself realize confidence*
 280 death-by dharma-nature empty liberate
 281 thus appear being all
 282 effort-free primordial liberate
 283 thus*
 284 particular delusion reverse manner connect
 285 birth awareness expanse-from move portion
 286 body base
 287 outer-appear portion base-appear spontaneous-accomplish
 288 sickness face-meet realize
 289 age truth-cling confusion awake
 290 death self-face know time inner-dimension primordial-pure ground-to
 final-arrive portion show
 291 these primordial arise-by instruction point-out and*
 292 empowerment and*
 293 meditate-by liberate suitable
 294 partial-similar primordial complete if instruction-by liberate not-able
 295 partial-similar exist that clear show-by buddha dharma call
 296 base-path primordial measure-in exist
 297 buddha speak-by symbol-meaning show become-also essence this-in arrive
 298 second body-mind completeness manner particular explain three
 299 body
 300 mind
 301 awareness completeness manner
 302 first
 303 body four-arise gather aggregate this-in outer container-world portion and*
 304 inner essence-migrant portion all complete
 305 mu-tig-phreng-ba from
 306 earth and water and fire and wind*
 307 space and sun moon and*
 308 born male female by form*
 309 planet star cloud and*
 310 tree mountain rock and*
 311 root trunk branch and*
 312 leaf flower fruit and*

313	smell taste sound touch
314	music and canopy and*
315	banner and upper-canopy and*
316	those surround appear dharma
317	yogi self body-in complete*
318	thus*
319	those portion extensive explain
320	earth portion flesh
321	water portion blood
322	fire portion warmth
323	wind portion breath
324	space portion mind
325	sun-moon portion eye-two
326	male portion birth
327	female portion death
328	planet portion desire gate and nostril-two
329	star portion teeth
330	cloud portion hair
331	tree portion channel
332	mountain portion similar body whole
333	rock portion bone
334	tree-root portion heart*
335	branch portion limb
336	flower portion eye etc. faculty-five
337	fruit portion body happiness-suffering accomplish
338	sound portion voice
339	form portion body
340	smell portion pore
341	taste portion skin
342	touch portion sickness
343	music portion channel etc. internal-organ
344	canopy portion urine
345	parasol portion leg
346	banner portion name*
347	upper-canopy portion breath
348	thus-statement also mu-tig-phreng-ba from
349	earth flesh entity
350	water blood gather

351 fire warmth body all ripen*
 352 wind breath karma container
 353 space mind body potential
 354 sun-moon eye clarify make*
 355 male birth
 356 female death appear*
 357 planet mouth-in star teeth
 358 cloud hair-in tree channel
 359 mountain body-in rock bone
 360 root heart-in trunk leg*
 361 branch limb-to
 362 flower faculty-five
 363 fruit body-in accomplish*
 364 smell pore taste skin
 365 sound voice-in touch sickness
 366 music internal-organ canopy water
 367 parasol leg banner name*
 368 upper-canopy breath
 369 yogi body-in those complete
 370 thus*
 371 second mind-in samsara-nirvana base-path dharma all complete abide
 372 again that-very from
 373 transcend white dharma all
 374 body mind-in all complete*
 375 samsara dharma transcend empty because*
 376 mandala deity and offering and*
 377 mantra mudra concentration and*
 378 empowerment samaya and*
 379 instruction give experience and*
 380 likewise development stage and*
 381 hear contemplate meditate and*
 382 view conduct meditate and*
 383 giving ethics patience and*
 384 effort concentration wisdom and*
 385 power aspiration wisdom and*
 386 likewise method perfection*
 387 ten-virtue conduct etcetera*
 388 method wisdom itself and*

389 thus etcetera from
 390 transcend indicate dharma those
 391 body mind-in complete abide*
 392 thus up-to stated
 393 third awareness completeness manner
 394 again that-from
 395 self-appear awareness face what-in
 396 however appear dharma all complete*
 397 thus stated and*
 398 awareness itself-in thus
 399 sun moon wisdom method*
 400 male base female path*
 401 planet realization measure star dharma*
 402 cloud compassion all pervade*
 403 tree dharma-nature expand path*
 404 mountain view change non-exist*
 405 rock dharma-body birth-destruction free*
 406 root dharma-all cause one*
 407 branch awakening branch itself*
 408 trunk emptiness taste one*
 409 leaf pervade dharma-dimension*
 410 flower wisdom lamp itself*
 411 fruit three-body self-complete*
 412 sound dharma-nature field sound*
 413 smell buddha speech fame*
 414 taste experience bliss taste*
 415 touch concentration great*
 416 music five mandala complete*
 417 canopy color clear potential*
 418 parasol protect wisdom*
 419 upper-canopy instruction great essential-point*
 420 banner realization manifest buddha*
 421 mind itself face-in dharma all
 422 primordial spontaneous-accomplish manner abide*
 423 therefore mind and entity
 424 dharma all merely label*
 425 thus*
 426 meaning second inner-arising extensive explain two

427 common between division and*
 428 division individual nature
 429 first
 430 body five-arising coarse-in essence five-arising inner rely thus inner-arising
 431 wind and*
 432 fire and*
 433 earth and*
 434 water and*
 435 space five each five abide limb twenty-five*
 436 thus definite suitability function different five depend-on five definite
 437 self-arisen from
 438 great-arising five self body-in complete*
 439 that-also wind five wisdom potential make*
 440 fire five wisdom potency make*
 441 earth five wisdom essence make*
 442 water five wisdom object make*
 443 space five wisdom abode make thus*
 444 second five
 445 wind and*
 446 fire and*
 447 earth and*
 448 water and*
 449 space nature extensive explain
 450 first-among root division and*
 451 branch division extensive explain two-from
 452 root division
 453 self-arisen from
 454 wind type five what
 455 life-hold wind and*
 456 color radiance produce wind and*
 457 fire equal wind and*
 458 all pervade wind and*
 459 compassion without kalpa karma wind and five*
 460 wind those being all body head-tail-in abide thus*
 461 that-also life-hold wind life channel-in abide
 462 color radiance produce chest-in abide
 463 fire-equal navel-in abide
 464 all-pervade body all-in pervade abide

465 | karma wind heart and heart-membrane between-in abide
 466 | those function also*
 467 | life abide and*
 468 | radiance produce and*
 469 | food digest
 470 | go sit and*
 471 | life transfer function do thus sequence likewise
 472 | second branch division
 473 | wind five each five-five abide-from

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474 | first life-hold wind five self-arisen from
 475 | life-hold wind-in also five
 476 | root hold life and*
 477 | protect make life and*
 478 | spread life and*
 479 | impure life and*
 480 | shatter make life and five thus*
 481 | those also sequence according-to*
 482 | awareness potential produce and*
 483 | bindhu potential produce and*
 484 | light potential produce and*
 485 | non-awareness root hold and*
 486 | mind helper make manner life channel-in exist
 487 | life wind potential awareness potential rely abide
 488 | second fire-equal wind five
 489 | again that from
 490 | fire together abide wind-in also five
 491 | clear-impure separate wind and*
 492 | warmth produce wind and*
 493 | clear-change wind and*
 494 | distinguish gather wind and*
 495 | praise make wind and five thus*
 496 | those also sequence according-to
 497 | life and non-dual
 498 | awareness and non-dual

499 lamp and non-dual
 500 bindhu and non-dual
 501 wisdom and non-dual abide
 502 third color radiance produce wind five also that-from
 503 color radiance produce wind-in also five consciousness produce wind and
 504 mind arise wind and
 505 radiance possess wind and
 506 burn wind and
 507 wild wind five thus
 508 those also sequence according-to wisdom object
 509 appear object
 510 lamp object
 511 non-awareness object
 512 mind object horse make
 513 fourth pervade wind five
 514 self-arisen from
 515 all-pervade wind-in also five
 516 base pervade wind and
 517 immediate pervade wind and
 518 hate fear pervade wind and
 519 memory pervade wind and
 520 grasp body all pervade wind and five thus
 521 those also sequence according-to
 522 wisdom-in appear
 523 lamp-in appear
 524 know-in appear
 525 think-in appear
 526 mind-in appear potency make
 527 fifth compassion non-exist karma wind five
 528 again that from
 529 compassion non-exist kalpa karma wind-in also five
 530 move make wind and
 531 liberate make wind and
 532 reverse make wind and
 533 quick make wind and
 534 momentary wind and five thus
 535 those also sequence according-to
 536 aggregate pervade

537 moment pervade
 538 bardo pervade
 539 concept pervade
 540 momentary deed complete three pervade
 541 thus twenty-five also root five gather
 542 those sound explanation
 543 self-arisen from
 544 correct earth-in move make cause thus
 545 move-make wind call
 546 pure wisdom life hold cause thus life-hold wind call
 547 wisdom light five self-nature exist cause thus color radiance produce wind
 call
 548 wisdom correct dimension liberate able cause thus compassion non-exist
 kalpa karma wind call
 549 wisdom appear gather-separate non-exist abide cause thus fire-equal wind
 call thus
 550 thus essence wind five awareness wisdom rely now heart-in abide-by wisdom
 self-sound potential light five clear essential-point that is
 551 awareness wind separate when wisdom dimension gather outer-inner
 non-appear also wind mind pure essential-point-in arrive
 552 here brief summarized explain
 553 essence primordial-purity awareness jewel secret cavity self-nature luminous
 palace-in essence nature compassion three master abide
 554 that-also essence kaya abide-by self-purpose non-clear though outer-appear
 kaya arise base non-cease self-clear
 555 nature light-five arise base life wind branch four speech essence primordially
 abide
 556 compassion self-arisen awareness essence two-know wisdom
 spontaneous-completion-by
 557 kaya and wisdom gather-separate non-exist intention-from shift-change
 non-exist abide
 558 two know
 559 essence dharma-nature inner-clear depend-on all know
 560 aspect dharma-possessor outer-clear depend-on aspect all-know wisdom
 appear
 561 five-winds root life wind compassion awareness wisdom portion-from pure-if
 buddha wisdom and
 562 non-pure-if sentient-being realization aggregate arise base become
 563

that-from emanate branch wind four compassion potency-from sun-from
 light-ray like
 564 upward-go wisdom horse and
 565 downward-clear wisdom ray potential light and
 566 fire equal ripen make power possess and
 567 pervade complete make power possess four
 568 these also life wind only portion-in exist though
 569 dimension-in not-emanate
 570 emanate base non-cease essence only abide
 571 essence branch light clear
 572 thus-statement also kunsal from
 573 that kaya abide manner
 574 empty-luminous bubble form-reflection like
 575 that speech abide nature
 576 branch wind four fire spark ray like
 577 awareness expanse-in clear
 578 that mind clear nature
 579 life wind self essence
 580 wisdom fire spark without falling direction like
 581 essence essence wisdom five abide
 582 thus*
 583 that also concept any-by non-deceive wisdom
 584 alter and transform
 585 face grasp and mark designate not capable
 586 earth ground and sky like
 587 clear coarse subtle by easy five-of back-of fire sparks like
 588 expanse heart essence dharmakaya
 589 that very awareness in abide-by all basis hold
 590 that abide palace
 591 that very from
 592 dharmadhatu empty pervade sky like*
 593 thus by
 594 dharmakaya that precious interior-in abide merely when
 595 dharmata pure original-tone called
 596 awareness light house possess
 597 light appearance in abide
 598 that beginning common basis awareness expanse called
 599 wind five with connect establish meaning
 600 second fire five extensive explanation self-arisen from
 601

fire to five
 602 outer-inner all pervade fire and
 603 outer-inner all clear fire and
 604 outer-inner all equal fire and
 605 outer-inner action concept fire and
 606 outer-inner action accomplish fire and five thus
 607 those also sequence by
 608 lungs and
 609 eye and limbs kind five being six and
 610 flesh gap and
 611 foot sole two and
 612 hand sole two in abide and heat produce
 613 third earth also five
 614 that very from
 615 earth also five
 616 all illuminate earth and
 617 unchanging vajra earth and
 618 all arise precious earth and
 619 appearance show all pervade earth and
 620 accomplish completion earth and five thus
 621 those also sequence by
 622 awareness with together
 623 lamp with together
 624 thigle with together
 625 wisdom with together
 626 discriminating awareness with together rely abide
 627 fourth water five also self-arisen from
 628 water kind five is
 629 unchanging water and
 630 peaceful clear pure water and
 631 quality arise extensive water and
 632 attachment without water and
 633 grasp without completion water and five thus
 634 those also sequence by
 635 channels all and
 636 bones all and
 637 blood all and
 638 lymph all and
 639 eye two of inside in abide-by moist and essence not-hold

640 five space five
 641 again self-arisen from spoke
 642 space five
 643 common all pervade space and
 644 object without clear-tone space and
 645 unmixed pure space and
 646 meaning indicate space and
 647 pure field liberate space thus
 648 those also sequence by
 649 awareness actual and
 650 light five and
 651 expanse pure lamp and
 652 sign wisdom and
 653 twenty-one pointing-out instruction-by joined example meaning certain
 confidence
 654 thus five-arising awareness-attributes summarized great-arising is and that
 basis small-arising is
 655 vehicle supreme precious treasury from
 656 fifteenth division elements place show
 657 thus elements nature establish after
 658 now support expanse wisdom place pure four
 659 basis kaya
 660 tone light
 661 support wisdom
 662 activity enlightened action extensive division
 663 first basis kaya extensive division two
 664 kaya three expanse general show and
 665 kaya five enumeration particular explain
 666 first kaya definition brief show and
 667 place extensive explain two from
 668 first is

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669 essence one aspect different-by kaya three expanse in abide
 670 self-arisen from
 671 kaya three wisdom appearance is
 672

673 what-in obstruction without and
 674 object perceive one being
 675 essence individually appear
 676 thus
 677 that also awareness one appearance way
 678 that very from
 679 awareness thought without dharmakaya essence is
 680 awareness unceasing clear sambhogakaya is
 681 awareness whatever appear nirmanakaya is
 682 thus
 683 this-in complete
 684 awakened
 awakened

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685 expansion three from
 686 completion
 687 self-arisen from
 688 body three pure appearance-in
 689 one complete two complete all complete*
 690 primordial-wisdom appearance cease non-exist clear*
 691 complete-pure primordial-wisdom light-ray radiate*
 692 concept non-exist pure awareness-in*
 693 light-ray five-type cease non-exist clear*
 694 grasp non-exist self-liberated great-in*
 695 outer inner secret dharma all clear*
 696 action release awareness-in*
 697 actor-action dharma all time one complete*
 698 mind from-separate awareness-in*
 699 various appearance time one complete*
 700 self-appearance clear-pure great-in*
 701 delusion appearance time one complete*
 702 self-liberated self-appearance great-in*
 703 other-arise dharma all time one complete*
 704 body three completion-mode thus*
 705 thus said*
 706 cleanse dual-grasp delusion aspect non-exist*

707 that from
 708 action non-exist-by delusion cleanse
 709 concept non-exist-by affliction cleanse*
 710 grasp non-exist-by self-arisen cleanse*
 711 attach non-exist-by conceptual-thought cleanse*
 712 cling non-exist-by ignorance cleanse*
 713 body three cleanse-mode thus*
 714 thus said*
 715 expansion-by
 716 quality primordial spontaneous-accomplish expand
 717 self-arisen from
 718 concept non-exist awareness-in
 719 light five clear-by primordial-wisdom expand*
 720 awareness actor-action separate-in*
 721 focus object non-exist body three expand*
 722 awareness object non-exist appearance-in*
 723 grasp mind non-exist light five expand*
 724 awareness primordial-wisdom great-in*
 725 meaningful self-appearance result expand*
 726 body three expansion-mode thus*
 727 thus said*
 728 second location expansion explain
 729 dharma-body
 730 enjoyment-body
 731 emanation-body location expansion explain three from
 732 first also
 733 essence
 734 definition
 735 self-body
 736 example
 737 sign
 738 appearance
 739 location
 740 characteristic
 741 object
 742 intent and ten from
 743 essence
 744 empty-luminous cease non-exist self-clear

745 that from
 746 change non-exist cease non-exist pervasion three
 747 dharma-body essence
 748 thus said*
 749 definition
 750 expanse primordial-purity spontaneous-accomplish suchness light-clear body
 because essence primordial-purity unchange delusion non-exist dharma
 751 nature spontaneous-accomplish luminous body self-abide great
 752 that very from
 753 fearless empty and clear and*
 754 action all complete
 755 dharma-body definitive-terminology
 756 thus*
 757 self-body
 758 elaboration extreme all from free thus anywhere establish non-exist
 759 self-arisen from
 760 outer non-exist inner non-exist expanse-in non-exist*
 761 dharma-body self-body
 762 thus*
 763 symbol example
 764 awareness luminous-by sun and*
 765 deep-by ocean and*
 766 stain-by touch non-exist-by lotus and*
 767 unchange-by mountain and*
 768 spacious end middle non-exist-by space and*
 769 all overcome confidence primordial possess-by lion like
 770 that very from
 771 sun ocean lotus and*
 772 mountain space lion three*
 773 dharma-body symbol example
 774 thus*
 775 go come from transcend sign
 776 self-arisen from
 777 go non-exist come non-exist abide non-exist*
 778 dharma-body self-sign
 779 thus*
 780 appearance empty-luminous space expanse like
 781 that very from

782 cease non-exist clear-potential essence empty*
 783 dharma-body appearance
 784 thus*
 785 abide memory thought pure great
 786 that from
 787 limit non-exist focus non-exist hold non-exist*
 788 dharma-body abide
 789 thus*
 790 characteristic
 791 essence nature compassion three separate non-exist
 792 that very from
 793 essence nature compassion three*
 794 dharma-body characteristic
 795 thus*
 796 object empty extreme not-cut awareness self-clear
 797 subtle inner light five adorn spontaneous-accomplish self-resound
 798 expanse awareness separate non-exist great aspect individual non-mix
 799 self-arisen from
 800 clear and potential and non-mix three*
 801 dharma-body object
 802 thus*
 803 intention
 804 direction and limit-in non-cut view
 805 entity and sign-in non-establish meditation
 806 grasp hold two from transcend conduct
 807 spontaneous-accomplish primordial-liberation great fruition
 808 primordial-establish meaning all complete activity
 809 not-seek self-in abide quality
 810 again that-very from
 811 cease non-exist fixation non-exist attach non-exist*
 812 dharma-body conduct*
 813 spontaneous immediate waver non-exist*
 814 dharma-body meditation*
 815 look non-exist look complete view complete*
 816 dharma-body view*
 817 fabricate non-exist arise non-exist arising non-exist*
 818 dharma-body fruition
 819 establish non-exist establish complete establishment complete*

820 dharma-body activity
 821 one arise two arise all arise*
 822 dharma-body quality
 823 thus*
 824 second enjoyment-body location extensive explain five
 825 essence
 826 definitive-terminology
 827 characteristic
 828 appearance-way
 829 abide-way
 830 first
 831 self-arisen from
 832 birth exist death non-exist vajra possess*
 833 light five body five not-mix individual clear*
 834 father five object five cluster five possess*
 835 awareness five know five realize five possess*
 836 base five path five result five possess*
 837 abide five object five essence five possess*
 838 enjoyment complete body essence*
 839 thus*
 840 that-also expanse-from self-appear arise portion-from birth say though
 841 meaning-in birth self-characteristic non-exist because death non-exist
 death-lord demon conquer because
 842 that-also lion power complete
 843 inner non-exist inner-from jewel precious treasury*
 844 arise wisdom arise all from transcend*
 845 realize wisdom meaning transform*
 846 spacious body-in outer inner clear*
 847 thus*
 848 light five blue and*
 849 white and*
 850 yellow and*
 851 red and*
 852 green
 853 body five
 854 expanse essence body
 855 unchange vajra body
 856 dharma-body

857	enjoyment-body
858	emanation-body five
859	father five
860	all-appearance
861	unchange
862	jewel-arise
863	meaning-accomplish five
864	mother five
865	space expanse lady
866	buddha-eye
867	mamaki
868	white-clad
869	samaya-tara five
870	cluster five
871	unchange etc. five five surround periphery light five enclosure beautiful
872	innate five
873	path five primordial-complete
874	body five primordial-establish
875	awareness primordial-arise
876	light five primordial-resound
877	stain primordial-pure
878	know five
879	realize measure from
880	body five know
881	primordial-wisdom five know
882	light five know
883	self-appearance know
884	two non-exist extreme liberate great know
885	realize five
886	object expanse realize
887	birth-go body realize
888	appearance light realize
889	arise-liberation category non-exist realize
890	wisdom awareness realize
891	base five
892	luminosity base awareness
893	entity base alaya-ground
894	delusion base mind

895	path base lamp
896	concept base wisdom
897	path five
898	common accumulation-path
899	application-path
900	seeing-path
901	meditation-path
902	non-learn path and five
903	uncommon path five
904	dharma-nature path expanse
905	awareness path know
906	luminosity path lamp two
907	cutting-through path arise-liberate
908	direct-crossing path expanse-awareness
909	result five
910	primordial-wisdom result family liberate
911	light result delusion-appearance cease
912	realize result delusion-concept clear
913	self-appearance result exhaustion arrive
914	final result expanse dissolve
915	abide five
916	bindhu abide heart
917	primordial-wisdom abide crown
918	lamp abide eye
919	expanse-appear abide space
920	liberation-place abide primordial-purity
921	object five
922	awareness object expanse
923	lamp object space
924	primordial-wisdom object bardo
925	light object self-appearance*
926	enjoyment-body object cluster
927	essence five
928	awareness essence primordial-purity
929	primordial-wisdom essence spontaneous-accomplish
930	light essence fivefold
931	wisdom essence realize
932	lamp essence empty-luminous

933 thus five-set appear some enjoyment-body heart-essence
 934 some object
 935 some method
 936 some appearance
 937 some wisdom because enjoyment-body brief one teach
 938 second definitive-terminology
 939 quality perfect
 940 luminosity pure conduct
 941 meaning two spontaneous-complete
 942 primordial-wisdom measure reach
 943 mark example light-ray appear body five word enjoyment-complete body
 say*
 944 self-arisen from
 945 dharma-nature empty manner abide perfect*
 946 clear non-mix all pervade perfect*
 947 primordial-wisdom five gather-separate non-exist abide perfect*
 948 all non-equal individual mark possess perfect*
 949 method wisdom gather-separate non-exist abide perfect*
 950 appearance five mark non-exist abide conduct*
 951 grasp non-exist self-clear all play conduct*
 952 spontaneous clear all equal abide conduct*
 953 immediate spontaneous object abide emanation spread conduct*
 954 body two meaning final play conduct*
 955 spontaneous clear all equal abide conduct*
 956 immediate spontaneous object abide emanation spread conduct*
 957 body two meaning final play conduct*
 958 grasp non-exist ground abide emanation ten-direction do conduct*
 959 all arise produce conduct final complete conduct*
 960 outer inner secret action all from transcend complete*
 961 focus non-exist meaning simultaneous appear complete*
 962 direction non-fall go come non-exist complete*
 963 fabricate non-exist manner arise complete*
 964 action all all from transcend complete*
 965 empty primordial-wisdom self possess*
 966 emptiness non-cease individual clear*
 967 primordial-wisdom non-cease method play*
 968 clear non-concept grasp non-exist*
 969 ornament attire characteristic hold*

970 grasp non-exist self-clear essence abide body*
 971 color individual characteristic hold body*
 972 vajra meaning meaning possess body*
 973 meaning sign self characteristic hold body*
 974 outer inner non-exist all clear body*
 975 essence change non-exist color clear body*
 976 nature compassion ten-direction arise body*
 977 thus*
 978 third characteristic
 979 family five individual-of mandala non-intermixed tone clear is
 980 self-arise from
 981 color non-intermixed individual-of characteristic hold
 982 mark and example excellent light ray blaze
 983 father and mother and body-of aspect hold
 984 enjoyment complete body-of characteristic
 985 say
 986 fourth appearance mode is
 987 nature rigpa one from
 988 expanse-of body from ray-of body direction ten-in emanate-by-means-of
 purpose do and *
 989 rigpa-of body expanse from non-move and change non-existent self-appear
 light clear field complete two inside and outside appear method
 990 that self from
 991 nature one nature two
 992 enjoyment complete-of appearance is
 993 say
 994 fifth abiding nature is acceptance rejection non-existent expanse
 995 two-in non-existent sky
 996 light five complete vastness *
 997 emanation emanate-of pervasive nature great-in abide
 998 self-arise from
 999 correct produce and reference non-existent
 1000 enter and liberate mind also non-existent
 1001 grasp and conduct face exist
 1002 attachment and fixation word from transcend
 1003 abandon abandon do two from transcend
 1004 object and mind and intellect from transcend
 1005 object reference non-existent that-in

1006 self-appear word cut appearance
 1007 grasp non-existent self place liberate
 1008 emanation direction ten-in do become and *
 1009 reference pure object appear
 1010 primordial wisdom single cut arise become
 1011 reference non-existent object appear
 1012 mark self place liberate become
 1013 that from emanation vast arise *
 1014 say
 1015 third emanation body-of nature extensive explain five
 1016 nature
 1017 definition
 1018 characteristic
 1019 distinction
 1020 investigation

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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
 1178 definitive-term
 1179 appearance
 1180 distinction

1181 | meaning-apply five from

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1182 | first essence is
1183 | mark complete example splendor gather blaze is
1184 | Self-Arising from
1185 | essence mark example possess
1186 | nature each-each mark hold*
1187 | thus*
1188 | two definitive-term is
1189 | family different five body appear-by family five body thus say
1190 | That from
1191 | appearance pristine-cognition great to
1192 | family definitive-term like no
1193 | thus*
1194 | three appearance is
1195 | father-mother body pristine-cognition appear is
1196 | Self-Arising from
1197 | body five pristine-cognition appearance is
1198 | father-mother two manner appear*
1199 | father aspect hold method body
1200 | mother aspect hold wisdom body
1201 | method wisdom two like appear*
1202 | that also method cease without
1203 | wisdom change without*
1204 | thus*
1205 | four distinction two from
1206 | family five distinction is
1207 | that from
1208 | that also lineages five appear and
1209 | thus-come lineage and
1210 | vajra lineage jewel lineage
1211 | lotus lineage action lineage
1212 | thus lineages five-as considered
1213 | thus said
1214 | kayas five-as division is

1215 also that from
 1216 kayas word meaning aspects five
 1217 that also explanation-mode thus is
 1218 manifestester 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 manifestester 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 manifestor kaya
 1337 primordial-wisdom dharma-expanse primordial-wisdom
 1338 consort space expanse-lady
 1339 elements empty space
 1340 aggregate form aggregate
 1341 ground action complete ground
 1342 thus-come lineage-as explained
 1343 white vajra-mind kaya
 1344 primordial-wisdom mirror primordial-wisdom
 1345 consort mamaki-as considered
 1346 elements river great
 1347 aggregate perception aggregate
 1348 ground action released ground
 1349 lineage vajra lineage-as explained
 1350 yellow jewel-source kaya
 1351 primordial-wisdom equality primordial-wisdom
 1352 consort buddha-eye-as considered
 1353 elements producing ground great
 1354 aggregate compositional-factors aggregate
 1355 ground various arisen ground
 1356 lineage jewel lineage-as explained
 1357 red appearance limitless kaya
 1358 primordial-wisdom discriminating primordial-wisdom
 1359 consort white-cloth great-mother
 1360 elements burning fire
 1361 aggregate consciousness aggregate

1362 ground specifically show ground
 1363 lineage lotus lineage-as explained
 1364 green meaning-accomplished kaya
 1365 primordial-wisdom accomplishing primordial-wisdom
 1366 consort samaya-tara-as considered
 1367 elements lifting wind
 1368 aggregate feeling aggregate
 1369 ground action finished ground
 1370 lineage action lineage-as explained
 1371 thus pure appearance
 1372 sentient-beings all to thus
 1373 self-self body in abide
 1374 intermediate-state in also thus arise
 1375 thus said
 1376 third intermediate-state in appearance manner in
 1377 reality bardo like-that light five pristine-cognition appearance arise
 1378 sense-faculty twenty-one last that reality bardo set from
 1379 existence bardo before impure light self exist rely from
 1380 there also that resonance family six each-each to arise
 1381 Self-Arising from
 1382 impure delusion light six
 1383 sense-faculty last last to
 1384 white arise and yellow arise
 1385 red arise and green
 1386 like-that dark-blue arise*
 1387 smoky to arise think
 1388 that impure delusion light
 1389 thus*
 1390 like-that lights gather not-realize beings impure delusion light and*
 1391 realize possess pristine-cognition light two gather
 1392 That from
 1393 light distinction thought-transcend
 1394 that also brief mind hold*
 1395 pure pristine-cognition light and
 1396 impure delusion light think
 1397 thus*
 1398 that-also expanse light exist body pristine-cognition clear
 1399

delusion-time this also element five appearance color five beyond beings all
 that nature abide
 1400 Buddhas exhaustion field light-ray body measureless spread also that from
 arise know should
 1401 That from
 1402 all that expanse also*
 1403 I teach and show*
 1404 thus spoke
 1405 meaning three depend pristine-cognition distinction three
 1406 essence
 1407 distinction
 1408 distinction certain term explain
 1409 first essence
 1410 primordial uncompounded know
 1411 that expanse awareness primordially-pure reality empty nature arise
 1412 Awareness Self-Arise Great tantra from
 1413 hey secret-master definite hold*
 1414 not-dharma wisdom self-arisen
 1415 dharma all inside arise become
 1416 that-from pristine-cognition arise
 1417 thus*
 1418 two distinguish
 1419 pristine-cognition five defilement possess time beings mindstream
 summarize nature spontaneous-accomplishment pristine-cognition say
 1420 defilement pure Buddha time realize manifest result pristine-cognition two
 explain
 1421 That from
 1422 pristine-cognition great explain-mode
 1423 realize manifest Buddha and*
 1424 nature spontaneous-accomplishment Buddha so
 1425 primordial nature spontaneous establish
 1426 then realize manifest become
 1427 pristine-cognition definitive-term like no
 1428 thus*
 1429 three distinction certain term two
 1430 common distinction and*
 1431 certain term each explain
 1432 first
 1433 That from
 1434

dharmadhatu pristine-cognition concept without and*
 1435 mirror pristine-cognition cease without clear
 1436 equality pristine-cognition not-mix complete
 1437 discerning pristine-cognition before like realize
 1438 action-accomplish pristine-cognition dharmas complete
 1439 like-that aspect five think*
 1440 thus*
 1441 two
 1442 again that-from
 1443 word-meaning apply this like
 1444 dharmadhatu pristine-cognition
 1445 emptiness great object and*
 1446 clear light appearance and*
 1447 pristine-cognition awareness engage-object three
 1448 those three gather expanse called
 1449 that also aspect two
 1450 pure pristine-cognition expanse and*
 1451 impure beings expanse show
 1452 pure pristine-cognition expanse
 1453 empty-clear without-difference awareness expanse*
 1454 unchangeable Dharma-body palace*
 1455 impure beings outer expanse
 1456 empty awareness-not uncompounded
 1457 that-from earth stone appearance become
 1458 beings object
 1459 that dharmadhatu pristine-cognition so
 1460 mirror-like pristine-cognition
 1461 example mirror mandala
 1462 whatever show condition that come like
 1463 like-that awareness stainless to
 1464 affliction condition power become
 1465 that-from liberate awareness
 1466 introduction inside know make
 1467 that-from mark liberation-mode
 1468 various appearance know-awareness object
 1469 mind appear doubt
 1470 awareness nature complete*
 1471 mind entity dharmas also*
 1472 awareness pristine-cognition nature complete

1473 that definitive-term like
 1474 various object engage-by mirror
 1475 that realize familiarize long*
 1476 mirror pristine-cognition like no
 1477 equality pristine-cognition meaning-apply
 1478 dharmas equal essence to
 1479 what direction not-fall
 1480 equality Buddha all lord
 1481 dharmas time one complete*
 1482 equality definitive-term like
 1483 reality extent-cut without equal
 1484 awareness meaning possess-by
 1485 equality pristine-cognition like no
 1486 discerning pristine-cognition
 1487 action-do separate awareness realize
 1488 that realize mode aspect many*
 1489 below arise word show
 1490 that definitive-term like
 1491 sense-faculty twenty-one because
 1492 each discern thus that call
 1493 discern pristine-cognition like no
 1494 action accomplish pristine-cognition
 1495 whatever appear awareness nature complete
 1496 action without concept without nature complete
 1497 action abandon yogin that
 1498 authentic ground easy liberate
 1499 like-that pristine-cognition great meaning
 1500 realize authentic certain liberate
 1501 thus*
 1502 that fire long pristine-cognition know example each tantra word each add
 tantra doubt have
 1503 Sutra from
 1504 ka not-born cause dharma all door thus word each meaning-apply each
 explain and*
 1505 New tantra other also letter sound explain like arise also fault that exist
 1506 mantra loose translate distinction exist think
 1507 Sutra treatise from
 1508

brief extensive meaning summarize three-three apply all also fault that
 observe
 1509 nature great-completion tantras instruction tantras
 1510 easy understand word each understand cause say and*
 1511 Pandita great language each authentic know possess come
 1512 those self-translation expanse difficult letters sound construct
 1513 easy understand mistake without translate arrange and*
 1514 translator other surpass possess kindness
 1515 like-that pristine-cognition five each distinguish twenty-five become
 distinction part possess before explain finish again here not elaborate
 1516 meaning four action activity distinction three
 1517 four activity essence brief show
 1518 nature complete-mode progressive extensive explain
 1519 self-appearance arise-mode aspect meaning summarize
 1520 first essence
 1521 definitive-term
 1522 distinction
 1523 mudra
 1524 deity-assembly
 1525 essence
 1526 mandala seven from
 1527 activity essence meaning two spontaneous complete
 1528 pristine-cognition essence abide
 1529 Self-Arising from
 1530 activity all pristine-cognition
 1531 action all do
 1532 thus*
 1533 that from
 1534 activity Buddha self call
 1535 action pristine-cognition experience take
 1536 activity self is said
 1537 I from arise I complete
 1538 complete ground like no
 1539 thus*
 1540 distinguish four
 1541 again that-from
 1542 pacify and increase and*
 1543 like-that power fierce think
 1544 thus*
 1545

mandala
 1546 not-drawn primordial adorned self-complete self in exist
 1547 mudra
 1548 not-transformed basis-from complete enlightenment supreme etcetera kayas
 five in appearance
 1549 deity-assembly
 1550 not-generated primordially-complete peaceful-wrathful self in abide
 1551 mantra essence
 1552 channels-located letters wheel and that essence lamp four object-to appear
 1553 that also self-arising from
 1554 activity all mandala
 1555 not-sought self in exist
 1556 activity all mudra
 1557 not-transformed four in complete
 1558 activity all deity-assembly
 1559 self body in complete
 1560 activity all essence
 1561 lamp primordial-wisdom great-as said
 1562 thus said
 1563 second nature completion-mode step extensively explained in two
 1564 primordial basis in completion manner and
 1565 sentient-beings time in completion manner
 1566 first in two from
 1567 generally shown
 1568 basis primordial primordial-purity in inner primordial-wisdom light five
 expanse space-in clear blue all expanse is because
 1569 activity light four appearance-basis abide-by not-count and
 1570 white-yellow-red-green four that-from arisen activity-as explained that
 1571 that from
 1572 that also activity four meaning
 1573 blue itself in complete
 1574 activity four basis in establish
 1575 therefore color blue-as explained
 1576 thus said and
 1577 activity four manner meaning
 1578 basis in well complete
 1579 that also shown thus
 1580 color white-red various light
 1581 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-see basis establish
 1614 power Dharma-body essence
 1615 all not-see establish

1616 example jewel gold to
 1617 yellow seek not-need like
 1618 ground-appearance great mandala to
 1619 power mandala seek not-need
 1620 reality basis power complete*
 1621 thus*
 1622 four fierce
 1623 again that-from
 1624 green reality fierce
 1625 all fierce aspect complete
 1626 basis itself pure reality to
 1627 what obstruction without arise
 1628 example wind emanation
 1629 what obstruction without move do
 1630 like-that ground-appearance great from
 1631 pristine-cognition obstruction without arise
 1632 what need without pristine-cognition
 1633 activity pure essence
 1634 like-that basis essence to
 1635 activity mandala complete*
 1636 thus*
 1637 two beings time complete-mode four from

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1638 first pacify
 1639 beings all element self-arisen pristine-cognition heart in abide self-light white
 pacify resonance
 1640 Self-Arising from
 1641 pacify great activity
 1642 self cit-ta mandala in abide
 1643 that also soft supple and*
 1644 white light-ray spread like
 1645 body speech mind like
 1646 all-pervade pristine-cognition crown-ornament possess
 1647 pacify mandala like abide
 1648 thus*

1649 two increase
 1650 light-luminous unchangeable channel-heart light body expand
 1651 that from
 1652 activity increase great
 1653 self unchangeable channel great in
 1654 activity increase great body
 1655 light five body five expand
 1656 awareness body expanse expand
 1657 bodies pristine-cognition expanse expand
 1658 lights ray expanse expand
 1659 like-that body pristine-cognition
 1660 not-abide mandala in
 1661 Buddha path enter said
 1662 thus*
 1663 heart conch-shell also resonance body expand
 1664 three power conch-shell right curl channel-petal eye pierce inside lamp four
 appear
 1665 this appearance four power gather
 1666 bardo reality pure appearance four power gather
 1667 that distance-grasp direct light-luminous two power gather
 1668 expanse progress pristine-cognition four link power gather
 1669 bindu measure reach union mandala appearance power gather
 1670 wisdom exhaustion spontaneous-accomplishment appearance power gather
 1671 again Self-Arising from
 1672 activity power mandala
 1673 self conch-shell mandala in
 1674 lamp aspect four clear
 1675 that show this like
 1676 awareness expanse lamp by
 1677 body pristine-cognition power gather
 1678 bindu empty lamp by
 1679 outer element power gather
 1680 wisdom self-arisen lamp by
 1681 self that power gather
 1682 distance-grasp water lamp by
 1683 delusion that power gather
 1684 awareness concept-free great by
 1685 concept affliction power gather

1686 unchangeable Buddha path great
 1687 bardo appearance power gather
 1688 like-that power mandala
 1689 self body complete*
 1690 thus*
 1691 four fierce
 1692 awareness resonance mind project-gather realize assembly affliction possess
 sense-faculty each gate exit arise
 1693 not-realize samsara itself not-revolve delusion-appearance produce
 1694 realize realize power train arise-by arise-liberate type without water wave
 like power-awareness top dissolve action do
 1695 Self-Arising from
 1696 Buddha activity fierce
 1697 self sense-faculty gate to
 1698 activity fierce mandala abide
 1699 eye sense-faculty not-cease-by
 1700 object grasp concept
 1701 activity fierce explain
 1702 consciousness object arise
 1703 fierce mandala one think
 1704 affliction thousand thousand eighty itself
 1705 object arise engage
 1706 activity fierce show
 1707 like-that activity aspect four
 1708 self-self body complete said
 1709 thus*
 1710 three self-appearance arise-mode aspect meaning summarize four from
 1711 pacify
 1712 bardo first light-luminous mandala appearance arise*
 1713 increase
 1714 bardo second pristine-cognition four link appearance arise*
 1715 power
 1716 bardo third spontaneous-accomplishment jewel door eight see*
 1717 fierce
 1718 self-appearance liberate
 1719 primordially-pure ground definite abide bardo fourth pristine-cognition
 expanse dissolve
 1720 Self-Arising from

1721 activity aspect four meaning
 1722 path complete-mode this like
 1723 pacify path this like
 1724 bardo first mandala to
 1725 body appearance see that
 1726 pacify path authentic think
 1727 bardo second pristine-cognition to
 1728 pristine-cognition essence see that
 1729 increase path is think
 1730 bardo third spontaneous-accomplishment to
 1731 self that see from
 1732 familiarize measure reach and*
 1733 power reality is said
 1734 primordially-pure reality complete to
 1735 obstruction without reach that
 1736 fierce assembly is said
 1737 thus*
 1738 like-that body pristine-cognition activity all primordial self complete-by
 1739 great-completion effort-accomplish beyond
 1740 action-free spontaneous-accomplish nature release only enlightenment life
 this obtain pith all this reach*
 1741 other seek also not-find
 1742 Illusion Secret-Heart from
 1743 direction ten time four where from
 1744 complete Buddha find not become
 1745 mind-itself complete Buddha by
 1746 Buddha other seek not
 1747 seek also conqueror not-find
 1748 thus*
 1749 therefore self-complete spontaneous-accomplishment know should
 1750 Supreme Vehicle Treasury from
 1751 expanse pristine-cognition spontaneous-accomplish abode show
 progressive-hall sixteen*
 1752 progressive-hall sixteen*
 1753 like-that expanse-awareness gather-separate not show etc before said by
 nature great-completion four meaning certain establish from

1754	now path certain experience take progressive explain
1755	focus object mind possess certain enter before guide method supreme and*
1756	awareness self-appearance mind possess direct experience take pith certain
	well say liberation great city life this traverse method supreme secret from
1757	common first enter mind-progressive certain begin show
1758	place first meaning bind aspect three
1759	who experience take do yogin distinction and*
1760	how experience take mode certain and*
1761	experience take meaning actual show
1762	first three
1763	common distinction
1764	each meaning explain
1765	supreme place certain
1766	first
1767	Self-Arising from
1768	hey hey near assembly listen
1769	mark word yogin and*
1770	sign only hold yogin and*
1771	follow yogin and
1772	nature certain yogin and*
1773	appearance mind yogin and*
1774	enter action yogin and*
1775	action cause yogin and*
1776	doer condition yogin and*
1777	complete result yogin and*
1778	authentic meaning yogin and*
1779	complete liberation yogin and*
1780	make complete yogin
1781	thus*
1782	two each meaning explain yogin twelve from
1783	first eight liberate not and*
1784	last four liberate mode certain show
1785	again that from
1786	mark word yogin
1787	word fixate word engage
1788	not-know word depend become

1789 that liberate I not explain
 1790 sign depend yogin
 1791 self sign depend become
 1792 conduct other envy do
 1793 self concept itself bind
 1794 that liberate I not explain
 1795 follow yogin
 1796 what faith ground abide
 1797 faith conduct do
 1798 first ground hope place
 1799 that self liberated-by I not-explained
 1800 state itself certain yoga
 1801 conceptually not-engage one-pointed meditate
 1802 concept nonexistent state possessing
 1803 that also liberated-by I not-explained
 1804 appearance mind yoga
 1805 all I mind from arise
 1806 mind-itself realize-by what doing exist
 1807 thus word all express doing
 1808 I-by liberated-by not-explained
 1809 engage action yoga
 1810 meaning itself action-by accomplish consider
 1811 action great-by bound those
 1812 first mind-generate action do
 1813 that-from seize-from action all
 1814 all doing accomplishing
 1815 that also liberated-by I not-explained
 1816 action cause yoga
 1817 continuum itself path-as raise
 1818 cause-to hope cause-to depend
 1819 cause itself clearly show
 1820 that also liberated-by I not-explained
 1821 doer condition yoga
 1822 conduct-by true meaning seek
 1823 lineage not-agree aspect grasp
 1824 that also liberated-by I not-explained
 1825 completion result yoga
 1826 realization path-as carry

1827 ground path in not-dwell
 1828 self that see-by
 1829 true liberated great consider
 1830 true meaning yoga
 1831 self realization gain though
 1832 intermediate-state appearance pure in
 1833 self truth see-by
 1834 that-from completion liberated consider
 1835 completion liberated yoga
 1836 certainty gain yoga
 1837 certainty gain ground itself in
 1838 self that gain see-by
 1839 true ground-from transcend consider
 1840 accomplished complete yoga
 1841 primordial-purity buddha great
 1842 that-from go nonexistent-by said
 1843 yoga great that four to
 1844 ground in purify nonexistent-by said
 1845 path in traverse nonexistent-by said
 1846 thus said
 1847 that-also path meditate-method different-by
 1848 here light-clear direct-make lower-from primordial enter ground-path purify
 traverse not-need-by said though
 1849 self path gate three defilement habit possess aggregate and*
 1850 move concept and*
 1851 coarse wind-mind mind pure need
 1852 those pure time lower ground-path incidental complete sign arise
 1853 higher complete lower incidental complete become intend great-completion
 one to
 1854 traverse train not say
 1855 ground one awareness spontaneous-accomplishment
 1856 all-do to
 1857 not-change not-train awareness spontaneous-complete so
 1858 like-that
 1859 three supreme place certain yogin distinction general show and*
 1860 vessel-possess person distinction explain two from

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 nmams-kyis
1925	rdo-rje 'chang la yang zhus-pa
1926	kye-kye bcom-ldan rdo-rje 'chang*
1927	rdzogs-chen man-ngag gsang-don 'di
1928	rang-gar bstan-pa ma yin te
1929	nges-pa'i lung rgyal khu-byug mchog
1930	di nyid bstan-pa'i gang-zag gi
1931	rigs dang spyod-lam chen-po dang*
1932	kha-dog mtshan-nyid gsum-du gsol

1933	de-nas bcom-ldan rdo-rje 'chang*
1934	ting-nge-'dzin las bzhangs nas ni
1935	khyad-par 'khor la bka' stsal-pa
1936	kye-ma khyad-par 'khor-tshogs nyon
1937	nga yis bstan-gyis legs-par nyon
1938	rigs-kyi khyad-par 'di lta ste
1939	rgyal rigs dang ni bram-ze'i rigs
1940	de-bzhin rje'u rigs chen-po dang*
1941	khyad-par chen-po'i mi nmams 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 nmams shugs-byung smra-ba dang*
1955	yang-na tshig-gi mam-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 nmams 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 nmams
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 rnam 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 nmams-su rgyu-ba'i tshe
2160	rdo-rje'i glu ni yang-yang blang*
2161	mi rtog bsam-gtan gnas-pa'i grogs
2162	spyod-pa kun-gyi sngon-du 'gro
2163	de-phyir rdo-rje'i glu nyid blang*
2164	tshogs dang dbang-bskur dkyil-'khor 'jug
2165	de-dus glu la brtson-par bya
2166	mi rtog rgyud la bsten-dus-su
2167	'di nyid skabs-su blang-bar bya
2168	zhes so
2169	khyad-par-du sems rnal-du 'bebs-pa dang bying-ba gseng-ba'i mchog-tu bshad de
2170	that-from
2171	whoever samadhi-to arrived
2172	this-by samadhi-to arrived
2173	if yogin dull of time
2174	this-by excited if samadhi good*
2175	self-aware great-bliss expanse-by strike*
2176	mudra great self-with join*
2177	say-so
2178	two song dance actual body of ritual
2179	mind of meditation
2180	speech of action and three from
2181	body of ritual-to implements and dance two

2182	that also feast and mandala-to enter and samadhi expand time
2183	peaceful-wrathful whichever of implements from
2184	peaceful is silk and jewel of ornament implements adorned having clothes of rustling and*
2185	peaceful of crown-ornament and*
2186	vajra bell holding's
2187	wrathful of implements
2188	bone of ornament six ash great of smearing
2189	corpse of stripes
2190	bandha and*
2191	phur-pa holding's
2192	dance of deity of mudra arrange having's
2193	speech is mantra and essence recite having's
2194	mind is deity of body meditate having's
2195	especially samsara-nirvana boundary distinguish of time
2196	body naked ordinary-in abide having
2197	mudra various and dance various do
2198	speech and mind also that like*
2199	forest and lake-grove etcetera-in experience higher-to expand of time
2200	body yogin of implements from
2201	damaru and*
2202	bell and*
2203	flute etcetera blow having flower of head-ornament etcetera-by adorned having
2204	mind deity of body meditate having and*
2205	rig-pa of face-introduction direct-to train having and*
2206	self-abide of samadhi-in abide three expand having
2207	foot of dance and right-extend left-draw having
2208	left-extend right-bend etcetera transform having
2209	speech of action vowels and consonants of letter long and short and*
2210	crooked-by sound pleasant say having
2211	om and e and hum and he and lyei shag etcetera nose-breath draw having
2212	supreme secret unsurpassable vajra of word take
2213	e ma ki ri ki ri
2214	mashta ba li ba li
2215	SA MI TA PU RU PU RU
2216	KU TA LI MA SU MA SU
2217	I KA RA SU LI BHA TA YE

2218	TSA KI RA BHU LI SA LA YE
2219	SA MUN TA TSAR YA SU BHA YAI
2220	BHE TA SA BH YA KU LE YAI
2221	SA KA RI DHU KA NA
2222	MA TA RI BAI TA NA
2223	BA RA LI HI SA NA
2224	MA KHAR TA KI LA NAM
2225	SAM BHA RA TA ME KA TSANG TAM PA
2226	SUR YA TA RA E PA SHA NA PA
2227	RA NA BHI TI SA BHU RA LA PA
2228	MA SMIN SA GU LI TA YA PA
2229	GU RA GU RA SA GA KHA RA NA LI
2230	NA RA NA RA I THAR PA TA LA
2231	SIR NA SIR NE BHE SA RAS PA LAM
2232	BHUN RDA BHUN RDA TSHI SHA SA KE LAM
2233	SA SA
2234	RI RI
2235	LI LI
2236	A I
2237	MI MI
2238	RA RA RA
2239	thus sun-moon union from explained as suchness song all-good father-mother intent take
2240	not-born because not-cease and
2241	go come nonexistent all pervade
2242	great-bliss dharma-supreme not-move
2243	space-equal liberation stain nonexistent
2244	root nonexistent support nonexistent in
2245	dwelt nonexistent take nonexistent dharma great
2246	primordial-liberated spontaneous-equal vast great
2247	binding nonexistent completely untie nonexistent
2248	pervade-vast mansion primordial-exist essence
2249	pervade not-decline from completely-transcend
2250	vast great space expanse
2251	dharma-great blazing sun-moon mandala
2252	spontaneous-accomplish direct-apparent
2253	vajra mountain lotus great
2254	sun lion primordial-wisdom song

2255 sound-great music equal nonexistent
 2256 space limit in enjoy
 2257 buddha buddha all-equal and
 2258 all-good vast dharma peak
 2259 space-expanse good expanse-space in
 2260 expanse-clear spontaneous-complete primordial-complete great
 2261 thus meaning
 2262 mind-itself pervade-vast vast state-from take
 2263 third song-dance benefit
 2264 sun-moon union from
 2265 that also yoga method chief
 2266 sound nonexistent vajra song-by
 2267 buddha all mind also satisfy
 2268 yogis experience companion
 2269 dakini mind all capture
 2270 lineages six samsara attachment turn
 2271 fortune possess nature gather ground
 2272 mind mindstream all self-settle obtain
 2273 self-rigpa bliss clarity beat
 2274 awareness one army do
 2275 mind-possessors fault clear
 2276 body-possessors obscuration purify
 2277 empowerment samaya bliss give
 2278 ignorance pure suppress
 2279 vehicles all rest ground
 2280 view meditation connection juncture
 2281 essences all tame field
 2282 Akshobhya appearance self-arise ground
 2283 Vajrasattva body also hold
 2284 thus and *
 2285 Vajra Secret song by
 2286 need lower-realms gate close for
 2287 buddha itself activity
 2288 thus
 2289 third sequence definite conduct time seize in three *
 2290 action first conduct and *
 2291 samsara-nirvana boundary divide conduct and *
 2292 vow path raise conduct

2293	first letter write worship etcetera ten *
2294	Dbus-mtha from
2295	letter write worship give and *
2296	hear read hold and *
2297	explain recitation do and *
2298	that contemplate meditate *
2299	dharma-action ten essence this
2300	merit heap measureless
2301	thus progressive train
2302	second instruction profound experience take empowerment three before body speech mind three conduct samsara-nirvana divide from
2303	rigpa settle conduct actualize do
2304	third twenty-one explain from
2305	occasion here first seven mainly conduct
2306	that also first dharma gate all gather tantra direct direction one experience take meaning seek
2307	bee house-seek like
2308	hear dharma not-dharma distinguish
2309	contemplate that meaning realize affliction suppress
2310	meditate realization instant place affliction root definitely extract
2311	Sun-Moon Mouth-Join from
2312	hear wisdom by outer superimposition cut and *
2313	contemplate wisdom by inner superimposition cut and *
2314	meditate wisdom by secret superimposition cut thus
2315	that companion doubt not peacock house enter before superimposition cut finished by confusion not come like
2316	hear contemplate superimposition cut finished by self confident instruction experience take
2317	that companion all domain not deer like conduct *
2318	yogin that samsara fall fear shame people not-go mountain one alone dwell experience take deer hunt shame one alone hide like
2319	that companion mute like conduct *
2320	speech speak cease anyone with not-speak
2321	thus do time memory rigid madman like conduct *
2322	body speech mind conduct planet-attachment not madman like spontaneous arise
2323	this time pure-impure not dog pig like conduct dawn from arise *
2324	food clothing whatever choose not enjoy
2325	

thus six complete time other manner overwhelm not suppress lion like
 conduct arise *
 2326 lion whatever fear anxiety not like
 2327 yogin this appearance human non-human all harm free whatever
 power-transform ability arise
 2328 conduct those person name tag appearance power-transform conduct called
 2329 that-also other power-transform able and *
 2330 kill restore able and *
 2331 miracle accomplish and *
 2332 dharmata experience blaze alcohol intoxication like direction any fear free
 from
 2333 elements four power-transform ability arise
 2334 second that instruction appearance direct-placement method
 whatever-appears appearance top mind-itself direct-placement see by
 2335 rock salt snow fall like
 2336 appearance top that-itself self instant spontaneously go *
 2337 that-also arise appearance
 2338 cease appearance
 2339 come go appearance etcetera phenomenon different piece train grasp
 attachment liberate appearance although true empty reflection and *
 2340 moon-water and *
 2341 sound-echo and *
 2342 emanation and *
 2343 illusion and *
 2344 mirage and *
 2345 optical-illusion and *
 2346 dream horse completely pure in
 2347 dharma general form dharmata not-born train sky like primordially peaceful
 realize *
 2348 Six-Vastnesses from
 2349 arise exist mind-itself in
 2350 six-realms appearance self-dawn by
 2351 different forms grasp *
 2352 appearance form mature complete
 2353 cease exist mind-itself in
 2354 impermanent cause self-dawn by
 2355 nature not appearance in
 2356 example dream like complete
 2357 elaboration exist mind-itself in

2358 various appearance self-dawn by
 2359 gates five individual appearance in
 2360 self-ground grasp ground complete
 2361 show exist mind-itself in
 2362 sound word names self-dawn by
 2363 concept mind self-pure
 2364 guru instruction secret complete
 2365 see exist mind-itself in
 2366 arisen condition many self-dawn by
 2367 appearance object manifest in
 2368 unmixed self-clear complete
 2369 thus
 2370 third that-from appearance-existence ground rise aim dawn *
 2371 samsara-nirvana dharma all train not mind top instant spontaneously dawn
 whatever obstruction not arise *
 2372 also that itself from
 2373 again not mind-itself in
 2374 hope fear free appearance *
 2375 primordially-place confidence possess aim called
 2376 Samantabhadra I teach
 2377 appearance part not mind-itself in
 2378 one minute fine appearance *
 2379 elaboration-free great aim called
 2380 Samantabhadra I teach
 2381 thus aim aim in
 2382 mind also definite establish by
 2383 yogin mind power obtain
 2384 defilement bind free
 2385 thus
 2386 four that time aggregate affliction ground-transform fruit
 2387 Pearl-Garland from
 2388 aggregate element sense-field *
 2389 family family lord liberate
 2390 thus and *
 2391 conditions conditions liberate by
 2392 object dharma I not-rely
 2393 objects objects liberate in
 2394 grasp hold two I not-rely

2395 cause itself cause liberate in
 2396 samsara-nirvana two I not-rely
 2397 dharma dharma liberate in
 2398 concept word I not-rely
 2399 mind-itself mind liberate in
 2400 indicate mind I not-rely
 2401 thus and *
 2402 Six-Vastnesses from
 2403 six-aggregates appearance mind-itself in
 2404 thought-assembly self-place pure
 2405 sound word appearance mind-itself in
 2406 concept names self-place pure
 2407 coarse appearance mind-itself in
 2408 elements four conditions self-place pure
 2409 grasp hold appearance mind-itself in
 2410 bind self-grasp pure
 2411 exist appearance mind-itself in
 2412 phenomena self-place pure
 2413 not-exist appearance mind-itself in
 2414 emptinesses self-place pure
 2415 exist not-exist mind-itself in
 2416 establish extremes self-place pure
 2417 dharma appearance mind-itself in
 2418 self characteristic pure
 2419 dharma-not appearance mind-itself in
 2420 delusion self-place pure
 2421 thus
 2422 meaning second meditation progressive do yogin in four *
 2423 day-night mouth-join meditation
 2424 that instruction ocean all-placement method
 2425 that aim appearance-existence ground-place dharmata
 2426 that fruit affliction self-vanquish put
 2427 first in three *
 2428 Sun-Moon Mouth-Join in
 2429 meditation three *
 2430 deity etcetera mind meditation and *
 2431 vehicle great samadhi and *
 2432 times three buddhas all aim itself is thus and *

2433 Thalgyur from
 2434 nature descend arise *
 2435 samadhi pure call should
 2436 channel wind bindu and *
 2437 body pith eye emptiness *
 2438 meditation called regarded
 2439 letter light color and *
 2440 various emanation emanate gather *
 2441 samadhi called explain in
 2442 not-fabricate self-place natural-state
 2443 how that unchanging
 2444 buddhas all aim
 2445 thus
 2446 that in first deity mother meditation mind-hold twenty-one
 2447 that itself from
 2448 mind-hold training progressive twenty-one by
 2449 first ground place and *
 2450 second body-mind separate and *
 2451 third dharmata see
 2452 this time body speech mind pith
 2453 yogin possess settle do
 2454 moving wind horse and *
 2455 mix throw gather by
 2456 pith three skillful rely do
 2457 mind thought continuum cease
 2458 thus spoken meaning experience take in three *
 2459 seven group first self-mind ground dwell
 2460 second body-mind grasp attachment separate
 2461 third dharmata see show
 2462 first in seven characteristic a white mind hold *
 2463 ground mind suitable cushion comfortable body cross-legged sit *
 2464 nose-tip a white shine one meditate from
 2465 wind out go time a also out go
 2466 in draw time a also in come think wind mix meditate
 2467 that also body hot disease exist a cold touch
 2468 cold disease hot touch think day-night train by
 2469 mind emanate-gather free experience common not arise
 2470 body pith wind pith all equal

2471 that dull letter pha mind hold breath one awareness distract put
 2472 phat fierce say awareness thought-free ha-de-ba one come thought not-arise
 until mind hold also phat day-night experience take mind emptiness-clear
 self-resonance meditation arise
 2473 also wrathful pleasure laugh mind hold *
 2474 ha fierce short say before like mind place thought-free clear resonance
 experience arise
 2475 asura quarrel dispute mind hold *
 2476 mountain-peak or rock-top etcetera sit
 2477 body hunched head first slow roll
 2478 body move slow do
 2479 thus day three four do from
 2480 fierce element by force roll move do by
 2481 outer appearance red blood turbid and *
 2482 yellow flicker and *
 2483 green waver and *
 2484 dissolve and *
 2485 blue-clear become after
 2486 outer appearance self-cease what essence establish not see *
 2487 see appearance self-liberate experience arise
 2488 this time wind suitable food rely
 2489 navel letter ram mind place
 2490 thought hum expel mind hold hum long vowel with wind mix mind that
 nature other not-distract hold
 2491 occasion hum short say thought dharmata purify experience arise
 2492 likewise navel ram meditate wind body pith accord and *
 2493 deity body meditate
 2494 nose-tip pore gate body subtle emanate do mind place awareness clear pure
 great experience arise
 2495 second body-mind grasp attachment forehead pith seven *
 2496 wind body pith before like
 2497 eyebrow-center bindu white-red mix pea locket mind hold
 2498 that wind experience arise
 2499 body center channel three stick straight like skeleton nose two nose-hole in
 exist wind hold
 2500 arrow like shoot demon obstacle sin obscuration purify
 2501 hook like in draw central mother-nose enter
 2502

channel three wheel four wisdom wind fill mind hold rigpa emptiness-clear
 experience arise
 2503 nose-tip wind white arrow from mile distance between draw two out go in
 come mind hold thought-free clear experience arise
 2504 body give light five fence rainbow like clear not-blur not-scatter not-dissipate
 not-distract mind hold light-clear pure experience arise
 2505 wind-mind sky space shoot from
 2506 letter or light sphere or sun-moon mandala increasingly high increasingly
 high from finally expanse sink-from visible non state mind hold-by-means-of
 emptiness thought face non experience arise
 2507 mind ear place-from simultaneously hold-by-means-of sound samadhi
 experience arise
 2508 heart inside god body subtle mind hold-by-means-of light clear pure
 experience arise intermediate light clear mature god body ring-sel rainbow
 light plural arise
 2509 third dharmata see show seven set is
 2510 emptiness gradual mind hold is
 2511 first body part many cool
 2512 name many like analyze
 2513 head one only name many cool
 2514 name that meaning examine-from meaning atom gone go time name where
 abide seek-by-means-of
 2515 non find time anything mind non move emptiness depth display state search
 anger remember thought non simultaneously place-by-means-of emptiness
 two non experience arise
 2516 body like appearance all apply
 2517 emptiness instantaneous mind hold
 2518 whatever appear appear intense view time emptiness clear clear clear think
 2519 form appearance sound appearance like all train appearance all mirror place
 like experience arise
 2520 impermanence mind hold appearance fixation non train
 2521 whatever appear fixation non truth non various appearance non true boundary
 non become impermanence think train
 2522 planet fixation separation experience arise
 2523 five element whatever appear awareness just-big non distraction place
 2524 place there liberation experience dream like arise
 2525 non-thought mind hold appearance whatever appear awareness whatever
 become moment continuum part non thought-free primordially abide that
 recognize gather reach train thought-free self-abide great meditation arise
 2526 union mind hold
 2527

two appear time arise two grasp arise that self great view-by-means-of self
 purify two non great experience arise and *
 2528 father mother bliss path do-by-means-of also bliss emptiness two non
 experience arise
 2529 intermediate space path do is
 2530 rigpa intermediate space dissolve dissolve go meditate and *
 2531 appearance mind all sky expanse naturally whatsoever support non meditate
 and *
 2532 sky dharma all equal meditate
 2533 extreme non emptiness great experience arise
 2534 that meaning also sun-moon union from
 2535 letter a mind place-by-means-of
 2536 thing attachment self place reverse
 2537 produce god mind place-by-means-of
 2538 body stain purify do
 2539 speech vajra song by-means-of is
 2540 that mind satisfy do
 2541 letter hU~M from mind place-by-means-of
 2542 that speech stain purify
 2543 raM mind who grasp
 2544 that thing all purify *
 2545 letter ha who abide
 2546 ignorance all cease do
 2547 who phaT mind abide
 2548 that body speech harm abandon *
 2549 nose-tip bindu meditate
 2550 this wind familiar become
 2551 stick tip mind grasp
 2552 that sense power door block
 2553 nose-tip mind who familiar
 2554 element rise self place gather
 2555 body support self light meditate
 2556 this intermediate ground familiar
 2557 sky mind who throw
 2558 this emptiness familiar
 2559 who ear mind hold
 2560 this sound all free enjoy
 2561 who heart mind grasp
 2562 this thought self place pure
 2563 emptiness who abide

2564 this thing attachment cease
 2565 emptiness sudden meditate
 2566 remember all instantaneous empty
 2567 impermanence mind who purify
 2568 this samsara attachment reverse
 2569 element five mind hold
 2570 that body sign arise *
 2571 non-think wisdom meditate
 2572 this mark attachment cease
 2573 gnyis 'jug bde ba su bsgom pa
 2574 'dis ni 'dod yon lam du byed
 2575 bar snang lam du su byed pa
 2576 'dis ni sems la dbang yang thob
 2577 ces so
 2578 'di dag gi zhar la snang ba'i yul gzugs sgra dri ro reg lnga la sems gzung ba'i
 thabs kyang*
 2579 thal 'gyur las
 2580 mig gzugs sgra dri ro dang reg
 2581 'dod yon lnga yi gnas sbyangs te
 2582 gzugs ni kha dgo dbyibs 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 mnga gling bu dang*
 2587 phleg 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 bsdu na
 2630 rang shar las
 2631 lha dang mi yi sems 'dzin ni
 2632 kha sna'i dbugs ni bsams 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 rnams 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 bcas las ngag rnal du 'bebs
 2667 dmigs pa rgyud rten bsam gtan gyis
 2668 'phral byung nyon mongs mgo rnams gnon
 2669 sa la gnas pa'i bsam gtan gyis
 2670 rang rang rgyud kyi 'tsho skyong byed
 2671 ces sa
 2672 gnyis pa shar las byung ba'i bsam gtan bstan pa la gnyis te
 2673 rang bzhin dang*
 2674 bcas ma'i bsam gtan no
 2675 dang po rang bzhin gyi bsam gtan ni

2676 skye 'gro thams cad la shes pa bag la yengs pa'i tshe gyin 'dar had de gnas pa
 las kyang skye la
 2677 mda' srong gi mig la yod pa dang*
 2678 ri bong dang khra tshang na nyal ba'i mig la yod pa la sogs pa'o
 2679 mdor na sems rnam shes bag la yengs pa'i dus thams cad na yod do
 2680 gnyis pa bcos ma'i bsam gtan ni
 2681 yid kyis ched du bcos nas bsgoms pa'i bsam gtan ting nge 'dzin mi rtog pa
 dang rtog bcas lha'i bskyed rdzogs la sogs pa thams cad yin te
 2682 blos ched du byas pa'i phyir ro
 2683 skabs 'dir dgos pa la ltos nas gsum du bzhag ste
 2684 de'ang rnal 'byor pa la phral du zas gos kyis gnod la
 2685 phugs su rmi lam dang bag chags kyis kham s 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 mams 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 bskyed 'gyur
 2729 gzhan yang rlung la brten pa yis
 2730 ngo mtshar che ba'i bcud len bshad
 2731 'byung ba rgyun gcod ces bya ba
 2732 steng dang 'og gi rlung gis shes
 2733 mkhas pas rlung gi gnas su sba
 2734 yang na rlung gi 'gyur rtsis gyis
 2735 zas kyi rnal 'byor dag tu 'gyur
 2736 de ltar bcud kyis len pa yis
 2737 'gro ba'i gdung ba chod pa'o
 2738 zhes so
 2739 de'ang dka' thub dang*
 2740 bcud len gyi khyad ni
 2741 rdo'am chu la sogs pa'i rten cung zad zos shing 'thungs nas sngags dang
 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 kyis 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 kyis 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 kyis 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 kyis zhen pa bcad pa bsam gtan gyi thun la bslab pa la
2773	rtsa rlung*
2774	rmi lam
2775	sgyu lus

2776 'od gsal
2777 'pho ba
2778 zung 'jug bar do dang drug las

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2779 dang po ni sngar yang bstan la
2780 khyad par du rtsa'i gnad lte ba'i 'og a wa d+hU tI'i mar sna'i gong spu na gu'i
thad na dngas ma dmar po dang me'i sa bo a shad dmar la 'tsher ba reg bya
tsha ba las me 'bar te
2781 rtsa'i nang bsros nas spyi bo'i haM las byang sems dkar dmar 'thigs pas 'khor
lo bzhi dang lus kun khyab par bsgoms la ro rkyang gi rlung dbu ma'i mar
sna nas bcug ste
2782 'khor lo bzhi'i nang bka' la 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 rtza gnyis dal bus gtems la lce chung bskyod pa'i nyams kyis shes par
bya'o
2787 rlung gi sbyor bas 'od gsal mnyam pa'i gnad nges pa la 'jug pas
2788 de'i nges byed kyang thal 'gyur las
2789 rlung la brten te las sems dbral
2790 khams gsum 'bros khung bcad pa'i phyir
2791 lus ngag zhen pa gting nas bzlog
2792 'gro drug g.yang sa mnyam pa'i phyir
2793 lus ngag yid kyi gnad 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 rnams 'chad par 'gyur
 2811 lus kyi 'byung ba rgyun chad pas
 2812 lus la srog chags mi gnas dang*
 2813 bshang gci la sogs med pa dang*
 2814 phyi nang rlung yang med par 'gyur
 2815 'di dus rnal 'byor chen po ste
 2816 zas gos gnyis ka dag par 'gyur
 2817 'dis ni tshe dang longs spyod la
 2818 ji ltar 'dod pa 'grub par nges
 2819 zhes so
 2820 'byung ba ro snyoms ni sa chu me rlung bzhi'i rlung bzung ste
 2821 lus bcud len dag pas 'khor lo bzhi'i dkyil 'khor du rtsa rlung dngas ma'i sbyor
 ba sngar bzhin yangs pas tshe dang longs spyod dang zas gos 'grub ste
 2822 de nyid las
 2823 gal te 'byung ba bzhi po la
 2824 ro snyoms byed pa'i rnal 'byor pas
 2825 sa chu me rlung gnad bstun te
 2826 lus dang bsres te rlung gis sbas
 2827 rang lus so so'i 'byung ba yis
 2828 bsgyur zhing de nyid spyod pa la
 2829 gnad 'dus dkyil 'khor bsgom par bya'o
 2830 de nyid goms pa tshad phyin pas
 2831 bzhi po'i nus pa ngo mnyam nas
 2832 bde bar spyod cing 'jigs bral te
 2833 'dis kyang zas gos gnyis grub nas
 2834 tshe dang longs spyod rdzogs pa'o
 2835 zhes so
 2836 'di'i dus nang bang na yi ge brjod pas gdon pa'am
 2837 nus pas gzhan la spo pa'am
 2838 lus kyi 'khrul 'khor gyis gdon par bya ste
 2839 thal 'gyur las

2840 rgyud gzhan kun tu ma bshad pa'i
 2841 'byung ba'i nad rnams drang dang bzlog
 2842 zab mo nges par bshad kyis nyon
 2843 rlung dang mkhris pa bad kan dang*
 2844 gnyis 'dus pa dang gsum 'dus pa
 2845 de yis phyed dang cha bcu gnyis
 2846 rim pa dus dang nges sbyar nas
 2847 rgyu gnyis dag las rkyen brgyad ni
 2848 tsha dang grang ba'i ngos bzung ste
 2849 phyi nang yul gnyis zung sbyor la
 2850 lus dang yan lag mkhas pas dbye
 2851 stod smad par gyi gnas sbyar te
 2852 gnad gsum ldan pas nad rnams gdon
 2853 lus kyi 'khrul 'khor sna tshogs dang*
 2854 gcud cing gcun pa'i las mtha' yis
 2855 'byung ba'i gnad kun phyir la drangs
 2856 lus dang yan lag phyi nang gi
 2857 nges par sbyar te sems bzlog bya'o
 2858 ngag ni sgra skad sna tshogs dang*
 2859 yi ge brda sbyor sna tshogs dang*
 2860 gnas dang brjod med don gyis bya'o
 2861 sems na sa chu me rlung dang*
 2862 dmigs pa sna tshogs nad dang yar
 2863 bzlog pa dbang po'i gnad kyis so
 2864 so so'i grangs dang tshad kyis ni
 2865 nges par rtags dang grol mtshams kyis
 2866 dus tshod nges par shes pa yis
 2867 rang lus nad las grol ba dang*
 2868 gzhan lus rten 'brel sbyor bas shes
 2869 'di ltar byas pas don 'grub po
 2870 zhes so
 2871 de la sgo gsum gyi 'khrul 'khor ni
 2872 yang de las
 2873 nad dang sdug bsngal grol 'dod pas
 2874 rang dang gzhan gnyis mnyam par sbyar
 2875 gzhan la rten 'brel dag gis bya
 2876 rang ni spo dang bya bas bya'o
 2877 bya ba dag ni gsum yin te

2878 lus kyi gnad dang ngag dang yang*
 2879 de bzhin sems kyi gnad kyis dgrol
 2880 lus ni 'khrul 'khor sna tshogs la
 2881 seng ge nyid dang glang po che
 2882 bya rgod dag dang lug gis sprug
 2883 wa mo dang ni skyes bu nyid
 2884 'bu srin la sogs lus dang ni
 2885 'khrul 'khor rnam pa sna tshogs kyis
 2886 phyi nang stod smad yan lag lus
 2887 rlung mkhris bad kan 'dus pa ni
 2888 'byung ba'i nad bsdebs bzhi yi cha
 2889 tsha dang grang bas mtha' phye ste
 2890 de dang de byar nad las grol
 2891 ngag ni sgra skad sna tshogs pa
 2892 A li kA li rab gsal bas
 2893 rang bzhin rtsa ba gnas pa yi
 2894 yi ge brjod tshul drug gis kyang*
 2895 so so'i gnas dang sbyar ba dang*
 2896 lha dang klu dang gnod sbyin dang*
 2897 srin po nam mkha' lding gi skad
 2898 tshangs dang brgya byin khyab 'jug dang*
 2899 'dre dang lha klu dag pa'i skad
 2900 grul bum lto 'phye dri za dang*
 2901 lhag cing dngos po'i skad kyis kyang*
 2902 so so'i skad dang sbyar bas grol
 2903 sems ni dran pa sna tshogs dang*
 2904 ji ltar 'gyus pa'i mtha' yis kyang*
 2905 rnal 'byor pa yi rig pas dbye
 2906 gzhan yang lus ngag yid kyis bsgyur
 2907 yang na sems 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 bsdu 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
 lta bu'o
 2965 'di ni rnal 'byor pa'i 'dod pa bsgrub pa'i mchog ste
 2966 thal 'gyur las
 2967 spo 'dod rnal 'byor skal chen pos
 2968 rig bcas sems kyis bsdu pa la
 2969 gzugs su snang ba'i srog can la
 2970 nang mthun las kyi 'gyur dag gis
 2971 rang gi nad sogs gzhan la spo
 2972 de ltar spos pas dngos las grol
 2973 gzhan ni rten 'brel sbyor bas bya
 2974 bems po'i 'byung ba bzhi dag las
 2975 dngos por 'gyur ba'i rten 'brel gyis
 2976 grangs dang brda dang skad dag gis
 2977 dmigs pa bsgyur te nad sogs spo
 2978 shing bu rde'u gseg ma dang*
 2979 rtswa dang mgal dum gyo mo sogs
 2980 de bzhin chu sa nam mkhas kyang*
 2981 nges par bzung ste spo ba'i las
 2982 rnal 'byor sems kyi stobs kyis bsgyur
 2983 ces so
 2984 gnyis pa rmi lam la gnyis te
 2985 sngon 'gro dang*
 2986 dngos gzhi'o
 2987 dang po la gsum las
 2988

	sbyong ba ni nyin 'gar phyag dang bskor ba dang kha ton dang sems kyi spro bsdu sha thang bas lus ngag sems gsum sbyangs pas rmi lam zing zing mang po 'byung ba ni 'byongs pa'i tshad do
2989	de nas rmi lam de dag las bag chags kyi srab mthug brtag pa de nas nyin 'gar rab tu dal bas kyin 'dar glod la rmi lam bzung zhing brtag go snyam du 'dus pa rtse gcig pa las ma yengs par byas pas
2990	sngar zhen pa'i yul la sogs pa shas cher rmi na
2991	sngar zhen gyi bag chags tshan che ba yin pas bsgyur dka' sla 'bring po yin no
2992	da lta'i thun cher rmi na shin tu sla bas nyi ma gsum bzhi tsam la 'byongs so
2993	sngar ma phyin pa'i yul dang*
2994	phrad ma myong ba'i mi la sogs pa rmi na bcad dka' 'o
2995	gsum ka phyal phyol du rmi na bag chags gsum 'dus pas shin tu bcad dka' 'o
2996	zil gyis mnan pa ni rmi lam bzung ba ste
2997	'di la 'dun pa rtse gcig kho na man ngag gi gnad yin pas
2998	nyin dus rmi lam yin 'dir byung snyam du glo bur thub pa'i 'dun pa dang nges shes byas pas
2999	nub mo zin nges te
3000	'di'i tshe mi phod ba rdzi ba dang*
3001	sprul zhing bsgyur ba dang*
3002	yul khams lta ba la sogs pa'i rtsal sbyangs pas
3003	snang ba zil gyis gnon pa yin no
3004	de la thog mar bla ma'i mos gus dang 'dun pa cher byas pas

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3005	dang po chu dang me dang khyi dang dgra la sogs pa'i rkyen drag pos 'jigs dngangs skyes pa la rmi lam du 'dug snyam du zin nges te rtsub zin zhes bya'o
3006	de nas ji ltar rmis pa thams cad zin pa 'ong ngo*
3007	zin dus sprul pa ni
3008	nyin dus yid kyi lha sku dang skye 'gro dang mthong snang mi 'dra ba du ma sprul zhing gcig las mang por sprul pa byas pas
3009	rmi lam du sprul pa bzhin mthong ba'o
3010	de nas phan tshun lha klur bsgyur
3011	skyes pa bud med du bsgyur
3012	gcig mang por bsgyur mang po gcig tu bsgyur ba rnams 'dun pa ma yengs par nyin dus sbyangs pas rmi lam du 'byung nges so
3013	de nas sngar ma phyin pa'i yul dang zhing khams la sogs pa yid la byas pas rmi lam du der bgrod pa dang chos thos pa la sogs pa 'byung ngo*
3014	'di dag 'dun pa drag po byas na myur du 'byongs pa yin no

3015 kha cig tu rmi lam bsgom pa'i dngos 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 rtse rlung chings kyi gnad do
 3024 dang po la sbyang ba
 3025 bsgyur ba
 3026 bcad pa gsum las
 3027 shin tu dka' bas gsum ka bsgom zhing*
 3028 'bring gis gnyis sla bas gang rung re res chog par gsungs na yang*
 3029 'di khrid du byed dus thams cad bsgoms pas lag len la thams cad sbyang ngo*
 3030 dang po rmi lam sbyang ba ni nyin dus snang ba thams cad mdang rmis pa'i
 rmi lam du gsal ba'i 'dun pas sprul bsgyur byas la
 3031 phyi bden med du sbyang dus sbyong byed rig pa la tshur bltas te shar shar
 gzhi med rtse 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
 bzhi du ngos bzung nas rtse gcig tu brtson 'grus thang lhod ma shor bar
 bsgoms pas
 3033 snang ba tsam dngos su sgyu ma rmi lam du 'char zhing las dang bag chags
 kyi 'khrul snang dang 'khrul 'dzin thams cad 'jig go
 3034 rmi lam du'ang de'i ngang ma yengs pa 'byung ste
 3035 nyin mtshan chos nyid kyi 'khor lo las mi 'da' ba yin no
 3036 rmi lam bsgyur ba ni snang stong gnyis las
 3037 snang ba sgyur ba'i gnad ni me long du lha'i sku bstan pa la rten byas nas
 3038 snang ba thams cad lha'i dkyil 'khor du bsgyur ba dang*
 3039 sangs rgyas kyi zhing du bsgyur ba dang*
 3040 sgyu ma'i dpe brgyad du bsgyur ba rnam 'dun pa drag pos bya'o
 3041 stong par bsgyur ba ni nam mkha' la sprin denga pa'am du ba sangs pa ltar
 3042 'khrul snang 'di skad cig gis stong pa rgya phyam du phyam phyal bsgom pas
 3043 rmi lam du'ang de bzhi du 'gyur ba yin no
 3044 rmi lam bcad pa ni ji ltar snang dus 'di nyid la
 3045 bar snang thog tu rig pa 'dzin pa mi 'dogs
 3046

tshur rig thog tu snang ba'i gzugs brnyan mi 'dzin
 3047 snang sems gnyis la 'brel ba'i rtog pas mi bslad par
 3048 rang gsal gyi rig pa khong gsal yangs par glod nas gang yang yid la mi byed
 pa'o
 3049 de ltar byas pas dang po rmi lam rags
 3050 de nas phra
 3051 de nas brjed ngas
 3052 de nas je nyung la song nas mthar ci yang mi rmi par rig pa rang gsal gyi ting
 nge 'dzin nyin mtshan 'dres pa'i don la spyod de bsgom pa nyin mtshan kha
 sbyor zhes bya'o
 3053 gnyis pa thabs dang dmigs pa'i gnad la
 3054 dkrugs pa
 3055 gcud pa
 3056 gnad la 'bor ba dang gsum las

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3057 dang po ni rmi lam spyod dus ma zin pa dang ma 'byongs pa zin pa dang
 'byongs pa'i gnad de
 3058 gang bsgom pa nmams phan tshun go bzlog la dkrugs nas phyal phyol du
 sbyangs pas 'byongs par sla'o
 3059 de yang 'khor lo bzhi'i gnas su rlung dang sems gtad pa dag kyang go rims
 dkrugs pas 'grub pa'o
 3060 gcud pa ni lus gnad seng ge'i nyal lugs kyis rtsa gcud la mgrin par sems sbas
 pas dmigs pa gcud la
 3061 rnam rtog gzhan du ma yengs par nyal bas rmi lam gcud pa'o
 3062 gnad la bor ba ni 'dun pa drag pos man ngag gnad la thebs
 3063 nyal dus mgrin pa'i dbus su a dmar po pad+ma dkar po 'dab bzhi'i dbus su
 bsams la
 3064 rtsa rba rlabs gtems nas de'i ngang la nyal bas
 3065 rmi lam 'char ba'i gnad du 'di las zab pa gzhan med do
 3066 de'ang sbyang ba dang*
 3067 dkrugs pa dang*
 3068 bsgyur ba dang*
 3069 gcud pa dang*
 3070 bcad pa dang gnad la bor ba gsum bstun pa mchog tu gces so
 3071 rtsa gnas 'khor lo las dkrugs pa gcud pa gnad la bor ba gsum bshad kyang
 skabs 'dir gnad du 'di nyid che bar myong bas grub pa'o
 3072 gsum pa rtsa rlung chings kyi gnad ni

3073 rmi lam gyi dus kun la gces pa'i grogs te
 3074 de'ang rlung gi thig le dra bar gzhug pa'i gnad la
 3075 seng ge'i nyal lugs kyi dus su rlung dal bas 'phang zhing snang srid 'khor 'das
 thams cad bdag gi sna bug nas dran pa'i 'khor lo thim par bsam zhing*
 3076 rlung nang du 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 dngas ma mgrin par bzung nas nyal ba ni 'di'i gnad chen po gsang
 ba'o
 3082 de ltar gnad bcings pas rmi lam dang bag chags mthar zad de 'khrul pa sangs
 par 'gyur ro
 3083 'di'i dus na brtson 'grus rab la dmigs pa thams cad ma rdzogs kyang rmi lam
 'chad pa srid la
 3084 'bring gis rmi lam myur du zin pa dang*
 3085 tha mas dge ba'i bag chags su gyur nas mthar 'chad pa'o
 3086 'di dag kyang thog ma rmi lam mang ba las mthar nyung du 'gro la
 3087 brtson 'grus rab la dang po nas brjed ngas pa'i rmi lam ra ri tsam dang*
 3088 'bring la rmi lam shin tu gsal ba dang*
 3089 tha ma la mi gsal ba mang ba 'byung ngo*
 3090 de dag kyang dang po zin
 3091 bar du dge bar 'gyur
 3092 mthar rmi lam zad de gnyid 'od gsal du 'gyur dus rmi lam 'od gsal du sangs pa
 zhes bya'o
 3093 de dag kyang thal 'gyur las
 3094 rmi lam gnad kyi lam khyer ni
 3095 sngon du bya dbang gnad la dbab
 3096 sngon du lus ngag sems sbyangs te
 3097 'byongs pa'i rtags la brten nas ni
 3098 brtag dang zil gyis mnan pa dang*
 3099 bag chags gsum po nges gzung bya
 3100 de nas gnad la phebs dus su
 3101 sbyang dang bsgyur dang bcad pa dang*
 3102 dkrugs dang gcud dang gnad la bor
 3103 bskyil bzlog las kyi gnad byas pas
 3104

las kyi rmi lam mtha' zad de
 3105 bag chags 'khrul pa drungs nas thon
 3106 'di dus rang gi brtson 'grus kyis
 3107 rab la 'chad dang 'bring la shes
 3108 tha ma 'gyur bar nges pa ste
 3109 'di dag rmi lam thog ma mang*
 3110 rab la brjed ngas tha ma 'gag
 3111 'bring la shin tu gsal ba la
 3112 tha ma yin par shes pa'o
 3113 tha ma mi gsal de nas 'gyur
 3114 de dag rnams kyi tshad la phebs
 3115 zhes so
 3116 rmi lam gyi gnad 'di ni gti mug 'od gsal du bsgyur ba'i gdams pa ste
 3117 de nyid las
 3118 gnyid kyi rnal 'byor su bsgom pa
 3119 'dis ni gti mug lam du byed
 3120 ces so
 3121 gsum pa sgyu lus ni snang srid sgyu ma'i rnal 'byor du byed pa ste
 3122 'di la nyin dus sgyu lus gzugs brnyan la bslab pa dang*
 3123 mtshan dus sgyu lus rmi lam la sbyang ba gnyis las

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3124 dang po ni
 3125 me long du gzugs brnyan 'char ba'i snang ba dang*
 3126 phyi nang gi chos 'di dag la khyad mi 'dug pa la
 3127 bden par bzung nas ci byed
 3128 thams cad sgyu ma gzugs brnyan kyi snang ba yin nges snyam du 'dun pa ma
 yengs pas gang snang sgyu ma gzugs brnyan du bsgom zhing*
 3129 khyad par rang gi gzugs me long du 'char ba la
 3130 gos bskon pa dang*
 3131 rgyan gdags pa dang*
 3132 de dag bshus nas phyir 'dor ba dang*
 3133 bstod pa dang*
 3134 mi snyan pa la sogs pa byas pas
 3135 de'i mam 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 rtсал sbyangs pas
3170	skye shi dgag sgrub 'khrul snang thams cad rmi lam sgyu mar 'byongs te
3171	rmi lam du'ang de ltar shar bas zhen pa til tsam med pa'o

3172 yang de nyid las
 3173 ji ltar bu mo gzhon nu'i rmi lam na
 3174 bu pho byung zhing shi ba des mthong nas
 3175 byung na dga' zhing shi na mi dga' ltar
 3176 chos 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 sog
 3182 rtse mor phyin pa sbyor ba'i rtags
 3183 rnam pa bcu gnyis dag tu bzhed
 3184 ces so
 3185 de ltar nyin mtshan du sgyu lus sbyangs pas
 3186 'khrul snang la bden zhen med pa dang*
 3187 lus kyang zang thal bas grib ma'i rnam pa ltar snang la bden med du mthong
 bas
 3188 lus la grib ma med pa dang*
 3189 bar do'i sgyu lus zin pas srid pa tha ma pa'i skyes bur 'gyur te
 3190 dper na bla ma dam pa rin po che rgyal ba zhang ston dang mkhas pa nyi
 'bum bzhin no
 3191 de dag kyang thal 'gyur las
 3192 sgyu lus rmi lam dag la sbyang*
 3193 de nyid 'byongs pas lus nyid kyang*
 3194 grib ma'i rnam pa lta bur 'gyur
 3195 des ni bar ma do yi lus
 3196 'di dag rang du 'dzin par 'gyur
 3197 zhes so

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3198 bzhi pa 'od gsal la dus bzhi mnyam sbyor gyi gdams pa la brten nas nyams su
 len te
 3199 phyi dus bzhi mnyam sbyor gyis rtsa rlung srol du gzung ba
 3200 nang dus bzhi mnyam sbyor gyi gdams ngag gi brjod pa zad pa
 3201 gsang ba dus bzhi mnyam sbyor gyis gdams pas sems ma bcos rnal du dbab
 pa
 3202

de kho na nyid dus bzhi mnyam sbyor gyi gdams pas 'od gsal ma bu sprad pa
ste

3203 de nyid las

3204 phyi yi dus ni bzhi dag las

3205 rnal 'byor lus kyi rtsal sbyangs te

3206 rtsa rnams khungs su bzung ba gnad

3207 nang gi dus ni bzhi nyid kyis

3208 rnal 'byor ngag gi rtsal sbyangs te

3209 brjod pa'i rgyan rnams bcad pa gnad

3210 gsang ba'i dus ni bzhi yis kyang*

3211 rnal 'byor sems 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 bsdu nas

3215 'od gsal chen po gnyid dang bsre

3216 de ltar goms nas sku gsum la

3217 nges par sbyor ro rnal 'byor pa

3218 zhes so

3219 de dag gi nyams su blang lugs rgyas par dus bzhi mnyam sbyor du gsal la

3220 'dir 'od gsal dus bzhi mnyam sbyor gyi gnad bsdu te bstan pa la bzhi ste

3221 nyin dus snang ba rgya yis gdab pa

3222 srod la dbang po gnas su bsdu ba

3223 nam phyed shes bya bum par 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 lnga'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'o

3236

de yang tshogs drug gi yid shes 'gags la
 3237 sgo lnga'i rnam shes ma 'gags par gsal ba'o
 3238 yid shes 'od gsal du nub dus rlung dbu mar tshud la
 3239 sgo lnga'i 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 spyang dang mngon shes du ma 'char ro
 3277 mi rtog pa'i 'od gsal las ting nge 'dzin mtshan 'dres pa dang*
 3278 gang snang la bltas dus rtog med du yal yal 'gro ba dang*
 3279 gtam gang la'ang zungs med par rtog med du 'gro ba dang*
 3280 rtag tu nam mkha'i ngang la gnas pa snyam byed pa'i nyams dpag tu med pa
 'char ro
 3281 'di dag ni myong ba nges pa tshad mas kyang grub par mngon pas gnad zab
 mo'o
 3282 mnyam gzahag gnyid dang mi bsre na skyil krung gis 'dug la
 3283 dar cig mig bar snang la gtad pas shes pa gdangs phyed dus
 3284 mig cung zad smad nas thad drang du bltas pas nyams so ma cig 'char te
 3285 de ngos bzung nas ngang la bsgoms pas
 3286 rig pa rang gsal nam mkha' 'dra ba'i gsal ba de gsal ba'i 'od gsal yin la
 3287 de'i ngang goms pas snang sems phyam phyal bar med nam mkha' gcig tu
 song ba 'dra ba ni de'i nyams te
 3288 nam mkha'i dbyings na yod pa snyam pa dang*
 3289 res lus sems bral bas snyam pa la sogs pa dpag tu med pa 'byung ngo*
 3290 de'i tshe 'ja' 'od dang thig le dang sku'i snang ba yang grangs med pa 'char te
 3291 rlung lnga gsal ba'i rang gdangs phyi kha dog gi 'od gsal zhes bya'o
 3292 kha dog gi 'od gsal las rang gi lus kyi rdul phran dang nang khrol mthong
 dang nyin mtshan 'dra bar snang ba dang*
 3293 gzhan gyi lus kyi nang dang zhing 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 gzahag las langs zhes bya ste
 3295 de'i ngang las langs nas phyi'i snang ba 'di dag 'od lnga'i rnam pa sang seng la
 skye 'gro rtsi shing 'byung ba rnams snang bar lta ba dang*
 3296 sgyu ma'i dpe brgyad du lta ba dang*
 3297 nam mkha' ltar lta ba dang*
 3298 da ci'i nyams dang bsres te stong gsal snang la 'dzin med gcig tu phyam
 phyam sbyang ba ni gnad yang dag pa'o
 3299 gnyis pa srod la dbang po gnas su bsdu ba ni
 3300 skyil krung gis 'dug pa'i gsang ba nas tshangs bug gi bar dbu ma'i nang a dkar
 pos dong tshe brtsegs pa ltar gnas pa kun mas yar gcig la gcig thim tshangs
 pa'i bu ga'i bar bsgoms nas
 3301 mthar thams cad nam mkha'i ngang du sems 'jog pa'o

3302 gsum pa nam phyed shes bya bum par gzhug pa ni
 3303 nyal dus seng ge'i nyal lugs kyis snying nang du 'od lnga'i sgron me la gtad
 nas nyal ba'o
 3304 bzhi pa tho rangs ye shes gsal bar byed pa ni
 3305 seng ge'i lta stangs kyis gyen la gtad de
 3306 spyi gtsug nas gzhu gang gi nam mkhar a dkar po cig lding nge 'dug pa la
 sems bzung bas

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3307 dang po a gsal ba la de nas de yang med rtog pa gzhan yang ma 'gyur par gsal
 dngas phyed pa 'char ba de'i ngang la bsgom pa'o
 3308 'di dag ni nyams su myong bas gnad gal po che yin pas shin tu brtson par
 bya'o
 3309 lnga pa 'pho ba la gsum ste
 3310 rab 'od gsal las 'pho ba
 3311 'bring sgyu lus las 'pho ba
 3312 tha ma lus ngag las 'pho ba'o
 3313 de'ang 'pho sa'i yul gsum ma yin gyi
 3314 'pho mkhan gyi blo rtsal gsum yin no
 3315 kha cig 'phos gsum du sbyor te gzhan yin no
 3316 'dir rang gis 'od gsal 'byongs na 'chi kar de'i ngang las rig pa tshangs bug la
 bton nas chos kyi dbyings su 'pho ba'o
 3317 sgyu lus 'byongs na 'chi kar sgyu lus kyi ngang nas tshangs bug la rig pa
 'phangs nas chos nyid don gyi lha'i sku la 'phos pas bar do'i sgyu lus zin nas
 sangs rgya'o
 3318 de gnyis ma 'byongs na lus ngag sems gsum gyi gnad rtsa rlung dang bstun
 nas tshangs bug la 'pho ste
 3319 thal 'gyur las
 3320 'pho ba'i bye brag rnam pa gsum
 3321 dbang po dag gi dbye ba yis
 3322 'od gsal dang ni sgyu lus dang*
 3323 tha ma lus ngag yid la'o
 3324 zhes so
 3325 lus ngag yid las 'pho ba la rten can rtsa rlung dang rten 'brel 'byung ba'i byed
 las bstun nas 'pho ba dang*
 3326 rten med sems kyi dmigs pa rkyang pas 'pho ba gnyis las dngos su 'pho ba
 dang dngos med kyis 'pho ba zhes gsungs te

3327 | thal 'gyur las
 3328 | lus ngag 'pho ba 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 lnga po byed pa yang*
 3343 | grol 'gyur 'di la the tshom med
 3344 | ces so
 3345 | drug pa zung 'jug bar do'i gdams pa la gnyis te
 3346 | tshe 'dir nyams su blangs pas rtogs pa zung 'jug gi gnad dang*
 3347 | bar do dngos kyi gdams pa'o
 3348 | dang po ni
 3349 | spyir bar do'i dbye ba mang yang skabs 'dir dgos pa la ltos nas
 3350 | skye shi bar do
 3351 | rmi lam bar do
 3352 | chos nyid bar do
 3353 | srid pa bar do dang chos tshan bzhi las

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3354 | dang po gnyis su gdams pa'i rtsal sbyong ste
 3355 | nyin dus sgyu lus 'od gsal gyi gnad dang*
 3356 | bar do'i 'char tshul la goms pas
 3357 | rmi lam du 'byongs pa ni bar dor grol tshad nges pa ste
 3358 | de'ang gnad gcig tu dril na
 3359 | yod pa ched du mi spang*
 3360 | med pa ched du mi bsgrub

3361 yod pa la mngon par mi zhen
 3362 med pa la sdug rtog mi bya
 3363 bya bzhang dang legs nyes dang snang tshul dang*
 3364 'dzin rtog gang la'ang*
 3365 'das pa'i rjes mi bcad
 3366 ma 'ongs pa'i sngun mi bsu
 3367 da ltar gyi bag chags gnyen po dang bcas pa rgyud la mi bsten par
 3368 phyad ma phyod
 3369 ban ma bun
 3370 'al ma 'ol
 3371 shar snang rjes med thugs phrad kyi snang ba la spyad pas
 3372 snang ba snang thog nas grol
 3373 dngos por 'dzin pa dag
 3374 de yang snang thog nas grol ba
 3375 bye'u khras khyer ba lta bu'o
 3376 'gyu ba 'gyus thog nas grol
 3377 rang yal rjes med
 3378 de yang bar snang gi ser bu yal ba lta bu'o
 3379 snang shes gnyis med du grol
 3380 phyi nang ris med
 3381 de yang chu la chu thim pa lta bu'o
 3382 de ltar rtogs pas bag chags kyi zhen pa chod de
 3383 klong drug pa las
 3384 skyes bu gang gis 'das pa'i rjes ma bcad
 3385 ma 'ongs pa'i sdun ma bslangs
 3386 da lta'i shes pa so la bzhang na
 3387 snga phyi med par 'dres nas
 3388 gcig 'dus ngo bo nyid cis bya ste dus gsum mnyam pa nyid du rtogs pa'i 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 mched pa dang*
 3395 thob pa dang*
 3396 nye bar thob pa'i ye shes bzhi skad cig gcig dang*

3397 gnyis dang gsum dang*
 3398 bzhir 'char te
 3399 sngar 'od gsal la goms pa'i rnal 'byor pas der ngos zin nas 'od gsal ma bu 'dres
 te
 3400 skad cig ma la yar ka dag chos sku'i dbyings su zang thal lo
 3401 der ma zin pa rnam la srid pa'i bar dor dbang po 'bring rnam yi dam lha'i
 sgyu lus shar bas grol la
 3402 tha ma rnam 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 gzahag gi thabs ni
 3440 mig chu'i dngas ma la rgya mtsho zer la
 3441 de mi 'gul bar 'jog pas rgya mtsho cog gzahag ces bya'o
 3442 de yang mi bsgom na mi bsgom
 3443 sgom byed phan chad mig mi 'dzum par hrig ge lta ba gnad yin no
 3444 de ltar byas pas dper na rgya mtshor gza' skar la sogs pa'i gzugs brnyan ci
 snang ba thams cad bkra yal le snang yul du yod la gzung yul du med pas
 rgya mtsho la ma gos pa bzhin du
 3445 rnal 'byor pa'i mig lam du phyi'i snang ba shar tshad snang ngor snang yang*
 3446 snang thog tu shes pa ma shor bas gzung yul du med des ma gos pas
 3447 phyi snang bas shes pa la ma gos
 3448 nang shes pas snang ba la ma bzung*
 3449 snang shes 'brel don chad pas gzung 'dzin yul med du sangs te tshogs drug
 lhug pa'i sgom pa zhes bya'o
 3450 'di la sgom pa dngos dang*
 3451 gol sa bcad pa gnyis las
 3452 dngos ni rlung sems gnad la gcun nas shes pa rang sor bzhag pa ste
 3453 thal 'gyur las
 3454 sgom pa zhes ni sems gnas la
 3455 'gyu ba phyi nang gcod pa ste
 3456 gzung dang 'dzin pa 'gag pa'o
 3457 zhes pa dang*
 3458 yi ge med pa las
 3459 ye nas ma bcos rang byung cog gzahag nyid
 3460 snang bas ma bsgyur blo yis ma bcos pa
 3461 chos nyid mkha' la gnas na dgongs par bstan
 3462 chos sku'i ye shes bsam pa kun spangs te
 3463 'gyu byed med na sgom pa'i dgongs pa yin
 3464 dmigs pa'i phyogs dag mi 'dzin na
 3465 rgya mtshor gza' skar shar ba bzhin

3466 'dzin med gsal cha ma 'gags pa
 3467 dgongs pa'i 'dug tshul de bzhin no
 3468 zhes so
 3469 de'i tshe chos nyid ye gzhas gi dgongs par rdzogs te
 3470 klong drug pa las
 3471 dag tu yod pa'i sems nyid la
 3472 sgo lnga'i yul mams rang dag par
 3473 ma rnyog chu ni dngas pa bzhin
 3474 snang ba mams ni rang sar rdzogs
 3475 zhes so
 3476 gnyis pa gol sa 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
 mams gol sa yin par rig par bya'o
 3483 thal 'gyur las
 3484 mgo la gnas pa'i sgom pa ni
 3485 dbang po'i sgo mams gsal ba la
 3486 yid kyi rtog par ma 'gyus pa
 3487 shes pa nyid la spyod pa'i yid
 3488 phyir la spyod pa'i yid
 3489 phyir la shor ba med pa nyid
 3490 ces so
 3491 de'ang shes pa la snang bas ma gos
 3492 snang ba la shes pas ma spyad
 3493 rang bzhin gsal dngas phyed la rtse gcig 'dzin pa'i brtod phur med par
 3494 yangs pa khrol le rgya yan rang sangs chen po phyal phyal ba ni rang byung
 ye shes kyi sgom pa ste
 3495 de nyid las
 3496 sgom pa'i mtshan nyid snang tshul ni
 3497 mtshan nyid stong gsal rig pa la
 3498 rang bzhin gang du ma 'dres pa
 3499 gzung dang 'dzin pa'i mtha' zad dang*
 3500 chos nyid rang ngo dag pa'o
 3501 zhes so

3502 zhar la ma bsgoms pa'i skyon ni
 3503 de las
 3504 ma bsgoms pa yi skyon nyid ni
 3505 'khor ba'i mtshan nyid mngon snang bas
 3506 bdag dang gzhan te yul shes dang*
 3507 tshig dang bcas te lta ba dang*
 3508 dmigs dang bcas pa'i yul dag dang*
 3509 nyon mongs bdag tu 'ching bar 'gyur
 3510 sangs rgyas lam yang stor ba dang*
 3511 'bras bu'i rang bzhin ma shes dang*
 3512 chos kun mnyam pa'i gzhi med dang*
 3513 rang rig kham s gsum bcings pa dang*
 3514 rtog dang bcas pa'i ltung bar 'gyur
 3515 ces so
 3516 des na sgom pa la brtson par bya'o
 3517 gsum pa de'i dgongs pa snang srid gzhi gzhag gi chos nyid 'char ba ni
 3518 sngar gzhir bzhengs zhes rtog dpyod kyis gang snang lam du byed pa kun
 3519 skabs 'dir spros pa tshod zin nas rang gzhag la grol bas
 3520 gzhi dngos po'i 'dug tshul las mi g.yo zhing de'i steng du gnas nus pa'i phyir
 ro
 3521 klong drug pa las
 3522 thought not mind-itself in
 3523 not-grasp cease-not self-appearance by
 3524 self-rigpa clear object recognize
 3525 ground-place great aim called
 3526 Samantabhadra I teach
 3527 contemplate not mind-itself in
 3528 self-dwell spontaneously-vast appearance
 3529 sound four self-direction aim called
 3530 Samantabhadra I teach
 3531 memory not mind-itself in
 3532 mover self-pure appearance
 3533 grasp self-pure samadhi called
 3534 Samantabhadra I teach
 3535 thus
 3536 four that fruit
 3537 affliction self-vanquish put by
 3538 affliction self-pure part that wisdom dawn from

3539 appearance-label dharma various appear appearance all dharmakaya nature
 self-clear naked liberate
 3540 Six-Vastnesses from
 3541 ground complete mind-itself in
 3542 ground-place great self-place pure
 3543 fall great mind-itself in
 3544 appearance direct self-place pure
 3545 exist appearance mind-itself in
 3546 lie words self-place pure
 3547 not-exist appearance mind-itself in
 3548 stealing self-place pure
 3549 exist not-exist mind-itself in
 3550 sexual-misconduct self-place pure
 3551 fault not mind-itself in
 3552 idle-speech self-place pure
 3553 object appearance mind-itself in
 3554 divisive-speech words self-place pure
 3555 moving appearance mind-itself in
 3556 wrong-view self-place pure
 3557 primordially-pure mind-itself in
 3558 killing also self-place pure
 3559 condition appearance mind-itself in
 3560 covetousness self-place pure
 3561 fruit appearance mind-itself in
 3562 malice self-place pure
 3563 sound appearance mind-itself in
 3564 sound self-place pure
 3565 form appearance mind-itself in
 3566 grasp mind part self-place pure
 3567 smell appearance mind-itself in
 3568 know part self-place pure
 3569 taste appearance mind-itself in
 3570 experience know self-place pure
 3571 experience know self-place pure
 3572 touch appearance mind-itself in
 3573 touch-object know self-place pure
 3574 thus
 3575 meaning third view progressive do yogin in four *

3576 view city continuum-cut
 3577 that instruction mountain all-placement method
 3578 that aim realms three complete-liberation
 3579 that fruit affliction ground-pure
 3580 first in two *
 3581 view general distinction and *
 3582 self meaning recognize
 3583 first in nature
 3584 distinction
 3585 ground-juncture three from
 3586 view nature
 3587 appearance-existence container-content primordially liberate dwell thought
 mind connect
 3588 Thalgyur from
 3589 view nature container-content in
 3590 not-pervade not whatever liberate
 3591 liberate dharma ripening free
 3592 whatever-appear self dharmata from
 3593 fabricated dharmata side not-exist
 3594 how engage not-think *
 3595 abandon accept-not self-appearance
 3596 thus
 3597 distinction word meaning view view
 3598 enumeration view
 3599 nature view three from

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3600 first word view individual intellect by
 3601 primordially action-free regard and *
 3602 effort-not primordially-liberate regard and *
 3603 mind progressive above lead rely mark different regard and *
 3604 virtue-vice beyond regard and *
 3605 done-not arisen-not great regard and *
 3606 not-transform self-pure great regard and *
 3607 self-arise self-liberate great regard and seven
 3608 meaning view rigpa self-instant view *

3609 that itself from
 3610 that view kinds two
 3611 word view meaning view
 3612 word view seven progressive from
 3613 individual regard mind make
 3614 action-free effort not and *
 3615 progressive self-other distinction-raise and *
 3616 life-cut virtue-vice free and *
 3617 done-not arisen-ground not and *
 3618 not-transform appearance self-pure and *
 3619 affliction self-place liberate regard
 3620 meaning dharmata direct in
 3621 wisdom by not
 3622 sense-power domain itself view
 3623 thus
 3624 word view great-completion mind-vast general view summarize
 3625 second enumeration view progressive nine individual view
 3626 Thalgyur from
 3627 express word name enumeration
 3628 outer inner secret and *
 3629 supreme view four
 3630 outer phenomenon view in
 3631 progressive eight mind regard
 3632 intellect grasp itself regard
 3633 inner dharmata see by
 3634 essence nature illusion see
 3635 secret self-rigpa see by
 3636 linked-chain connection see
 3637 that-only expanse rigpa go
 3638 thus
 3639 speak nature view in
 3640 dwell view samsara-nirvana primordially nirvana and *
 3641 see-pure view cause-effect action-effort beyond and *
 3642 nature view appearance-existence primordially-liberate appearance and *
 3643 not-fabricate view extreme-liberate vastness great and *
 3644 that itself from
 3645 also dharmata wheel explain
 3646 dwell view all dharmas realize

3647 nature pure samsara-nirvana divide
 3648 done not arisen lose
 3649 authentic path emptiness pervade
 3650 complete-arise great emptiness
 3651 action not arisen-not complete
 3652 samsara pure beyond
 3653 also see-pure view
 3654 phenomena-not self-pure complete great
 3655 deity worship not-need
 3656 mantra recitation austerity not
 3657 incense lamp deity-offering what
 3658 accumulation torma worship not
 3659 give fire-offering worship-doer not
 3660 paramita six extreme not
 3661 thus ground-root whatever not
 3662 killing stealing sexual-misconduct
 3663 view not meditation conduct not
 3664 see-not examine-not meditation desire what*
 3665 emptiness clarity mind desire what*
 3666 likewise dharma buddha dharma-not
 3667 also nature view show
 3668 earth water fire wind element manifest buddha
 3669 fabricate not self-liberate great itself
 3670 desire hatred confusion enlightenment-ground
 3671 thought action conduct realize confidence
 3672 samsara not-abandon buddha aim
 3673 body speech mind three body three complete
 3674 mind ignorance delusion dharmata ground
 3675 action imprint clinging view pith
 3676 also not-fabricate view
 3677 dharma not arisen buddha
 3678 cause not produce fruit complete
 3679 condition not destroy body take
 3680 scripture not arisen six extreme
 3681 tantra not rely instruction by
 3682 nirvana root cut
 3683 samsara fruit ripen do
 3684 authentic not impure ground

3685 affliction six ground not
 3686 enlightenment seed empty do
 3687 lower-realms three form ripen
 3688 body three also hand take
 3689 thus
 3690 final this self-rigpa spontaneously-accomplish great view
 3691 liberation-delusion two nature view definite establish
 3692 express-object view called
 3693 third ground-juncture
 3694 view general ground-juncture self self realization connect time vastness enter
 3695 particularly time word meaning view ground-juncture intellect and *
 3696 that beyond distinguish
 3697 Thalgyur from
 3698 Thalgyur from
 3699 word meaning view ground-juncture
 3700 word express cause
 3701 what express emanate do
 3702 that from contemplate intellect
 3703 direct measure three pure by
 3704 linked-chain direct engage
 3705 thus
 3706 second self view meaning recognize
 3707 great-completion action-free spontaneously-accomplish view
 3708 distinction three from

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3709 first outer phenomenon see phenomenon nature not see
 3710 that also phenomenon piece vajra-eye see appearance illusion example eight
 see
 3711 delusion authentic establish not realize three-realms return doubt not mind
 ease
 3712 phenomenon particular wisdom-eye see
 3713 conventional appearance ground-not primordially-pure great realize
 3714 rigpa action imprint not mind ease obtain
 3715 Sun-Moon Mouth-Join from
 3716 outer view this like
 3717

object-appear objects in
 3718 nature not whoever familiarize
 3719 this appearance-emptiness two-not
 3720 six-aggregates not-block relaxed
 3721 thus and *
 3722 Rang-shar from
 3723 phenomenon characteristic-appearance appearance in
 3724 eye sense-power not-cease by
 3725 mind view good
 3726 self rigpa clear
 3727 miracle outer appearance
 3728 thought-free clear essence from
 3729 self-arisen great know become
 3730 phenomenon view view
 3731 thus
 3732 second inner dharmata see nature not wisdom-eye see
 3733 self-rigpa also grasp mind not realize
 3734 dharma-exhaust nature mind ease
 3735 Rang-shar from
 3736 dharmata rigpa arise-not in
 3737 thought characteristic nature not
 3738 rigpa negate-affirm not in
 3739 cling conduct where exist
 3740 dharmata think do
 3741 do-not nature know should
 3742 action-actor free rigpa
 3743 what direction not-fall
 3744 meditation great called
 3745 that also realize-doer this like
 3746 concept one wisdom by
 3747 mind depth confidence become and *
 3748 dharmata arise-not realize become
 3749 wisdom great arise become
 3750 thus
 3751 third secret rigpa see expanse-rigpa two-not see
 3752 intellect word buddha not obtain definitely-decide
 3753 samsara-nirvana primordially-pure dharma-exhaust see mind ease
 3754 Sun-Moon Mouth-Join from
 3755 expanse rigpa who see

3756 this buddha ground familiarize
 3757 this method other above not
 3758 mind exist grasp distinction surpass
 3759 thus and *
 3760 Lion-Power-Complete from
 3761 buddha all view core
 3762 expanse-rigpa two beyond-not
 3763 thus
 3764 thus-like view name tag city continuum-cut view called
 3765 womb city continuum-cut three-realms not-return this-life buddha
 3766 that-also sense-power distinction supreme this
 3767 middle bardo
 3768 final nature emanation-body buddha
 3769 Sun-Moon Mouth-Join from
 3770 supreme birth-two not-need
 3771 middle birth-two juncture in
 3772 final breath emit
 3773 emanation-doer self-mindstream liberate
 3774 thus
 3775 second that instruction mountain all-placement method
 3776 all view definitely-decide fabricate-change not appearance appearance top
 3777 rigpa rigpa top place by
 3778 vehicle all aim there gather that nature all meaning see and *
 3779 other this meaning not see
 3780 example mountain-king peak low valley time one see although
 3781 valley mountain peak not see like
 3782 great-completion primordially-liberate spontaneously-accomplish aspect see
 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
 3858 king that also other king what say listen need like
 3859 mind consciousness move continuum cut
 3860 that arise ground rigpa self power obtain
 3861

meaning fruit cause non-reverse sandalwood fruit like
 3862 effort do arise like non
 3863 primordially like abide meaning first spontaneously attain fruit say express
 3864 second that method rigpa leave pith-instruction is all rigpa state primordially
 self-arise self-abide self-liberate certainty rigpa whatever arise that self arise
 place there correction non extreme place establish
 3865 vastness six from
 3866 obtain exist mind self that-in
 3867 hope doubt self pure
 3868 effort accomplish plural non
 3869 body three self complete complete
 3870 count exist mind self that-in
 3871 vehicle individual self-arise
 3872 desire victory intellect non
 3873 essence supreme secret great complete
 3874 reference exist mind self that-in
 3875 appearance various self-arise
 3876 name and color individual
 3877 form two complete
 3878 estimate exist mind self that-in
 3879 appearance object true arise
 3880 definite place self-arise
 3881 reference support possess complete
 3882 say
 3883 existence
 3884 three primordially-pure door three attachment thought karma habit all
 self-purify great samsara-nirvana hope doubt non intent obtain
 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
 4017 body posture pith rely body three posture liberate
 4018 speech speak cease rely sound power exhaust
 4019 inexpressible meaning understand
 4020 mind blessing-energize sign pith rely
 4021 light-clear emptiness what essence establish not
 4022 mantra path ripen aim
 4023 thus body ripen complete arise-stage instant clear
 4024 speech ripen complete power common not arise
 4025 mind ripen complete complete-stage sign measure arrive
 4026 body speech mind ripen complete
 4027 dharmata direct path experience complete
 4028 second that companion samaya sequence is
 4029 like-that ripen complete-of support that-by samaya continuum-to rely-on is
 4030 generally samaya-of root root-guru is because
 4031 meaning-of siddhi desire-by
 4032 root-guru please-by-means-of do-from siddhi arise
 4033 dakini net thousand possess tantra from
 4034 siddhi desire guru to
 4035 time end till honor should
 4036 say
 4037 that also body speech mind three from non transcend
 4038 body-of conduct like guru please do is
 4039 seat establish and *
 4040 mandala offer and *
 4041 washing and *
 4042 water wash and *
 4043 gaze prostration and *
 4044 see prostration like do
 4045 that also gaze is guru-by self to gaze time prostration

4046 see is self-of guru see time
 4047 speech word-by-means-of guru please do is
 4048 guru-of fault non is
 4049 quality reference and *
 4050 special word plural speak should
 4051 deity knowledge-by-means-of please do is
 4052 guru-of activity engage-by-means-of
 4053 guru please other enter intent and *
 4054 other any guru faith enter do
 4055 guru-of speech whisper skill
 4056 word excess lack non exist other speak able and *
 4057 guru mind intent like experience do from non transcend
 4058 samaya great tantra from
 4059 like guru action
 4060 body and speech and mind pure-by-means-of
 4061 guru supreme respect person
 4062 vajra holder self become
 4063 say and also *
 4064 siddhi desire faith possess
 4065 guru please from arise *
 4066 if guru non please
 4067 always samsara-of edge continuum
 4068 say
 4069 that also empowerment time quality offer and *
 4070 feast do like guru please and *
 4071 vajra sibling and *
 4072 being other also delight should
 4073 like do secret mantra samaya become and *
 4074 blessing enter support special become
 4075 compassion great feast great
 4076 say
 4077 like do empowerment receive samaya sequence previous show like keep
 should
 4078 second ripen that liberate do instruction presentation two
 4079 instruction general link and
 4080 practice experience take
 4081 first introduction instruction hit manner all summarize three *
 4082 guide manner hit

4083 introduction manner hit
 4084 guest challenge complete hit
 4085 first later two gather
 4086 introduction instant hit direct-cut leap
 4087 complete hit bardo instruction
 4088 second practice experience take
 4089 before and
 4090 actual experience take progressive
 4091 first in two *
 4092 before reason
 4093 before actual
 4094 first three from
 4095 before example terrifying path go before fear prepare path mind ease go like
 4096 actual fear anxiety not go do
 4097 before example tooth gap village ditch fear guard do strong become whatever
 opportunity not find like
 4098 actual thus do inner mind ease hardship not like before
 4099 before actual two definite
 4100 before fear deliver good like
 4101 actual self substance possess final arrive like
 4102 that also before not actual distinction pith exist although
 4103 deliver not terrifying path go not able like
 4104 actual-meaning-of pith not-exist-by-means-of before go-of instruction
 use-also fruit not-arise because
 4105 that two pair-to relate-by-means-of meaning accomplish is world-of farming
 like do-to male-female pair-union-by accomplish like
 4106 second before go actual-to
 4107 who before go
 4108 preliminary how is
 4109 example what like
 4110 preliminary need
 4111 supreme distinction five
 4112 first what before go world beyond before method that nirvana aim
 4113 that-also gates three grasp not liberate samsara not beyond
 4114 body speech mind three bind liberation existence definitely exit before
 supreme
 4115 second before how
 4116

before eon countless accumulate body speech mind sin liberation do before
 called
 4117 when before existence attach time body dwell being million action imprint
 purify do before called
 4118 speech sound not pure purify do also before called
 4119 mind body within dwell insect four million mind move not pure purify do
 before called
 4120 go actual before or first instruction that learn need go
 4121 before go actual meaning effort-not arise do nirvana go do also go called
 4122 three example king merit possess other urge do what do before not go power
 not go need or
 4123 horse good go before equipment adorn urge go like
 4124 actual before go
 4125 four purpose
 4126 actual train easy arise confidence obstacle not
 4127 five distinction three *
 4128 body three guide do elements four yoga train
 4129 rigpa guide samsara-nirvana boundary divide conduct train
 4130 mind guide body speech mind three natural-state train
 4131 first
 4132 thalgyur from
 4133 body three train-of sequence self
 4134 arise-of quality principal make
 4135 supreme earth water fire wind
 4136 sound train-by-means-of definite accomplish
 4137 say sound four yogi do sequence speak
 4138 second is that self from
 4139 samsara-nirvana boundary divide non
 4140 realm three body speech mind-by-means-of also *
 4141 relate cut non become
 4142 samsara-nirvana boundary divide explain
 4143 say and *
 4144 demonstrate child from
 4145 this like also secret meaning self
 4146 enter desire vessel supreme
 4147 before body speech mind plural
 4148 manifest grasp reverse for
 4149 before conduct begin should
 4150 say and *
 4151 lamp blaze from

4152 | samsara-nirvana boundary divide from
 4153 | body speech settle
 4154 | thus
 4155 | this three from

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4156 | first body-of conduct settle need
 4157 | buddha son one from
 4158 | body move and lie and *
 4159 | rise and limb move and *
 4160 | turn and prostration do and *
 4161 | limb turn and head wrap and *
 4162 | like remember action plural and *
 4163 | dance and mudra change and *
 4164 | like reference action plural do
 4165 | like who-by do person
 4166 | body manifest grasp self cut from
 4167 | body all boundary divide
 4168 | this-by become change body
 4169 | say and *
 4170 | thalgyur from
 4171 | body move and sit and *
 4172 | bend and delusion wheel various and *
 4173 | limb throw and gather and *
 4174 | action do form various show
 4175 | remember mind-by-means-of manifest take
 4176 | move six form-of conduct plural
 4177 | mind-by-means-of take body-by-means-of do
 4178 | like who conduct able
 4179 | like think later continuum connect
 4180 | this need form two
 4181 | common supreme distinction-by-means-of examine
 4182 | say
 4183 | that this like do only-by-means-of future time that self buddha become
 4184 | arrangement great chapter thirty two from
 4185 | who boundary divide desire

4186 body action self reverse for
 4187 now where conduct by-means-of
 4188 later like non is
 4189 that self reverse-by-means-of body also *
 4190 abide non-existent realm three
 4191 body also enter non is
 4192 say
 4193 that also first body attach time speech and mind two that rely-from attach
 4194 first body conduct do need
 4195 body conduct do from later body action cease-from do desire non and body
 sin pure need exist
 4196 wheel arrange from
 4197 body boundary who divide
 4198 this-by samsara habit dispel
 4199 say
 4200 body boundary divide sun seven or
 4201 eleven or
 4202 moon half do
 4203 outside body attachment self reverse and *
 4204 inside body pacify possess and *
 4205 secret illusory-body light-clear liberate definite
 4206 that after settle three or
 4207 eleven or
 4208 seven do aggregate like expand body emanation body apply
 4209 gold essence tantra from
 4210 settle desire
 4211 body action slow engage
 4212 this-by buddha body touch
 4213 special supreme secret-by-means-of accomplish
 4214 say
 4215 second speech boundary divide conduct is
 4216 secret conduct seed tantra from
 4217 that pass speech conduct begin
 4218 mantra and verbal dharma sound
 4219 exist and non-existent and appearance and *
 4220 mind exist word plural various speak
 4221 animal various sign language and *
 4222 sound form various

4223 | like who-by do person
 4224 | speech manifest grasp self cut from
 4225 | samsara-nirvana boundary this divide
 4226 | say and *
 4227 | thalgyur from
 4228 | like sign measure reach-from
 4229 | yogi-by-means-of speech conduct begin
 4230 | express realize nature for
 4231 | sound voice form various
 4232 | what speak reverse non-existent for
 4233 | god and naga and yaksha and *
 4234 | scent-eater grul-bum pervasive
 4235 | sound good bad distinction speak
 4236 | briefly move six-of sound
 4237 | mind remember think speech-by-means-of speak
 4238 | here also need form two
 4239 | supreme and common limit distinction
 4240 | say
 4241 | like speech express object distinction rely-from realm three samsara
 | continuum cut do
 4242 | empowerment supreme tantra from
 4243 | suitable vessel six family sound
 4244 | self suitable speak by-means-of
 4245 | move six wheel turn
 4246 | say
 4247 | above explain day about effort begin
 4248 | effort supreme that self attachment reverse and *
 4249 | common that self appearance all like definite non recognize arise
 4250 | that body ground is
 4251 | mind fruit is
 4252 | that two relate path speech is
 4253 | speech conduct middle definite
 4254 | self other sound distinction speak samsara express relate continuum cut and *
 4255 | speech what speak that produce later non enter and *
 4256 | letter wheel liberate need exist
 4257 | wheel arrange from
 4258 | speech boundary who divide
 4259 | samsara express empty definite

4260 say
 4261 third mind conduct is
 4262 buddha son one tantra from
 4263 that self-of below also *
 4264 mind conduct begin should
 4265 happy and unhappy bliss and suffering
 4266 eternal and non-eternal like
 4267 view meditation conduct thought and *
 4268 dharma and non-dharma like and *
 4269 attachment anger ignorance and *
 4270 virtue and non-virtue like-of
 4271 thought conduct form various do
 4272 like who-by do person
 4273 mind manifest grasp self cut from
 4274 samsara-nirvana boundary divide
 4275 say and *
 4276 thalgyur from
 4277 like measure reach-from also *
 4278 yogi-by-means-of mind purify do
 4279 pass and future present
 4280 remember think spread gather wheel engage
 4281 happy unhappy good bad mind
 4282 exist non-existent various all
 4283 outside examine-from inside think
 4284 like think remember self
 4285 later arise continuum connect definite
 4286 this need what-by distinction
 4287 say
 4288 like sun many do-from later realm three wheel non enter
 4289 vajra hut arrange from
 4290 who think wheel self
 4291 who-by turn able that-in
 4292 later that-by mind continuum cease
 4293 say
 4294 that after spread gather non-existent settle-from remember window self close
 4295 glorious sky light possess from
 4296 concept cut window close
 4297 say

4298 that body speech two attachment non time mind root cut conduct suitable
 4299 self dissolve trace non purify-from realm three liberate is
 4300 wheel arrange from
 4301 mind boundary who divide
 4302 this-by mind reverse non
 4303 say
 4304 like boundary divide conduct three-by-means-of realm three non enter do
 4305 empowerment near realize from
 4306 boundary who divide self
 4307 realm three reverse non
 4308 that settle show
 4309 this plural preliminary ritual
 4310 say
 4311 like person effort possess plural month three conduct do-from that self
 excellent some liberate also exist
 4312 middle and last all that direct direct manifest introduction
 4313 thalgyur from
 4314 like conduct complete do-from
 4315 manifest pith always engage
 4316 say
 4317 now mind preliminary after introduction plural laziness possess power do
 4318 third mind first introduce body speech mind three preliminary
 4319 preliminary actual and settle two
 4320 that self from
 4321 before purify sequence is
 4322 body preliminary move from
 4323 individual action cause cease
 4324 vajra posture do
 4325 body purify mind benefit
 4326 speech hUM settle
 4327 spread apply and energy self purify *
 4328 flexible energy path insert by-means-of
 4329 like speech purify mind benefit
 4330 mind first arise place and *
 4331 middle abide place last move
 4332 like three examine analyze
 4333 mind purify mind nature know
 4334 say and *

4335 settle ritual
 4336 this time body speech mind pith
 4337 yogin possess settle do
 4338 thus
 4339 that purpose two from
 4340 common purpose body speech mind three obstacle sin obscuration pure
 4341 supreme purpose body speech mind three liberation
 4342 that itself from
 4343 this purpose two *
 4344 common supreme distinction show
 4345 thus
 4346 meaning second actual not-leak wisdom mind show method two *
 4347 actual word explain
 4348 meaning progressive distinction
 4349 first word extreme decide
 4350 meaning top place two from
 4351 first
 4352 actual four extreme from
 4353 ground is actual not palace see king not see like great-completion some attire
 4354 ground body hand take not dharmata wide gone death-time ordinary die
 4355 actual is ground not king see that characteristic definite not arrive like
 4356 instruction some first pith top arrive final word extreme not decide after that
 4357 top not dwell scattered
 4358 actual ground both not
 4359 king palace whatever not see like
 4360 vehicle common general word view meditation intellect path do
 4361 meaning not meet final where go know not
 4362 actual and ground both also is is king again again see characteristic also well
 4363 know like
 4364 direct essence-of pith rigpa actual-by-means-of see-by-means-of
 4365 view meditation is think only-not remain
 4366 ground see-by-means-of reverse-of place not-exist-by-means-of
 4367 samsara-nirvana time one-to cut-of yogi called
 4368 that-also dharmata direct pith guru-by show see-from confidence although
 4369 effort-by-means-of experience-to not-take if this itself contaminated not-clear
 4370 buddha not-become
 4371 later this meet difficult world behind abandon experience take important

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
4429 | Glorious Mountain-Stack tantra from
4430 | direct pith familiarize desire
4431 | pith four section distinction
4432 | thus
4433 | chapter four path final arrive definite
4434 | outer arise four bind appearance exhaust
4435 | inner time four increase-exhaust
4436 | secret sun-moon four change-exhaust
4437 | supreme body speech mind four ground empty
4438 | also outer empowerment four definite show
4439 | inner wheel four channel expand
4440 | secret wisdom four actual clear
4441 | supreme lamp four increase show
4442 | that many chatter purpose not
4443 | few root not desire meaning fruit not ripen
4444 | first body speech pith exhaust

4445 Secret-Conduct Seed tantra from
 4446 thus before go do
 4447 direct meaning see for
 4448 body speech mind tight
 4449 thus
 4450 this three *
 4451 body body-three-of posture establish
 4452 speech mute like what also not-speak
 4453 mind spread gather-of thought collection cut
 4454 first is
 4455 that itself from
 4456 body lion like and
 4457 seer and elephant manner
 4458 this-from move-to not-do if
 4459 buddha three-thousand itself and also
 4460 fortune pure equal is
 4461 say and
 4462 pearl garland from
 4463 body pith plural three
 4464 lion manner and elephant manner
 4465 seer like abide should
 4466 say
 4467 here body three also reverse different like body one also posture different
 three from

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4468 first emanation body posture is
 4469 example seer gather like
 4470 foot ankle two close method and prajna relate arise do pith
 4471 foot sole two earth press grasp duality karma wind two suppress pith
 4472 knee belly press body element accompany put pith
 4473 body general straight stretch channel non displace wind naturally slow pith
 4474 hand cross expanse rigpa mix do pith
 4475 neck straight stretch wind object send self purify send pith
 4476 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-deny
 4606 | Other and word syllable one also not-mix
 4607 | This time body sign meaning understand cause
 4608 | Swallowing mantra etcetera utterance all not-do
 4609 | Firm what also not-utter state-from not-transgressing cause
 4610 | Body sign only also not-do
 4611 | From Seed Tantra
 4612 | Speech like how mute like
 4613 | Who and sign only not-do
 4614 | Thus who done person
 4615 | Mind projecting gathering self-cut

4616 Thus it is said
 4617 Speech speaking cutting inexpressible meaning mind-in arising
 4618 Sentient-beings other and speech not-mixed body purified purpose existing
 4619 Body purified buddhas and bodhisattvas and
 4620 Sky-goers dakinis blessing-from body illusory-body liberating
 4621 Then object blocked speech purified sign non-human and sign meet
 conversation say come
 4622 Speech utterance blocked mind purified
 4623 That sign previously non-human form seeing and
 4624 Then clairvoyance dum-bu arise
 4625 Thus speech main-point body mind connection cutting main-point instruction
 4626 Mind main-point sky expanse eye gaze-from thought what not-think
 4627 From Thalgyur
 4628 Mind dhatu into placed accomplish
 4629 Thus it is said
 4630 Thus chief body speech two bound mind secondary caught dhatu-awareness
 dawning elements into binding cut
 4631 From Seed Tantra
 4632 Thus body speech three bound
 4633 Dharmadhatu vision in
 4634 This habituation becoming
 4635 Thus said and
 4636 Body and speech and mind main-point
 4637 Know and rely samsara-from liberate
 4638 Thus it is said
 4639 Meaning second main-point three relying direct self-point deliver three
 4640 Main-point three vajra seal bind
 4641 Direct awareness self-face introduce
 4642 That-from vision dawning manner show
 4643 First two
 4644 Main-point three general seal show and
 4645 Particular self main-point point deliver
 4646 First gate and field and wind-awareness main-point three
 4647 From Thalgyur
 4648 Main-point three instruction separate not-do
 4649 That also gate and field itself and
 4650 Wind and awareness main-point itself seal
 4651 Thus said

4652 Example like main-point hit weapon similar
 4653 Body channels or meaning-heart etcetera main-point hit what done not-feel
 dying similar
 4654 Main-point three also dharmata change ground not-existing
 4655 Gate main-point by see cause
 4656 Field main-point by not-change cause
 4657 Wind-awareness main-point sign measure deliver
 4658 That also gate main-point threshold similar
 4659 Field main-point escort similar
 4660 Wind-awareness main-point bandit similar
 4661 Arrow hit desire person change power not-existing captured and
 4662 Enemy come bandit hand into not-enter impossible like
 4663 Dharmata direct main-point not-hit impossible
 4664 That also field not-existing basis ground not-existing
 4665 Gate not-existing beings path lost
 4666 Wind-awareness main-point not-existing knowing-awareness inside
 not-penetrate therefore main-point three determined
 4667 That from more limitless main-point lose
 4668 Few meaning not-accomplish therefore three determined
 4669 Second particular self main-point point deliver
 4670 Main-point three general sequence determine and
 4671 Individual main-point point deliver
 4672 First body speech mind three not-moving gate and field and wind-awareness
 bound
 4673 Seeing lineage scripture by differentiate
 4674 Self-arising awareness tantra from
 4675 Thus body etcetera
 4676 Main-point all fully press cause
 4677 Awareness itself and direct
 4678 Guru instruction from know
 4679 Thus said and
 4680 From Thalgyur
 4681 Actual main self mind rely
 4682 Body main-point and speech and also
 4683 Mind main-point relying cause
 4684 Wind what slow made
 4685 Fully project from arising
 4686 Body and mind connection cut that

4687 Three-realms in also reverse not
 4688 Thus said and
 4689 Gate three-bodies eye by look
 4690 Field obscuration-doer separate
 4691 Wind-awareness slow by wisdom accomplish
 4692 Thus it is said
 4693 Second gate and
 4694 Field and
 4695 Wind-awareness main-point three from

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4696 First
 4697 Ordinary gaze manner wisdom not-dawn
 4698 Three-bodies gaze manner three train
 4699 Glorious Sky-Equal Tantra from
 4700 Dharmakaya gaze manner
 4701 Three-realms samsara press extract
 4702 Sambhogakaya samsara ground not-destroy
 4703 Nirmanakaya buddha-field into liberate
 4704 Thus said and
 4705 From Letterless
 4706 Eye sky element gaze
 4707 Thus said and
 4708 From Secret Sound Tantra
 4709 Lower reverse corner three
 4710 Gaze manner type three famous
 4711 Thus it is said
 4712 That-also nirmanakaya lower buddha disciples look
 4713 Sambhogakaya corner look buddha field-realm look and
 4714 Dharmakaya reverse buddha base look
 4715 Yogin eye faculty bad nirmanakaya gaze manner harmonize eye not-dim
 purpose existing
 4716 Eye fault possess sambhogakaya harmonize eye clear purpose existing
 4717 Eye faculty good dharmakaya mode harmonize swift vision measure arrive
 purpose existing
 4718 Those from not-move three-eyes within realize determined
 4719

Dharmakaya in dharmata eye existing speech in
 4720 That blessing wisdom actually seeing this same certain
 4721 Sambhogakaya in wisdom eye existing body in
 4722 That blessing self-clear seeing knowledge expands
 4723 Nirmanakaya in discriminating-awareness eye existing heart in
 4724 That blessing sound word separate seeing hearing contemplation meditation
 all dharmata meaning within dawns
 4725 That also three-eyes gaze dharmata eye up reverse latency down remove
 main-point
 4726 Wisdom corner equal gaze samsara-nirvana taste equal mix main-point
 4727 Discriminating-awareness lower look wisdom vision actually deliver
 main-point
 4728 Gaze manner three determine what
 4729 Lazy one sambhogakaya
 4730 Diligent one nirmanakaya
 4731 Equanimity one dharmakaya gaze manner auspicious therefore three
 determined
 4732 Definitive-meaning gaze dharmata gaze pure obscuration exhaust
 4733 Mode samsara-from liberating cause
 4734 Second field main-point outer dhatu field sky empty cloud separate
 4735 Inner dhatu field eyebrow-center treasure-spot gaze dhatu-vision blue and
 that-from arise five self-resonance
 4736 From Thalgyur
 4737 Dhatu outer and inner
 4738 Outer cloud-separate sky gaze
 4739 Dust rain remove time
 4740 Expert direct main-point press and
 4741 Inner lamp path make
 4742 Thus it is said
 4743 That also outer awareness dawning field
 4744 Inner experience increase field
 4745 Awareness and experience two not-existing-from samsara-nirvana mixed
 called
 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 dhatu fence place not-move make
 4790 That same from
 4791 Self-face awareness hanging-cord
 4792 Going-coming separate sky capture
 4793 Thus said and
 4794 From Instruction-Child
 4795 Dhatu inside hanging-cord
 4796 Place arrange separate not-do
 4797 Thus it is said
 4798 That-also wind slow rely action separate meaning mind-in arise
 4799 Awareness hanging-cord forehead gaze cause conceptuality source
 exhaust-from
 4800 Delusion base return wisdom mother-son meet
 4801 Awareness wind separate-from going-coming not-existing awareness
 self-arisen enter
 4802 That also guide cause body main-point rely days five-six do
 4803 Then gate practice that much only do
 4804 Then field seek days six seven make
 4805 Then direct self-point deliver experience take
 4806 That very purified meditation knowing arise
 4807 Other wrong not-wrong cause vision flickering see
 4808 Faith not-existing guide finish time what say not-thing divination various
 arise near therefore thus not-gone pure make
 4809 That general guide great-this apply time preliminary measure arrive diligence
 with purify cause actual main faith ordinary not-existing arise
 4810 Actual main point-deliver hit direct delight special arise
 4811 Subsequent support dharma end cut explain cause experience practice
 maintain capable know-from doubt and conceptuality end dharma other mind
 not-desire purpose existing
 4812 Second direct awareness self-face introduce
 4813 Awareness vajra hanging-cord golden thread sky hovering like dhatu
 luminous-clear vision with this not-deluded buddha pure
 spontaneous-completion self-resonance
 4814 State look cause concept-doer all pure elaboration-free sky-like resonance
 within dawn cause

4815 Dhatu-awareness non-dual intent transcendent discriminating-awareness
 arising wisdom meet-face
 4816 First Samantabhadra capacity equal
 4817 This habituation measure arrive stone-with light liberating
 4818 Not-arrive also bardo or nature emanation field traverse
 4819 Six-realms delusion precipice cut
 4820 Thus introduce and
 4821 From Self-Arising Instruction
 4822 Thus who see person
 4823 First Samantabhadra and
 4824 Capacity itself equal
 4825 Thus said and
 4826 From Thalgyur
 4827 Hanging-cord nature
 4828 Conceptuality all pure cause
 4829 Not-deluded base buddha
 4830 Thus it is said
 4831 Third that-from vision dawning manner show
 4832 Dhatu light five self-resonance luster dawning and
 4833 Hanging-cord point tiny bind and
 4834 First white pure star scatter like from
 4835 Point color five possess and
 4836 Each-one and
 4837 Three-bind interval vision until that
 4838 Previous from
 4839 Then point see
 4840 Thus it is said
 4841 That-also outer luminous-clear look cause inner conceptuality separate equal
 limitless liberate
 4842 Pure self-arisen awareness-resonance and
 4843 Spontaneous-completion light-resonance two outer-inner pair connect cause
 4844 Dhatu-awareness gathering-separate not-existing intent called
 4845 Third vision four dawning sequence two
 4846 Essence briefly show and
 4847 Nature extensively explain
 4848 First
 4849 Vision four all time body posture abide
 4850 Eye gaze manner gaze

4851 Wind-awareness mode slow three main-point harmonize
 4852 Particularly vision first two purify later two effort rely mode purify
 4853 Luminous-clear liberate therefore dhatu-awareness non-dual called
 4854 These main-point awareness vajra hanging-cord separate not-do main-point
 arise
 4855 That meaning explain
 4856 Awareness essence nature compassion three not-differentiable base-abide and
 that resonance light channel pure vision from golden thread like coil curve
 interval point bind
 4857 Vajra buddhas sentient-beings all essence good-bad not-existing equal
 unchanging abide part place
 4858 Lu example water channel good from water increase decrease not-existing
 emerge similar
 4859 Body and wisdom increase opening various path-vision complete until that
 from dawning cause
 4860 Gu that inside dharmata not-mistaken view and meditation pull cause
 4861 Rgyud samsara-nirvana pervade vision those collections from
 4862 Body and
 4863 Point radiate and
 4864 Arise and
 4865 Gather etcetera clear cause
 4866 From Thalgyur
 4867 Wind-awareness slow wisdom accomplish
 4868 That-from vision four become
 4869 Dharmata direct vision cause
 4870 Intellect grasp view suppress
 4871 Experience-vision above increase cause
 4872 Delusion vision cease cause
 4873 Awareness measure arrive vision cause
 4874 Three-bodies realize path-vision transcend
 4875 Dharmata exhaust vision cause
 4876 Three-realms samsara stream cut
 4877 Thus it is said
 4878 That-also vision four number determine outer sun-moon time four increase
 decrease and
 4879 Inner body speech mind four binding-from liberate and
 4880 Secret empowerment four determination show and
 4881 Actual lamp four vision determine rely four determine
 4882

Sequence determine

- 4883 First base dharmata direct not-see remaining three dawning base not-existing
basis and supported base first dharmata direct vision dawning
- 4884 That same dawn cause dharmas all meaning see self-arisen wisdom self-from
find called
- 4885 Then direct that experience not-experience word only fruit not-arise cause
- 4886 Meaning experience cause that experience above increase arise
- 4887 Thus experience arisen measure firm make need
- 4888 Not-firm experience end not-existing dharmas possess not-existing and
- 4889 Buddha expand cause not-arise cause
- 4890 Experience firm measure arrive cause
- 4891 Awareness measure arrive vision arise
- 4892 Awareness vision measure arrive though that-from other not-change
three-bodies fruit desire difference not-existing
- 4893 Actual vision mark dharmas fruit meaning hope ordinary and difference
not-existing cause
- 4894 Vision experience base dissolve
- 4895 Subtle coarse vision holding cease-from
- 4896 Pure dharmata exhaust experience dharmata exhaust vision arise
- 4897 Those also first two nirmanakaya
- 4898 Measure arrive sambhogakaya
- 4899 Exhaust dharmakaya vision path make three-bodies path-vision dawn fruit
dharmata exhaust pure dhatu arrive cause
- 4900 Self-vision potency three-bodies awareness mode dissolve cause
- 4901 Awareness pure fruit
- 4902 Awareness dhatu-from originally self-potency three-bodies dawn fruit
function called
- 4903 Vehicle other name also not-hear essence
- 4904 Vehicle king intent called
- 4905 Main-point this realize difficult one
- 4906 Second individual nature extensively explain four
- 4907 Dharmata direct
- 4908 Experience above increase
- 4909 Awareness measure arrive
- 4910 Dharmata exhaust vision extensively explain
- 4911 First two
- 4912 Direct general connection place and
- 4913 Self characteristic identify
- 4914 First general direct conventional term famous direct and
- 4915

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4916	First sense-power direct form etcetera object five vision nature and
4917	Mind direct object near enjoy cause certain conceptuality object in vision and
4918	Self-awareness direct within pleasure pain etcetera experience called vision
	and
4919	Yogin direct itself meaning near meet actual point enter particular correct
	awareness and that vision object non-dual state grasp hold separate
	experience certainty
4920	From Clear-Meaning
4921	All from mind gather
4922	Inner self unmoving
4923	Abide also eye form
4924	Seeing mind sense-born
4925	Thus explain like
4926	Ultimate dhatu meet direct awareness essence dharmata heart in existing
	determine
4927	That self-resonance heart-from eye connect cause sun and light-ray like
	cause-effect certain reasoning faith meet
4928	That reason world and transcend two from this transcend direct
4929	Transcend object know mind chief mind cause certain and
4930	Main-point seal see chief awareness direct two from
4931	This awareness direct called
4932	Second self characteristic identify dharmata direct vision called
4933	Dharmata word near apply four from
4934	Samsara dharmas
4935	Nirvana dharmata called this dharmata
4936	Vision dharmas
4937	Empty dharmata called this dharmata
4938	Main-point not-existing not-liberate dharmas
4939	Existing liberate certain famous dharmata this dharmata
4940	Dhatu dharmas
4941	Awareness dharmata famous both non-dual desire
4942	Direct sense-power activity field actually see existing
4943	That-also intellect not-rely
4944	Intellect wisdom whatever seek find time not-existing

4945 Seeker eye-possess not
 4946 Luminous-clear form-possess not cause
 4947 From Collection
 4948 Wisdom investigate aggregates bottom not-find
 4949 Thus it is said
 4950 Luminous-clear vision this term famous form-possess not
 4951 Subtle particle and coarse entity self-characteristic this not-existing cause
 element-four harm destroy crush not-possible cause
 4952 Form-possess destroy crush possible existing form characteristic that cause
 4953 Three enumeration outer body speech mind three main-point three base
 establish
 4954 Inner dharmata field main-point
 4955 Dawn cause gate main-point
 4956 Wind abiding main-point three path clear and
 4957 Secret habituation measure sequence
 4958 Ripen sign sequence
 4959 Ultimate end exhaust sequence and three measure take and
 4960 Supreme vision
 4961 Ripen point
 4962 Complete body and three fruit complete cause
 4963 Three group four determine therefore three called
 4964 Or dharmata three-bodies spontaneous-completion existing self-resonance
 vision three outer dawn number
 4965 Dharmakaya self-resonance inner experience awareness-empty
 4966 Sambhogakaya self-resonance light five outer clear wisdom self-clear
 4967 Nirmanakaya self-resonance dawn liberation equal limitless
 discriminating-awareness potency with three rely therefore three called
 4968 That-also base three base establish entity difference not-existing main-point
 and
 4969 Path three obstacle clear path near far not-existing and
 4970 Measure three measure deliver similar different random not-existing and
 4971 Fruit three exhaust end deliver yes-no doubt not-existing therefore direct
 called
 4972 Ordinary time pleasure displeasure equanimity three see pleasure pain middle
 three dawn
 4973 Guru instruction experience take time dhatu awareness dharmas three direct
 see
 4974 Dharmata direct intellect word add not-existing main-point
 4975

	Habituation time light point three-bodies see delusion vision self-cease main-point
4976	Measure arrive time clear empty pleasure three direct see
4977	Dharmata self-exhaust main-point
4978	Thus three enumeration place other rely fruit simultaneous liberate determine
4979	Vision whatever dawn dharmata dawn
4980	Field whatever dawn dhatu dawn
4981	Manner whatever dawn light light-house awareness hanging-cord with dawn
4982	Vision that experience take fruit stone-with not-seeing buddha
4983	Thus dharmata direct vision essence dhatu awareness luminous-clear vision
4984	From Letterless
4985	Birth not-existing direct buddhas
4986	Field not-existing pure vision see
4987	Thus said and
4988	From Illusion
4989	Jewel wish-fulfilling desire-glory
4990	Buddhas all direct
4991	Thus it is said
4992	Definitive-meaning three-bodies vision see
4993	From Jewel Heap Tantra
4994	Direct called see
4995	Three called three-bodies
4996	Field realm certain arrive
4997	Thus it is said
4998	Purpose main-point this error obscuration without liberate
4999	That same from
5000	Dharmata direct main-point not-existing
5001	Eye not-existing precipice go similar
5002	Thus it is said
5003	Main-point from Thalgyur
5004	Arrow move not-existing main-point
5005	This time gaze manner three apply
5006	Thus said and
5007	From Letterless
5008	Eye fully place make
5009	Eye corner itself-from dhatu emerge cause
5010	Eye sky element gaze
5011	Thus it is said
5012	Vision

5013	From Thalgyur
5014	Dharmata direct vision
5015	Sense-power gate-from certain emerge
5016	Cloud not-existing sky-in clear
5017	Thus said and
5018	Also channel and delusion-wheel
5019	Nature abide wisdom five
5020	Bubble eye-by see
5021	Thus said and
5022	From Self-Dawn
5023	Wisdom five possess light body
5024	Hanging-cord fully clear
5025	That also go and come and
5026	Move and shake
5027	Thus said and
5028	From Lion Power Complete
5029	Self-vision awareness entity that
5030	Wisdom hanging-cord abide
5031	Thus said and
5032	From Jewel Display
5033	Arrow water lamp fully perfect buddha awareness hanging-cord body fully clear said
5034	Experience take manner first short session number many do

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5035	Second session extend duration extend
5036	Third day-night without experience take and
5037	Dhatu fence awareness place not-move make
5038	From Blazing Lamp
5039	Dhatu awareness self-field make
5040	Vajra itself hanging-cord
5041	This inside place make
5042	Thus it is said
5043	Fruit
5044	Outer dhatu-vision eye not-move self time
5045	Inner awareness base abide cause resonance self dissolve-from circle

5046 Lung wind horse separate cause
 5047 Wisdom sky dhatu sky dissolve equal limitless liberate cause
 5048 Pure awareness dhatu not-move heart-in mode luminous-clear intent nature
 abide
 5049 Yogin that dharmata original luminous-clear capture called samsara name
 empty-from three-realms corpse cut
 5050 From Thalgyur
 5051 That dharmata direct main-point
 5052 See only know and
 5053 That know realize and
 5054 Realize only liberate become
 5055 Liberate called untie not
 5056 Sky sky-in
 5057 Dissolve nature not-aim cause
 5058 Equal limitless part possess not
 5059 Direct find capacity-possess
 5060 Three-realms samsara name empty cause
 5061 Three-realms corpse cut
 5062 Thus it is said
 5063 Second experience above increase vision two from
 5064 Briefly show
 5065 Dhatu awareness above above purify cause
 5066 Outer dhatu-vision awareness hanging-cord non-dual abide like
 5067 Inner pure empty dhatu self-resonance awareness dhatu non-dual abide cause
 luminous-clear mother-son mix
 5068 Vision experience various increase
 5069 From Thalgyur
 5070 Experience vision above increase
 5071 Wisdom color outer emerge-from
 5072 Up-stand and wing dawn and
 5073 Point various body itself
 5074 Coarse vision field-in clear
 5075 Thus it is said
 5076 Extensively explain
 5077 Experience above increase called experience two are knowing experience and
 5078 Vision experience
 5079 Knowing experience worldly knowing experience samadhi obtain pleasure
 happiness mind desire song dance etcetera desire heart

5080 Transcend knowing experience empty clear extreme separate realize measure
discriminating-awareness potency with
5081 This same first middle end habituation cause
5082 Knowing pleasure happiness experience and
5083 End change experience and
5084 Vision experience and three arise-from

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5085 First
5086 Body speech main-point bound wind mind latency relax-from
5087 Inner samadhi luminous-clear empty state pervade and
5088 Knowing spacious grasp hold not-existing pleasure happiness vast
spread-desire arise though attachment grasp hair-tip even not-existing nature
meditation main-point arrive arise
5089 Fabricated meditation pleasure happiness arise experience change great
coarse throb or song dance desire arise cause attachment grasp go
5090 This pleasure happiness dawn also self-power obtain pleasure happiness
grasp not-existing knowing difference existing fabricated meditate
5091 Nature wind arrive meditation difference know
5092 End change experience wind experience vision part
5093 Firefly like and
5094 Cloud like and
5095 Smoke like and
5096 Haze like and
5097 Moon dawn like and
5098 Star dawn like and
5099 Sky brighten like blue vision existing like and
5100 Sun dawn like outer inner unimpeded vision like and eight
5101 Dawn cease and clear dim become cause
5102 Not-firm cannot-stand change go cause end change experience called
5103 Wind moving experience is cause
5104 These do existing wind mind purify need cause
5105 Vision experience
5106 Awareness self-resonance luminous-clear great
5107 Occasion outer vision increase measure arrive-from
5108 Self-resonance base dissolve inner reverse outer clear only need
5109 Spontaneous-completion pure dhatu dissolve need cause

5110 Inner clear self-light expanse awareness body wisdom palace originally abide
 spontaneous-completion great change not-existing
 5111 Therefore here vision experience chief
 5112 Knowing experience intellect is change measure cannot-stand all-conceptual
 conventional appearance possessor remember doer difference near-side
 concept gather cause
 5113 This measure do cloud measure place hide cover do bird similar
 5114 Meaning realize time not-existing see self-point not-arrive
 5115 This vision experience wisdom five color vision see samsara action end half
 grasp field vision transcend
 5116 Dhatu vision see that above grasp concept part half not-existing empty
 extreme grasp wrong cause samsara part two-thirds transcend
 5117 All-concept base ground self-purify grasp part half vision self-characteristic
 grasp wrong cause
 5118 Grasp hold person and dharmas self not-existing concept called
 5119 Briefly vision experiences all wisdom five color vision and
 5120 Dhatu vision two gather
 5121 Above increase
 5122 Vision those more beautiful more good more many go
 5123 This purify manner general show and
 5124 Vision manner particular explain two from

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5125 First
 5126 Samsara binding-from liberate manner apply
 5127 Vision that up-stand and
 5128 Wing dawn and
 5129 Boat-part and
 5130 Part and
 5131 Cloth vision and five complete wisdom five color power obtain-from
 5132 Desire and
 5133 Aversion and
 5134 Delusion and
 5135 Pride and
 5136 Jealousy five manifest move binding-from liberate
 5137 Latency only not-other not-existing cause samsara half transcend itself
 5138 Then net form and

5139 Net half and
 5140 Eye many line and
 5141 Eye spot form like and
 5142 Canopy tent house like see
 5143 Form etcetera aggregate five collection self make-from transcend
 5144 World self three two transcend
 5145 Dharmata view pure blessing
 5146 Then wisdom entity pure shape vision
 5147 Wisdom palace shape like and
 5148 Sun-moon pair connect form like and
 5149 Lotus stack form like and
 5150 Stupa stack form like and
 5151 Lotus thousand-possess form like see cause
 5152 Element five binding cause transcend
 5153 Those also one-arise one-cease experience called
 5154 That also previous-from difference become cause above increase called
 5155 Thus awareness cause arise previously empowerment sequence rely arise
 5156 Second vision manner particular explain
 5157 Wisdom five color vision and
 5158 Shape vision two from

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5159 First
 5160 Vajra-of family aspect-by-means-of pure-by-means-of
 5161 Mirror-like-wisdom-of self-light color white-of form dawn and*
 5162 That same vajra unmovable-by-means-of resonance white toin pierce-to
 dawn
 5163 That below toin thus-gone-of family aspect-by-means-of pure-by-means-of
 dharma-of dhatu-of wisdom color lapis-of form dawn and*
 5164 Aspect fully-display-by-means-of resonance lapis toin become-black-to dawn
 5165 Jewel-of family aspect-by-means-of pure-by-means-of from
 5166 Equality-of color yellow-of cloth and*
 5167 Jewel Source-by-means-of resonance very pierce refined gold like dawn
 5168 Lotus-of family aspect-by-means-of pure-by-means-of from
 5169 Discriminate wisdom-of color red-of cloth and*
 5170 Infinite-by-means-of resonance red toin very red coral color like dawn
 5171

Action-of family aspect-by-means-of pure-by-means-of from
 5172 Action accomplish wisdom-of color green-of cloth dawn and*
 5173 Actual Accomplish-by-means-of resonance very green indranila form like
 dawn
 5174 Those outer sequence lapis vajra-of fence all-from surround being
 5175 Wisdom those difference not-existing show
 5176 That-from vision increase light five each-by-means-of chief made-of color
 five five clear being
 5177 Family and family-of difference from arise
 5178 Then wisdom-of wind aspect-by-means-of pure-by-means-of mirror-like
 condition up-stand vision
 5179 That toin rely-from experience-of increase arise
 5180 Equality-of wing dawn-to vision
 5181 Delusion vision exhaust near itself
 5182 Then discriminate boat-part toin vision
 5183 Element subtle cease time
 5184 Action accomplish victory-banner form only vision
 5185 Wisdom-of self-resonance individual clear from arise
 5186 Then dharma-of dhatu-of wisdom field boat-only vision conceptuality coarse
 cease from arise
 5187 Those path arise sequence
 5188 Diligence great to interval day five five
 5189 Middle to day seven seven
 5190 Low day twenty-one twenty-one in previous vision cease-from
 5191 Also below vision those toin form dawn
 5192 Color and shape-of interval here moment toin abide arise
 5193 Then those cease-from also wisdom five-of shape form dawn
 5194 Mirror-like shape eye spot-of form and like become
 5195 That color very increase good from arise
 5196 That toin habituation-from eye many line dawn
 5197 This preliminary measure arrive from arise
 5198 Then equality net half dawn
 5199 That wind-of purify pure from arise
 5200 That-from net vision preliminary pure complete from arise
 5201 Then discriminate flower heap dawn
 5202 Gaze manner effort from arise
 5203 That-from lotus thousand-possess dawn preliminary purify from arise
 5204 Then action accomplish weapon like dawn
 5205 Nature not-fabricate from arise

5206	That-from wheel etcetera form various vision arise preliminary complete from arise
5207	Then dharma-of dhatu-of wisdom palace dawn
5208	Awareness eye-from draw from arise
5209	That-from canopy tent house like preliminary pure make from arise
5210	Those also diligence-of difference-by-means-of day three and*
5211	Seven and*
5212	Fourteen in one-arise one-cease
5213	That beyond experience above increase vision
5214	These mind-of preliminary time
5215	Conceptuality difference raise that cease sign
5216	Then awareness self essence-of vision dawn
5217	Light those point dawn hanging-cord one gather from arise
5218	Then point two connect-to vision method and discriminating-awareness aspect-by-means-of pure-by-means-of from arise
5219	Then point five connect-to vision wisdom five toin enter from arise
5220	Direct point connect manner not-different small existing cause
5221	That beyond experience above increase vision
5222	From Thalgyur
5223	Color five-of light also
5224	Victory-banner only boat-part vision*
5225	Field boat-only see measure
5226	Thus said and*
5227	From Self-Arising Tantra
5228	Self-face see thus
5229	Upper joint from finger-four from
5230	Separate person capacity-good
5231	Samsara toin enter how possible
5232	Boat-part form whatever dawn
5233	Emanation quality this-by-means-of accomplish
5234	See field only whatever dawn
5235	Heap same
5236	Outer vision cease whatever
5237	Moment sixteen
5238	This also thus become
5239	Thus said
5240	Third awareness measure arrive-of vision vision manner general show and*
5241	Nature particular explain two from

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
 5540 Delusion vision vision this mirror reflection like vision
 5541 Self body that also water moon like wisdom illusion body-to self-vision
 copper-shining-from element harm separate vajra body obtain
 5542 Beings benefit-to transfer great body arise by-say
 5543 Other eye not-pure-from dust together merely-from copper-shining-to not see
 5544 Master great Vimala and
 5545 Padma like
 5546 Then birth and enter two control obtain-from
 5547 Momentary Buddha although delay exist
 5548 Beings benefit samsara not empty until do although self-power possess
 5549 Birth control
 5550 Inner expanse-to enter occasion beings three-thousand-to awareness enter all
 time one-to free power great obtain
 5551 Insects also light-to cease
 5552 Birth control obtain-from whatever desire emanate-from beings benefit
 spontaneously-accomplish do
 5553 Enter control
 5554 Inert-to awareness enter although move and sound make do
 5555 Lotus and wishing tree and jewel etc.-from dharma sound arise-from beings
 all ripen and
 5556 Food clothes rain make do
 5557 That-also birth and enter control this two exhaust follow inner expanse-to
 enter occasion not-there obtain-from
 5558 Beings benefit-to inward not return bardo beings three-thousand
 instantaneous free make-from expanse-to enter
 5559 Do birth control-from inward return gradual three-thousand free make-from
 5560 Birth enter many kalpa field dust number-to beings benefit whatever do
 5561 Earth treasure and
 5562 Jewel and
 5563 Dharma classification etc.-from time long some benefit accomplish although
 that means-to momentary also pass not-exist-from
 5564 Other-from compassion wonder arise and activity vision enter cause

5565 Our guru holy Vimala and Padmakara very sublime such rely those this or
 bardo without-doubt free certain
 5566 Manner these secret conduct seed tantra from
 5567 Inner body exhaust ground arrive time
 5568 Finger etc. thus vision
 5569 This focus element self cease
 5570 Birth and enter difference-by
 5571 Dharma all exhaust self ground-to
 5572 What also hold not
 5573 Abide is emanation body
 5574 This-by enter power control
 5575 Birth self-power who obtain
 5576 That also that-to focus-from
 5577 Again time thus do time
 5578 Vision self-sound rustling
 5579 Manifest reverse delusion vision
 5580 This-by beings benefit all do
 5581 Awareness equal one cause
 5582 Thousand three beings
 5583 Transfer great this accomplish
 5584 Thus gradual and instantaneous
 5585 Body this-by accomplish
 5586 That all body exhaust measure-from free
 5587 This all result certain
 5588 Ground supreme mandala great accomplish
 5589 Thus
 5590 Thus vision four dawn that also path arise sequence by-say
 5591 Example ladder rung like
 5592 That also path abide part-from dawn agent not cease
 5593 Path obtain part-from what also not establish not-exist
 5594 Thus vision four measure arrive-from this itself contaminated not vision
 Buddha-from
 5595 Vehicle common those-from especially sublime-from
 5596 Dharma this meet-from diligence practice do-to effort do
 5597 That itself-to
 5598 Buddha accomplish desire person-by
 5599 This means possess thus thus
 5600 Other conduct pride do itself is-from

5601 Entity see not
 5602 That cause this all rare word
 5603 Always jewel treasure this look
 5604 Thus
 5605 Meaning four extreme rely instruction four above those support back support
 or closely arise
 5606 That also unmoving three speech-to basis establish
 5607 Vow three measure hold
 5608 Obtain three nail strike
 5609 Confidence four free measure show those
 5610 Thal 'gyur from
 5611 That-to extreme rely faith do
 5612 Unmoving three-to basis establish-from
 5613 Wind mind vital-to arrive
 5614 Abide three measure hold-from
 5615 Dream reverse and body speech mind
 5616 Sign and measure certain hold
 5617 Obtain three nail strike-from
 5618 Contaminated aggregate not vision
 5619 Thus and
 5620 Mu tig phreng ba from
 5621 Measure is confidence four yogin itself
 5622 Thus
 5623 First unmoving three-by basis establish-from nirvana basis seal
 5624 Body unmoving three-by vital press and
 5625 Speech unmoving three-by path clear and
 5626 Mind unmoving three-by gorge wrap coil
 5627 First body unmoving three-to
 5628 Pervade posture unmoving-by channel vital-to bring
 5629 Dawn agent gaze manner unmoving-by path straight
 5630 Bind draw unmoving-by wind go come block
 5631 First
 5632 Mu tig phreng ba from
 5633 Body vital is this three
 5634 Lion manner and elephant manner
 5635 Rishi like know should
 5636 Thus-by
 5637 Emanation body posture-to

5638 | Sound explain and
5639 | Meaning divide two-from

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5640 | First
5641 | Straight body straight-by channel straight become
5642 | Stretch that not-move do-from wind continuous arise
5643 | That-by conceptuality various cease
5644 | Like is example-by Meru side rishi Agastya and Vashistha etc. samadhi
meditate manner like
5645 | Meaning divide-to two-from

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5646 | First set continuity vital
5647 | Foot heel two press method wisdom essence draw do
5648 | Foot sole earth-to press-from wind emit gather action empty do body-to
wisdom heat descend do
5649 | Body general hunched sit-from consciousness enter channel mouth close do
5650 | Body part stretch-by body consciousness self slow do
5651 | Knee chest join-by body element-from wisdom ability draw do
5652 | Hand palm armpit or knee top-to cross-from action and latency end do
5653 | Second rest wisdom vital
5654 | Conceptuality emit and bliss part not arise this thus do
5655 | Knee chest join hunched sit-from
5656 | Emit action wind reverse need exist
5657 | That reverse-from outer body various vision
5658 | Inner-to mind abide
5659 | Foot sole earth-to press-from life effort action wind reverse
5660 | That reverse-from outer body-to heat arise
5661 | Inner-to dharmata birth not experience arise
5662 | Hand-by nape-to embrace stretch
5663 | Navel action wind reverse
5664 | That reverse-from inner-to conceptuality many cease
5665 | Outer-to wisdom vision fully pure above increase
5666 | Such vital those

5667	Body vital ability
5668	Channel vital wind-to
5669	Wind vital mind is cause
5670	Sambhogakaya posture-to also
5671	Sound explain
5672	Elephant great by-saying power and vehicle great part-from express body vital that-by wisdom special lift cause
5673	Meaning divide two-from
5674	Set continuity vital
5675	Face cover sleep-by existence three overcome power do
5676	Knee chest join-by delusion wisdom-to dawn basis do
5677	Big-toe earth-to outward extend-from move do action wind harm do
5678	Hand fingers earth-to press-from
5679	Dharmata manifest dawn support do
5680	Nape mind little raise-from conceptuality wisdom-to dawn do
5681	Second rest wisdom vital-to
5682	Face cover door three attachment existence overcome
5683	Hand foot four earth-to place-from
5684	Foot big-toe place outward push-from conceptuality action wind reverse
5685	That reverse-from outer delusion vision cease
5686	Inner-to body mind-to heat arise
5687	Hand palm two earth-to press-from move action wind reverse
5688	That reverse-from outer bindu and bindu-small-to dawn
5689	Inner-to day night not-exist experience arise
5690	Nape mind little bend-from grasp action wind reverse
5691	That reverse-from outer body vision see
5692	Inner-to wind move exhaust do
5693	Dharmakaya posture-to also
5694	Sound explain
5695	Lion ability three complete whatever-to not fear like
5696	Body vital that-by realms three fear clear
5697	Meaning manner divide-to also
5698	Establish continuity vital
5699	Body dog curl-to sit-from expanse and awareness meet do
5700	Foot sole earth-to press-from conceptuality various cease
5701	Hand finger joints all bend-from foot two inside-to place-from action and affliction move empty do
5702	Upper body gap-to rest-from always dharmata-from not separate do

5703 Channel nape-to carry-from dharmata meaning-from stick place not-exist
 support do
 5704 Second rest wisdom vital-to
 5705 Foot sole two earth-to place knee little outward push-from dog curl-to sit
 5706 Pervade action wind reverse
 5707 That reverse-from outer wisdom part pure vision see and
 5708 Inner-to affliction continuum cut cease become
 5709 Hand palm two inside-to place-from grasp action wind cease
 5710 That cease-from outer wisdom vision see
 5711 Inner grasp object-possessor conceptuality continuum cease
 5712 Upper body gap-to rest-from nape stretch-from
 5713 Emit action wind reverse
 5714 That reverse-from outer wisdom part pure vision see
 5715 Inner-to affliction continuum cease
 5716 That-also dharmakaya posture press-from Buddha wisdom this itself
 complete do
 5717 Sambhogakaya press-from this itself-to Buddha field realms three see
 become
 5718 Nirmanakaya press-from this itself-to beings benefit obstacle not-exist
 accomplish need exist
 5719 Second dawn agent gaze manner unmoving three
 5720 Mu tig phreng ba from
 5721 Door is that itself unmoving and
 5722 Thus-by
 5723 Nirmanakaya gaze manner-to look-from awareness compassion vision-to
 enjoy
 5724 That also eye relaxed rely-from samadhi separate not possible
 5725 Mind little down-to place-from emptiness think separate view hold do
 5726 Equal look-from affliction power-to become not possible
 5727 Sambhogakaya gaze manner-to look-from awareness nature vision manifest
 see
 5728 Body not move-from eye two right-to equal look-from
 5729 Delusion all time one-to cease
 5730 Corner-from look-from dharmata-from separate not possible
 5731 Left-to look-from expanse and awareness-to nail hit
 5732 That itself corner-to mind little press-from nadi go come cease
 5733 Dharmakaya gaze manner-to look-from awareness essence see
 5734

Eye two equal upward mind little reverse-from lower realm three birth place
 continuum cut
 5735 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-cess-from
 6482 Sprout birth not-exist
 6483 You-by dharma all
 6484 Illusion arise like show
 6485

By-say and
 6486 Condition five is exist not-exist
 6487 By-say-from
 6488 All-doing-from also
 6489 Cause and condition not-exist peace supreme path
 6490 By-say etc. explained
 6491 That-from mind exist then
 6492 Entity form-possess-to exist or
 6493 Form not-exist-to exist
 6494 Form-possess-to not-exist exist then power direct-perception-to see
 suitable-from see suitable not observe direct-perception valid-cognition-by
 clear
 6495 Form not-exist-to exist then how know
 6496 Movement know by-say
 6497 Movement that need and direction part and
 6498 Past future present three meet examine-from not establish
 6499 Movement before and now movement meet then meet part memory-thought
 before that now not cease exist need and
 6500 Exist then before is contradict and
 6501 Now before and part that cease conclude and not meet then now
 memory-thought cause not-exist movement suitable not conclude-from stop
 6502 Movement one is or different
 6503 One then various-to movement lose and
 6504 Different then move-make one is-from lose
 6505 Thus mind exist-to not establish
 6506 Root separate sky like realize-from
 6507 Birth and birth-basis not-exist-from return place not-exist
 6508 Place not-exist then memory-thought before after interval-to face-introduce-
 from there dissolve-from mind-to basis not-exist recognize
 6509 That know-from return place not-exist faith
 6510 That know-from realm three name not-exist great-to decide
 6511 That dharma-from action virtue vice benefit harm not-exist mind happy
 6512 Also appearance know before after interval-to face-introduce-from
 6513 Mind-to cause and characteristic-to not establish recognize
 6514 That know-from mind itself empty-to identify grasp not-exist faith
 6515 That believe-from mind by-say cause condition-from not arise decide
 6516 That dharma-from memory-thought sudden thought-by benefit harm not-exist
 mind happy
 6517 Also mind happy
 6518

Also mind before after interval-to face-introduce-from

6519 Mind-to root not-exist recognize

6520 That know-from mind itself one wheel-to elaboration different not-exist faith

6521 That believe-from made dharma-by buddha not become decide

6522 That cut-from mind not-exist meaning-from not realize side not-exist-from
mind happy

6523 Also dharma-nature before after interval-to face-introduce-from

6524 Mind-to birth not-exist recognize

6525 That know-from propensity body all-ground-by not harm faith

6526 That believe-from now mind birth not possible decide

6527 That dharma-from now mind house cease and return place and return-support
not-exist mind happy

6528 Thus mind search time four measure grasp-from

6529 Buddha not-exist-from buddha name only-to also not-exist

6530 Result-to hope hold mind turn

6531 That turn-from path effort exertion-to make dharma not-exist

6532 Thus not-exist dharma-to what also not-exist-from samsara nirvana-to
designate name only-from meaning-to not find-to liberate measure by-say

6533 That-from mind itself not-exist-to what also not-exist-from

6534 Mind-to cause reason not-exist-from see not-exist and

6535 Thus not-exist face-introduce four turn and

6536 Dharma-possessor sixteen-to realize

6537 Mind house destroy

6538 Example child house build destroy like

6539 That also action-by action destroy iron-by iron destroy like and

6540 Not permanent-by not permanent destroy illusion person-by illusion city
destroy like and

6541 Made-by not permanent destroy corpse-on corpse stack like and

6542 Not permanent-by made destroy wisdom now-by ignorance before destroy
like

6543 Thus mind-by mind destroy-from both track not-exist-to dissolve water-on
letter write like and

6544 Not-exist-by not-exist search also not find poor house-in wish-fulfilling jewel
not-exist search-also find place not-exist like equal

6545 Mind not-exist-to destroy place not-exist

6546 Example dissolve time water-to hold place not-exist like

6547 That-from mind not-exist meaning not know-from

6548 View meditation conduct mind-to search

6549 Bliss great liberation doctrine find time not-exist

6550 Boat sink-from water-to enter like
 6551 Mind not-exist-to exist-to support that itself-by deceive and bind by-say
 6552 Samantabhadra heart mirror-from also
 6553 Appearance dharma-body-to desire me-to obstruction
 6554 Whatever-appear mind-to desire me-to obstruction
 6555 Self-arise other desire me-to obstruction
 6556 By-say
 6557 Then mind dissolve by-say exist that not-exist-to gone not by-say
 6558 Dissolve before like examine-from not establish and
 6559 Not examine then-also sudden memory-thought thought dissolve-from
 6560 Mind self-continuum exist-from not-exist-to gone not-exist
 6561 Dissolve cause and dissolve condition where-to also not-exist
 6562 Then mind house destroy-to need not-exist destroy cause not-exist-from
 6563 Mind primordially not-exist-to
 6564 Not-exist nature realize-to make only-from
 6565 Mind house basis-or entity exist is not-exist
 6566 Memory source dharma-nature-to gone-from
 6567 Not-exist understand-to make-to
 6568 House destroy by-say term-to make
 6569 Exist destroy what also not-exist
 6570 That-from term result by-say appearance object vital-point whatever-appear
 nature-on place-from
 6571 Inert appearance that-to grasp not-exist-from object mind two not-exist result
 and
 6572 Know whatever-move nature-on place-from
 6573 Mind house self-destroy-from movement thought-liberate result and
 6574 Thus inert know two not-exist union primordial wisdom dissolve place
 identify-from not-exist result
 6575 Thus result three time also dissolve time face-introduce vital-point four-to
 6576 Not-exist dharma sixteen before like know
 6577 That-also great secret certain heart-essence cutting-through mind
 primordially not-exist self-liberate
 6578 Movement sudden primordially liberate know and
 6579 Instruction other and mind ultimate-to not-exist
 6580 Conventional-to exist-to pretend-from
 6581 View meditation mind-to path make two
 6582 Self-liberate self-dawn self-place only-to not agree although
 6583 Meaning not agree

6584 Here primordially not-exist-to make and
 6585 Other-to exist not-exist-to desire-from
 6586 Union also
 6587 Other-to exist two one-to one connect is union desire and
 6588 Here primordially not-exist-from union-to enter cause not-exist and
 6589 Not-exist essence-to different distinguish not-exist two different not-from
 two not-exist union by-say
 6590 Vital-point this vehicle all-from peak become vital-point importance very
 great and crucial very great
 6591 This-from appearance mind-to not desire and
 6592 Mind exist not-experience basis buddha great-to show
 6593 This-to depend-from appearance mind-to face-introduce and
 6594 Mind itself empty-to face-introduce instruction heart-essence intention is
 know
 6595 Instruction some-to thus arise possible then below provisional only-from
 definitive meaning not decide
 6596 Third object appearance mind mirror-to dawn-from aggregate six equal
 great-to pervade expand
 6597 Outer appearance various
 6598 Inner memory thought sudden
 6599 Power six appearance object and possess all
 6600 Not-exist clear appearance only-from
 6601 Meaning-to outer inner where-to also not-exist eye-cataract hair-line and
 6602 Illusion and
 6603 Eye-magic and
 6604 Emanation like mind-to appear although
 6605 Appear time that itself-from exist not-exist extreme-from transcend know
 6606 Appearance nature-from how designate also not contradict
 6607 Is allow
 6608 Not-is allow
 6609 Exist allow
 6610 Not-exist allow
 6611 Appear allow
 6612 Empty allow
 6613 Delusion allow
 6614 Liberate allow
 6615 Good allow
 6616 Bad allow

6617 Mind-to allow
 6618 Other-to allow
 6619 How designate although
 6620 Empty nature-from how designate that itself-by first empty
 6621 Designate mind
 6622 Mind not-exist
 6623 Not-exist-to designate maker not-exist-from dream action and illusion action
 like
 6624 Appearance and dawn and
 6625 Virtue and non-virtue etc. that itself sudden
 6626 That essence basis not-exist self-liberate
 6627 Awareness primordial tone part-to exist-from identify intention
 dharma-nature direction else-from grasp place not-exist
 6628 Appearance existence samsara nirvana dharma all awareness nature-in
 not-exist clear appearance appearance great-to self-dawn self-appearance
 6629 Element four appearance sky nature-in dwell or
 6630 Dream various sleep and
 6631 Sleep awareness nature-from not move like
 6632 All awareness nature-to self-appearance although
 6633 Awareness-by delusion-appearance samsara not see
 6634 Pure appearance transcended not see
 6635 Samsara nirvana-by awareness not see
 6636 All basis not-exist equal great nature-in move not-exist
 6637 Essence-to not establish-from see and see-maker-from transcend and
 6638 Awareness nature-from dawn-from samsara nirvana awareness self-tone or
 play by-say merely
 6639 Exist not-exist extreme liberate great
 6640 Designate not contradict
 6641 Meaning-to not establish
 6642 Not-exist clear appearance only-to appearance existence samsara nirvana
 dharma all dawn
 6643 Space six-from
 6644 Stain not-exist mind itself-to
 6645 Object condition separate appearance
 6646 Self pure great intention by-say
 6647 Samantabhadra I-by show
 6648 By-say and
 6649 Jewel Display-from

6650 What also not-exist entity
 6651 What direction-to not fall
 6652 Whatever delusion entity
 6653 Harmonious appearance only-to appear merely
 6654 Although that meaning not arise
 6655 Dharma-space ornament like appearance
 6656 By-say and
 6657 Empty primordial wisdom great
 6658 Whatever not-exist-from whatever delusion
 6659 By-say and
 6660 Pearl Garland-from
 6661 That I am being
 6662 Mind is mind-from arise
 6663 Many not is single
 6664 Samsara nirvana I self
 6665 Mandala etc. gradual entry
 6666 Dharma is dharma-to appear
 6667 Abide is move
 6668 Sit and sleep and lie
 6669 Life is cut also
 6670 World three that-from arise
 6671 Brief how appear
 6672 Dharma all that-from arise
 6673 Earth water fire wind space
 6674 Element great all that-from arise
 6675 By-say from
 6676 Thus dwell is dharma-nature-to
 6677 Delusion from-beginning not-exist
 6678 Dharma-body sky like-to
 6679 Sudden being cloud-by obscure
 6680 Not-delude dwell is dharma-nature also
 6681 Mind-to delusion manner-to appear
 6682 By-say from
 6683 Being affliction five itself
 6684 Meaning-to exist is not
 6685 Sky-to cloud like
 6686 Sudden condition and possess
 6687 Cloud that sky itself-from arise

6688 Thus sky-to dissolve know-from
 6689 Different not-exist one nature by-say
 6690 Thus affliction stain itself
 6691 Self-arise self-cease itself know then
 6692 Being bind suitable how become
 6693 By-say and
 6694 Appear manner not establish like
 6695 Grasp-to appear although where-to-also not establish-from
 6696 Place-not great-to show also
 6697 Jewel Heap-from
 6698 Dwell place not-exist mind itself this
 6699 Go place not-exist ya re cha
 6700 All enter mind six-to
 6701 Depend place not-exist ya re cha
 6702 All gather all-ground-to
 6703 Place place not-exist ya re cha
 6704 Circle and delusion ignorance-to
 6705 Change power not-exist ya re cha
 6706 All object-attach affliction-to
 6707 Basis root not-exist ya re cha
 6708 Subtle and coarse stain-to
 6709 Grasp place not-exist ya re cha
 6710 Element coarse form all-to
 6711 Place place not-exist ya re cha
 6712 Person depend life life-to
 6713 Time place not-exist ya re cha
 6714 Aggregate six object appearance-to
 6715 Permanent not-exist ya re cha
 6716 Person memory thought arise feeling-to
 6717 Exhaust not-exist ya re cha
 6718 By-say and
 6719 Also
 6720 Basis root not-exist dharma-nature this
 6721 Not search place-from wonder great
 6722 Go and come awareness-to
 6723 End not-exist wonder great
 6724 Primordially dwell great primordial wisdom-to
 6725 Antidote not-exist wonder great

6726 By-say and
 6727 Common vehicle Arya Samadhi King-from also
 6728 How mid-space little cloud not-exist-to
 6729 Moment-to cloud mandala appear
 6730 Arise-from cease and cloud mandala that
 6731 First what-from arise examine
 6732 Dharma all thus know
 6733 How person rock mountain hollow dwell
 6734 Song sing speak and laugh and cry-from
 6735 Condition-to depend echo arise although
 6736 Sound-from tone that when-also move not-exist
 6737 Dharma all thus know
 6738 By-say extensively said
 6739 Meaning second dharma-exhaust mind-transcend intention copper-shining
 foundation primordial wisdom move change not-exist face-introduce-to three
 6740 Dharma-exhaust mind-transcend awareness copper-shining foundation
 face-introduce
 6741 Self-clear nature dwell intention pervade expand great-to maintain
 6742 Vital-point three dharma-nature wheel sky equal space clear great-to place
 6743 First
 6744 Self-settle awareness self-clear-to just place and
 6745 Outward not send
 6746 Inward not gather
 6747 Middle-to not think self nature-to look-from
 6748 Outer inner middle not-exist
 6749 Self-clear foundation
 6750 View meditation-by not confuse dharma-body
 6751 Concept-by not move primordial wisdom
 6752 Elaboration gather not make intention
 6753 Clear-to thought not-exist
 6754 Dwell-to grasp not-exist
 6755 Vast-to lose not-exist
 6756 Equal-to interval not-exist
 6757 Enter maker not-exist self-tone great
 6758 Primordially-from self-settle intention great great
 6759 Tone and empty ocean like
 6760 Clear and pure sun moon like
 6761 Vast and pervade sky like

6762 Stable and dwell mountain king like
 6763 This like meaning and being all moment-also separate not-experience
 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
 6766 self-settle place nature face-introduce like nature not wander only make
 6767 Lion Perfection-from
 6768 E ma lion cross not path
 6769 Action effort not-exist lion-by
 6770 Release place not-exist snow white-to
 6771 Darkness clear power three perfect
 6772 Think not-exist tone lion I-by
 6773 Primordially pure stain-not snow good-to
 6774 Element clear power three perfect
 6775 By-say and
 6776 Space six-from
 6777 Permanent cease not-exist mind itself-to
 6778 Good bad separate appearance
 6779 Abandon accept separate intention by-say
 6780 Samantabhadra I-by show
 6781 Accept reject not-exist mind itself-to
 6782 Direction not-exist self-liberate appearance
 6783 Pervade expand great intention by-say
 6784 Samantabhadra I-by show
 6785 Dull excitement not-exist mind itself-to
 6786 Release equal great meditation
 6787 Aggregate six spontaneous intention by-say
 6788 Samantabhadra I-by show
 6789 Concern not-exist mind itself-to
 6790 Hope doubt separate appearance
 6791 Primordially place confidence possess intention by-say
 6792 Samantabhadra I-by show
 6793 By-say and
 6794 Perfection Perfection-from
 6795 Grasp attachment not-exist dharma-nature entity separate this
 6796 Buddha all-by two not-exist intention dharma
 6797 Particular empty and sign word path
 6798 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 inexpressible 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
 7693 characteristics seeing not
 7694 that also cause-effect sequence-not's reason by established
 7695 rig-pa to continuum not-existing result not karma and ripening existing
 7696 not-possible
 7697 scripture by establishment is
 7698 brtson-pa-don-ldan from
 7699 ye-from liberated's mind itself
 7700 outside from liberated condition how possible
 7701 thus
 7702 logical-reason by establishment is
 7703 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-snying from
 7771 basis-root not-existing's mind this
 7772 male female not neuter not
 7773 color not shape not
 7774 signless not lineage not
 7775 thus
 7776 that itself self from apart returning-place not

7777 going-place not
 7778 birth not-experienced
 7779 whence arisen's place not that
 7780 itself self not-existing's dharma apart not rang-grol called
 7781 example snake's knot who by not-untied self-liberated like
 7782 third cer-grol seeing-yal's essence relying-upon
 7783 tantra scripture dependent all shown
 7784 cer by seeing only by
 7785 that itself liberated
 7786 mother-child meet liberation is
 7787 appearance that itself thought not-altered
 7788 appearance by not-cut settled self-pure liberated
 7789 cer-grol seeing-yal four
 7790 cer-grol's understanding
 7791 cer-grol as placing's establishment
 7792 liberation-manner
 7793 example
 7794 cer-grol's understanding is
 7795 cer by seeing only by
 7796 that itself seeing liberated
 7797 moment first self to see or
 7798 hear or
 7799 awareness only by liberated
 7800 that to dharmata direct's reckoning reaches
 7801 cer-grol as placing's establishment three
 7802 reason
 7803 scripture
 7804 logical-reason
 7805 reason is
 7806 gtang-yal where also not-perceived established
 7807 appearance seeing-peak appearance only liberated
 7808 awareness moving-peak moving only liberated
 7809 empty self-place's essence by form cer seeing
 7810 form slight-only shown
 7811 that itself liberated
 7812 thus sound etc. also
 7813 that liberated how known
 7814 form as seeing form not-existing elaboration cut

7815 that to cer settled
 7816 that itself liberated
 7817 other to entering awareness not-arising by
 7818 scripture by established is
 7819 gser-gyi-snying-po's tantra from
 7820 cer-grol-chen-po's view-gaze by
 7821 buddhas beings two both liberated
 7822 thus
 7823 logical-reason is
 7824 direction-free self-pure's logical-reason by established
 7825 thus appearance cer-grol is
 7826 that itself cer-place settled
 7827 settled-place liberated
 7828 liberated-place yal because
 7829 liberation-manner is
 7830 dharma-possessing part trained
 7831 part cer-place liberated
 7832 wherever gone not
 7833 whence come not
 7834 wherever going-place not
 7835 wherever abiding change not
 7836 dharma-possessing general trained
 7837 appearances all cer-grol gone
 7838 example
 7839 example like blind-intellect temple gone
 7840 seeing-limit not
 7841 fourth mtha'-grol reference apart basis-not-existing's essence relying-upon
 7842 reference what to also not-pointing essence
 7843 one's extreme from liberated is
 7844 two not-abiding
 7845 two from liberated one also not-abiding
 7846 thus both
 7847 both not etc.
 7848 extreme is existing's extreme appearance
 7849 not-existing's extreme not-appearance
 7850 both both not's extreme four cease liberation called convention
 7851 mtha'-grol reference apart three
 7852 mtha'-grol's understanding

7853 mtha'-grol as placing's establishment
 7854 liberation-manner
 7855 mtha'-grol's understanding is
 7856 existing
 7857 not-existing
 7858 appearing
 7859 empty's extreme whatsoever reference not-pointing
 7860 meaning by this is this not's reckoning beyond
 7861 mtha'-grol as placing's establishment three
 7862 reason
 7863 scripture
 7864 logical-reason
 7865 reason is
 7866 reference-free essence reason by established
 7867 whatsoever not-referenced extreme apart is
 7868 extreme whatsoever abiding not
 7869 therefore extreme-free center not-perceived view called
 7870 scripture by established is
 7871 rtsal-chen-yon-tan-rdzogs-pa's scripture from
 7872 extreme apart liberation called thus
 7873 logical-reason is
 7874 one knowing all liberated's logical-reason by established
 7875 one extreme apart knowing
 7876 thus appearance designation all from liberated is
 7877 reference whatsoever not-approaching because
 7878 liberation-manner is
 7879 existing extreme not-abiding
 7880 not-existing extreme liberated
 7881 not-existing extreme not-abiding
 7882 existing extreme liberated
 7883 existing-not-existing both not-abiding
 7884 both liberated
 7885 both not by
 7886 both not liberated
 7887 fifth gcig-grol peerless basis-not-existing's essence relying-upon
 7888 means and wisdom dependent all shown
 7889 one great-perfection thig-le single-alone elaboration apart is
 7890 that's natural-condition liberated many number's extreme all emptied

7891 gcig-grol peerless basis four
 7892 gcig-grol's understanding
 7893 gcig-grol as placing's establishment
 7894 liberation-manner
 7895 example
 7896 gcig-grol's gcod-ba is
 7897 gcig-grol that not-established not
 7898 one one liberated apart not-recognized whatsoever not
 7899 therefore rig-pa to ye-from liberated not-liberated convention beyond
 7900 gcig-grol as placing's establishment three
 7901 reason
 7902 scripture
 7903 logical-reason
 7904 reason by established is
 7905 liberation all different not
 7906 one other not-existing liberation called
 7907 single-one rig-pa itself
 7908 that also self-awareness single-alone not-existing's dharma apart not
 7909 scripture by established is
 7910 gser-gyi-snying-po from
 7911 single liberation's dharmata is
 7912 many taste-one is because
 7913 thus
 7914 logical-reason by established is
 7915 one knowing all-liberated by established
 7916 one awareness knowing
 7917 samsara-nirvana all liberated because
 7918 liberation-manner is
 7919 dharmata as recognition appearance-awareness all liberated
 7920 example
 7921 many taste-one knowing
 7922 salt one's taste certainty reached if
 7923 salt all taste certainty reach or
 7924 molasses and
 7925 fire one recognition knowing all knowing like is
 7926 bodhicitta-commentary from
 7927 fire nature heat and
 7928 molasses nature sweet like

7929 thus dharma all all also
 7930 nature empty single
 7931 thus said as-is
 7932 thus liberation-mode five person one calculate not-is
 7933 faculties difference-by who-to what desire-by liberated is
 7934 third liberation-mode five conclusion five show is
 7935 that also here liberation-mode five those reference-basis apart
 7936 self-liberated is because focus view meditation conduct dharma reference
 apart is
 7937 conditions conditions-by liberated example stain-by stain wash like condition
 bad condition bad-by liberated primordial-wisdom companion appear
 7938 primordial-purity primordial-purity-by liberated awareness awareness-by
 liberated
 7939 primordial-liberated in grasping-grasped union reference apart
 7940 objects objects-by liberated poison-by poisons destroy like and
 7941 release-liberated samsara-nirvana two not-reference-by cause cause-by
 liberated example iron-by iron cut like and
 7942 limit-liberated convention word not-reference-by dharma dharma-by
 liberated example wood-from arisen fire that wood that burn like and
 7943 one-liberated liberator thought not-reference-by mind-itself mind-by liberated
 example stone-by stones cut like is
 7944 pearl-garland from
 7945 conditions conditions-by liberated because
 7946 focus dharma-to I not-depend
 7947 objects objects-by liberated in
 7948 grasping-grasped two-to I not-depend
 7949 cause cause-by liberated in
 7950 samsara-nirvana two-to I not-depend
 7951 dharma dharma-by liberated in
 7952 convention word-to I not-depend
 7953 mind-itself mind-by liberated in
 7954 indicate thought-to I not-depend
 7955 stain-by stain wash like
 7956 thus pure pure liberated
 7957 poison poisons destroy and
 7958 iron iron cut and
 7959 stone stones sever and
 7960 wood wood burn like
 7961

self-self enemy self does
 7962 lineage not-different liberation not
 7963 thus said
 7964 that-also all awareness complete nonexistent essence-by awareness liberated
 time dharma all liberated support-basis destroyed support-dharma destroy
 like
 7965 rang-grol self-destroy basis expanse equalized is
 7966 that from
 7967 therefore basis-abiding rig-pa to
 7968 self-appeared because appearance perfected
 7969 self-occurred because basis perfected
 7970 self-appearance because objects also perfected
 7971 rang-grol because delusion-basis perfected
 7972 rang-pure because path all perfected
 7973 rang-awareness because knowables perfected
 7974 rang-pervading because result perfected
 7975 rang-place because cause-conditions perfected
 7976 rang-realized because dharmata perfected
 7977 rang-reversed because samsara-nirvana perfected
 7978 rang-abiding because tantra scripture perfected
 7979 rang-perfected because time-one perfected
 7980 rang-known because instruction perfected
 7981 rang-settled because meditation perfected
 7982 rang-feature because expanse perfected
 7983 thus
 7984 thus perfected liberated rig-pa that itself beginning from ka-dag is dirt
 not-existing
 7985 heart is continuum exhausted
 7986 single-alone great-bliss speech-thought expression beyond
 7987 ye-from thoroughly-pure zang-ka
 7988 stone-with pure empty
 7989 general-appearance samsara-nirvana's projection-feature not-stained
 7990 dharmas exhausted movement-dissolved inert-awareness beyond
 7991 natural basis's buddha abiding
 7992 mu-tig-phreng-ba from
 7993 e-ma rang-rdzogs-chen-po's dharmakaya
 7994 ka-from pure dirt exhausted
 7995 first arisen continuum exhausted
 7996 moon apart reckoning beyond

7997 suffering cause-less great-bliss
 7998 expression's cause-less speech-thought beyond
 7999 ye-from self-awareness thoroughly-pure
 8000 outflows exhausted stone-with not
 8001 entity exhausted empty abiding
 8002 two's increase-not essence
 8003 dharma apart means beyond
 8004 concept-not clear movement-dissolved
 8005 inert-awareness non-dual accumulations-two perfected
 8006 rival moon-not cog-bzhag rang
 8007 altered word-not all-pervading
 8008 think-doer mind-not mindfulness apart
 8009 fresh itself natural natural-condition
 8010 unaltered supreme natural abiding
 8011 thus
 8012 thus outer-appearance inner-body-mind all not-existing clear-appearance
 water-moon like realized rtal-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-see from
 8127 thod-rgal pure luminosity's gate ye-she's wind moved lamp four's appearance
 arise transcended
 8128 that from
 8129 gate how arisen is
 8130 entering wind moved by
 8131 lamp four actions four arisen

8132 thus
 8133 sixth
 8134 khregs-chod see-not rig-pa self-clear faculty clear-see from
 8135 thod-rgal outer-inner ye-she zang-thal faculty expanse and
 8136 ye-she gather-separate not appearance direct examine particular entered
 8137 thal-'gyur from
 8138 pure expanse lamp to
 8139 thig-le body delusion-appearance pure
 8140 nature itself essence itself
 8141 non-dual gather-separate not appear
 8142 thus
 8143 seventh
 8144 khregs-chod outer-object inner-mind's delusion-appearance appear made
 abandon-accept not condition addition quick those liberation-not itself
 8145 thod-rgal essence-held moment from
 8146 outer-inner delusion-appearance delusion-grasper with self-dissolved
 8147 not-abandoned place pure addition not-dependent
 8148 ye-she's increase-appearance moon waxing upward increase
 8149 appearance four measure reached quick liberated itself
 8150 that from
 8151 appear manner delusion not
 8152 cause-conditions pure nature to
 8153 entity entity-not self-pure from
 8154 gates-five's object-attachment pure
 8155 elements coarse pure
 8156 ye-she pure increase-appearance show
 8157 that exhausted dharmata
 8158 thus
 8159 these particular subtle distinguish thought beyond also
 8160 outline only spoken
 8161 briefly rig-pa's meaning direct seeing see existing delusion moment reverse
 and
 8162 intellect dependent delusion-appearance path made not-deluded result seek
 particular great wisdom-eye possessing realize
 8163 dharma this essence such existing all's peak supreme called
 8164 meaning second particular thod-rgal itself shown three
 8165 essence-three dharmata's wheel generally shown
 8166 day-night luminosity's wheel specifically explained

8167 face-expanse ye-she's wheel extensively shown
 8168 first four
 8169 settling body essence three
 8170 seeing gate essence three
 8171 guiding expanse essence three
 8172 appearance object essence three
 8173 first
 8174 body's posture three whichever suitable
 8175 stomach relaxed with nerve-wind ease abiding's purpose existing
 8176 deliberately held wind etc. wrong spread arise nerve twist tight's cause
 8177 that gaze held time wind essence very slow from outer held nose draw this
 particular dharma essence gather great is
 8178 that nose out-inhale doing common method wheel four's inside filled mind
 clear-clear portion meditation produce
 8179 that method wind wrong
 8180 spread
 8181 coil
 8182 dull four obstacles arise delusion-appearance not-appear
 8183 here wind purify increase path not-made
 8184 wheel four inside filled mind all thought spread cease also definitely cease
 not-possible because
 8185 karma-wind itself cease mouth release
 8186 nose taste-only enter
 8187 then wheel four all nerve inside enter
 8188 thought different movement horse-doing here stopped
 8189 mouth and lung connected
 8190 lung's nerve straw hole that inside mind's horse that self-cessate release
 8191 wind mouth slow outer draw duration abide held
 8192 horse person two separate
 8193 person heart inside rig-pa dissolve thought-not meditation self-arrive
 accomplish essence that
 8194 occasion wind hur sound with fierce throw
 8195 wind gather obstacle mind unhappy and
 8196 affliction thought movement and
 8197 heart ache all clear
 8198 time those fierce throw essence supreme
 8199 that-also wind essence this not-know cultivate appearance increase sign
 measure arise definitely not-become

8200 second seeing gate essence three
 8201 gaze three whichever doing effort held not
 8202 stomach relaxed self-arrive made
 8203 eye not-move gaze held essence that
 8204 thal-'gyur from
 8205 distant-settled move not essence
 8206 this time gaze three apply
 8207 thus
 8208 third guiding expanse essence three
 8209 eye slow corner up-down expanse appearance limit eye not-move recognition
 movement-not awareness clear-empty piece piece settle essence
 8210 that from
 8211 expanse essence guiding is
 8212 thus
 8213 rtsal-rdzogs from
 8214 dharmata mindfulness dissipated sky to
 8215 clouds-five appear golden garuda soar
 8216 grasping-attachment concept-extreme apart condition coo
 8217 self-appearance direction-fall-not sky to
 8218 empty-luminosity elaboration apart garuda soar
 8219 appearance grasping not condition coo
 8220 sign elaboration apart sky to
 8221 grasping-grasped apart dharmakaya garuda soar
 8222 dharmata self-appearance thig-le condition coo
 8223 thus
 8224 fourth
 8225 outer object sky cloud dissolve gaze rig-pa clear-dissolved portion
 appearance increase quick
 8226 inner object expanse lamp gaze luminosity mother-child connect
 8227 secret object rig-pa self-clear gaze ka-dag dharmas exhausted dgongs-pa
 self-place clear essence existing
 8228 rang-shar from
 8229 sky empty mandala in
 8230 unaltered lamp forms four
 8231 not-ceased meaning clear
 8232 rig-pa expanse lamp is
 8233 sky empty expanse-center in
 8234 expanse nature light body

8235 not-ceased cease-not clear
 8236 ye-she five heart body
 8237 knot manner arise
 8238 that also go and come
 8239 move and flicker
 8240 rig-pa expanse lamp to
 8241 placed rig-pa not-move if
 8242 changeless realization excellent explained
 8243 wisdom self-occurred lamp is
 8244 superimposition all cut
 8245 thig-le empty lamp is
 8246 effort not shine become if
 8247 distant-ropes water lamp by
 8248 that gaze not-distracted if
 8249 complete meditation measure spoken
 8250 thus
 8251 thal-'gyur from
 8252 this object essence such
 8253 cloud apart outer object empty to
 8254 yogin sky bird-path abides
 8255 this not-apart dharmata
 8256 thus
 8257 also
 8258 object appearance characteristic is
 8259 sky blue-green limit-not
 8260 light color form and
 8261 ye-she five self-appearance show
 8262 pure expanse lamp to
 8263 thig-le body delusion-appearance pure
 8264 nature itself essence itself
 8265 non-dual gather-separate not appear
 8266 thus
 8267 this's time nerve inside wind movement thought subtle sha-ra-ra arise also
 8268 direct meaning harm not
 8269 thought that itself self self-hold not-possible liberated clear-clear go
 8270 bird fledgling held fly like
 8271 yal object emanate also previous knot one one continuous spread distraction
 that like not

8272 karma habitual-patterns not-accumulate
 8273 luminosity meditation not-destroy
 8274 rig-pa's rtsal manifest make
 8275 wisdom thol-byung arise open
 8276 that also gaze held effort thought great self-cease
 8277 great small subtle all rang-grol gone is
 8278 thal-'gyur from
 8279 dgongs-pa one from move not
 8280 appearance appearance's thog clear
 8281 face mirror like from
 8282 liberated that that itself liberated
 8283 awareness movement empty-yal
 8284 seeing-awareness rig-pa different not
 8285 that itself self's thog liberated
 8286 one knowing all liberated because
 8287 two three's number extreme exhausted
 8288 concept grasping object not-appear
 8289 movement grasping ye-from empty
 8290 empty dgongs-pa clear perfected
 8291 many's number extreme exhausted
 8292 thus
 8293 this's time view-meditation conduct three dgongs-pa expanse-one gather
 8294 rdo-rje-sems-dpa' heart mirror from
 8295 extreme-cut direction-fall not view measure possess
 8296 clear concept not meditation measure possess
 8297 self-occurred altered not conduct measure possess
 8298 great-bliss outflows not enlightenment entity-not this
 8299 grasp not-get water-moon like
 8300 desire-all self-occurred rich treasure like
 8301 thus
 8302 that-also expanse-awareness appearance not-arise eye corner equal gaze
 8303 see time sky's center cloud edge thad not-move gaze essence
 8304 letter not from
 8305 rig-pa cog-bzhag instruction itself
 8306 this secret heart-place
 8307 eye definitely settle do
 8308 that also gather-separate not examine
 8309 eye corner itself expanse arise

8310 light subtle coil arise
 8311 that essence knot
 8312 subtle flicker movement
 8313 eye sky element examine
 8314 buddha body thig-le arise
 8315 that itself dgongs-pa heat obtain
 8316 rig-pa body knot
 8317 body with appearance
 8318 thus
 8319 occasion here luminosity's chapter three certainty place
 8320 dgongs-pa essence chapter mind's dirt purify manner
 8321 condition not-move equal settle manner
 8322 that sign measure time certain arise manner three from
 8323 first three
 8324 essence dgongs-pa actual
 8325 mind habitual-patterns indicate example
 8326 that apart manner summary-chapter
 8327 first
 8328 kun-tu-bzang-po heart mirror from
 8329 ma-skyod sky like thus rig-pa clear
 8330 clear not-distracted depth difficult fathom condition
 8331 empty-luminosity vast great-bliss expanse enjoy
 8332 single-peak clear ultimate expanse condition
 8333 not-mixed perfected spontaneously-accomplish ground abide
 8334 thus
 8335 rig-pa's essence that wisdom four self-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

8457 scripture all show by means of non-existent root scripture great into deliver*
 8458 pith instruction all expression base from separation into deliver*
 8459 accomplishment all doing agent from separation into deliver*
 8460 conduct all unfabricated supreme great into deliver*
 8461 meditation all clarity grasping-without great into deliver*
 8462 view all open-naked whatever also not-attachment into deliver*
 8463 fruit all wisdom single-decision great into deliver*
 8464 those all non-abiding expanse single into gather*
 8465 samsara action all abandon*
 8466 wisdom light-appear to always familiarity make*
 8467 wisdom arise time recognize make*
 8468 ground dharmas all essence nature compassion three as recognize make*
 8469 path dharmas all kayas five wisdoms five as recognize make*
 8470 fruit dharmas all kayas three return-back-without as recognize make*
 8471 essence dharmas all empty as recognize make*
 8472 nature dharmas all clear as recognize make*
 8473 compassion dharmas all sentient beings all to pervade as recognize make*
 8474 wisdom dharmas all unmixed as recognize make*
 8475 light dharmas all grasping without as recognize make*
 8476 ray dharmas all emanation-withdrawal without as recognize make*
 8477 awareness dharmas all self-concept from separation as recognize make*
 8478 thus dharmas all whatever also not-think not-mind into deliver thus is said
 8479 second nature in unmoved equal placement way in two from
 8480 essence nature in placement way briefly showing is
 8481 result-of-consequence from
 8482 meditation characteristic appear way is
 8483 characteristic emptiness-clarity awareness to
 8484 nature wherever not-mixed
 8485 grasp and hold extreme end and*
 8486 dharmata self-face purity is
 8487 thus is said
 8488 nature appear to placement way extensively explained is
 8489 six expanse from
 8490 past kayas three to nose place
 8491 future kaya three back support
 8492 present kaya three enjoyment doing is
 8493 buddha all fruit to direct make being
 8494 time three equality in primordial abiding called

8495 past wisdom five basis make
 8496 future wisdom five peak direct
 8497 present wisdom five path make doing is
 8498 clear by clear light gather called being
 8499 time three equality in awareness yoga is
 8500 past awareness confidence make
 8501 future awareness measure hold*
 8502 present awareness path make doing is
 8503 mother by son hold called being
 8504 time three equality in awareness yoga is
 8505 past thigle portion hold*
 8506 future thigle mind direct
 8507 present thigle all one gather doing is
 8508 single unique root cut called being
 8509 time three equality in gather yoga practitioner called is
 8510 past expanse and gap join
 8511 future expanse and expand
 8512 present expanse and ground one in abiding is
 8513 awareness expanse into enter called being
 8514 time three equality in primordial connection abiding called
 8515 past lamp all nose direct
 8516 future lamp hand hold*
 8517 present lamp all clarity strike doing is
 8518 emptiness dhatu lamp self pure view is
 8519 time three equality in primordial appearance is
 8520 past light all path give
 8521 future light all mind place
 8522 present light all mind lower doing is
 8523 appearance all self-confidence reach called being
 8524 time three equality in primordial gather separate without is thus
 8525 third that from sign measure time certain appear way in three
 8526 clear light kaya three sign
 8527 samadhi spontaneously accomplished measure
 8528 unmoved equal placement time
 8529 first is
 8530 again that very from
 8531 samadhi first direct placement by
 8532 kaya three gradual familiarity by

8533 entity nature yoga in
 8534 meaning this supreme near become
 8535 kaya three familiarity samadhi experience
 8536 instantaneous arising not being
 8537 this all gradual mind object
 8538 first samadhi nirmanakaya obtain
 8539 that time self knowing in
 8540 before not seen dharma all
 8541 thought without mind in appear
 8542 self pith instruction term word
 8543 not held like mind in clear
 8544 person fortune possessing in
 8545 dharma taste by mind expand by
 8546 body also day six seven in
 8547 exist those not feel and*
 8548 earth on rise from
 8549 mid-space in going experience
 8550 self activity field itself arise*
 8551 awareness unfabricated castle place
 8552 self by nirmanakaya thus obtain
 8553 that passed awareness not move by
 8554 sambhogakaya kaya itself and*
 8555 self knowing continuum in
 8556 self-appearance effort all without
 8557 experience taste thus arise*
 8558 before not seen light appearance also
 8559 piece piece who see
 8560 this also sambhogakaya kaya train
 8561 fortune possessing yogi family possessing that
 8562 knowing self-clear experience each clear
 8563 self-clear mind in familiarity by
 8564 inner clear move mind outward not cast
 8565 entity trace mind not follow*
 8566 world action mind not appear*
 8567 this by sambhogakaya complete obtain
 8568 then awareness sky in
 8569 direct placement great view manner by
 8570 distraction without equal placement by

8571 again dharmakaya samadhi appear*
 8572 that time knowing depth clear
 8573 infant directly engage
 8574 appearance increase measure is
 8575 knowing sharp quick by
 8576 before not seen buddha see*
 8577 this by that time people
 8578 hundred thousand myriad mind appear*
 8579 body before not made being
 8580 knowing without craft all and*
 8581 miracle all and letter and*
 8582 sign and speech and dependent arising and*
 8583 whatever before not seen being
 8584 this all experience taste and*
 8585 earth and water and fire wind
 8586 Sound-also this-by self-power obtain
 8587 Summary-in clairvoyance-six all-also
 8588 Fortune-and endowed-this obtain
 8589 Self-and other benefit all indeed
 8590 Person this-by do become
 8591 Thus
 8592 Second samadhi spontaneous-completion measure indeed
 8593 Also that-from
 8594 Three-bodies self-arisen intention indeed
 8595 Summary-in this-like experience-measure find
 8596 Emanation-body yoga conduct
 8597 Former-nonexistent great-compassion indeed
 8598 Self continuum-in supreme arise
 8599 This time emanation-body samadhi obtain
 8600 Clear-yet non-conceptual cognition experience
 8601 Enjoyment-body samadhi called
 8602 Uncontaminated emptiness bindu-body
 8603 Effort-without self-arise when
 8604 Dharma-body samadhi
 8605 Yogin endowed-this obtain
 8606 Thus
 8607 Third immovable equipoise time-in two indeed
 8608 Luminosity manifest appear time and

8609 Instruction arise-place strike time indeed
 8610 First indeed
 8611 Also that-from
 8612 Appearance all self-power-to become
 8613 Awareness manifest demonstrate time
 8614 Intention true-seeing time called
 8615 Appearance all self-direction-to arise
 8616 Experience seed increase time
 8617 Awareness itself balance-to reach time called
 8618 Person arise power cease
 8619 Cognition all face inward-to look time
 8620 Awareness arise-place strike time indeed
 8621 Dharma-nature condition-from free appearance all bliss wide spread time
 8622 Dharma-nature mother-son equal time called
 8623 Buddha all true light-rays self body fill expand
 8624 Body manifest enlightenment time
 8625 Stability self-obtain time called
 8626 Thus
 8627 Second instruction arise-place strike time indeed
 8628 Self-arise from
 8629 Continuum-in cognition-awareness arise time-at
 8630 Body face recognize
 8631 Realization continuum-in arise time-at awareness field face recognize
 8632 Samadhi power-to become time-at lamp variously pure face recognize
 8633 Power special arise time-at
 8634 Samadhi path spread face recognize
 8635 Awareness body see time-at desire-mind without know
 8636 Wisdom special continuum-in arise time-at demon deception face recognize
 8637 Difficulty-without conduct expanse-overflow time-at
 8638 Wisdom enter-direction face recognize
 8639 Emptiness field-to pervade time-at light face recognize
 8640 Lamp field-to appear time-at
 8641 Space-and field face recognize thus and
 8642 Lion Power-Perfect from
 8643 Appearance piece piece time
 8644 Expert thoroughly examine must
 8645 Extremely subtle-and flicker time
 8646 Familiarity thoroughly settle must

8647 Flutter-and subtle-and flicker time
 8648 See thoroughly hold must
 8649 Round-and subtle-and coil time
 8650 Expert distraction-without samadhi steady
 8651 Sink-and blaze-and hurl appear time
 8652 Familiarity appearance expand hold
 8653 True all-to appear time
 8654 Expert appearance gather explained
 8655 Attachment-and fixation without time
 8656 Expert hold-method know must
 8657 Secret-mantra familiar characteristic indeed
 8658 Thus
 8659 Second day-night luminosity wheel-in three indeed
 8660 Space luminosity arise-base face-hold
 8661 That-from lamp experience demonstrate
 8662 Day-night wheel manner meditation manner determine indeed
 8663 First indeed
 8664 Formerly although explained
 8665 But here thoroughly condensed clear demonstrate five indeed
 8666 Space manner
 8667 Lamp location manner
 8668 Space-awareness arise manner
 8669 Experience take manner
 8670 Special determine manner indeed
 8671 First indeed
 8672 Space luminosity bliss-gone heart essence that sentient-being all-to
 without-difference abide
 8673 Jewel Variegated from
 8674 Sesame seed-or mustard seed-on
 8675 Butter itself from spontaneous like
 8676 Sentient-being body like appear
 8677 Thus-gone seed indeed
 8678 Compatible light-and self-nature-as
 8679 abide then path-enter door pure-to
 8680 various emerge benefit conduct*
 8681 sky like pervade sentient-beings indeed*
 8682 awareness meaning also that-much indeed*
 8683 thus*

8684 where exist question indeed
 8685 that-from
 8686 ah awareness location-condition indeed*
 8687 self heart center-in abide*
 8688 father-mother two-of portion hold*
 8689 method-and wisdom manner-in abide*
 8690 father-of portion hold method body*
 8691 mother-of hold wisdom body*
 8692 light-and light-ray manner-in abide*
 8693 space-and awareness with thoroughly adorned*
 8694 spontaneously-complete bindu great-in abide*
 8695 thus*
 8696 also awareness light-of expanse-in body-and wisdom as how abide
 8697 location determine indeed what-and what question
 8698 power-perfect from
 8699 self self heart jewel within*
 8700 color fill light blaze vase manner*
 8701 within wisdom fire light blaze*
 8702 measureless wisdom many appear*
 8703 body essence each-each-on*
 8704 speech emanation numberless-and*
 8705 mind intention surpass without one*
 8706 thus and*
 8707 all-ground dharma-arise great treasure*
 8708 awareness wisdom mound-as abide*
 8709 appearance hold-without field-of treasure*
 8710 awareness wisdom space-in abide*
 8711 secret-assembly jewel corner-eight treasure*
 8712 awareness wisdom mound-as abide*
 8713 appearance hold-without field-of treasure*
 8714 awareness wisdom space-in abide*
 8715 secret-assembly jewel corner-eight treasure*
 8716 awareness wisdom father-mother manner*
 8717 life-assembly jewel corner-four treasure*
 8718 awareness wisdom bindu-in abide*
 8719 meaning-coil bandha measureless treasure*
 8720 awareness wisdom wrathful-body-as abide*
 8721 cease-without clear door two treasure*

8722	space-and nadi thread-in abide*
8723	emptiness sign-free sky treasure*
8724	awareness wisdom light-as abide*
8725	that secret treasure-as demonstrate*
8726	thus*
8727	also awareness nature that base heart location time space light five-of within-in exist peacock egg like
8728	path space-to arise time sky rainbow light and*
8729	End reach time fetus egg shell-from free like indeed
8730	Power-Perfect from
8731	Base-in abide awareness indeed
8732	Wisdom space-in three-bodies perfect
8733	Example peacock egg like
8734	Within light wisdom clear demonstrate
8735	Path-on arise awareness indeed
8736	Example rainbow like demonstrate
8737	End-to deliver awareness indeed
8738	Peacock chick egg all
8739	Break-through emerge like indeed
8740	Thus
8741	Also wisdom that unripe time-at all open
8742	Appear time-at light
8743	Familiar time body-appearance
8744	That-from
8745	Elaboration without space itself-from
8746	Luminosity unobstructed contact arise
8747	Appear time-at light appear
8748	Perfect time-at self-appear indeed
8749	Familiar time-at body become
8750	Wisdom method relate by
8751	Ultimate mandala five see
8752	Thus
8753	Thus abide body and awareness and space and wisdom characteristic indeed
8754	Also that-from
8755	Body characteristic this-like indeed
8756	Change without and clear and
8757	Empty and concept free indeed
8758	Awareness characteristic this-like indeed

8759	Subtle indeed and emanate and
8760	Nadi-thread and move indeed
8761	Space characteristic this-like indeed
8762	Vast spontaneous thick empty infinite
8763	Clear warm cool and
8764	Flexible moving self-nature hold
8765	Pervade rim wall indeed
8766	Wisdom characteristic this-like indeed
8767	Arise and arisen and self-clear and
8768	From-and know and realize indeed
8769	Clear blaze pervade-infinite indeed
8770	Appear dark open and
8771	Empty clear wisdom supreme
8772	Secret-mantra characteristic pure-as consider
8773	Thus
8774	Second lamp location manner indeed
8775	God-to cubit one
8776	Demigod-to finger four
8777	Human-to color one
8778	Animal-to self-clear
8779	Preta-to sesame seed like
8780	Hell-to horse-hoof like
8781	Buddha-to measure without
8782	Bodhicitta arrow one
8783	Emanation-body-to fathom one indeed
8784	Self-light wisdom appear exist indeed
8785	Also that-from
8786	Wisdom location large-small and
8787	Appearance six direction-from
8788	Thoroughly explain this-like indeed
8789	Joyful all-to cubit one abide
8790	Strife all-to finger four abide
8791	Equal-possess to color one indeed
8792	Two-possess all-to self-clear only
8793	Hunger-possess all-to sesame seed like
8794	Suffering-possess to horse-hoof like
8795	Thus indeed abide explained
8796	Buddha all-to measure without

8797	Bodhisattva arrow one indeed
8798	Emanation body-to fathom one abide
8799	Buddha bodhisattva and
8800	Emanation body-and god all-to
8801	Manifest field-to appear indeed
8802	That all below five field-to
8803	Not-demonstrate see become-not
8804	Thus
8805	Also intermediate-space-in self-appear buddha bodhisattva god three lamp appear great field vast by
8806	Other five self body field by small
8807	Third space awareness arise manner two-from
8808	Space indeed within exist light five wisdom self-glow outer field-to blue pervade great light and
8809	That-from expand five possess great wisdom light two field appear self-arise indeed
8810	Awareness indeed vajra nadi-thread appear portion body with indeed
8811	Power-Perfect from
8812	Buddha all view-essence indeed
8813	Space awareness two-from not-surpass indeed
8814	Thus and
8815	Vajra nadi-thread itself-from
8816	Portion body indeed think-not pervade
8817	Self-arise space lamp-to
8818	Self-appear light indeed think-not pervade
8819	Bindu empty lamp-to
8820	Ray possess bindu think-not pervade
8821	Wisdom five essence-to
8822	Demonstrate word indeed think-not pervade
8823	Condition without field appear-to
8824	Cease without arise think-not pervade
8825	Thus
8826	Fourth experience take manner two indeed
8827	Essential-point-by constrict and
8828	That-from arise experience-appearance indeed
8829	First-in also general place-method and
8830	Particular essential-method two-from

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-expanse wisdom-of wheel extensive explain-in three indeed
9211	Essence briefly demonstrate
9212	Nature extensively explain
9213	Aspect meaning summarize
9214	First indeed
9215	Lion Power-Perfect from
9216	That-also intention five what question
9217	Mountain general-meaning-of intention by view by transcend should
9218	Wisdom general-fill-of intention by ground grasp should
9219	Bindu range-penetrate-of intention by appear-of arise manner examine should
9220	Sun-moon gap-equal-of intention by meaning end-to deliver should
9221	Ocean expanse-penetrate-of intention by awareness space-to deliver should thus
9222	Second five-from

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9223	First mountain general-meaning-of intention-of essence indeed nature great-perfect luminosity transfer-change without-of awareness space-and wisdom two-from without indeed
9224	That itself sense-power-by realize time
9225	Space-awareness field-to appear time person-of sense-power best middle last three-to view intention conduct fruit four-four-as arise having portion twelve indeed
9226	Power-Perfect from
9227	Mountain general-meaning-of intention arise-of time-at
9228	Great-perfect view end reach
9229	Sense-power best middle last three-to view all three arise
9230	Sense-power best-to wisdom-of appear spontaneous arise-of view indeed
9231	Self-of wisdom realize without-of awareness body-with together realize indeed
9232	That-of time intention indeed clear-in not-move ocean-on planet-star arise like indeed
9233	Conduct indeed cease without power-arise-of conduct sky-of spear cast like indeed
9234	Fruit indeed birth without self-arise-of appear see indeed
9235	Sense-power middle-of view indeed

9236	Self-of awareness birth without only realize
9237	Intention indeed ocean-on flag attach like concept-of portion-from free indeed
9238	Conduct indeed not-block spontaneous mad-one like indeed
9239	Appear what-to indeed obstruct without conduct
9240	Fruit indeed
9241	Sign conquer having self-place-of intention-with endowed indeed
9242	Sense-power last-of view indeed appear this itself-to illusion-or emanation like realize indeed
9243	Intention indeed self-of appear essence demonstrate having intermediate-in wisdom arise understand lion-chick womb-egg-from free like indeed
9244	Interior-of wisdom obscured see indeed
9245	Conduct indeed
9246	Samsara-nirvana two grasp-of conduct-with endowed indeed
9247	Fruit indeed
9248	Body abandon having nature emanation body-of field-to breath reach indeed thus
9249	Second wisdom general-fill-of intention-of essence indeed
9250	Awareness-of power empower from-perfect realize indeed
9251	Sense-power three-by realize manner different indeed
9252	Also that-from
9253	Wisdom general-fill-of intention arise-of time-at
9254	Also person sense-power best middle last three-by view manner three-as become
9255	Sense-power best-by empowerment that itself birth-without-of fruit self-nature-as demonstrate only realize
9256	Intention indeed
9257	Wisdom-by practice-by bindu-to spread place having bliss great sky-equal-of intention-from not-move indeed
9258	Conduct indeed
9259	Awakening mind white-red-to pure-impure without conduct
9260	Fruit indeed
9261	Buddha-family ground-of suchness see indeed
9262	Sense-power middle-of view indeed
9263	Appear awareness-of power-as become only realize indeed
9264	Intention indeed
9265	Clear-in not-distracted sun-moon pair-as relate like abide
9266	Conduct indeed
9267	

	True Dharma-nature yogin manner-in conduct
9268	Fruit indeed
9269	Birth-death without-of suchness obtain indeed
9270	Sense-power last-of view indeed
9271	Empowerment-of qualities all expand arise realize
9272	Intention indeed
9273	God-body sign-with together rely having meditate
9274	Conduct indeed
9275	Dharma-nature-of display-in conduct
9276	Fruit indeed
9277	Quality-of gate-from Buddha obtain thus
9278	Three bindu range-penetrate-of intention-of essence indeed
9279	Intermediate-of wisdom self-arise-of awareness-by self-appear-of range self-awareness-as penetrate having Buddha-hood indeed
9280	Person-of sense-power-of distinction-by different indeed
9281	That-from
9282	Bindu range-penetrate-of intention arise-of time-at
9283	Also sense-power best middle last three-to view sign not-different three-as arise
9284	Sense-power best-of view indeed
9285	Example meteor sky-in move like
9286	Wisdom-of power quality-as arise having
9287	Moment three-to liberate realize
9288	Intention indeed
9289	Space-between-to sun arise like clear open pervasive all-to pervade abide
9290	Conduct indeed
9291	Wisdom-of body pure complete-in enjoy
9292	Fruit indeed moment three-to primordially-pure ground-at Thus-come indeed
9293	Sense-power middle-of view indeed
9294	Dharma-nature-of bliss leak without great-of appear gap-by arise realize
9295	Intention indeed
9296	Moment each-each-to view-of field distinction-possessing each-each see having
9297	Realize distinction-possessing each-each arise and
9298	Dharma-body-of appear each-each see and
9299	Heart-of suchness pure complete-of intention-in abide
9300	Conduct indeed
9301	Self-of heart-of light-ray-and two-from without conduct
9302	Fruit indeed

9303	Self-of awareness-of appear birth without-of Dharma-body-as see indeed
9304	Sense-power last-of view indeed
9305	Wisdom pure-of appear-to
9306	That-from I arise or
9307	I-from that arise think realize
9308	Intention indeed
9309	Appear that itself-to see agent without abide
9310	Conduct indeed
9311	Doubt-and indecision-of conduct-with endowed indeed
9312	Fruit indeed
9313	Nature emanation body-of field-to breath issue-of fruit obtain indeed thus
9314	Four sun-moon gap-equal-of intention-of essence indeed
9315	Appear-emptiness cease not-equal equality-as realize indeed
9316	Sense-power-by individual separate indeed
9317	Power-Perfect from
9318	Sun-moon gap-equal-of intention expanse-penetrates-of time-at
9319	Sense-power best middle last three-to view sign three-as arise
9320	Sense-power best-of view indeed
9321	Wisdom open realize
9322	Intention indeed cease without-of wisdom river-of channel like-and not-separate indeed
9323	Conduct indeed
9324	Wisdom great-of conduct-by display not-cesses 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-penetrated-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-penetrated-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-penetrated-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-penetrated-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	finger nail center letters self-arise and*
10473	aged teeth grow and*
10474	other body in blessing show and*
10475	crossed-leg sky into leap and*
10476	hand palm wheel exist and*
10477	foot toe net connected and*
10478	mouth from light emanate and*
10479	go-sit feeling and*
10480	body animal emanate know and*
10481	limbs from relics small fall and*

10482	gods and*
10483	asuras fight see and*
10484	letters design previously not-know know and*
10485	eye from sound emanate and*
10486	non-human with converse able and*
10487	outer wind bind able and*
10488	sun moon hold able and*
10489	other elements stir time know and*
10490	body from fire sparks emanate and*
10491	palms clap sound wonder emanate
10492	dream changing certainty without signs sixty-six
10493	dream in always dharma teach
10494	listen
10495	read
10496	hold
10497	meditate do and*
10498	deity body see and
10499	stupa and*
10500	palace and*
10501	prophecy see and*
10502	lion throne sit and*
10503	place previously see not various see and*
10504	sravaka and bodhisattva body see and*
10505	crystal stupa climb and
10506	gold stairs climb and*
10507	snow plain meditate and*
10508	sky fly buddha field see and*
10509	lion ride direction go and*
10510	crystal spear other strike and*
10511	beings lower-realm from liberate and*
10512	samsara river cross dream and*
10513	body exchange dream and*
10514	buddha face see and*
10515	jewel treasure find and*
10516	beings refuge place enter dream and*
10517	lower-realms three cease thus aspiration make and*
10518	four-continent see and*
10519	guru and abbot prophecy dream and*

10520	three-kaya see and*
10521	dharma all know dream and*
10522	central mountain peak reach dream and*
10523	oneself buddha dream and*
10524	beings six steering upward turn dream and*
10525	limbs jewel stupa become dream and*
10526	own body buddha emanation spread dream and*
10527	three-realms hole from extract dream and*
10528	gold bow-arrow hold dream and*
10529	head top buddha dwell dream and*
10530	own body clear-light become dream and*
10531	samsara cease dream and*
10532	oneself king empower dream and*
10533	demons defeat dream and*
10534	own body self purify dream and*
10535	birth aging sickness death river four cease sound hear dream and*
10536	oneself bodhisattva body emanate dream and*
10537	reality ineffable meaning realize dream and*
10538	oneself body different many emanate dream and*
10539	speech beings gather dream and*
10540	mind characteristics see dream and*
10541	gods realm see dream and*
10542	gold temple top sit dream and*
10543	buddha speech hear and*
10544	body see and*
10545	mind intent realize dream and*
10546	hand two gold umbrella hold sky fly dream and*
10547	gods and asuras prostrate dream and*
10548	jewel heap enjoy dream and*
10549	scripture rain fall dream and*
10550	dharma sound various own ear resound self music various worship dream and*
10551	gods' lord jewel throne foot four possess top place sky lift go dream and*
10552	naga lords self jewel rain fall dream and*bardo vision arise dream and*
10553	elephant top sit man power possess four foot four lift sky depth go dream and*
10554	gold wheel top self dwell sky three-times leap dream
10555	relics blazing tantra commentary as spoken

10556 third obstacle signs
 10557 body various emanate know and*
 10558 body from light emanate and*
 10559 where gone direction sound emanate and*
 10560 other power enter and*
 10561 gathering assemble and*
 10562 words superimpose craft and*
 10563 person that obstacle arise signs much
 10564 occasion water mandala sit nape wood stick finger sixteen insert
 10565 body sandalwood oil smear outer inner things coarse meditate dispel certainty
 10566 demon blessing from emanate know examine reflection two appear
 10567 dharani water body wash phat utter emptiness sky-like meditate dispel is
 10568 other also yogin whoever reality not-realize realize thinking-from
 10569 bliss demon enter
 10570 all empty realize penetrate action and result by not-harm hold and*
 10571 flesh-eating dakinis that before prophecy and*
 10572 gathering etcetera siddhi small accomplish and*
 10573 dakini and converse ear near formless sound good-bad dharma explain
 etcetera come and*
 10574 occasion clairvoyance subtle arise conceit with exist
 10575 this all demon obstacle know creation-completion dwell or gathering great
 accumulate aspiration make and*
 10576 emptiness meditate liberate
 10577 awareness self-arise from
 10578 mouth-words engage depth not-realize mad like arise if
 10579 obstacle demon arise is
 10580 gathering great abandon practice take*
 10581 or mindfulness lost arise vision not-see signs three-roots reverse
 10582 dakini prophecy arise experience-vision is intent place settle said and*
 10583 prophecy in two
 10584 dakini self power become and*
 10585 self dakini power become two
 10586 self power dakini become is
 10587 action all accomplish deed complete
 10588
 10589 self power dakini become method is
 10590 spiritual-son that practice time prophecy arise if
 10591 that attachment joy mind not-arise and*

10592 that true hold if
 10593 self power dakini become called
 10594 that meaning any show not-can
 10595 wisdom pure dakini worldly not-appear
 10596 flesh-eating action dakini worldly come
 10597 practitioner place inspect come exist
 10598 that form clearly-appear without liberate not-can
 10599 correct path go for
 10600 dakinis life essence once gave is
 10601 self dakini power become is
 10602 self also prophecy that true hold and*
 10603 prophecy that always hold and*
 10604 body not-attach conduct do and*
 10605 result is-not extreme beyond said and*
 10606 prophecy that follow hold that obstacle demon near become is
 10607 that time demon deceive recognize
 10608 second uncommon supreme secret signs manifest in three
 10609 preliminary trained body speech mind signs general show
 10610 main trained clear-light signs particular explain
 10611 signs other distinction say path measure grasp
 10612 first in three from
 10613 three-kaya nose trained four-elements sound meaning preliminary trained
 signs
 10614 relics blazing from
 10615 by-what elements sounds and*
 10616 races six sound by-who familiar
 10617 this by elements harm-not and*
 10618 likewise fire burn-not
 10619 water drown carry-not
 10620 foot ground not-touch
 10621 mid-space also go able
 10622 wind cold shake-not
 10623 thus who in arise is
 10624 four-elements sound familiar is
 10625 said
 10626 mind nose-trained body speech mind preliminary trained measure is
 10627 that from
 10628 beings appear not-appear

10629 instant which know that
 10630 races six form take-not for
 10631 beings six sounds know
 10632 beings six mind-continuum self-cut for
 10633 that all mind thought know
 10634 confusion thought thought exhaust for
 10635 briefly clairvoyance six arise
 10636 beings six appearance is
 10637 own nature abide is
 10638 later birth-continuum cut meaning
 10639 thus person this by cut
 10640 own signs this all arise
 10641 said
 10642 awareness nose-trained samsara-nirvana border separate signs
 10643 also that from
 10644 samsara-nirvana border separate
 10645 before go body speech mind
 10646 conduct in familiar
 10647 thus tantra signs arise*
 10648 body attachment self-reverse
 10649 confusion attachment continuum cut for
 10650 own body attachment not
 10651 sky in conduct and*
 10652 likewise ground enter able
 10653 think not-think meaning know
 10654 mouth dharma also speak arise*
 10655 thus who in arise person
 10656 body and speech and mind by
 10657 samsara realize bondage is
 10658 what by bound all from liberate
 10659 later body speech mind connection cut
 10660 said
 10661 meaning second main signs particular explain in two
 10662 common view-meditation signs general show and*
 10663 direct clear-light signs particular explain
 10664 first is
 10665 view extreme-free sky-like trained sky go and instant Jambudvipa
 circumambulate and*

10666 solid look dissolve
 10667 meditation clarity self-settle samadhi trained body speech mind signs wonder
 arise
 10668 relics blazing from
 10669 view in familiar signs
 10670 fortunate person
 10671 this-like also arise become
 10672 emptiness body and mind expand
 10673 dakini like sky in
 10674 wind self-control turn for
 10675 wind-like instant six-hundred
 10676 Jambudvipa all travel able
 10677 own-mind empty realize for
 10678 what look dissolve able
 10679 this view confidence great gain
 10680 what by meditation trained signs
 10681 body on insects not
 10682 compassion other benefit complete for
 10683 concept mind-continuum empty is
 10684 body cotton-like also*
 10685 awareness deathless meaning possess
 10686 body sixteen age-pass like become
 10687 reality moisture mind pervade for
 10688 body etcetera hair oily have
 10689 thus mind not-wander
 10690 where place ground sit and*
 10691 confusion object enter not-able
 10692 this meditation self-gain and*
 10693 life two by buddha obtain
 10694 said
 10695 that conceptual object beings' signs certain is
 10696 second direct clear-light signs particular explain in five
 10697 light and*
 10698 expanse and*
 10699 bindu and*
 10700 kaya and*
 10701 awareness measure trained signs explain
 10702 First light-to

10703	Essence
10704	definition
10705	division
10706	characteristic
10707	result and five from
10708	light essence awareness tone show
10709	definition is
10710	appear clear for light
10711	divide if
10712	own characteristic daytime hold light wisdom five own-tone and*
10713	practice taken familiar measure light direct from experience above increase appearance measure reach arrive two
10714	characteristic is
10715	illuminate other not-depend self-illuminate
10716	result is
10717	dharma-expanse inconceivable state buddha condition become
10718	thus light familiar confusion-appearance clear-light liberate body speech signs special appear
10719	relics blazing from
10720	light by-who familiar
10721	self see activity-field
10722	earth and water and fire and wind*
10723	four-elements appearance self-dissolve
10724	gradually color five enjoy
10725	this separate-not signs
10726	other see activity-field
10727	mad like obstacle-free
10728	whatever attachment not and*
10729	mountain rocks all transparent-penetrate and*
10730	likewise ground depth enter appear*
10731	water all also transparent-penetrate
10732	body clothes also not-have
10733	naked whatever obstacle-free and*
10734	food etcetera desire self-free
10735	this appearance this in
10736	elements self-place dissolve and
10737	contaminated aggregates not-appear
10738	result obtain certainty without

10739	said
10740	outer appearance experience-signs like
10741	inner awareness also arise
10742	person what by path not-wrong enter nirvana signs arise is
10743	self-arise from
10744	awareness changeless horse ride
10745	correct light always look
10746	teacher words meaning great indicate
10747	awareness king see measure
10748	this correct hold
10749	alone dwell happiness obtain
10750	own-appearance companion arise for
10751	other mind accord is
10752	own that separate-not for
10753	attachment clinging not become
10754	own ground go for
10755	whatever hostility make not-become
10756	own meaning gain for
10757	cotton leaf like also*
10758	insect worm free for
10759	said
10760	second expanse familiar signs also
10761	essence
10762	definition
10763	division
10764	characteristic
10765	result and five from

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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-cessation 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 cessation
10792	sky bird-like go and*
10793	likewise water fish-like
10794	fortunate this go
10795	before not-see objects and*
10796	continent and Meru with and*
10797	sit place one from see and*
10798	likewise buddha field
10799	before see not those
10800	this all time one see become
10801	thus signs and possess
10802	this from month sixteen in
10803	dharma-expanse also see become
10804	said
10805	inner experience-signs is
10806	vajrasattva heart mirror from
10807	person that before-signs these arise
10808	alone sit experience joy and*
10809	body cotton leaf like light and*
10810	human with associate heart not-desire and*

10811	sky fly think-do and*
10812	appearance this cease joy perception and*
10813	body and life not-attach and*
10814	appearance this whatever mind not-enter and*
10815	awareness not-dull clear and*
10816	awareness naturally slow and*
10817	associate joy and*
10818	affliction what by arise not-able and*
10819	affliction arise also think not-hold and*
10820	form beautiful attachment not-arise and*
10821	form ugly hate not and*
10822	samadhi power food drink perception not-arise and*
10823	human with associate other mind not-accord make and*
10824	these complete nirvana before-signs said
10825	third bindu familiar signs also

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10826	first bindu essence
10827	definition
10828	division
10829	characteristic
10830	result and five from
10831	essence is
10832	different not one dwell moon without
10833	definition is
10834	bindu not-change
10835	le vast great all pervade
10836	divide if
10837	body dwell channel bindu
10838	nature path bindu
10839	complete result bindu three
10840	first conventional cause bindu white red two and*
10841	ultimate wisdom bindu five
10842	category two
10843	wisdom bindu five and*
10844	ground bindu good light upper-bur body general channel in not-move dwell

10845 result-exposition from
 10846 body place is this-like
 10847 crown and heart channel in*
 10848 not-fabricate pure reality dwell
 10849 said
 10850 path bindu good channel in wisdom wind move go make
 10851 good bindu lamp four object arise make
 10852 good peak wisdom analysis various channel in move make
 10853 good ornament possess bindu lamp four depend experience increase
 appearance show make
 10854 nature path bindu is
 10855 reality bindu fabrication without all pervade and*
 10856 Samantabhadra bindu good bad big small not appear and*
 10857 expanse bindu outer inner not clear and*
 10858 expanse pure bindu deviation obscuration direction fall without arise and*
 10859 wisdom bindu primordial make without dwell and*
 10860 wisdom great bindu affliction what by not-obscure direct appear and six
 10861 complete result bindu is
 10862 dharma-kaya bindu single elaboration-free identification separate
 primordially-pure essence state arise-way various appear
 10863 establish cause any not
 10864 bindu characteristic is
 10865 various pain without
 10866 round elaboration without
 10867 awareness appearance show wisdom transparent-penetrate great
 10868 rim five one gather kaya place is
 10869 emptiness thing not-establish essence identification beyond
 10870 that from appearance increase arise virtue directionless arise
 10871 defect what by not-stain characteristic stain without
 10872 capacity not-cease appear play various arise
 10873 characteristic two without essence self-pure
 10874 reasoning directionless arise nature self-liberate
 10875 thus bindu expanse become from
 10876 outer signs certain is
 10877 relics blazing from
 10878 bindu expanse who become
 10879 this fortunate single see*
 10880 bindu empty lamp is

10881	effort without self-arise
10882	this all own experience signs
10883	word elaboration cut
10884	other mind instant also*
10885	enter not-become that occasion not
10886	speech-continuum say exhaust for
10887	other speak thought also*
10888	person this in arise not-possible
10889	sound word follow how become
10890	thus who in appear that
10891	elaboration-free single this decide
10892	thus signs possess that
10893	that from year two in also*
10894	awareness measure know and*
10895	expanse and awareness own-appearance and*
10896	separate-not dwell
10897	that also elements self-dissolve
10898	change this certainty without
10899	said

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10900	fourth kaya in
10901	definition
10902	division
10903	characteristic
10904	result and five from
10905	essence is
10906	always dwell nature nirvana dharma support dwell
10907	definition is
10908	stainless transparent-penetrate self-complete great
10909	divide if
10910	dharma-kaya
10911	sambhogakaya
10912	nirmanakaya three
10913	that vehicle common three-kaya result consider
10914	Great-Perfection this system three-kaya path appearance consider

10915 that dharma-kaya own-appearance is
 10916 dharma as-long-as exist mind exist is path is
 10917 kaya as-long-as exist body exist for also path appearance is
 10918 final not
 10919 this main measure reach complete and*
 10920 exhaustion appearance
 10921 primordially-pure dissolve near that is
 10922 sambhogakaya and nirmanakaya path appearance is
 10923 various appearance dharma exist rank
 10924 extreme-free mark-free equal final not for
 10925 this also measure reach time
 10926 spontaneously-accomplished appearance from kaya and*
 10927 field and*
 10928 teacher appear and*
 10929 characteristic is
 10930 path appearance clear-light empty nature is
 10931 result is
 10932 primordially-pure jewel secret inside move time
 10933 inner clear three-kaya arise-basis only dwell
 10934 thus path appearance kaya reality familiar obtain appear-experience
 three-kaya signs
 10935 relics blazing from
 10936 kaya measure trained
 10937 fortunate person
 10938 before signs this-like
 10939 dharma-kaya who familiar
 10940 other see activity-field
 10941 body who also not-see
 10942 yogin self self-freely play
 10943 not-seek placed samadhi is
 10944 own continuum arise and*
 10945 awareness not-think experience
 10946 yogin all mind in appear*
 10947 thus arise persons
 10948 dharma-kaya appearance see*
 10949 this see buddha all
 10950 kaya expanse gather
 10951 who sambhogakaya

10952	familiar confidence become signs
10953	thus experience person
10954	kaya five wisdom five play
10955	play great gaze by
10956	thus signs and possess
10957	yogin possess fortunate that
10958	bindu empty lamp is
10959	effort without arise in
10960	appearance also kaya also*
10961	gradually see person is
10962	sambhogakaya root this see is
10963	thus continuum familiar
10964	speech clear voice possess
10965	lie say words and*
10966	this mouth word not-arise*
10967	likewise non-virtue action words
10968	always say expression-end cease
10969	thus signs possess by
10970	this meaning practice if
10971	sky in fly and*
10972	mountain rocks also transparent-penetrate and*
10973	ground under enter and*
10974	water drown without arise*
10975	thus arise fortunate by
10976	expanse awareness confidence enter-not if
10977	elements self dissolve
10978	change self not
10979	this from birth transfer and
10980	reality bardo in
10981	instant five liberate become
10982	what person fortunate possess
10983	nirmanakaya familiar and
10984	this confidence become person
10985	body speech mind signs these
10986	who in arise person is
10987	this also fortunate become
10988	before hear dharma and*
10989	meaning own continuum also*

10990	simultaneously arise
10991	this become dakini
10992	likewise before not-hear
10993	dharma words various
10994	nature mouth speak
10995	likewise secret-mantra other
10996	tantra words as
10997	order how clear become
10998	likewise dharma all
10999	word meaning form all
11000	beings how faith
11001	dharma and accord also*
11002	how ask answer that
11003	fortunate this speak
11004	this speech lion
11005	body strength previous than
11006	foot fast strength gain
11007	body wrinkle without and*
11008	hair white also black become
11009	likewise sixteen age like
11010	youth luster possess also*
11011	example grass youth
11012	rain again fall
11013	grow self-grow have like
11014	before not compassion also*
11015	this depth from arise and*
11016	that after beings benefit enter
11017	own body benefit
11018	beings arise when
11019	this how desire
11020	body and limbs give able
11021	outer possessions mention what need
11022	likewise own guru
11023	as-before body etcetera give able
11024	thus who in arise person by
11025	nirmanakaya this touch
11026	said
11027	

thus nirmanakaya signs exist that desire nature nirmanakaya field
 miraculously birth take beings benefit year sixty-eight thousand dwell
 that state four-continent million emanate beings benefit immeasurable do
 11028 primordially-pure ground cross
 11029 nature emanation year five hundred complete contradiction think-if
 11030 not-contradiction
 11031 self-benefit accomplish five-hundred dwell
 11032 other-benefit accomplish limitless dwell contradiction not
 11033 also that from
 11034 thus possess person
 11035 after nirmanakaya field
 11036 miraculously birth body take
 11037 year sixty-eight thousand
 11038 that dwell beings benefit
 11039 person this by do
 11040 then essence nature from
 11041 Jambudvipa etcetera continents
 11042 emanation million sixty-thousand
 11043 own suitable body take
 11044 beings benefit do
 11045 this become dakini
 11046 then essence primordially-pure
 11047 sun rays gather like
 11048 own emanation with
 11049 own essence self-dissolve and
 11050 difference without distinction without become
 11051 as water water dissolve and*
 11052 likewise butter butter dissolve and*
 11053 sky sky dissolve like
 11054 essence identification without become
 11055 said
 11056 inner awareness experience is
 11057 self-arise from
 11058 that joy possess and*
 11059 worldly attachment not and*
 11060 appearance all light arise and*
 11061 light kaya mass not-cessate see and*
 11062 grasp without body joy and*
 11063 awareness one-point become and*
 11064

11065	awareness naturally slow and*
11066	awareness not-distracted and*
11067	awareness other not-enter and*
11068	awareness anything not realize and*
11069	awareness not-change and*
11070	awareness not-cease clear and*
11071	awareness not-thought cease and*
11072	awareness grasp without self-liberate and*
11073	outer inner dharma grasp small and*
11074	body attachment and clinging not said
11075	fifth awareness in essence
11076	definition
11077	division
11078	characteristic
11079	result and five from
11080	essence is vajra chain appear
11081	Lion-Power-Complete from
11082	own-appearance awareness thing that
11083	wisdom chain dwell
11084	said
11085	definition is
11086	before not-aware guru pith-instruction by aware is awareness
11087	divide if three from
11088	ground-dwell awareness ground thing meaning nature virtue-defect fault beyond
11089	path-appearance awareness philosophical-system respective famous
11090	mind-itself and*
11091	unborn and*
11092	co-emergent wisdom and*
11093	mind-beyond and*
11094	meaning alaya and*
11095	bodhicitta called etcetera name whatever
11096	buddha and beings all pervade dwell self-awareness wisdom self-clear empty naked this
11097	insight awareness vajra chain kaya direct appear thought words cage free
11098	virtue-defect fault-merit bright-dim without
11099	diligence that view not-distract light-body transparent-penetrate accomplish that

11100	characteristic is
11101	self-clear naked this
11102	result is
11103	that practice primordially-pure transparent-penetrate liberate make
11104	common three-kaya result consider
11105	here path make
11106	primordially-pure extreme-free great kaya and wisdom not-establish
11107	arise-basis not-cease crystal-like result consider distinction great
11108	thus awareness trained signs
11109	relics blazing from
11110	awareness who familiar
11111	that body signs this
11112	where place thing
11113	there self-awareness insert able
11114	where dwell ground that
11115	body also that follow
11116	as awareness same
11117	other faith change able and*
11118	thought-continuum clinging self-cease and*
11119	inner signs possess
11120	direct who aware
11121	this elements own-place
11122	fortunate this dissolve
11123	unborn supreme siddhi gain
11124	said and*
11125	result-exposition
11126	thus practice from
11127	signs and measure this-like
11128	body light transparent-penetrate appear*
11129	ground touch without obstacle without and*
11130	speech power complete speech pair exhaust
11131	mind transfer able
11132	eye form nose tongue
11133	body sense-faculties all cease
11134	nature not become measure
11135	said
11136	third signs other distinction say path measure well grasp in three
11137	unborn obtain signs general show

11138 qualities signs particular explain
 11139 signs three mixed distinction separately say
 11140 first is
 11141 primordially-pure realize confidence enter yogin that existence birth after
 not-take signs body insects not and*
 11142 hair and fingernails not grow two
 11143 then month three other see light five center race five kaya sky rise dissolve is
 11144 relics blazing from
 11145 unborn who
 11146 root cut person that
 11147 signs this-like also arise*
 11148 this signs who possess is
 11149 me fortune equal is
 11150 body insect etcetera
 11151 this all birth continuum cease and*
 11152 who hair and fingernails and*
 11153 this all not-grow continuum cease if
 11154 this birth without is
 11155 thus signs possess and
 11156 month three in also*
 11157 this elements self dissolve
 11158 contaminated aggregates not-appear
 11159 own body light tone center
 11160 race with this become
 11161 said
 11162 this exhaustion time yogin fortune-great
 11163 second is
 11164 that qualities praise is
 11165 appearance body speech qualities and*
 11166 not awareness empty qualities immeasurable is
 11167 own-appearance buddha field peaceful-wrathful two mandala and
 dharma-kaya qualities enjoy
 11168 that from
 11169 thus realize person
 11170 exist not-exist qualities think inconceivable
 11171 one dwell wisdom is
 11172 self self-show teacher great
 11173 not-arrange primordial-tone self dwell

11174	method and wisdom nature from
11175	buddha race also two appear*
11176	this all that retinue appear*
11177	ground-appearance nature without from
11178	speak think express without dharma appear*
11179	three-times equal also*
11180	primordial this all self-dwell
11181	said

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11182	third in signs single only and*
11183	two mixed and*
11184	three possess and*
11185	body signs complete bardo liberate
11186	body and speech two exist body speech signs possess emanation field liberate and*
11187	mind signs complete bardo momentary three liberate and*
11188	three all complete compassion other benefit do and*
11189	self-benefit obtain certainty know
11190	life countless bless benefit done support that light liberate is
11191	body and mind signs two exist self-benefit quick obtain liberate
11192	speech and mind signs gather is
11193	year ten light-body obtain and*
11194	also body speech mind three signs gather support other benefit not arise two year liberate is
11195	that from
11196	who person effort possess
11197	body signs complete person
11198	bardo reality in
11199	truth see buddha
11200	body speech signs exist
11201	this emanation field
11202	breath-out birth one take
11203	mind signs possess
11204	this life formation
11205	birth two between without
11206	

shooting-star sky in
 11207 shoot way momentary three
 11208 emanation with and*
 11209 essence self-dissolve
 11210 body speech mind signs gather if
 11211 this bodhicitta great
 11212 beings hold compassion possess
 11213 this beings hold for
 11214 year million hundred-thousand
 11215 human body one also*
 11216 this meaning complete and
 11217 birth two between not-enter
 11218 complete attain
 11219 also fortunate whoever
 11220 body and mind signs possess if
 11221 thus possess year ten in
 11222 elements self-place dissolve and
 11223 appearance not-appear
 11224 reality pure ground deliver
 11225 who body speech mind signs
 11226 thus person fortunate
 11227 who gather fortunate
 11228 this from year two in also*
 11229 this elements self dissolve
 11230 change this certainty without
 11231 said
 11232 that outer inner signs special without signs some exist also uncertain signs is
 liberate not become and
 11233 outer inner signs certain that liberate measure exist
 11234 thus signs exist only liberate not pervade
 11235 liberate signs exist pervade for special this important
 11236 relics blazing from
 11237 body speech mind signs all
 11238 some arise person is
 11239 complete liberate not
 11240 worldly common siddhi and*
 11241 gradually sravaka pratyekabuddha
 11242 this all ground in also*
 11243 this that ground enter

11244 pure great result not
 11245 who body speech possess
 11246 signs complete person
 11247 equal great ground in also*
 11248 this all go dakini
 11249 said
 11250 thus signs only exist certainty not say if
 11251 now liberate signs outer inner any without now meditation without gone
 action harm meditation not-need
 11252 later skull head not-place do and*
 11253 reality original meaning see view-meditation complete say also*
 11254 lie send other and self both deceive demon enter know
 11255 that from
 11256 thus signs not possess
 11257 own-appearance confidence enter
 11258 who claim accept that
 11259 examination view and*
 11260 likewise examination meditation
 11261 this all liberate
 11262 this ability not
 11263 samsara in long
 11264 person this also dwell
 11265 said
 11266 that leap-over meditation yogin signs these liberate certain deception without
 arise diligence special instruct is
 11267 that from
 11268 therefore expanse awareness familiar important
 11269 expanse and awareness who familiar
 11270 above explained signs these
 11271 not-arise impossible
 11272 well said as diligence do
 11273 general meaning third bardo and next liberate confusion certain signs
 conclusion in two
 11274 yogin liberate enlightenment obtain signs and*
 11275 beings six confusion birth take signs show
 11276 first in two
 11277 signs brief show and*
 11278 extensive explain

11279 first is
 11280 reality direct meaning meditate also*
 11281 diligence inferior measure not reach
 11282 stone with solid-awareness separate time existence take not defilements from
 liberate signs relics self-ringsel and sound light appearance great complete
 buddha
 11283 that Great-Perfection this system buddha two
 11284 complete buddha signs appear stone with remainder with nirvana is
 11285 perfectly complete buddha diligence excellent stone with pure aggregates
 remainder without nirvana is
 11286 vajrasattva heart mirror tantra from
 11287 nirvana that two
 11288 perfectly complete buddha and*
 11289 complete buddha
 11290 that perfectly complete buddha is
 11291 aggregates remainder without buddha
 11292 complete buddha person that
 11293 light and*
 11294 sound and*
 11295 relics and*
 11296 kaya and*
 11297 earth move etcetera arise said and*
 11298 relics blazing from
 11299 person wisdom-power excellent is
 11300 confusion appearance this in
 11301 elements self-place dissolve and
 11302 essence result in
 11303 contaminated aggregates not-appear
 11304 result self-ground become
 11305 thus outer signs
 11306 what nirvana from
 11307 that kaya and relics and
 11308 likewise light and sound and*
 11309 earth move become
 11310 said
 11311 second extensive explain five
 11312 kaya and*
 11313 relics and*

11314	light and*
11315	sound and*
11316	earth move extensive explain
11317	first in essence
11318	division
11319	cause
11320	place
11321	result and five from

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11322	first essence is
11323	deity form appear kaya single and*
11324	half-kaya and*
11325	father-mother and*
11326	mass and*
11327	mandala great and*
11328	that direction accord stupa and*
11329	wheel and*
11330	vajra and*
11331	jewel and*
11332	lotus and*
11333	cross and*
11334	sword etcetera
11335	creation-completion not reach letter and*
11336	hand-symbol and*
11337	half-kaya and*
11338	self-single appear
11339	complete father-mother and*
11340	mass and*
11341	mandala appear
11342	divide if peaceful kaya and*
11343	wrathful kaya two
11344	relics blazing from
11345	race possess nirvana
11346	that remainder contaminated
11347	aggregates trace burn purify

11348 that kaya two
 11349 peaceful kaya and wrathful kaya
 11350 said and*
 11351 self-arise from
 11352 kaya form two exist
 11353 peaceful and wrathful say
 11354 wrathful thus-gone
 11355 peaceful nirmanakaya power not
 11356 said and*
 11357 vajrasattva heart mirror from
 11358 kaya two
 11359 peaceful kaya and wrathful kaya said
 11360 continuum two from
 11361 essence cause beings all primordial clear-light kaya and*
 11362 relics exist from
 11363 here creation-completion clear show manifest cause pure elements gather
 arise
 11364 latency exist not-ripe nature
 11365 manifest ripe relics appear
 11366 former from
 11367 beings primordial
 11368 self-place great ground dwell
 11369 ripe not-ripe distinction
 11370 manifest and latency
 11371 said
 11372 place head or spine from arise much
 11373 other from also arise
 11374 here clear-light familiar arise kaya two from arise show is
 11375 relics blazing from
 11376 likewise kaya head from
 11377 or spine vertebrae joint from
 11378 said
 11379 result is liberate obtain rank
 11380 that peaceful-wrathful both arise consciousness sky dissolve
 11381 sky primordially-pure own-tone arise time liberate reality bardo without
 buddha
 11382 this-life liberate include
 11383 support this separate part future that is for

11384 peaceful kaya arise appearance this cease immediately clear-light
 own-appearance samadhi day five liberate
 11385 samadhi day concentration ground part say
 11386 yogin long short difference exist
 11387 wrathful kaya arise eye from vajrasattva nose-rope arise
 11388 sound light ray three own-appearance arise instant part five liberate
 11389 thus relics blazing from
 11390 if both arise
 11391 this bardo without also*
 11392 essence primordially-pure great
 11393 confidence possess this become
 11394 day five truth see
 11395 that buddha dissolve
 11396 if wrathful kaya arise
 11397 this reality bardo in
 11398 instant part five in
 11399 liberate become dakini
 11400 said and*
 11401 vajrasattva heart mirror from
 11402 peaceful kaya arise appearance this cease immediately stability obtain
 11403 emanation kaya emit not-able
 11404 wrathful kaya arise that stability obtain
 11405 day twenty-one emanation kaya emit able said
 11406 that peaceful kaya arise clear-light path deliver primordially-pure ground
 transparent-penetrate liberate
 11407 bardo own-appearance emanation not-arise
 11408 primordially-pure that emanation appearance separate own-appearance
 emanation arise ground not
 11409 however other-appearance sambhogakaya-nirmanakaya arise basis is other
 benefit activity that depend arise also*
 11410 primordially-pure actual emanation appearance portion without know
 11411 wrathful kaya arise sound light ray three own-appearance know liberate time
 11412 spontaneously-accomplished ground-appearance arise moment stay
 11413 samadhi day twenty-one complete and*
 11414 own-appearance impure samsara door beings six appear
 11415 pure door emanation kaya whatever tamed emanate benefit do
 11416 illusion illusion benefit do like
 11417 own-appearance own-appearance benefit do

11418 emanation emit before liberate what need
 11419 self not-liberate self-benefit not-complete other-benefit arise occasion not for
 11420 emanation shooting-star run only and*
 11421 that long time long short certain explain
 11422 emanation emit able not-able this confuse
 11423 buddha other benefit do able not-able mind focus much
 11424 error great
 11425 buddha benefit not-do buddha Great-Vehicle not-want impossible
 11426 emanation emit able not-able bardo spontaneously-accomplished door arise
 long without transparent-penetrate primordially-pure liberate emanation not
 11427 emanation field impure time that not-appear for
 11428 spontaneously-accomplished door appear impure appear
 11429 there emanation benefit not-do if
 11430 samsara appearance not-set buddha activity own-appearance not-complete
 complete make emanation open appear
 11431 that benefit do samsara empty again emanation appearance
 spontaneously-accomplished door eight in dissolve primordially-pure ground
 go is
 11432 primordially-pure ground that appear not-appear beyond three-kaya
 arise-basis only three-kaya individual actual difference without
 11433 that ground-appearance again other benefit arise way know
 11434 place this supreme vajra secret great
 11435 now future not-wrong speak know arise me power know
 11436 second relics extensive explain in three
 11437 common division brief show
 11438 special division extensive explain
 11439 relics and ringsel distinction meaning conclude
 11440 first is
 11441 generally beings all primordial buddha wisdom five nature individual and
 individual not dwell that kaya race life hold relics five not-ripe latency exist
 11442 yogin clear-light essence path train manifest ripe
 11443 ringsel etcetera five arise race separate liberate is
 11444 relics blazing from
 11445 supreme-person nirvana
 11446 buddha all relics arise*
 11447 buddha race distinction from
 11448 relics race five-five arise*
 11449 ringsel thus-gone relics*
 11450

	likewise ringsel called
11451	vajra race relics is
11452	ringsel jewel
11453	ringsel lotus
11454	likewise ringsel called
11455	action race relics is
11456	said
11457	that person relics race five from
11458	one or all complete whatever arise race five mass appearance
11459	relics race that buddha liberate signs is
11460	that from
11461	method-possess nirvana
11462	body this all arise is
11463	individual race relics arise if
11464	reality bardo in also*
11465	individual race buddha
11466	kaya see liberate
11467	said and*
11468	vajrasattva heart mirror from
11469	relics also five
11470	color dark-blue Vairocana field complete buddha
11471	color white Vajrasattva
11472	color yellow Ratnasambhava
11473	color red Amitabha
11474	color green Amoghasiddhi
11475	color various kaya five spontaneously-accomplish ground reach said
11476	second special division relics race five color
11477	big small measure
11478	place distinction
11479	cause what from arise and four from

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11480	first color race five portion possess five
11481	that peaceful relics color and*
11482	wrathful relics color portion two arise
11483	relics blazing peaceful color said is
11484	ringsel white

11485	ringsel blue-black
11486	ringsel yellow
11487	ringsel red
11488	ringsel green
11489	self-arise in
11490	wrathful relics color said is
11491	that race show this-like
11492	ringsel white luster
11493	ringsel blue-black
11494	ringsel heat yellow-possess
11495	ringsel dark-blue
11496	ringsel red-green-black
11497	likewise color division
11498	said
11499	big small measure ringsel mustard seed equal white mustard same
11500	others poppy seed equal small mustard seed between oily round
11501	place ringsel head dwell
11502	ringsel rib joint and*
11503	ringsel liver top and*
11504	ringsel kidney and*
11505	ringsel lung top dwell
11506	cause two from
11507	peaceful relics cause ringsel bone pure and*
11508	ringsel heat pure and*
11509	ringsel blood pure and*
11510	ringsel elements pure and*
11511	ringsel awareness pure body gather arise
11512	wrathful relics cause is
11513	ringsel head skull luster and*
11514	ringsel blood pure and*
11515	ringsel joint pure and*
11516	ringsel foot pure and*
11517	ringsel five elements pure from arise
11518	self-arise from
11519	ringsel head from arise*
11520	ringsel blood from arise*
11521	ringsel joint from arise*
11522	ringsel foot from arise*

11523	ringsel five elements
11524	pure from correctly arise*
11525	said
11526	that relics five all shape very round oily gather
11527	depth clear light five exist sun show time very shine clear is
11528	relics blazing from
11529	alas listen dakini
11530	ringsel called white luster
11531	oily gather color clear
11532	mustard seed grain equal
11533	this bone pure from
11534	ripe gather arise is
11535	method-possess that head from arise*
11536	ringsel called blue-black
11537	poppy seed equal or
11538	or small mustard seed equal
11539	this heat pure gather
11540	that rib joint from
11541	arise is dakini
11542	ringsel color yellow
11543	poppy seed equal blood from
11544	that liver top from arise*
11545	ringsel red luster
11546	big small measure poppy seed equal
11547	this elements gather gather
11548	fortunate kidney from
11549	arise is dakini
11550	ringsel indra
11551	poppy seed equal color clear
11552	awareness pure from
11553	this lung top from arise*
11554	this all shape round gather
11555	all depth clear color five
11556	said
11557	peaceful relics own-appearance certain race ground liberate
11558	wrathful relics
11559	dharma-kaya
11560	sambhogakaya

11561	nirmanakaya
11562	evident-awakening meaningful kaya
11563	unchangeable vajra kaya obtain
11564	self-arise from
11565	ringsel unborn obtain
11566	ringsel meaningful
11567	ringsel sambhogakaya obtain
11568	ringsel nirmanakaya obtain
11569	ringsel vajra
11570	said
11571	third relics and ringsel distinction meaning conclude is
11572	relics like ringsel called
11573	shape round color five whatever dwell
11574	ringsel cause pure white red flesh bone heat breath pure gather arise
11575	relics pure very pure from arise
11576	produce place and arise place body joints and flesh skin between arise produce
11577	ripen place bone and flesh and skin all in exist thus those all from arise
11578	that flesh and skin and bone from arise and*
11579	blood and serum pure from arise and*
11580	heat from arise and*
11581	breath from arise
11582	race four color white and*
11583	red-yellow and*
11584	red and*
11585	green-dark-blue five arise
11586	this result nature emanation breath-out
11587	that heart-essence meditation fortunate arise that is
11588	other all uncertain
11589	some higher-realm birth
11590	some lower-realm birth etcetera
11591	beings common and*
11592	bird and dog etcetera and*
11593	evil and*
11594	good-friend examination scholar also arise for
11595	relics elements harm not-break iron hammer strike also not-break
11596	ringsel fear
11597	burn ash also break ringsel not-arise is

11598 ringsel hope corpse burn time very not-burn important
 11599 that relics blazing from
 11600 this and also like
 11601 ringsel tiny is
 11602 sesame seed dust particle equal
 11603 this elements break able
 11604 this emanation field
 11605 said and*
 11606 ringsel joints between or
 11607 or flesh and skin between
 11608 this all from produce arise*
 11609 said
 11610 that people common and*
 11611 buddha ringsel and
 11612 very pure not-pure light five exist not and*
 11613 bodhi-tree and leaf know
 11614 third light in essence
 11615 cause
 11616 division
 11617 liberate measure result and four from
 11618 light essence is
 11619 color five self-clear
 11620 continuum elements pure and*
 11621 awareness familiar own-tone two gather beyond time arise
 11622 divide if occasion upward-stand
 11623 wing-arise
 11624 rim three
 11625 or ladder way sky-pierce insert and*
 11626 sky center reach light house appear
 11627 result rim arise bardo first liberate
 11628 upward-stand sky-pierce like arise primordially-pure transparent-penetrate
 reality bardo without liberate
 11629 wing-arise bardo last life liberate
 11630 light ladder like person died body or house or
 11631 crematorium around insert if
 11632 samadhi day seven wisdom four union liberate
 11633 light house like arise
 11634 mass appearance day five liberate

11635	vajrasattva heart mirror from
11636	light two
11637	light house way arise and*
11638	light upward-stand ladder way arise
11639	light house like arise day five stability obtain
11640	complete buddha
11641	light ladder like arise day seven complete buddha
11642	said and*
11643	relics blazing from
11644	light form three
11645	rim around with
11646	what trace from arise
11647	this bardo first in
11648	certain result obtain
11649	if upward stand
11650	this bardo not-appear
11651	instant buddha
11652	light wing from appear
11653	this bardo last in
11654	complete awakening obtain
11655	said
11656	that spontaneously-accomplished appear emanation spread
11657	that state world directions also beings benefit emanation out-emanate
11658	own-appearance reflection beings six and*
11659	other-appearance self-character beings two field
11660	emanation two benefit do also*
11661	that from
11662	thus light mandala in
11663	who enlightenment gain person
11664	this fortunate great-mind by
11665	emanation direction ten
11666	beings benefit nature
11667	this do dakini
11668	said
11669	fourth sound in
11670	essence
11671	division
11672	cause

11673 result measure and four from
 11674 sound essence ear faculty resound
 11675 divide if pleasant unpleasant middle etcetera exist
 11676 occasion here slow continuity long peaceful drum-sound and*
 11677 fierce short wrathful thunder-sound two hum and thug called
 11678 cause general cause sky gap two clash condition from arise
 11679 here stability obtain cause from arise
 11680 result is
 11681 sambhogakaya and*
 11682 that emanation spread obtain
 11683 that slow continuity long hum peaceful kaya samadhi day seven stability
 obtain
 11684 hum thug stack fierce short wrathful kaya liberate
 11685 that two race five exist
 11686 race five where liberate sign examine is
 11687 yogin died place or
 11688 corpse carry direction east resound vajra race
 11689 south jewel race
 11690 west lotus race
 11691 north action race
 11692 up arise thus-gone race buddha accomplish
 11693 relics blazing from
 11694 where died place house
 11695 east direction near
 11696 sound very resound is
 11697 this vajra race become
 11698 likewise south direction also*
 11699 sound jewel race appear*
 11700 west lotus likewise
 11701 north action race become
 11702 likewise up thus-gone
 11703 sound nature this-like
 11704 hum thug stack and*
 11705 continuity long gentle long sound
 11706 peaceful wrathful distinction
 11707 thus sound possess become if
 11708 this sambhogakaya
 11709 kaya result able

11710 that all sambhogakaya measure equal
 11711 thus sambhogakaya also*
 11712 emanation kaya emit able
 11713 able accord enter method by
 11714 this ground final-reach
 11715 said and*
 11716 vajrasattva heart mirror from
 11717 sound also two
 11718 hum arise day seven complete buddha
 11719 thug arise day fourteen complete buddha said
 11720 fifth movement in essence
 11721 cause
 11722 division
 11723 result four from
 11724 essence is vessel under ground beings support lift
 11725 cause is person that power wind move move
 11726 divide if movement very move
 11727 greatly move
 11728 all very move and four
 11729 result is
 11730 person common bodhisattva race etcetera and*
 11731 this door not-see preliminary training death or
 11732 object-conceptual some or
 11733 labelled-liberation labelled person common path faith and diligence do life
 transfer signs
 11734 that breath separate immediately move center arise sravaka noble ground
 white form see obtain later seven purify dwell
 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
11984	also tantra-section-from
11985	warmth foot-sole dang*
11986	teeth dang*
11987	navel da nga
11988	throat dang*
11989	between-eyebrows dang*
11990	crown-from dissolve-pa-in six-realms-possessive birth-place take-pa- possessive sign-as said
11991	sign arise-pa-plural-also self-possessive mind dang agree-as appear-pa yin-nas birth-place individual-possessive sign-as certainly know-par do'o
11992	### CITATION: From the Treasury of the Supreme Vehicle
11993	vehicle-possessive supreme jewel-possessive treasury-from
11994	three-times signs-possessive arrangement certain establish-te chapter twenty-two-pa'o
11995	thus instruction-possessive general-possessive place dang effort dang faculty excellent-plural life this-in liberation-possessive method signs-possessive sequence dang together-pa show-nas
11996	

	now middle-plural intermediate-state-in completely perfect buddha-possessive dharma-possessive arrangement extensive establish-la two-te
11997	intermediate-state general-possessive manner establish-pa dang*
11998	individual-possessive nature extensive explain-pa'o
11999	first-in intermediate-state-possessive essence
12000	certain-term
12001	division
12002	appearance-pattern

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12003	first essence-ni
12004	outer object-possessive dharma inner-possessive mind-to appear-pa- possessive situation
12005	that-also inner space primordially-pure-from other-to appear-pa all intermediate-state-possessive situation-te
12006	ground-appearance body dang wisdom-as appear-pa-possessive self-radiance form-body two-by activity arise-pa-possessive self-face-possessive appearance-aspect-ni pure-pa dharmata-possessive intermediate-state yin-la
12007	confusion-appearance six-realms-possessive dharma all unclean-pa confusion-possessive intermediate-state yin
12008	pure unclean-possessive dharma that two who-possessive interval-in exist-nas
12009	primordially-pure-possessive space-from outward move-pas again primordially-pure-du dissolve need-possessive reason nature primordially-pure-possessive interval-in exist-pa'o
12010	first also that from arise

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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
12026	three-pa divide-nas common dang*
12027	common not-yin-pa two-from
12028	vehicle common-pa some-from
12029	birth death intermediate-state dang*
12030	dream intermediate-state dang*
12031	dharmata intermediate-state dang
12032	existence intermediate-state-in etc.-pa desire-yang*
12033	common not-yin-pa-possessive vehicle secret king here
12034	nature intermediate-state
12035	death-time intermediate-state
12036	dharmata-possessive intermediate-state
12037	existence-possessive intermediate-state dang four-as regard-te
12038	thallogical-result-from
12039	intermediate-state-possessive dharmata thus like
12040	greatly secret-possessive dharmata explain
12041	divide-nas aspect four-from
12042	thus
12043	four-pa appearance-pattern-in two-from
12044	first general-as show-pa-ni
12045	realm three general-aspect-in appearance-pa-ni
12046	grasping-grasped attachment-aversion affliction-plural manifest-become-as desire-pa dang*
12047	subtle form formless
12048	six-realms individual individual-in appearance-pa-ni
12049	cause water one-only-in god-by nectar-in etc.-pa-te
12050	two-truths-from

12051	thing-one mind-ni different reason
12052	object not-established-pa self-as see*
12053	thus
12054	individual door-category-in donor one-to enemy-friend-as many-as appear-pa dang*
12055	pleasure-pain dang confused not-confused dang*
12056	attachment-aversion dang*
12057	good bad dang*
12058	dharma dang possess not-possessive-in etc.-pa appearance-pattern many-from
12059	later-possessive karma good-bad-by cause-result different-in exercise-pa-plural
12060	in-short who-to what appear-yang yesterday-possessive dream good-bad various like appear-pa-te
12061	appear-yang not-established-pas not-exist-pa clear-appearance-in exercise-pa'o
12062	two-pa particular-as explain-pa-ni four-from
12063	nature remain-pa-possessive intermediate-state-possessive appearance-pa-ni
12064	form-in etc.-pa aggregate five-possessive binding-by body five-possessive appearance-pa self-cease-pa dang*
12065	element dang sense-field-by binding-by light dang*
12066	color-possessive appearance-pa self-cease-pa dang*
12067	karma dang affliction-possessive binding-by wisdom dang dharmata-possessive appearance-pa self-cease-te
12068	outer appearance-possessive object-in inner grasp-possessive mind attach-pas
12069	error four-possessive water river cross-difficult-possessive depth-in day-night wheel-like exercise-pas karma dang latent-tendencies many-in exercise-pa'o
12070	error four-ni samsara-possessive confusion-appearance dream illusion resemble-pa-possessive nature not-know-pas
12071	impermanent-at permanent-as grasp
12072	untrue-at true-as grasp
12073	suffering cause-result-in pleasure-as grasp
12074	nature-by empty-pa-at thing dang mark-as grasp-pa'o
12075	that-plural-possessive antidote-by conqueror-possessive dharma-possessive summary four child individual individual-possessive birth-being guide-possessive for say-pa yin
12076	death-time-possessive intermediate-state-possessive appearance-pa-ni
12077	body-possessive element disturbed-pas outer body-possessive suffering experience-du feel

12078	mental-factor feeling-possessive path lose-pas inner mind-possessive suffering experience-du feel
12079	latent-tendency grasp-possessive lake overflow-pas life this-possessive appearance-in attachment-yang separate-pa-possessive suffering experience-du feel
12080	self harm dharma-not-possessive karma remember-pas later negative-path-possessive precipice-to fall-by fear-possessive suffering experience-du feel
12081	attachment-grasping cherish-possessive-by support-possessive body remember-pas support aggregate-possessive castle collapse-by fear-possessive suffering who feel-te
12082	meaning-by inanimate-consciousness separate-nas death-by fear-possessive suffering-in remain-pa'o
12083	dharmata intermediate-state-possessive appearance-pa-ni
12084	aggregate self-grasping-possessive support abandon-pas
12085	body dang wisdom-possessive dharmata manifest-as appear*
12086	karma dang latent-tendency-possessive connection cut-pas nature meditation-possessive dharmata-in enjoyment
12087	faculty grasp-doer-possessive object empty-pas self-appearance clear-light-possessive dharmata-in exercise-pa'o
12088	existence intermediate-state-possessive appearance-pa-ni
12089	outer body-possessive existence mind-possessive body-possessive faculty all-complete unobstructed-as go
12090	inner mind-possessive existence think-doer many-in think zhing mind enter
12091	body mind two gather-possessive existence support two ma-except-pa all-in unobstructed-as go zhing mind loose-pa'o
12092	
12093	support two-ni
12094	blessing-from accomplish-pa vajra-possessive seat dang*
12095	mother-possessive womb two
12096	that-in master most vajra-possessive seat india-possessive that-in identify-yang
12097	here primordially-pure not-change-pa-possessive inner space buddha all buddha-pa-possessive place supreme pure suffering-from liberated-pa-possessive door-in dwell-pa that-in desire-la
12098	mother-possessive womb-ni not-pure-pa samsara-possessive door six-realms-possessive birth-place which-any-in desire-pa yin-pas
12099	word thus-in not-yin-par know-par do'o
12100	general sutra-possessive place-plural provisional-meaning dang definitive-meaning two
12101	intention dang indirect-intention two-te manner four-by bind-la

12102	tantra-section-possessive place-plural that-possessive top-on word thus-in yin-pa dang
12103	thus-in not-yin-pa two-te limit six-by bind-par know-par do'o
12104	that-plural-also thallogical-result-from
12105	intermediate-state-possessive appearance-pa-ni
12106	nature remain-pa aggregate dang*
12107	element dang affliction object-as appear*
12108	death-time-possessive mist rise-gis gloom dang*
12109	consciousness one-as not-remain-pa'o
12110	dharmata intermediate-state body dang-also*
12111	wisdom light dang color
12112	drop expand dang element-appearance-pa-dag
12113	what-as appear dharmata measure-palace
12114	existence-possessive appearance flicker-flicker dang*
12115	flash-flash dream appearance like
12116	true-appearance false mind-possessive object
12117	white-mist-in etc.- race six light
12118	individual individual-possessive focus-possessive object appear-pa'o
12119	thus
12120	five-pa ground-boundary-ni four-from
12121	nature remain-pa-possessive intermediate-state-possessive ground-boundary mother-possessive womb-from exit-nas last death-condition-possessive disease-by strike-pa until
12122	that-from breath gasp-by ma-cut-pa-possessive interval-in death-time- possessive intermediate-state'o
12123	inner breath cut-nas clear-light arise-te spontaneously-accomplished- possessive appearance-possessive interval-ni dharmata intermediate-state'o
12124	that-from spontaneously-accomplished dissolve-te flash-flash dream like arise-nas mother-possessive womb-in enter-pa until existence intermediate-state-possessive ground-boundary
12125	that-also death-time-possessive time end-possessive introduction show-pa- plural-to traveler-to cross-la robe-shake-as give-possessive instruction thus call
12126	that-also death-time-possessive that traveler path-enter yin-la
12127	death-possessive suffering-in great yin zhing*
12128	that-possessive path appearance various-pa self-appearance-as not-know-nas enemy-as arise-pa-possessive danger yod-la
12129	know-nas helper-as appear-pa-possessive danger yod-pas
12130	death-time-possessive shake that-to hit-la

12131	robe-shake-as hit-pa-possessive instruction thus example meaning that fit
12132	that-plural-ni intermediate-state general-possessive manner establish-pa-te
12133	divide half-as easy-possessive need yod
12134	meaning two-pa individual-possessive nature extensive explain-pa-in four-te
12135	nature-possessive intermediate-state-in knowable-possessive class rope-cut- pa entering-box like-possessive tone-instruction
12136	death-time-possessive intermediate-state-in not-clear-pa clear give-pa beautiful-woman mirror look like-possessive instruction
12137	dharmata-possessive intermediate-state-in self-appearance-to mind-confidence-pa before familiar-possessive person dang meet-pa'am mother lap-in child enter like-possessive instruction
12138	existence-possessive intermediate-state-in karma-possessive continuity connect-pa fox hole break-in fox insert like-possessive instruction
12139	first-ni
12140	entering-box do-pa-possessive before harm-enemy-by catch-am not-catch examine-nas harm-pa not-exist-par box with finish-time later box there-in when-enter-also superimposition cut-not-need-par doubt dang*
12141	obstruction-attachment not-exist-pas enter-pa like yogin that-also first-from samsara-from liberation desire-pa method which profound point which great examine-nas self mind-confidence-pa-possessive dharma that-also limit not-decide-pa dang doubt enter-pa dang beginning-to not-arrive-pa three abandon-la
12142	first-by hearing-by mind cultivate
12143	middle-by thinking-by rope-cut
12144	last-by meditation-by la repeat-te mind ease-as do-pa-ni box approach-pa dang resemble-la
12145	box-to enter-pa like meaning-plural-as settle-pa dang die-time danger dang fear not-exist-pas enter-pa'o
12146	this-plural-possessive meaning extensive-as before show-la
12147	here practice condensed-te slightly explain-nas
12148	outer appearance-in look-pas appear-object illusion-possessive confusion-mandala like see-te
12149	ground-not empty-pa-possessive self-form only-as see-time
12150	dharma-various various-as appear all look meditate exercise-possessive mirror-in ye-as arise-te
12151	dharmata-possessive play cease-not-du arise-pa-possessive self-power yin-pa-possessive reason
12152	that-also dharma-various general eat under garment house like white-red various-as appear-pa look one-in look-pas
12153	

	what-as appear what arise what hear all self-dissolve empty-pa-possessive play-as see-time appear blockage with correction discard hand-not put-pas
12154	appear-pa appear-ground-from liberate-te confusion ground-not-as liberate-pa illusion-possessive peak only-as arise-pas outer object-as grasp-pa-possessive samsara-from liberate-pa'o
12155	dharma-various piece-pa mountain excellent-born woman-in etc.-pa first appear-object-as what arise-in piece-as cut-te what appear-ground there great great put-pas
12156	consciousness great-in investigation doer ma-enter-te
12157	appear-pa mind-by ma-change
12158	mind appear-pas-by ma-seize-par self-place-in dissolve
12159	consciousness-group six ma-prevent-par self-place-in put-pas dharmata-possessive appearance-pa spontaneous-as arise-pa'o
12160	thus outer dharma-various-in look-pas object-not empty-pa-possessive self-form-as know-time grasp-pa object-not sky like pure-pas
12161	grasp-pa nature-not-as realize-pa thus call
12162	thus outer-in look-er-possessive consciousness-in look-pas
12163	move-pa empty-dissolve outline-not-as dissolve-nas
12164	suddenly-dissolve-par not self-clear-as realize-time
12165	inner dharmata birth-cease ground-not great-as realize-pas
12166	grasp-pa support-not sky resemble-pa-possessive nature-in self-dissolve-as spread-le
12167	support-not-in ye-re
12168	penetrate-through-as remain-ne
12169	true-not-as pervade-ne
12170	root-free-as fix-se
12171	dharmata equal-pa great-possessive nature-in smile ge put-pas
12172	inner grasp-pa mind-possessive twist-nail come-out-possessive need yod-de
12173	thus object mind ground-not root-free-as realize-time
12174	secret self-awareness grasping-grasped elaboration-free remain-pa-in go-te
12175	awareness self-clear primordially-pure great master-possessive word-by introduce give lamp four-by space-awareness gather-separate not-exist-pa clear-light-possessive nature-in meditate-time
12176	outer space appear-pa self-radiance-possessive light five clear-pa mirror inside-possessive form-reflection like
12177	aspect outer-appear-yang essence inner-in remain-pas
12178	appear-empty water-moon-possessive form-reflection like know-te
12179	appear-pa-in joy-play-possessive grasp-attachment ma-do
12180	outer appearance-possessive clear-light-in far look-pas
12181	inner awareness-possessive clear-light near clear-te

12182	awareness meditate-mind-possessive antidote dang free-pa nature pure vast-possessive view wide
12183	self-descend nature-remain-possessive meditation clear
12184	clear-light exercise-possessive accept-reject not-exist
12185	primordially-pure self-clear-possessive result obtain-pas
12186	confusion-appearance ma-abandon-par abandon
12187	confusion-thought ma-prevent-par block
12188	dual-grasping ma-train-par pure-nas
12189	fault ma-abandon-pa-from pure-la
12190	quality ma-seek spontaneously-accomplished-pas
12191	realm three completely-liberated-possessive meaning
12192	view-possessive object-from transcend-pa
12193	meditation-possessive mind-from transcend-pa
12194	exercise-possessive calculate-from transcend-pa
12195	result-possessive dharma-from transcend-pa
12196	samsara empty-carry-possessive fortune-in
12197	dharmata manifest-appearance-possessive field spacious-te
12198	bliss-possessive source-possessive land circle good-in
12199	desire-according self-arisen-possessive palace obtain-nas
12200	first-possessive lord light-not-change-pa-possessive king dang*
12201	light five spontaneously-accomplished-possessive queen gather-par
12202	boy appearance holy thought-by mi-think-pa self-possessive father mother dang meet-te
12203	joy-bliss separate-not-possessive eternal-establish obtain-pa-possessive time thus call
12204	this-plural-possessive scripture extensive-as before show-la
12205	situation clear-pas certainty-by do-nas
12206	sun-moon union-from
12207	exclamation conqueror you listen
12208	that-plural-all-ni condensed-pa-by
12209	one-as remain-pa-possessive drop obtain
12210	that-also what dang what call-nas
12211	put-pa-plural-by self-spread obtain
12212	intention-plural-by time show
12213	exhaust-pattern-plural-by intention show
12214	stable-possessive confidence-by not-turn sign
12215	thus meaning-plural condensed-pa'o
12216	that-possessive result this-plural yin

12217	space-possessive lamp who see-pa
12218	dharma-possessive space-in manifest-as exercise
12219	drop-possessive lamp who see-pa
12220	effort-with-plural-possessive hope-base obtain
12221	wisdom lamp who see-pa
12222	general dang self-possessive characteristic realize
12223	water-possessive lamp who see-pa
12224	faculty-plural-in power-over obtain
12225	lu-gu-rgyud-in who habituated
12226	awareness-plural balance-on obtain
12227	that-possessive result body three-by
12228	this self-all-ni self-awareness ground
12229	nature remain-pa-possessive intermediate-state-in
12230	this-plural habituated-possessive birth-being-ni
12231	element all self-vanish-as
12232	become-pa this-in doubt-not
12233	I proclaim-pa-possessive dharma-plural-ni
12234	sutra-tantra all-also here condensed-pa'o
12235	thus extensive said
12236	meaning two-pa death-time-possessive intermediate-state-in not-clear-pa clear give-pa beautiful-woman mirror look like-possessive instruction-in eight-te
12237	example many dang together-as die-par certain-possessive cause think
12238	death-possessive sign examine-pa
12239	reverse-possessive method show-pa
12240	death-time-possessive appearance show-pa
12241	give-pa-possessive instruction show-pa
12242	birth-place-possessive sign show-pa
12243	purify-pa-possessive rite show-pa
12244	common not-yin-pa-possessive place other show-pa'o

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12245	first-in three-te
12246	obtain-difficult-possessive manner-in think-nas leisure-freedom opportunity-not-exist-par dharma-in train
12247	train-pa-possessive rite show-pa
12248	

	decay-certain-possessive continuous-cause think-nas always definite-emerge
	dang weariness produce-la
12249	death-certain-possessive example-in think-nas need-time empty-possessive
	profound-meaning meditate-pa'o
12250	first-ni
12251	birth-as difficult-pa jambu-continent karma-possessive ground-from dharma
	exercise-possessive place-in birth
12252	obtain-as difficult-pa leisure endowment obtain
12253	meet-as difficult-pa master virtue-possessive friend dang meet
12254	enter-as difficult-pa holy dharma jewel-possessive door-in enter
12255	know-as difficult-pa unsurpassed instruction exact not-wrong-pa know
12256	abandon-as difficult-pa samsara suffering-possessive ocean abandon-nas
	liberation buddha-possessive continent-to go-pa-possessive time now effort
	dang courage produce-nas ma-accomplish-nas
12257	later this-like-possessive favorable-conditions complete-pa not-possible-pas
12258	leisure-freedom dang opportunity-not-exist-par day-night profound
	meaning-in meditate-par appropriate-te
12259	arya nagarjuna-possessive presence-from
12260	favorable become-pa-possessive land-in remain-pa dang*
12261	birth-being holy-to-ni rely-pa dang*
12262	self-by good-pray before-train virtue arise
12263	wheel great four-ni you-to possess
12264	thus-pa dang*
12265	arya shantideva-possessive presence-from
12266	leisure endowment this-ni greatly obtain-as difficult
12267	birth-being purpose accomplish obtain-as become-pa-la
12268	if this-in effort-as ma-do-nas
12269	later-ni again proper obtain-pa where become
12270	thus-pa dang*
12271	this-like-possessive leisure obtain become-nas
12272	now effort-as mi-do-nas
12273	die-pa-possessive corpse-to negative-path-to go
12274	kalpa billion hundred-thousand-in
12275	happy-path-possessive sound-also not-hear-nas
12276	happy-path obtain-pa mention what need
12277	thus said
12278	that-also now-possessive pleasure-pain dang appearance this all
	before-possessive karma-from become-la
12279	now-possessive karma-by later-possessive appearance produce-pa-te
12280	

	before-in karma evil-pa do-pa-plural-ni here-also faculty not-complete-pa dang*
12281	limb crooked-in etc.-pa dang*
12282	form ugly zhing poor-la other power-as become-pa-in etc.-par ripen-la
12283	before-in karma good gather-pa-plural-ni here-also faculty clear zhing form beautiful-pas see-nas mind-pleasant-pa dang*
12284	retinue dang enjoyment dang possess zhing always self-power prosperity-in etc.-par become-pa'o
12285	life later-ma where-to birth yang now-possessive thought-conduct good-not-good-in depend-te
12286	accumulation gather zhing giving dang morality-in etc.-pa exercise-pa-plural happy-path high-possessive world-in birth zhing retinue dang prosperity-by high-la
12287	patience dang integrity-in etc.-abide-pa-plural form beautiful-pa dang*
12288	army friend dang protector-shelter do-pas land center-in birth-pa dang*
12289	all-by honor zhing other-by harm not-exist-par birth-pa dang*
12290	before-in master-to respect zhing dharma-in exercise-pas
12291	now master proper virtue-possessive friend dang meet zhing dharma-in exercise-pa dang*
12292	land good desire-wish dang possess-par birth-la
12293	before-in three-jewels-to respect-pas offering-pa-plural-ni here-also good-as completely go-forth-pa dang*
12294	ordination complete-te purity-as conduct-possessive life-possessive end reach zhing*
12295	vehicle holy-possessive dharma exercise-pa dang*
12296	before-in hearing thinking meditation-in train-pa-plural here-also wisdom great zhing dharma-possessive arrangement measure-not-pa-possessive door-in hearing dang thinking dang meditation-by self dang other-possessive purpose two spontaneously-accomplished-as do-pa-in etc.-pa quality measure-not
12297	before-in evil mi-virtue-possessive karma do-pa-plural here-also negative-path various-in birth-la
12298	high-realms obtain-yang faculty not-complete-pa-in etc.-pa poor zhing merit small-as birth-la
12299	here-also mi-virtue exercise-pas later-in-also suffering dang possess-pa-possessive race-in birth-pa'o
12300	in-short life before-in what do now-possessive pleasure-pain dang body mind-possessive form-by know-la
12301	later-ma where-to birth now-possessive thought-conduct-in depend-te
12302	sutra-section trunk arrange-from
12303	

before what do now-possessive body-in look
 12304 later-ma where-to go now-possessive mind-in look
 12305 thus
 12306 thus think-nas-also now mi-virtue abandon virtue accomplish always holy
 dharma-in mind remain need-te
 12307 dharma ma-except-pa what-by-also benefit-not-reach-pa-possessive reason
 12308 girl jewel-by ask-pa-possessive sutra-from
 12309 here father dang mother dang relative-plural dang*
 12310 relative dang retinue refuge-as not-become-te
 12311 son dang daughter like-that protector-shelter not
 12312 quality possess-pa this-plural ma-except-pa
 12313 world protector-shelter become-pa other any not-exist
 12314 thus-pa dang*
 12315 king-to instruction-pa-possessive sutra-from
 12316 time-possessive danger-as king go-become-nas
 12317 enjoyment friend dang relative dear accompany-not
 12318 birth-being-plural-ni where-from where-go yang*
 12319 karma-ni shadow like follow-as accompany
 12320 thus
 12321 two-pa decay-certain-possessive cause-in think-nas always definite-emerge
 dang weariness produce-pa-ni
 12322 that-like obtain-difficult-possessive leisure obtain-yang element four
 gather-pa-possessive aggregate yin-pas decay-par certain-te compounded
 yin-pa-possessive reason
 12323 bubble burst-pa-possessive aggregate like this when decay-opportunity
 not-exist-pas
 12324 now ma-perish-pa-possessive support this-in self-by liberation
 holy-possessive dharma do
 12325 dream magical-illusion like life this-possessive appearance this-by what do
 thus heart-from think need-te
 12326 ratnagotra-possessive tantra-from
 12327 element coarse-possessive form-plural-in
 12328 sit-possessive ground-not alas
 12329 birth-being stable-possessive life breath-to
 12330 time strike-not-pa alas
 12331 group six object-possessive appearance-in
 12332 permanent-pa not-exist alas
 12333 birth-being-possessive remember-thought arise-feel-in
 12334 exhaust-not-pa alas
 12335

	body-from arise-pa-possessive suffering-in
12336	pure-not-pa alas
12337	thus
12338	that-like impermanent-pa yin-yang*
12339	permanent-pa dang true-as grasp-pas life this-possessive appearance-in attachment-possessive birth-being-plural confusion-pas
12340	self-ni that-like ma-become-pa one do need thus heart-from inner think-pa dang*
12341	self-by other-to benefit give-am
12342	enemy conqueror-am
12343	land obtain-am
12344	what do-yang that all-in essence not-exist zhing deceive-pas inner self-possessive mind only-to look-par do-ste
12345	glorious atisha-possessive presence-from
12346	exclamation world conduct-plural-in far look-pas
12347	do-pa all purpose-not suffering cause
12348	what-in think-yang benefit-as mi-reach-pa
12349	self-possessive mind-to look-pa habituate-par do
12350	thus-pa like think-request

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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
12356	birth-nas perish-par become-pa-than
12357	that-than quickly peace bliss
12358	star dust eye-disease lamp dang*
12359	magical-illusion dew water-bubble resemble
12360	dream lightning cloud like
12361	compounded dharma-possessive that dang resemble
12362	thus
12363	especially birth-being-possessive life impermanent-pa-possessive example
12364	sun-moon union secret great-possessive tantra-from
12365	who body-possessive birth-being-plural

12366	life-ni impermanent dream like
12367	dream-by-ni establish-pa not-exist
12368	life-ni impermanent rushing-water like
12369	falling-water-by one-as sit-pa not-exist
12370	life-ni grasp-not wind like
12371	wind-by birth-being seize-pa not-exist
12372	life-ni duration short emanation like
12373	emanation-by always remain-pa not-exist
12374	life-ni true-not magical-illusion like
12375	magical-illusion-by true-possessive ground seize-not
12376	life-ni not-stay traveler like
12377	traveler-by always sit-pa not-exist
12378	life-ni not-certain rain-cloud like
12379	cloud-by time seize-pa not-exist
12380	that-like birth-pa-possessive life-possessive extent
12381	thus one-as not-certain-te
12382	sudden dang thunder-fall-as
12383	time thus-like seize-pa not-exist
12384	thus-pa dang*
12385	extensive play-pa-possessive sutra-from
12386	life-ni impermanent play-possessive cloud like-te
12387	mountain-cascade falling-water like quick fast go
12388	thus-pa dang*
12389	especially-speak-pa-possessive chapter-from
12390	some womb-in remain-nas die
12391	like-that some birth ma-after
12392	some cough stop-only-at
12393	like-that some completely run-nas
12394	some old dang some young
12395	some youth-in descend-nas die
12396	that-in human this young thus-te
12397	alive-possessive confidence-pride what exist
12398	thus
12399	that-like impermanent-by quickly die certain-pa think-te
12400	life this-possessive activity
12401	attachment-aversion fight-quarrel
12402	laziness hoard-store
12403	year wish great difference

12404	faction side grasp
12405	enemy friend subdue-protect*
12406	hear-yang meaning-in mi-fit-pa-possessive word-explain dang dang friend all-by what benefit thus heart-from think need-te
12407	speech do-par
12408	life-ni duration short knowable-possessive form many*
12409	life-possessive extent-also how-much not-know-pas
12410	goose-by water-from milk take-pa like
12411	self-possessive desire accept do-par do
12412	thus-pa like
12413	today-from profound dharma-in effort need
12414	that-also outer object-possessive appearance-in look-pas-also sun moon time four change-pas continuous impermanent
12415	day-night moment change-pas moment impermanent
12416	birth-death-possessive sequence-row think-pas nature impermanent
12417	shop traveler think-pas gather-yang separate-pa-plural-in think-te
12418	quickly die
12419	certainly die
12420	when die opportunity-not-exist
12421	dharma-not-by benefit-not-exist thus think-pa dang*
12422	inner self-possessive illusion-body-possessive youth
12423	mind-possessive arise-door
12424	pleasure-pain-possessive sequence-row-plural before-after change-pa-in think-nas-also*
12425	impermanent-pa not-stable-pa change-pa transfer
12426	die-nas again return-pa-possessive example not-exist-pa-plural-as think-la
12427	moment instant-also ma-distracted-par death only think-te
12428	conduct-enter-from
12429	day-night all-in self-by-ni
12430	this only think-pa-possessive appropriate
12431	thus
12432	that-also life this-from mind ma-turn-possessive interval-in samadhi meditate-pa dang do-pa-possessive dharma exercise other put-nas-also this only heart-from think need-te
12433	samsara-from mind turn-pa-in this-than profound-pa-possessive dharma not-exist-pa-possessive reason
12434	master great padma-possessive presence-from-also*
12435	impermanent distraction-not death-by urge give
12436	

day-night session divide always meditate-par do
 12437 thus said-pa like
 12438 that-by-nas long-pa existence attachment-decay-in think-yang life
 impermanent
 12439 near-pa moment instant-in think-yang life impermanent
 12440 faculty dang object impermanent-te situation change
 12441 retainer dang wealth substance impermanent-te now exist-yang now not-exist
 12442 father mother dang relative impermanent-te pass-nas not-exist
 12443 land person dang neighbor impermanent-te separation many*
 12444 sun moon dang old young impermanent-te appearance change
 12445 pleasure-pain dang enemy friend impermanent-te traveler-house like
 12446 in-short birth-being all birth-death-in pillow put
 12447 pleasure-pain-possessive garment wear
 12448 grasping-grasped-possessive seat spread*
 12449 ignorance-possessive bed take
 12450 self-grasping-possessive sleep sleep
 12451 latent-tendency-possessive dream dream
 12452 realm three samsara-possessive house-in poison five self-nature-in
 exercise-pa-possessive go-pa all-also sleep-yang arise-pa-possessive sleep
 dang dream-in beginning-end dang wake-pa-possessive time not-exist-pa this
 think-la
 12453 now samsara-possessive darkness-house-from liberation-possessive
 method-in effort bring-out need
 12454 karma dang affliction power-become samsara-pa
 12455 impermanent manifest-as become-yang true-as grasp
 12456 birth-death-possessive water-fall-in fall-yang liberation-not-know
 12457 various suffering experience-yang forget-time not-exist
 12458 true friend separate-path show protector not-exist zhing*
 12459 dharma-possessive eye close ignorance darkness-in wander
 12460 this-plural think-nas obtain-difficult-possessive leisure-in
 12461 joy-possessive mind produce dharma accomplish-par appropriate
 12462 true path show guide supreme become-pa
 12463 mark-possessive master-plural dang meet become zhing*
 12464 profound dharma supreme nectar obtain-time this-in
 12465 effort-by accomplish-te existence three ocean-possessive
 12466 other-side supreme-to cross effort-request
 12467 life-ni impermanent setting-mountain-possessive shadow like
 12468 precipice-edge-possessive tree wind-by move like zhing*
 12469 cloud dang lightning grass-tip-possessive dew like

12470	quick-pa self-as die-par think-request
12471	now die thus heart-from ma-remember-nas
12472	laziness-by distracted-pas die-time benefit-not-reach
12473	that-than now beginning-to fall-pa like
12474	fear-terror fear-by essence-possessive meaning-in train
12475	from-now self-also forest flower-possessive
12476	birth-being-by empty zhing falling-water-possessive sound hear-la
12477	solitary zhing mind-pleasant cliff-mountain-possessive near dwell-te
12478	time four-in essence not-exist thus mind-possessive
12479	virtue ornament-cause world person-by cultivate-pa
12480	all-than supreme nectar obtain become zhing*
12481	impermanent empty-possessive sound great proclaim-parshog
12482	medicine tree flower grove beautiful-pa there
12483	dharma manner peace cloud-possessive canopy possess
12484	awareness-holder conqueror-possessive gold-possessive light flicker-pas
12485	life one clear-light essence accomplish-parshog
12486	liberation-possessive mansion jewel palace-from
12487	dharma manner peace drum sound-possessive tone resound-pas
12488	not-remain go all ignorance sleep wake-te
12489	original ground-in manifest buddhashog
12490	weariness-by mind-possessive nature clear-possessive-one
12491	peace-possessive forest-to one-along go desire-nas
12492	heart-from wish-pa-possessive word-possessive tone speak-pa
12493	faith virtue pure-pas quickly accomplish-parshog
12494	thus call-pa-ni interval-possessive verse-plural
12495	two-pa death-possessive sign examine-pa-ni
12496	thallogical-result-from
12497	death-possessive sign-also twenty-one
12498	charnel-ground solitary-possessive direction gone-la
12499	master worship zhing give-par do
12500	other-also eat dang drink-by
12501	go-pa other-also please do-te
12502	that-from outer inner secret-possessive
12503	death-possessive sign-also examine-par do
12504	thus said-pas
12505	ordinary-pa when die not-know-pa all-also*
12506	divination dang pra-in etc.-pas examine-pa outer-follower-in etc.-pa world-in-than distinction-as transcend-pa

12507	yogin-by time certain-as seize-pa-ni
12508	person not-exist-pa-possessive valley empty-or
12509	retreat-or
12510	charnel-ground-or
12511	forest-retreat-or
12512	mountain valley-in etc.-par gone-la
12513	life form examine-pa-in etc.-pa-plural do-ste
12514	sun-moon union-from
12515	death-lord demon-ni rise-time-possessive
12516	death-time-possessive intermediate-state thus examine
12517	solitary-possessive place-or valley empty-in
12518	death-possessive time seize-pa precious
12519	thus
12520	examine-pa actual-in common not-yin-pa dang*
12521	common not-yin-pa two-from

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12522	first-ni
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	blowing-la word this recite
12655	carry carry power-possessive-plural
12656	craving dang attachment dang grasping dang*
12657	remember dang seize dang think dang touch
12658	release dang peace dang liberate-parmdzo
12659	word-ni that all time three recite
12660	that-from river-possessive channel-to send
12661	death-from-ni reverse-pa-in
12662	doubt not-exist naraka-ni
12663	thus
12664	four-pa death-time-possessive appearance show-pa-ni
12665	element individual individual-in dissolve-time channel-wind disturbed-pa- possessive appearance individual individual-te
12666	earth earth-in dissolve-pa-possessive sign-as body heavy zhing rise-not-able
12667	water water-in dissolve-pa-possessive sign-as mouth dang nose-possessive water outward flow-nas come*
12668	that-from dry
12669	fire fire-in dissolve-pa-possessive sign-as body-possessive edge-four-from heat lose
12670	luster dang complexion gather
12671	wind wind-in dissolve-pa-possessive sign-as breath gasp arise-not zhing body-possessive strength lose-te
12672	sun-moon union-from
12673	earth-ni earth-in dissolve-pa dang*
12674	like-that water dang fire dang wind*
12675	individual individual self-in dissolve-pa-ni
12676	birth-being-possessive body-in thus come*
12677	earth-ni self-in self dissolve-pas
12678	body-ni heavy zhing food take-not
12679	rise dang go-pa-possessive strength all exhaust
12680	water-ni water-in dissolve-pa-possessive time
12681	mouth nose-possessive water-ni drip-par do
12682	like-that fire-in fire dissolve-pas
12683	mouth nose-plural-ni greatly dry
12684	body-possessive edge-possessive heat-plural lose
12685	like-that wind-in wind dissolve-pas
12686	breath-ni coarse-coarse limb move
12687	eye-also upward turn-pa'o

12688	thus
12689	five-pa give-pa-possessive instruction-in three-te
12690	habituated excellent space-awareness self-place-in put-pa
12691	middle transfer purify
12692	last other-condition-in rely-pa'o
12693	first-ni
12694	yogin alone-as die-pa-plural clear-light-possessive appearance-in gather-separate not-exist-nas time that-in-also other-to not-depend-par self-appearance clear-pas that-possessive nature-from ma-distracted-par put-te
12695	body key-posture three which-any-or cross-legged-or
12696	lion-possessive sleep-method-by awareness space-awareness place-pa- possessive nature-in die-nas
12697	moment that-in upward-possessive penetrate-through-as liberate-te dharmata-possessive intermediate-state not-exist-pa-ni
12698	also that self-from
12699	that-time birth-being fortune-possessive-one
12700	appearance-pa self-ni self-clear-nas
12701	not-remain consciousness self-place thus
12702	thus-pa dang*
12703	aggregate lion-possessive sleep-method-by
12704	awareness self-ni eye-to place
12705	mind little interval-space path-as do
12706	space dang awareness not-change-nas
12707	person that intermediate-state not-exist-par-ni
12708	buddha-in doubt not-exist
12709	die-pa-possessive breath-also slow-as become
12710	thus
12711	space-awareness habituated-plural-ni die-time snow-or cave-or person-in etc.-pa mind-distracted-possessive condition not-exist-par die-pa important-te
12712	peace god-by-also*
12713	near-in stay-pa who any-also*
12714	grief do-pa-also not-exist-pas
12715	this-by buddha remember etc.
12716	who-by-also distracted-par become-pa not-exist
12717	thus said-pa like
12718	two-pa-ni before show-pa like transfer-possessive key do-ste
12719	

that-also wind consciousness-in enter-time life-wind heart-from place lift-pa-
 possessive time yin-pas awareness heart-from self-possessive
 master-possessive body color fill-as think-pa hig-possessive sound seven-or
 twenty-one-by brahma-opening-to throw-pas primordially-pure-possessive
 ground-in moment-by penetrate-through-as liberate-te
 12720 sun-moon union-from
 12721 wind four sequence-by cease-nas-also*
 12722 wind great one-by move-pa-possessive time
 12723 thus-pa-from
 12724 consciousness wind ride wind-in purify*
 12725 that-also above-to send-pa precious
 12726 awareness gather dang throw-pa precious
 12727 that-also hig-by throw-pa'o
 12728 that self master-possessive mouth-to meet
 12729 thus
 12730 awareness-possessive wisdom wind consciousness-in enter-time here
 transfer-pas
 12731 instruction-plural here clear-hit-te
 12732 that self-from
 12733 that-time master-possessive instruction-plural
 12734 self-possessive continuum-in familiarize-par do
 12735 meaning this-plural-by clear-also hit
 12736 thus
 12737 breath transfer-time place dang place-in enter-pa transfer dang*
 12738 body dang wisdom-in enter-pa space-awareness-possessive instruction two
 yin-la
 12739 space-awareness-in-also habituated-pa other-condition-in not-rely-pa dang*
 12740 rely-pa two-as explain-pas-nas
 12741 instruction-possessive form three-as become-pa-possessive place that yin
 12742 three-pa other-condition-in rely-pa-ni
 12743 time that-in master-or vajra-possessive brother existence samaya-in stain
 not-exist-pa one-by clear-hit-te
 12744 that-also now-possessive clear-light send-ma dang resemble-la
 12745 intermediate-state-possessive clear-light early-ma dang like-pas
 12746 that two middle-join-pa-possessive reason
 12747 space-awareness send-ma like-pa-possessive appearance show-la
 12748 exclamation race-possessive son now-possessive clear-light this self-arisen-
 possessive wisdom actual yin-gyi this-possessive nature-in mind
 ma-fabricate-par put dang*
 12749 upward-possessive penetrate-through-as you buddha
 12750 that-also appearance this ma-change-par look dang*

12751 now-possessive clear-light this dharmata mother-possessive clear-light
 appearance all buddha-possessive field-in arise-pa dang mix-par become
 12752 that-possessive time self-appearance-as recognize-par doshig
 12753 that-possessive time primordially-pure-possessive ground-in you buddha
 12754 there recognize ma-know-nas clear-light spontaneously-accomplished-in
 dissolve-time body dang wisdom-possessive appearance arise
 12755 that-from wisdom four preparation-possessive appearance arise
 12756 that-from spontaneously-accomplished-possessive door hundred arise-pas
 you-by self-appearance-as recognize-par doshig
 12757 self-face recognize ma-after primordially-pure-possessive ground-to you well
 gone thus time three recite-la
 12758 self self-also appearance that-to moment equal-par put zhing-also that-in
 clear give
 12759 that-by liberate certain-te
 12760 sun-moon union-from
 12761 if space-awareness not-clear-nas
 12762 dharmata bliss-possessive intermediate-state-in
 12763 awareness-possessive appearance grasp-pa-possessive for
 12764 before show-pa light-plural mind-in do
 12765 that-by true-possessive appearance obtain
 12766 if that-plural not-clear-nas
 12767 self-possessive master remain-pa-at
 12768 above-possessive instruction clear-also hit
 12769 master not-exist-nas vajra brother
 12770 know-pa-possessive clear-also hit-par do
 12771 thus
 12772 that-like instruction hit-continue die-pa'am
 12773 dharma awareness not-agree-pa other-plural death-time-in instruction jewel
 form three-by other-to benefit show-pa-ni
 12774 that-also outer breath cut inner breath ma-cut-pa-possessive time that
 12775 self self-by moment-possessive interval-in dharmata manifest-possessive
 meaning-in remain-par do-la
 12776 that-from other person breath dang separate-la gap that-possessive mouth
 nose three dang self-possessive mouth nose three join-la wind upward go-pa-
 in piece three
 12777 here gather-pa-in three-from
 12778 there-possessive piece first white-aom think-la throw*

12779	two-pa red-ah with-te throw*
12780	last what-also think-not-par throw
12781	here-possessive three all hum-as think-te that-possessive consciousness hum blue-green self-possessive awareness-to pull*
12782	speech-in-also hum thus cause shoe-sole-to forcefully pull
12783	that-possessive time-at self-possessive body speech mind three strength produce-la shoe-sole shoe-sole inside-to pull-pas
12784	that-possessive wind warm pierce-by self-possessive inside-to arise-bar certain
12785	that-possessive time-at other person that-possessive eye between hriq-by come*
12786	that-from body-also suddenly-by rise able-pa come*
12787	that-like become-time eye-possessive that thusness dharmata manifest-possessive appearance show-la
12788	eye suddenly become-time drop empty-possessive lamp thumb finger-by introduce-pa like put-nas
12789	clear-light self-in exist-pa that this yin-te this self body-from come-out-time dharmata intermediate-state self-possessive-as arise-pa self-appearance this yin-gyi other not-pas self-face recognize-par doshig thus time three hit-la
12790	appearance that see-am instruction that understand-am thus say-time voice come-nas good*
12791	sign arise-yang hit-pa yin-pas
12792	dharmata-possessive intermediate-state-in not-think-possessive samadhi obtain-te buddha-bar certain
12793	that-also sun-moon ga-union-from
12794	if other-possessive benefit do-nas
12795	that self compassion-by grasp-pa-possessive for
12796	door three-plural-ni door open-te
12797	breath-ni hold dang inhale dang throw*
12798	letter syllable three insert-pas-ni
12799	body dang speech mind strength produce-for
12800	breath dang together-te wise-by do
12801	that-like again dang again do-pas
12802	that-possessive appearance this like
12803	if body-possessive strength obtain-nas
12804	instruction-plural-ni hit-par do
12805	yet consciousness clear become-nas

12806	meaning self-in equal-par put
12807	faculty-possessive door-plural self near-in
12808	eye-possessive thusness look-as put-in
12809	equal-as remain-pa-possessive mind arise-nas
12810	not-think possess-possessive samadhi obtain
12811	thus
12812	instruction this-ni robe-shake-as hit-pa call-pa great-completion this-possessive point great-important one yin
12813	that-like faculty gather-nas-also again die reverse-par do-pa-possessive key-by clear hit-nas
12814	now ma-die-pa-in effort produce-nas meditation important
12815	six-pa birth-place-possessive sign show-pa-in warmth crown-to dissolve-nas excellent primordially-pure middle intermediate-state-in last emanation-body-as breath give-par certain-la
12816	birth-being ordinary-plural high-realms-in birth-pas breath give
12817	that-also die-time eye dust-eye-do zhing genitals-to warmth gather-nas animal-toward birth
12818	hand right move zhing warmth crown-to gather-nas god
12819	word confused zhing armpit right-in warmth gather-nas asura
12820	foot left move earth-to strike zhing warmth foot-sole-to gather-nas hell
12821	body yellow zhing luster not-exist warmth throat-to gather-nas hungry-ghost
12822	word clear zhing memory ma-lose-par warmth eye-in gather-nas human-possessive birth-place-in birth
12823	also that self-from
12824	outer-possessive appearance this like
12825	if warmth-ni upward dissolve-nas
12826	breath great give-par become-pa yin
12827	eye-ni not-clear dust-eye-nas
12828	negative-path place-plural-in-toward birth
12829	hand-plural-ni right move-nas
12830	person that god-possessive place-su'o
12831	mouth-from word-ni confused-pa-ni
12832	asura place-in that-like birth
12833	foot left-pa earth-to strike
12834	that-ni hell-possessive place-su'o
12835	body-possessive color-ni yellow luster-not-exist
12836	that-ni hungry-ghost land-su'o
12837	mouth-from birth-being voice utter-nas
12838	

	that-ni animal place-su'o
12839	also-or mouth mute tooth closed-nas
12840	that-like animal birth-place
12841	word clear memory ma-lose-nas
12842	that-ni human-possessive place-su'o
12843	outer-possessive sign-ni that-plural dang*
12844	inner-possessive sign-ni this-plural join
12845	crown-in warmth-plural gather-pa-at
12846	that-ni god-possessive place-su'o
12847	like-that foot-sole warmth gather-nas
12848	that-ni hell-possessive place-su'o
12849	armpit right-in warmth gather-nas
12850	that-ni asura land-su'o
12851	like-that throat-in warmth gather-nas
12852	person that hungry-ghost place-in birth
12853	like-that genitals-in warmth gather-nas
12854	that-ni animal birth-place
12855	eye-in warmth-plural gather-pa-at
12856	human-possessive place-in birth yin
12857	that-like sign dang who-possessive-one
12858	this-ni certain only
12859	thus
12860	that-plural-from distinction-as animal-toward birth-nas genitals-to warmth gather-pa dang*
12861	tooth closed-pa'am
12862	mouth-from animal-possessive voice various utter-pa'am
12863	eye dust-eye-possessive appearance-by cover-pa-ni outer-inner-possessive sign meet-par explain
12864	seven-pa birth-place purify-pa-possessive rite-in three-te
12865	death-time-in purify
12866	corpse-on purify
12867	after-in purify
12868	first-ni
12869	sun-moon union-from
12870	letter a-possessive preparation-possessive-by
12871	breath dang that-possessive number dang join
12872	if that interval ma-die-nas
12873	crown-in mouth place breath-by-ni
12874	consciousness-by body-possessive center-in-also*

12875	a-ni focus-te gather-par do
12876	thus-pa dang*
12877	that-like rite possess-pa-possessive time
12878	person that-possessive breath dang ma-separate-nas
12879	letter breath dang together-pa-by
12880	doubt not-exist-par remain-nas purify
12881	thus-pas
12882	go-pa most dharma this-possessive door ma-see-pa-plural high-realms-toward pull-pa-possessive for method this explain-te
12883	person that-possessive heart inside-in white-possessive light-possessive sphere egg like think-du put-la
12884	that upward-to upward-to gone-as focus-pa pair do do-la
12885	self self-by-also that-possessive consciousness that-like become-pa-la focus-nas
12886	a person that-possessive age breath outward go long-pa dang join-la time short-du tone dang together-pas recite-te
12887	breath gasp-gasp go-time that-possessive crown mouth place a a thus twenty-one recite-pas steam whistle-ru-ru come-te
12888	evil-possessive-one yin-yang high-realms-to send-la
12889	intellect-possessive view meditation-possessive-one-also dharmata-to send
12890	if hell-toward birth-possessive sign-possessive-one yin-nas breath dang separate-time that-possessive consciousness heart-place'am
12891	navel-in a-focus-te light five-as fire-by melt-pa-la self-possessive upper-garment moment remain-pas place above-to send
12892	hungry-ghost dang*
12893	animal dang*
12894	asura dang*
12895	god dang*
12896	human-plural-also above-from above-to send-la
12897	human-toward birth liberation-toward send
12898	below-possessive suffering mi-experience-bar above-possessive bliss obtain-pa-possessive method-by benefit give-pa-possessive rite
12899	that-also focus-pa continue die-nas above-to send-la
12900	complete-nas before like
12901	two-pa corpse-on purify-pa-ni
12902	corpse that-possessive before mandala cubit two-pa-in etc.-pa do-te saffron-in etc.-pa good-scent-by sprinkle do-la lotus petal eight beautiful color-in write-pa-possessive center-in jewel-am clay if white-earth-by transform-pa-possessive vase mouth ornament neck-binding mantra-thread

	dang together-pa-possessive inside-in water clean vase-substance dang together-pas fill-pa-possessive direction four vermilion-or madder-by a four write-pa put-la
12903	vase light five-possessive measure-palace-as think-pa-possessive inside-in teacher samantabhadra blue-green samadhi dang together-pa father-mother-possessive direction-corner-in race five-possessive buddha dang*
12904	above-in master lineage-plural think-la
12905	moment-by invite-te insert-nas
12906	om ah hum swaha dang a hundred-thousand by approach do-la
12907	interval interval-in om a bhaya rgya tam kem
12908	so-and-so-possessive evil dang obscuration all shantim ku ru ye swaha
12909	thus recite zhing*
12910	mantra-thread-from hold-te self self vajra-mind-as think-pa-possessive light-ray mantra-thread-on wrap-te gone-pas master dang god individual-possessive body-possessive part-from nectar fall-pas vase fill-as think-la
12911	worship dang praise what know-pas praise-te
12912	end-in a a thus recite-pas wisdom-pa go
12913	samaya-pa water dissolve-as think-la
12914	vase that corpse-possessive crown-on put-te
12915	a age amount recite-nas
12916	vase-possessive water that wisdom five-possessive water stream-as focus-la a dang together-pas wash-pas obscuration pure-as think-te a much recite-pas
12917	hell-possessive place-from send-par certain
12918	that-from vase throat hold-la bhaya age amount-by wash-pas hungry-ghost-from send
12919	that-from vase secret-place-in hold-la
12920	earth dang wind-possessive mixture combine-pas animal-from send
12921	that-from vase armpit-in hold-la kem recite-nas wash-pas asura-from send
12922	that-from vase crown-on hold-la tam recite-nas wash-pas god-possessive place-from send
12923	that-from om ah hum swaha thus recite zhing vase heart-in hold-nas wash-pas human-possessive birth-place bad purify-te
12924	human body jewel-as pull-time that-by liberation-possessive fortune-possessive-one-toward send
12925	that-like day three-or five-or seven-do nas
12926	aggregate burn-am send-nas god human special-or liberation-possessive sign sky-in not-arise not-possible-pa'o
12927	that-plural-also sun-moon union-from

12928	that self die-par become-pa-possessive time
12929	outflow with-possessive aggregate-in
12930	vase crown-on put-nas-ni
12931	letter-possessive-ni syllable self dang*
12932	wisdom water stream-by purify-nas
12933	hell-possessive place-plural empty-nas-ni
12934	that-possessive after-to that-like
12935	hungry-ghost sign dang possess-pa-la
12936	letter bhaya-possessive preparation-possessive-by
12937	breath dang together-te number-ni seven
12938	tongue-possessive top-on bhaya put-te
12939	consciousness-by essence that-by gather
12940	that-like vase mouth-possessive top*
12941	wisdom water stream-by wash-nas
12942	hungry-ghost place-plural empty-nas-ni
12943	person that-also-ni that-after
12944	animal sign dang who-possessive-one
12945	letter rgya-possessive preparation-possessive-by
12946	this-possessive place-plural purify-par do
12947	breath dang together-te time number nine
12948	genitals rgya-by hit-nas-ni
12949	consciousness-plural-ni empty-pa-by
12950	again dang wind dang together-pas throw*
12951	that-like vase genitals-possessive top*
12952	wisdom water stream-by wash-nas
12953	animal place-plural empty-nas-ni
12954	person that-also-ni that-after
12955	who god-possessive sign arise-nas
12956	letter tam-possessive preparation-possessive-by
12957	breath dang together-te number-ni-also*
12958	eleven with-pas consciousness purify*
12959	crown-in letter tam thus think
12960	consciousness outflow-not eye-to pull*
12961	that-like vase crown-possessive top*
12962	wisdom water stream-by purify-nas
12963	god-possessive place-plural empty-nas-ni
12964	that-by human-possessive birth-place obtain
12965	asura sign dang who-possessive-one

12966	letter kem-possessive preparation-possessive-by
12967	breath dang together-te twenty-possessive number
12968	armpit self-ni right-in-also*
12969	letter kem-ni wise-by put
12970	Consciousness-expanded-into Great-Sameness
12971	Like-that vase armpit-
12972	Wisdom-water-stream-by washed-if
12973	God-not realms emptied-from
12974	That-also human-of birth-realm obtain
12975	Like-that after followed-by
12976	Gradual-of realms transferred-from
12977	Gradually life-span shortened-becoming
12978	Human-of realm-of bliss obtain
12979	Human that-of breath with not-separated-if
12980	Letter breath with included-by
12981	Doubt without realms purify
12982	If breath with separated-to
12983	Aggregates-of realm-to vase-by
12984	Wisdom-water-stream-by purified-if
12985	That-also doubt not-eat=undoubted
12986	Thus
12987	That-too not-died-one-to signs six arisen that realm those-of letter contemplated breath-by above-to drawn-if above-to guided vase not-needed
12988	Died-after corpse-of realm-to letter those contemplated vase-by washed guided
12989	That-too realm other-to born finished-even ritual-of blessing-by
12990	Hell-to etcetera those-of life-of measure dream-in dream mere-by instant and moment and moment finished-from human-of realm-to born
12991	Then migration-of lord god not-is
12992	Migration-of lord human
12993	Human-of basis-on effort-if life one-by liberation obtain and above-from above-to realm choose exist
12994	Gods above-from below-to fall and life one-by liberation not obtain and
12995	Renunciation and ordination etcetera-of also basis not-is because
12996	Common-of virtue special even not accomplish-if
12997	Supreme virtue think not-pervade see what mention
12998	Faults also god killed-if downfall-of portion coarse from not arise and
12999	Human killed-from downfall arise because

13000	Therefore human-of body migration-of lord called
13001	Third after purification
13002	Corpse without below seven-sections how-to-do gradual
13003	Sun-Moon-face-union from
13004	If aggregates not-exist
13005	That same died-from day-count
13006	Twenty-one until-even
13007	Seventh at ritual-by effort
13008	Focus-of meditation possess precious
13009	Or seven-times seven do
13010	That time that-to path also show
13011	Dharma various teach
13012	Thus ritual who possesses
13013	That same-to also doubt not
13014	Certainly fruit obtain
13015	Thus spoken
13016	Elaboration-to attached spontaneously self-arisen-from taught as
13017	Six-classes-of mandala and
13018	realm-recitation and
13019	food-offering etcetera do
13020	Elaboration without those-by above-of ritual that same-by do
13021	That-too donor-of resources gradual superior-middle-inferior three-from
13022	Inferior-by above-of six-classes realm draw ritual day one
13023	Middle-by seven
13024	Superior-by seven-times seven do
13025	First mandala and vase prepare and
13026	Self and vase-of deity generate wisdom-being invite absorb recitation do and
13027	That-to offer praise and
13028	Died that-of name-card wash karma-cause-effect and vehicle great-of dharma much teach and
13029	Path purify show
13030	That-to dharma teach
13031	Vairochana Abhisambodhi from
13032	World-in omniscient those
13033	Udumvara-flower like
13034	Hundred times even occasionally
13035	Arise will even not-arise
13036	Thus etcetera or

13037	Dharma this-of door see is-if
13038	Teach complete whatever suitable say
13039	Path purify
13040	Bardo-of dharma condensed say or
13041	Common to
13042	Accumulation-of path and preparation-of path
13043	Seeing-of path and meditation-of path
13044	Supreme not-exist special path
13045	Enlightenment obstacle not-exist path
13046	Path five rely-upon-from
13047	Noble path that traverse
13048	Thus and
13049	Path shown also
13050	Lotus mud-by not-stain like
13051	Existence three stain not-stain like
13052	Existence-of lotus-from arisen
13053	Bliss-possess-in born
13054	Thus say
13055	Here entered those-to
13056	Three-kayas-of path show
13057	Spontaneously Self-Arisen from
13058	Ho Awareness power-of king Lotus-power-of body-to prostration
13059	Life passed this-to liberate do and
13060	Obscurations all purify please
13061	Ho life passed such you listen
13062	East direction-of world-of realm-in
13063	Manifest-joy-of pure-land-in
13064	Teacher Vajra-Sattva called body-by tame dharma teach
13065	Son-of-family you there body-by tame dharma listen outer-inner-of superimposition cut and
13066	Bliss-possess-of pure-land-to proceed and
13067	South direction-in Glory-possess called pure-land exist
13068	There emanation body-of thus-gone perfectly complete buddha Ratnasambhava called
13069	Qualities-of door-from tame dharma teach one exist
13070	There son-of-family you fear not qualities-by tame dharma teach that-to listen and
13071	

	Outer-inner-of superimposition cut and dharma-nature primordial-pure-of pure-land-to proceed
13072	West direction-in Lotus-pile called pure-land exist
13073	There emanation-of body Light-endless called exist
13074	There speech-by tame dharma teach
13075	There son-of-family you fear not speech-by tame dharma listen and
13076	Outer-inner-of superimposition cut and
13077	There not-abide dharma-nature primordial-pure-of pure-land-to proceed
13078	North direction-in karma perfectly complete pure-land exist
13079	There thus-gone perfectly complete buddha emanation body Meaningful-accomplishment called exist
13080	There activity-by tame dharma teach
13081	There-to son-of-family you fear not
13082	Activity-by tame dharma listen and
13083	Outer-inner-of superimposition cut and
13084	Dharma-nature primordial-pure-of realm-to proceed
13085	North-east corner-in power perfectly display called pure-land very vast called exist there Glory Hand-vajra called exist
13086	There-to son-of-family you fear not power-of force request and
13087	Demons and afflictions-of force suppress and
13088	Dharma-nature primordial-pure-of realm-to proceed
13089	East-south corner-of world-of realm-in
13090	Pure-land compassion decorated called in
13091	Bhagavan compassion all-of lord Avalokitesvara called exist
13092	There-to son-of-family you fear not do
13093	Bhagavan that-to miraculous-power-of power request and
13094	Compassion directions-ten make and primordial-pure-of realm-to proceed
13095	South-west-of world-of realm-in pure-land Gentle-protector called exist
13096	There Bhagavan Manjusri-youth-become called exist
13097	There-to son-of-family you fear not dharma all-of eye enter make power request and
13098	Appearance-existence-of dharma all teach and primordial-pure realm-to proceed
13099	West-north-of world-in pure-land mind agitate all pacify called exist
13100	There Bhagavan Unshakeable called exist
13101	There-to son-of-family you fear not dharma all-of thusness show power request and
13102	Dharma-nature primordial-pure-of realm-to proceed
13103	Above direction-in space perfectly pure called world exist
13104	There Bhagavan Space-king called exist

13105	There-to son-of-family you fear not
13106	There view-of natural-state great-perfection basis-of power exist
13107	Power that request dharma-nature-of basis-appearance-to proceed
13108	Below direction-in pure-land not-move called exist
13109	There Bhagavan Light-protect great called exist
13110	There-to son-of-family you fear not
13111	There self-awareness manifest appear called power exist
13112	Power that request dharma-nature self-appearance-of space-to proceed
13113	Directions ten-of world center-in charnel-ground great fire-mountain blaze called exist
13114	That also very fearsome
13115	Fearful and trembling
13116	Terrified and frightened one exist
13117	There Bhagavan Lotus-power-of king called exist
13118	Son-of-family you there fear not Bhagavan that-to awareness self-abide-of power called exist
13119	Power that request dharma-nature self-appearance-of space-to fear not frightened not terrified proceed
13120	Alas life passed bodhisattva you listen
13121	West direction-of world-of realm-in
13122	Bhagavan Light-endless-of pure-land thought-not-pervade called exist
13123	Son-of-family you there lion-of posture-by go and
13124	Elephant great-of gaze-by look
13125	Manifest-joy called grove-in
13126	Bodhisattva space-endless-of cave lion-roar called in Noble Space-treasury called very fearful and trembling one exist
13127	There fear not go
13128	That passed outer outside-in
13129	Buddha Lamp-maker good called
13130	Ornament light-of heap possess exist
13131	That you-to appear
13132	Son-of-family that see time body-by tame dharma teach
13133	Enjoyment complete body marks and signs possess body and two-from not-different perfectly nirvana pass
13134	Alas life passed bodhisattva you listen
13135	Son-of-family dharma great light-of compassion passed beyond side-in
13136	Self-awareness-of appearance thought-not-pervade exist
13137	Son-of-family there lion-of gaze-by go and

13138 Elephant great-of gaze-by look
 13139 Awareness uncompounded-of appearance called in
 13140 Dharma-nature emptiness clear great-of place lion-roar called in
 13141 Very trembling one exist
 13142 There fear not garuda space-to hovering motion-by go
 13143 That passed beyond side-in
 13144 First buddha Light-not-change called exist
 13145 That you-to appear
 13146 That see time three-kayas distinction not-make dharma teach become
 13147 Dharma-body birth-cease all from separate show-by
 13148 Body-speech-mind two-from not-different perfectly nirvana pass become
 13149 That time son-of-family you-of body stabilize
 13150 Speech stabilize
 13151 Mind stabilize do
 13152 Awareness stabilize do
 13153 That-by birth not-exist become
 13154 Thus path show thus spoken as say and
 13155 Dedicate and
 13156 Aspire and
 13157 Auspicious say karma-of conclude
 13158 Ritual this nature great-perfection this-of disciples-to belong those-to special
 spoke
 13159 Secret-mantra common clearly taught seven-sections-from more deep and
 superior because dharma this-of vajra master do those-by tradition obtain
 please
 13160 Eighth common not-is realm other show two
 13161 Yogin-of death-manner general show and
 13162 Elements dissolve manner difference explain
 13163 First faculty inferior middle and superior become death-manner three-from
 13164 Inferior above taught like world and accord die
 13165 Sick time also diviner and
 13166 Doctor and
 13167 Service various do supreme dharma truth characteristics not-see sign is and
 13168 Divination and ritual and medicine and astrology hope tirthika and difference
 not
 13169 Then die time also relatives and circle students and friends surround die
 13170 Die after also virtue and grief and lament do and
 13171 Seven-sections and corpse cremate etcetera do

13172	Karma first-of ordinary those-of death-manner from
13173	Dharma-of part even not-exist ordinary those and same
13174	Middle and superior those thus examine
13175	Thus not-die if meaning-of yogin not-is
13176	That-to deer and
13177	Lion and
13178	Beggar and
13179	Child like die four yogin middle-of death-manner
13180	Condition without die like attached those solitude-to die
13181	Example deer kill that human not-go cave or
13182	Valley empty or
13183	Forest edge or
13184	Wilderness hermitage-to die like
13185	Yogin that anyone see not die any-to fear from free sign
13186	Beggar like die
13187	Example beggar who is distinction not hole or
13188	Market street or crossroads or shop etcetera-to die like
13189	Yogin that also thus die realm-of attachment cease dharma-of sphere use sign
13190	Also child all die not-die distinction not state-to die like
13191	Yogin that also delusion some-from calculate not
13192	Die condition and die place and die to fear and not-die joy also not ordinary just pass like die delusion-of appearance cease sign
13193	Superior those-of death-manner
13194	Sky-goer and
13195	Knowledge-holder and
13196	Fire-heap and
13197	Sky like death-manner four-from
13198	Yogin diligence superior this same aggregates not-exist depart is sky-goer die time corpse anyone not-see and same
13199	Bardo not-exist buddha sign
13200	Yogin supreme one other teach purpose-to people all see space light-heap center-in sound and light include vanish
13201	Knowledge-holder those realm above-from above-to leap time aggregates include space-to sound and light include all see go like
13202	Continent thought-not-pervade emanation thought-not-pervade-by benefit do sign
13203	Yogin power lord great Lhetsun Lion-power like
13204	Yogin practice end reach death-manner

13205	Example cause fuel-wood finish-by fire-heap great exist those also self finish-from die like
13206	Cause elements finish-by condition aggregates-of lump not-exist go is afflictions self-from liberate sign
13207	Example Tsari holy Dgyer Mi Majo two cave-from light-heap-to blaze space-to go like
13208	Yogin primordial-pure realm dust particle body-of vase break time before-after not one-in mix
13209	Sky like death-manner
13210	Body appear-of interval substance separate cut space and like
13211	Realization primordial-pure body within heart-of light-clear abide and
13212	Pot break-by outer space and pot-of space mix which is not-know like
13213	Body-of dust particle departed aggregates this is and that-of within awareness this is not-know buddha
13214	This primordial-pure realm sudden-through liberate sign
13215	That-to sky and sky-goer-of death-manner two body-of dust particle departed primordial-pure break-through liberate death-manner is and
13216	Fire-heap and knowledge-holder two leap-through spontaneous liberate death-manner
13217	Death-manner thus who-from arise
13218	Nature great-perfection-to faith sign common tradition year not-enter and
13219	That same-of meaning enter sign direct meaning see-by intellect word purpose not-depend and
13220	Primordial-pure-of realization enter-by self-of next migration place which is face know and
13221	Die to difficulty and fear not life accomplish and die deceive service any not do and
13222	Natural-state action-effort from free confidence obtain-by door three-of action any not do and
13223	All basis not-exist primordial-emptiness great realize-by any-to entity characteristics-grasp from free nature-of state-from moment even not-separate meaning vast-expanse from arise
13224	Thus yogin those-to death examine and
13225	Deceive and
13226	Clarify not need
13227	View-meditation from surpass dharma-by benefit-harm not and
13228	Self-appear primordial-pure and spontaneous arise-by liberation place self-nature as appear
13229	Spontaneous primordial-pure-of expanse-into dissolve-from liberate because

13230	Thus also
13231	Sun-Moon-face-union from
13232	Yogin this thus examine
13233	Inferior faculty inferior
13234	Existence bardo-to spread continue
13235	Example rooster-cut like
13236	Like-that faculty middle those
13237	Deer like death-manner
13238	Yogin death-manner
13239	Like-that lion like and
13240	Who beggar like and
13241	Like-that child like die
13242	Yogin middle-of die place
13243	Who sky-goer death-manner and
13244	Like-that knowledge-holder death-manner and
13245	Fire-heap like self finish and
13246	Not-see sky garuda like and
13247	This all elements self finish
13248	Not-see not-take thus
13249	Yogin self-of sphere
13250	This-to habituation-of self-momentum obtain
13251	Die time this know-by
13252	Body mind transference-of characteristics know
13253	Thus abide yogin-to
13254	Die condition permanent and impermanent not
13255	Like-that fear all free and
13256	Body-of attachment extreme also free
13257	View itself and meditation-by also
13258	Yogin possess-to benefit-harm free
13259	Benefit free harm-of fruit not-exist-by
13260	This-to abide sphere also not
13261	Cause and effect-of ripening free
13262	Therefore this-to habituation supreme
13263	Self-arise self-liberate birth-not-exist expanse
13264	Time not-change appear change
13265	Spontaneous primordial-pure expanse-into dissolve
13266	Hope fear two-of extreme from free
13267	Cause effect two-of extreme finish-from

13268 Sphere awareness two-not-exist primordial-pure expanse
 13269 Therefore this meaning realize-by sufficient
 13270 Do-not spontaneous great-perfection
 13271 Thus
 13272 Second elements dissolve manner difference explain two
 13273 Condition sudden by die bodhisattva breath transference manner and
 13274 Condition force sudden not gradual transference
 13275 First
 13276 Collapse and fire and water and cliff and weapon-by sudden sudden die
 those-to
 13277 Elements gradual dissolve trace not awareness transference
 13278 Karma bad those birth door bad-to enter and
 13279 Good those good migration-to birth and
 13280 This-of meditation see-from purified small those bliss possess see lineage
 supreme or nature emanation-to born
 13281 Second
 13282 Outer elements inner elements-to dissolve
 13283 Inner five secret five-to dissolve
 13284 Secret five perfectly complete elements five-to dissolve-from
 13285 Light-clear dharma-nature-of path great-to enter
 13286 First outer elements
 13287 Body-of part earth water fire wind space five
 13288 Appearance hold produce-by outer called sign
 13289 Outer appear object-of element form-to not-say
 13290 Body-of coarse-of elements five each-to dissolve manner also two
 13291 Outer elements inner elements-to dissolve and
 13292 Inner elements outer elements-to dissolve
 13293 First
 13294 Die time-of first elements five each-of power before like not
 13295 Earth earth-to dissolve-by power lose
 13296 Water water-to dissolve-by moist contract
 13297 Fire fire-to dissolve-by heat small
 13298 Wind wind-to dissolve-by breath draw difficult
 13299 Space space-to dissolve-by consciousness clear lose-from memory not clear
 13300 Second also outer inner two-from
 13301 Outer elements four
 13302 Inner elements first outer elements-to dissolve and
 13303 Very clear secret elements-to dissolve-from

13304	First five-of first outer elements
13305	Inner earth five outer earth five-to dissolve-by body-of power lose memory decline
13306	Water five water-to dissolve-by body-of water drip silk moment nose mouth dry eye upward turn
13307	Fire five fire-to dissolve-by body-of heat rise memory cease lamp not-see
13308	Wind five wind-to dissolve-by body-of luster not and breath rough from silk moment-in cease
13309	Then inner elements dissolve manner
13310	Space five sphere awareness-to dissolve time-to face grasp
13311	Then inner elements very clear five secret elements-to dissolve manner
13312	Elements five-of part very subtle life-to dissolve-by
13313	Life five heart center-of awareness-to enter
13314	Light-channel and
13315	That-of hollow space and
13316	Drop and
13317	Light five-of self-body awareness light-of mansion possess-to dissolve
13318	Then secret elements five first life-wind-in abide those perfectly complete elements great basis-appear awareness-of self-resound heart-in light-power self-nature as awareness light-of mansion possess
13319	Light end not object possess
13320	Lamp four-of appearance with include-from
13321	Dharma-nature bardo self-resound outward clear appear part only do-from
13322	Outer inner-of dharma not-pure samsara-of part from separate-from
13323	Awareness basis-from revert
13324	Self sphere original primordial-pure-to arrive do
13325	That-from special inner elements outer elements-to dissolve time-of
13326	Earth earth-to dissolve time emptiness power emerge-from wisdom latent
13327	Wisdom clear awareness-of power-to latent-by wisdom path-to appear not able
13328	Water water-to dissolve time wisdom-of moist awareness state-to latent-by mouth nose-from water flow
13329	That also awareness-of wisdom-to clear dim not although power outward appear not able-by awareness latent
13330	Fire fire-to dissolve time primordial-from self-of awareness wisdom essence-as abide although
13331	

	Time that wind inner-to enter-by power outward appear not able
13332	Wind wind-to dissolve time awareness power complete-by object-to not abide-by
13333	Body-of power lose time wisdom-of qualities latent because
13334	Space space-to dissolve time awareness bardo-to dissolve-by wisdom self-ground grasp time
13335	Self-appear awareness-to appearance-to
13336	Lump with binding-agent from free near because
13337	That body inner-of basis-appear spontaneous-of part that time this bardo called
13338	Elements five lump with there dissolve and
13339	Awareness inner clear self-ground-in abide interval is because
13340	Therefore body-to abide time heart inner power rely dharma-nature-of self-resound that body-from eye-to path arise emerge-by
13341	Dharma-nature-of bardo called symbol although
13342	Awareness self-resound with include that from other arise what also not and
13343	That same inner dissolve set time primordial-pure self-ground grasp only from other not-exist
13344	Inner elements this slightly difficult separate explain
13345	Remainder scripture itself-by know therefore here separate not explain
13346	That also
13347	Awareness self-arise from
13348	Ho friends beings cavity transference great
13349	Outer elements inner elements-to dissolve
13350	Inner elements secret elements-to dissolve
13351	Secret elements perfectly complete elements-to dissolve-from path great-to enter time this thus know
13352	Then inner elements outer-to dissolve sign this thus know
13353	Earth earth-to dissolve
13354	Water water-to dissolve
13355	Fire fire-to dissolve
13356	Wind wind-to dissolve
13357	Space space-to dissolve
13358	That also earth earth-to dissolve two
13359	Outer earth inner earth-to dissolve and
13360	Inner earth outer earth-to dissolve
13361	Outer earth inner earth-to dissolve time
13362	First time
13363	Inner elements outer-to dissolve

13364 Time is inner earth outer earth-to dissolve sign body-of power lose
 13365 That also thus
 13366 All appear earth dissolve sign outer consciousness dull
 13367 Not-change vajra earth dissolve sign body-of power lose
 13368 all-arising precious-jewel earth-dissolving sign declining-weakness rising-not
 able
 13369 appearing demonstrating boundless-endless earth-dissolving sign
 complete-power lost conceptuality not-clear
 13370 practice completion-stage earth-dissolving sign lamp-appearance ceases
 13371 inner-water outer-water dissolving sign water-not able
 13372 that also thus-is
 13373 changeless water-dissolving sign mouth-nose-from water-drips
 13374 peaceful clear-pure water-dissolving sign secret-place-from water-not able
 13375 qualities arising spreading water-dissolving sign eye upward-turned comes*
 13376 attachment-less water-dissolving sign mouth-nose dry
 13377 grasping-free completion water-dissolving sign ear-by sound not-heard
 13378 inner-fire outer-fire dissolving sign body-heat lost
 13379 that also thus know-should
 13380 outer-inner all-pervading fire-dissolving sign inner-heat lost conceptuality
 not-clear
 13381 outer-inner all-with equal fire-dissolving sign secret-heat lost
 13382 outer-inner actions realizing fire-dissolving sign-in
 13383 complete-heat lost
 13384 outer-inner actions accomplished fire-dissolving sign empty-lamp not-seen*
 13385 inner-wind outer-wind dissolving sign body-energy lost
 13386 that also thus know-should
 13387 radiance splendor generating wind-dissolving sign body-radiance lost
 13388 fire-with equal wind-dissolving sign body-from water-flows
 13389 life-holding wind-dissolving sign breath not-able
 13390 all-pervading wind-dissolving sign body-radiance mindfulness lost
 13391 compassion-less wind-dissolving sign outer-breath ceases
 13392 that outer-element named
 13393 space space dissolving
 13394 universal all-pervading space lamp completely-pure dissolves
 13395 objectless clear-luminous space awareness dissolves
 13396 unmixed pure space expanse dissolves
 13397 meaning indicating space wisdom dissolves
 13398 pure-field liberating space twenty-one meaning dissolves

13399 that inner-element named
 13400 root-holding life-tigle dissolves
 13401 protecting life-space coiled
 13402 extremely-subtle life body coiled
 13403 impure life space dissolves
 13404 vibrating life expanse dissolves
 13405 that secret-element named
 13406 pure-impure separating wind collection dissolves
 13407 heat-generating wind light dissolves
 13408 clear-becoming wind body dissolves
 13409 completely-abiding wind wisdom dissolves
 13410 completely-encouraging wind compassion dissolves
 13411 completely-consciousness moving wind emptiness dissolves
 13412 completely-mind arising wind non-dual dissolves
 13413 completely-splendor possessing wind limit-free dissolves
 13414 completely-burning wind great-bliss dissolves
 13415 completely-wild wind clarity dissolves
 13416 basis all-pervading wind space-clear dissolves
 13417 immediate all-pervading wind depth-clear dissolves
 13418 fear terror all-pervading wind object dissolves
 13419 mindfulness all-pervading wind intermediate-state dissolves
 13420 grasping body all-pervading wind self-appearance dissolves
 13421 completely-moving wind awareness space moves
 13422 completely-liberating wind outer-inner dharma-with separate*
 13423 completely-turning-back wind self-awareness basis turn-back
 13424 completely-quick wind awareness-object sees*
 13425 instantaneous wind instantaneous three ka-dak ground reach does
 13426 that complete-completion element
 13427 person condition-power not-gone thus life-action
 13428 that-like not life-action
 13429 bodhisattva breath-transference method named
 13430 birthplace also bliss possessing born
 13431 that negative karma exhausted thus know-do said
 13432 thus wind twenty-five five-elements expanse dissolve
 13433 samsara nirvana free
 13434 nirvana ka-dak free action-doing
 13435 wind named action all-does
 13436 thus element

13437 these crucial-great instructions thus know-should
 13438 those death-time intermediate-state named
 13439 third-meaning dharmata intermediate-state self-appearance confidence earlier
 acquaintance person meet or mother-lap enter like instructions extensive
 explanation three
 13440 awareness luminosity dissolving manner rejection-taught
 13441 luminosity self-appearance arising manner extensively explained
 13442 self-appearance sense-faculties liberating manner meaning-summarized
 13443 first
 13444 five-winds expanse dissolve-from
 13445 heart-center wisdom triple-stack radiance throat enter horse-without power
 self-dissolve mind mental-factors alaya-with samsara-dharmas all
 latent-tendencies
 13446 instant samsara-nirvana back-turn time that awareness white-path water-lamp
 expanse completely-pure space emerge self-appearance arise
 13447 first liberation intermediate dissolving manner eight complete become
 13448 self-arising from
 13449 truth-see beings thus know-should
 13450 sons that pass-away time
 13451 body-elements lost wisdom-appearance basis arise-from
 13452 wisdom space move time
 13453 awareness eye path emerge space move
 13454 that also thus know-should
 13455 mind-center awareness tige dissolves
 13456 tige lamp dissolves
 13457 lamp light dissolves
 13458 light body dissolves
 13459 body collection dissolves
 13460 collection four-wisdom dissolves
 13461 wisdom spontaneously-present dissolves
 13462 spontaneously-present ka-dak great dissolves ground held
 13463 person truth-see liberation-manner dissolving-manner thus appear said
 13464 also wisdom pure appearance these body instant existence other-realms
 transmigrated not-appear
 13465 that not others instant appear yet duration short dream swift like what-is
 aspect none dissipate gone face not-recognize
 13466 truth-see also direct-familiarity great appearance long liberation-appearance
 experience merely
 13467

direct see yet that purpose not-cultivated that state quality that experience
 without meteor shoot aspect merely completion explained
 13468 now leap-over samadhi familiarity essential
 13469 sun-moon mouth-unite from
 13470 emptiness clear essence possessing
 13471 clear awareness essence possessing
 13472 awareness light house possessing
 13473 lamp four familiarity essential
 13474 thus
 13475 second luminosity self-arising manner extensively explained five
 13476 basis-appearance luminosity appearance
 13477 union collection appearance
 13478 wisdom four combination appearance
 13479 spontaneously-present precious appearance
 13480 those liberation doing pith-instructions extensively explained
 13481 first
 13482 thalgyur from
 13483 here dharmata intermediate-state explained
 13484 death-time-from liberated time
 13485 consciousness space pure dissolve
 13486 space luminosity dissolve time
 13487 subtle-gross appearances all cease
 13488 faculties all-possessing light-body
 13489 karma-with supreme like become
 13490 this time light-appearance piece time
 13491 skilled appearance increase grasp*
 13492 movement wind increase by
 13493 color five five light rays
 13494 uncertain rainbow-appearance*
 13495 thus
 13496 awareness not-arise space appearance time
 13497 awareness expanse-in wisdom wind five existing increase-from luminosity
 appearance rainbow-appearance space fill-from
 13498 wisdom five separately clear unmixed self-radiance
 13499 mirror-like wisdom primordially stain-free self-radiance white clear that also
 other four-with unmixed self-place clear
 13500 intermediate-state time east direction self
 13501 experience time self front-direction self-place
 13502 that-from ray self-pure*

13503	crossed*
13504	straight*
13505	rays-rising sun rays like emanate*
13506	equality wisdom nature spontaneously-present qualities ceaseless complete self-radiance yellow is*
13507	intermediate-state time south direction self-place clear ray above like emanate*
13508	appearance increase time those all self front self-place
13509	discriminating wisdom power four ceaseless arise-by
13510	self-radiance red ray above like emanate*
13511	accomplishing wisdom activity-power primordially complete self-radiance green is*
13512	north self-place light rays above like emanate*
13513	dharmadhatu wisdom spontaneously-present dharmata primordially complete self-radiance blue is*
13514	center self-place light rays above like emanate*
13515	experience time all self-place front-from arise appearance increase
13516	that-from right left back top bottom two know-should
13517	wisdom five self-radiance those also body five distinction arise
13518	body those wisdom light-emanate one-to-one hand-span not-touch merely white*
13519	yellow*
13520	red*
13521	green*
13522	blue nature extremely-shine direction-ten emanate
13523	root subtle tip wide spontaneously-present all appearance
13524	subtle*
13525	trembling*
13526	moving*
13527	flickering*
13528	shining is*
13529	light five expanse extremely vast endless immeasurable
13530	height high tip wide mandala all source self-appearance*
13531	appearance this see time
13532	awareness nature samadhi abide-by
13533	appearance increase self-appearance face recognize pith-instructions supreme grasp that state abide-should
13534	here face grasp instant three ka-dak ground free
13535	

	skad cig dang por ngo shes
13536	gnyis par shes thog -grol
13537	gsum par grol thog -ka dag -thim pas de phan chad -snang ba gang yang med do
13538	de dag kyang lung -spros na mkhas pa dag -mdzes shing*
13539	blun po dag kyang b-gros -mig dbye bar bya ba'i phyir bshad de
13540	nyi z-kha sbyor las
13541	kye mi rtog pa'i thub pa chen po khyod nyon cig
13542	rang bzhin dag pa'i snang ba ni 'di lta ste
13543	skyes bu rnams -rnam par shes pa 'od gsal -thim pa zhes bya ste
13544	dbugs phyi nang -'grul chad ma thag tu
13545	rang -dbang po rnams ni
13546	cha -dngos por snang ba ni me de yod snyam pa'i shes pa ni 'byung ngo*
13547	rdos bcas -lus 'di mi snang ste
13548	'od -lus -gsal ba'o
13549	de'i tshe dbang po'i spyod yul -gyur tshad tsam
13550	'od zer lnga'i dkyil 'khor -snang ngo*
13551	de yang snang ba de dag ni phyi -bltas na nang gsal nang -bltas na phyi gsal
13552	phyi nang med par kun -zang thal ba
13553	ldem bzhin pa
13554	mer bzhin pa
13555	mnan na nems pa snyam pa
13556	bteg na 'phar ba snyam pa
13557	shin -yang 'phrog pa
13558	kha dog -gsal ba -so sor ma 'dres par rang gsal ba
13559	cha mnyam pa -gsal ba'i cha ma 'gags pa
13560	yang dag par bltas na shin -phra ba dang*
13561	'gyu ba dang*
13562	'gul ba lta bu dang*
13563	'phrig pa lta bu dang*
13564	rab -'tsher ba -lhun brjid pa'o
13565	shin -rgya che la
13566	dpag pa'am dmigs sa ma ma chud pa
13567	dpangs mtho -rtse mo yangs pa zhes bya ste
13568	dkyil 'khor thams cad -'byung g-bzhugs so
13569	de yang kha dog ni lnga ste
13570	dkar po rang sa na gsal ba -zer 'phro ba dang*
13571	de bzhin -ser po rang sa na gsal ba -zer 'phro ba dang*
13572	dmar po rang sa na gsal ba -zer 'phro ba dang

13573 ljang gu nyid rang sa na gsal ba -zer 'phro ba dang*
 13574 de bzhin -mthing ga nyid rang sa na gsal ba -zer 'phro ba ste
 13575 de dag kyang 'byar ba -ma reg par so so na kha dog -rang gsal ba
 13576 extremely spontaneously-present reside said
 13577 person some scripture not-like ignorance intellect-lacking know
 13578 learned scripture distinction done
 13579 second union collection appearance extensively explained
 13580 thalgyur from
 13581 enter ripening wind-from*
 13582 directions four corners top bottom complete
 13583 that direction light gather-by
 13584 families five body also clearly appear*
 13585 blue white yellow red green
 13586 respective mother-with appear*
 13587 this increase grasp know-if
 13588 buddhas qualities complete
 13589 three-realms enter not
 13590 that characteristic thus
 13591 coarse element reliance-free
 13592 light tige pair blaze
 13593 tige five connected body fill
 13594 half-body form complete
 13595 form half-body five five pair*
 13596 respective collection complete-in
 13597 five-possessing ten-possessing hundred-possessing*
 13598 collection thousand myriad
 13599 think nature pure appear*
 13600 express impossible numberless
 13601 this self other know-if
 13602 body three one-coiled obtain
 13603 obtain this return none
 13604 clarity-appear arising
 13605 thus
 13606 this cause what increase
 13607 tige collection appearance actually not-return instructions indicate
 three-from
 13608 cause earlier wisdom wind object enter power luminosity appearance that
 here union collection appearance arise-from

13609	union meaning awareness self-light free arise that*
13610	dharmata mother luminosity five enjoyment-body field-appearance primordially path-appearance exist two awareness face time gather awareness instant non-dual one enter
13611	this time alaya propensities bound free-from
13612	dharmata eye dharmata appearance self-manner see that enter*
13613	enjoyment-complete body wisdom eye awareness child appearance see self-face non-dual enter
13614	earlier wisdom cultivate there arise wisdom eye that two non-dual gap joined-by
13615	mother-child non-dual remain wisdom union dissolve called
13616	second
13617	light tip those tiple small-tiple 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 rnamshel -'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 rnamshel -zer bas

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13701 dang po mched dus de -phar 'jug
 13702 thim dus de dag tshur -nang -'jug pa'o
 13703 gdams ngag ni phyi snam bu dang 'dra ba'i 'od rnams
 13704 rang rig ma'i snying gar thim pas pang -'jug pa lta bu ste
 13705 chos nyid -'dres pas ka dag -sa -grol ba zhes bya'o
 13706 de dag kyang nges pa'i lung dang sbyar na
 13707 nyi z-kha sbyor las
 13708 de yang skyes bu'i 'od gsal de zung 'jug -thim pa zhes bya ste
 13709 yang snang ba de dag sku'i snang bar rang shar te
 13710 sku de dag kyang mi che ba
 13711 mi chung ba
 13712 cha mnyam pa rgyan dang*
 13713 kha dog dang*
 13714 bzhugs tshul dang*
 13715 gdan khri dang*
 13716 rang rang -phyag rgya dang bcas pa ste
 13717 sku de kun kyang lnga lnga'i zung -khyab pa
 13718 lnga tshan re -'od -mu khyud dang bcas pa
 13719 yab -cha 'dzin pa'i rigs dang*
 13720 yum -cha 'dzin pa'i rigs dang*
 13721 sems dpa' dang*
 13722 sems ma dang*
 13723 dkyil 'khor thams cad gcig rdzogs par g-so
 13724 de'i tshe rang -snying ga -'od shin -phra ba cig 'char te
 13725 de sku thams cad -thugs kar 'brel te 'char ro
 13726 de -rang -shes pas zin te
 13727 non-conceptual samadhi nature abide
 13728 that awareness light enter called
 13729 appearance those all extremely-flicker become
 13730 heart-center ray-thread that-also tiple 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
13738	light color four coiled thread extremely subtle horse-neck merely arise
13739	top space enter appear that-to
13740	wisdom eye look-by
13741	appearance subtle that extremely-increase separately unmixed extensively
13742	gone
13743	first subtle that nature not-change manner extensively gone
13744	dark-blue-of drapery big-small self-of sense-power-of field-of-activity
13745	only-toin
13746	color other-with not-mixing-by-means-of self-of front-direction-toin
13747	appear-finale
13748	that-is dharma-of space-of pristine-awareness-of appearance-be
13749	that-of top-toin dharma-of space-of pristine-awareness self-of own-nature
13750	thigle-of ray white-being-and
13751	red-being-and
13752	yellow-being-and
13753	dark-blue-and four-possessing-being
13754	big-small-of measure mirror mouth-covered only five-lights very clear
13755	being-toin
13756	pristine-awareness-of light-radiance-by-means-of very shine-being
13757	own-nature-toin pristine-awareness five-of power self-complete
13758	existing-being
13759	thigle that also nature-by-means-of thigle five-lights-and possessing-being
13760	subtle sesame-possessive shell only five five-by-means-of directions four
13761	center-and five-as adorned-being
13762	that-is dharma-of space-of pristine-awareness self-of own-nature being
13763	own-nature that also knowable dharma self-of-and general-of characteristic
13764	possessing-and
13765	experienced dharma manifest do summary
13766	space also outer space sky empty substance-in not-existing-and
13767	inner-of space completely pure-of lamp manifest become
13768	pristine-awareness is primordial existing-of meaning time that-toin manifest
13769	become know being
13770	that-of reason-from characteristic holding pristine-awareness-and
13771	color-and
13772	body-and
13773	individual-of dharmata-of characteristic not-abandoning-by-means-of
13774	holding-being
13775	

that-from again that-of top-toin that-with attach-toin not-touching-by-means-
 of mirror like pristine-awareness-of depth white drapery
 13765 big-small sense-power-of field-of-activity-and equal equal hard-toin shine
 and other-with not-mixing-of top-toin
 13766 thigle five-lights clear being mirror mouth-covered only-toin
 13767 white-being-and dark-blue-to-including-of ray five-and possessing-being
 13768 pristine-awareness-of depth-by-means-of shine-of directions four center-and
 five-as
 13769 pristine-awareness five-of self-power complete-by-means-of nature-of thigle
 sesame-possessive shell only five-by-means-of adorned-being
 13770 mirror like pristine-awareness-from
 13771 mirror-by-means-of form appearance make-toin
 13772 that-toin form-reflection whatever appear-if
 13773 awareness actual is-not-being
 13774 that self-of form-reflection appearance make-from mirror like is example-be
 13775 form-reflection self-radiance that-of existing time that-toin self face know
 pristine-awareness-be
 13776 that-from again light-ray yellow-of drapery big-small sense-power-of
 field-of-activity-and equal equal yellow and other-with not-mixing-of
 top-toin
 13777 again thigle five-lights self-clear being
 13778 big-small mirror mouth-covered only-toin white-being-and
 13779 dark-blue-and
 13780 yellow-and
 13781 red-of ray radiate-being
 13782 pristine-awareness self-of depth-by-means-of very shine-being
 13783 thigle that self-of directions four center-and five-as pristine-awareness-of
 self-power nature-of thigle sesame only five-by-means-of adorned-being is
 before-and similar-by-means-of appear-finale
 13784 that-is equality-of pristine-awareness-of depth become-being
 13785 equality equal-cause
 13786 equal-condition
 13787 equal-time
 13788 equal four from
 13789 equal-cause appearance samsara-nirvana dharma
 13790 equal-condition dharmata familiarity
 13791 equal time realization manifest become
 13792 equal self-awareness
 13793 equal conduct self thus face grasp done
 13794

dharmata whatever correct not-find mind-investigate word superimpose
 not-find
 13795 wisdom
 13796 primordially equal abide that time here know-by
 13797 characteristic definitely-settled
 13798 that top join not-touch red cloth large-small faculties object merely light
 extremely clear top
 13799 discriminating wisdom nature tige light five extremely clear mirror cover
 merely light five ray emanate
 13800 wisdom depth-radiance extremely-shine
 13801 that direction four center five nature tige 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 tige four top small-tige five five mandala
 collection arrange like exist
 13826 those top light round peacock umbrella like wisdom five expanse appearance
 13827 center blue color five perimeter surround arise*

13828 this spontaneously-present arise seed time here arise
 13829 those vajrasattva heart-center path called
 13830 second instructions remember manner
 13831 appearance these all awareness not-change self-appearance know instant
 there relax equipoise place
 13832 gold probe heart-center draw like mother instructions rely intermediate-state
 self-appearance definitely-settled liberation
 13833 those also sun-moon mouth-unite from
 13834 again self heart-center light thread extremely subtle arise
 13835 that top space upward enter appear come*
 13836 that self eye not-distracted look-by
 13837 appearance those other unmixed extremely extensive arise
 13838 that also blue cloth top
 13839 tige ray possessing mirror cover merely
 13840 extremely clear shine
 13841 that nature tige five five adorn
 13842 again that top white cloth top tige extremely clear above like arise*
 13843 yellow cloth top also tige above like arise*
 13844 that top red cloth top tige above like arise*
 13845 that top light round extremely clear umbrella like arise*
 13846 those also wisdom five manner
 13847 accomplishing wisdom power not-complete not-appear*
 13848 that wisdom four combination appearance called*
 13849 vajrasattva heart-center path called
 13850 that time not-change gold probe like method supreme remember said
 13851 fourth spontaneously-present precious appearance six
 13852 spontaneously-present arise manner subsequent-remember arising manner
 13853 clairvoyance arising manner
 13854 retention obtain manner
 13855 samadhi arising manner
 13856 spontaneously-present dissolve manner
 13857 first
 13858 wisdom spontaneously-present dissolve instant earlier appearance those
 self-awareness top light-gather if that within arise think-from
 13859 arise manner eight appearance
 13860 compassion like arise samsara-nirvana gap not-cut
 13861 light like arise appearance all inner-luminous
 13862 body like arise know not-lose

13863 wisdom like arise appearance all completely-pure
 13864 non-dual like arise self-awareness one-pointed abide
 13865 limit-free like arise limit whatever not-abide
 13866 impure samsara door like arise existence source not-cease
 13867 pure wisdom door like arise dharmata mother-child connected
 13868 appearance these also above below appear
 13869 top ka-dak appearance space cloud separate like
 13870 that below enjoyment-body wrathful mandala extensive
 spontaneously-present
 13871 that below enjoyment-body peaceful appearance luminosity well-arranged
 13872 that directions corners nature emanation field-appearance mind-pleasing look
 beautiful
 13873 below six-realms confused appearance taming teacher with
 13874 those all also self-appearance reflection like appear time
 13875 face not-know other like appear
 13876 these also earlier basis-appearance that time here arise
 13877 precious mound from
 13878 compassion like arise manner
 13879 thus etcetera earlier taught like
 13880 this time great-measure arrow outward throw unobstructedly go return-not
 like
 13881 inner expanse instant completely-pure realize
 13882 body return-not instructions remember
 13883 sun-moon mouth-unite from
 13884 that self awareness top light dissolve-by
 13885 arise manner eight experience
 13886 that time below enjoyment-body wrathful appearance also see become
 13887 arise manner eight what-are
 13888 compassion like arise samsara-nirvana gap not-cut
 13889 light like arise appearance all inner clear
 13890 body like arise knowable mouth outward not-lose
 13891 wisdom like arise appearance all completely-pure
 13892 non-dual like arise self-awareness one-pointed abide
 13893 limit-free like arise limit whatever not-abide
 13894 impure samsara door like arise existence source not-cease
 13895 pure wisdom door like arise dharmata mother-child connected*
 13896 that time return-not great-measure arrow like method supreme remember said
 13897

this time instant awareness spontaneously-present dissolve self-time that then
 return-not precious-king palace reach reside
 13898 gate not-come-out important pith-instructions essential
 13899 that also now luminosity appearance chain-with self-radiance state face grasp
 that-from return ordinary not-return leap-over acquaintance that time here
 support-gives
 13900 this thalgyur from
 13901 other awareness dharmata explained
 13902 chain fully-see-by
 13903 conceptual thought moving memory ceases
 13904 birds space move like
 13905 dharmadhatu move place none
 13906 other none awareness-appearance completely-pure-by
 13907 confused appear cause-condition exhausted
 13908 thus
 13909 intermediate-state earlier chain tingle with body ripen actual chain not-appear
 pith that
 13910 second subsequent-remember arising manner
 13911 earlier lama compassion self accumulation special superior dharma enter
 purify familiarity here arise
 13912 by empowerment received power river flowing-down seeing and
 13913 generation-stage meditated-by deity recollecting and
 13914 completion-stage meditated path and
 13915 instruction and
 13916 samadhi and
 13917 view recollecting and
 13918 aspiration pure made recollecting-by faculty last — nature emanation
 recollecting — breath given
 13919 spontaneous-accomplishment occasion here previously known merit special
 — self-appearance arises
 13920 basis empowerment
 13921 first thus-gone all — upper space-from empowerment bestowing and offering
 goddess countless — flower rain showering and
 13922 auspicious song and dance doing great appearance arises
 13923 this time-at self guru-to supreme devotion having — guru recollecting
 immediately space-to came
 13924 instruction introduction emerging-by not liberated not possible
 13925 yi-dam devoted-to — deity face seeing-by karmic-body not appears
 13926 yi-dam deity illusory-body taking time
 13927 prophecy also emerges

13928 these two recollecting one-to draw
 13929 deity supreme guru is because
 13930 wheel completing rol pa from
 13931 guru vajra-holder great
 13932 deity-of deity you mind-to pray
 13933 thus spoken because
 13934 path five-to introduction power — that itself recollecting-by
 13935 intermediate-state dharmakaya and jnana and light and color — power gained
 and
 13936 birthplace recollecting last emanation-body realm-to breath this time-at there
 born-by emits and
 13937 samadhi recollecting-by five days nature-of samadhi-in naturally dwells and
 13938 guru instruction recollecting self-appearance knows dharmata practices and
 13939 view recollecting dharmata direct view previously saw
 13940 time this-at recognition certainty doubt-less previously acquainted person
 meeting like
 13941 that also previously delusion's appearance immediately direct appearance
 relaxed transformed-by
 13942 delusion luminosity-to transformed-from grasping without awareness within
 clear when conceptual thought without dharmata eye-by seeing
 13943 view meditation without basis primordially-pure-to carried-by appearance
 grasping all exhaustion-to arrival meaning from emerges
 13944 thal gyur from
 13945 furthermore dharmata appearance explained
 13946 impure is delusion-to
 13947 faculty gates unfabricated
 13948 relaxed place point
 13949 that from transformation oral-instruction
 13950 grasped without appearance-to
 13951 grasping without mind arises
 13952 analysis without eye-by seeing
 13953 dharmata without path-from drawn
 13954 view meditation without basis-to carried
 13955 effort without effort-less result-to condensed
 13956 this-to appearance extreme not dwells
 13957 thus
 13958 this time-at recollection six
 13959 clairvoyance six
 13960

unforgetting form
 13961 continuous samadhi and fourteen-to self recognition power-by power gained
 shown
 13962 recollections those also tantra-from clairvoyance after spoken although
 13963 here tantra-to birth's sequence and relating previously explained
 13964 sun moon union-of commentary great precious one gold-of rosary from
 13965 later recollection is previously deed special — power-by these clairvoyances
 those before arise
 13966 recollection definite quote
 13967 sun moon union from
 13968 that time recollection six also arise
 13969 deity recollection — that itself yi-dam deity face seeing and
 13970 paths recollection — intermediate-state dharmata power gained and
 13971 birthplace recollection — faculty last — nature emanation-body's realm-to
 breath giving and
 13972 samadhis recollection — five days samadhi-in dwells and
 13973 guru oral-instruction recollection — self appearances and two-not practice
 and
 13974 view recollection — previously acquainted person subsequently meeting
 just-by recognition like
 13975 third clairvoyance's emerging manner-to six
 13976 faculty clairvoyance
 13977 mind workable clairvoyance
 13978 wisdom power-having clairvoyance
 13979 jnana view pure clairvoyance
 13980 dharmata not mistaken seeing clairvoyance
 13981 buddha knowledge not mistaken seeing clairvoyance
 13982 those also portions-by dividing — each six six — thirty-six
 13983 first faculty clairvoyance six-of first eye clairvoyance arises
 13984 bubble-of eye purified-from
 13985 eye half-closed without phenomena all transparently seeing and
 13986 flesh eye pure-by hidden became coarse phenomena league five up-to located
 — seeing and
 13987 flesh eye purified-by continents four meru-with together one seeing and
 13988 very purified-by two and three seeing and
 13989 very thoroughly purified-by ten-thousand and hundred-thousand up-to seeing
 and
 13990 supreme thoroughly pure-by ten-million and earth-grains countless —
 not-mistakenly seeing
 13991

	then jnana eye-by emanation-body realms hundred time one-at seeing and
13992	purified-by emanation-body realm hundred-thousand eight seeing and
13993	very purified-by emanation-body realm hundred-thousand seeing and
13994	very thoroughly purified-by ten-million nine seeing and
13995	supreme thoroughly purified-by ninety-one seeing
13996	then all-knowing eye-by sambhogakaya realms hundred time one-at seeing and
13997	purified-by hundred-thousand five seeing and
13998	very purified-by ten-million five seeing and
13999	thoroughly purified-by ten-million countless seventy time one-at seeing
14000	then all-aspects knowing eye-by dharmakaya realms mind unimaginable time one-at seeing and
14001	completely-pure enjoyment-body field inconceivable time one see
14002	extremely-pure emanation-body field inconceivable time one see
14003	extremely-pure body three play field endless time one see
14004	that ear clairvoyance
14005	god ear actual sound hear top beings hidden become sound hear
14006	completely-pure thousand leagues until hear*
14007	extremely-pure five thousand*
14008	extremely-pure two myriads*
14009	flesh ear lower-realm sound thousand myriads one until hear*
14010	completely-pure demigods sound hear*
14011	extremely-pure gods sound hear*
14012	extremely-pure continent inconceivable beings sound time one hear
14013	completely-liberated ear shravaka*
14014	pratyekabuddha sound hear*
14015	completely-pure bodhisattva speech-moving sound hear*
14016	extremely-pure buddha numberless speech hear*
14017	extremely-pure buddha numberless seven speech explain hear
14018	numberless number place other sixty last number name
14019	that nose clairvoyance god nose invisible scent smell*
14020	completely-pure inanimate scent smell*
14021	extremely-pure formless scent smell
14022	extremely-pure space dwell scent smell
14023	marks possessing nose beings six-types scent time one smell*
14024	completely-pure shravaka pratyekabuddha scent smell*
14025	extremely-pure bodhisattva scent smell*
14026	extremely-pure perfect-complete buddha scent smell
14027	tongue clairvoyance element tongue pure god nectar taste experience

14028	completely-pure nectar thousand seven taste*
14029	extremely-pure dakini actual great-nectar taste*
14030	extremely-pure mouth nectar swirling hero obtain
14031	propensities completely-pure tongue great-arrangement samadhi taste*
14032	extremely-pure buddha thousand five homage-do nectar taste*
14033	extremely-pure eon myriad seven buddha homage-do taste experience
14034	body clairvoyance atom subtle all body soft melody touch
14035	completely-pure soft-protector stainless body touch
14036	extremely-pure sun thousand adorn mind equal touch
14037	extremely-pure samantabhadra endless mind mandala touch
14038	stains exhausted body passed buddha mind touch
14039	completely-pure now*
14040	extremely-pure future*
14041	extremely-pure times three one-become buddha mind touch
14042	mind clairvoyance
14043	ordinary self-pure mind samadhi ten power
14044	completely-pure hundred power*
14045	extremely-pure thousand power*
14046	extremely-pure myriad power*
14047	form limit-free mind elements four power separately transform able
14048	completely-pure beings agreeable place change able
14049	extremely-pure beings six place mutually transform able
14050	extremely-pure shravaka pratyekabuddha miraculous power strength seize able
14051	thus faculty eye
14052	ear
14053	nose
14054	tongue
14055	body
14056	mind six
14057	sequence eye six
14058	ear three
14059	remaining four two two seventeen
14060	dharma four four count sixty-eight faculty clairvoyance
14061	inner-section six included
14062	second mind workable clairvoyance six
14063	earlier attachment pure mind seeing completely-pure*
14064	later arising confusion exhausted seeing*

14065 disciple knowledge complete seeing*
 14066 invisible path become seeing*
 14067 beings complete seeing
 14068 faculties misconception free mind seeing completely-pure
 14069 that also here body mind not faculty mind clairvoyance come unreasonable
 think-if
 14070 body mind clairvoyance obscurations time here pure power appear that word
 speak
 14071 afflictions five become wisdom become thus
 14072 afflictions pure power wisdom self-clear from
 14073 afflictions itself wisdom become not-possible
 14074 virtuous non-virtuous two cause-result is definitely not-possible reason
 14075 however that word designated thus here also know-should
 14076 wisdom exist this pith great one exist
 14077 first earlier attachment pure mind seeing completely-pure earlier passed birth
 hundred remember*
 14078 completely-pure thousand time one remember*
 14079 extremely-pure myriad remember*
 14080 extremely-pure seventy-two myriad birth time one amalaki fruit palm place
 like remember know
 14081 later arising confusion exhausted seeing completely-pure
 14082 earlier birth taken body characteristic know*
 14083 completely-pure speech*
 14084 extremely-pure mind*
 14085 extremely-pure body speech mind three characteristic time one see
 14086 disciple knowledge complete mind seeing
 14087 birth myriad numberless beings collection other body characteristic see*
 14088 completely-pure speech*
 14089 extremely-pure mind*
 14090 extremely-pure three time one see
 14091 invisible path become mind seeing
 14092 three-thousand great-world atom subtle number instant know*
 14093 completely-pure atom that-much dwell beings those mind how moved
 number time one know*
 14094 extremely-pure vessel-contents nature know*
 14095 extremely-pure dharmata emptiness meaning see
 14096 beings complete mind seeing earlier self body taken time wind how-much
 time one see*
 14097

	completely-pure that time non-virtuous mind how-much number time one see*
14098	extremely-pure virtuous number time one see*
14099	extremely-pure virtuous non-virtuous both number time one see
14100	faculties misconception free mind seeing
14101	self earlier birth how-many taken time place characteristic see*
14102	completely-pure other earlier birthplace see
14103	extremely-pure those time self body speech mind conduct know*
14104	extremely-pure both earlier birthplace characteristic door three conduct what-done time one know
14105	thus mind clairvoyance six four-four divide dharma enumeration twenty-four
14106	third wisdom power clairvoyance six
14107	concept free wisdom seeing
14108	word free
14109	think free
14110	investigation free
14111	characteristic investigate wisdom seeing
14112	characteristic free wisdom seeing clairvoyance
14113	that concept free self mind characteristic instant see
14114	completely-pure other extremely-pure self-other both*
14115	extremely-pure remainder none see
14116	word free wisdom seeing pitaka dharmas word time one see*
14117	completely-pure that meaning misconception not wrong know
14118	extremely-pure those result liberation place know*
14119	extremely-pure those respective entry see
14120	pitaka meaning misconception not common secret
14121	misconception common view-conduct investigate ones
14122	think free wisdom seeing dharmas all nature know*
14123	completely-pure those conduct person faculties sharp-dull see*
14124	extremely-pure faculties liberation place know*
14125	extremely-pure faculties dharma know
14126	investigation transcended wisdom seeing dharmas general meaning all insight see
14127	completely-pure self meaning see
14128	extremely-pure general self characteristic both insight see
14129	extremely-pure word letter transcended meaning see
14130	birth cut wisdom seeing samsara dharmas cause see*
14131	completely-pure that condition afflictions characteristic see*
14132	extremely-pure those time characteristic see*

14133	extremely-pure those liberation see
14134	characteristic free wisdom seeing self mind moving extent grasp
14135	completely-pure that mind characteristic fully-see see*
14136	extremely-pure other beings mind moving see*
14137	extremely-pure times three beings other mind moving*
14138	conceptual*
14139	non-conceptual*
14140	thought distinction time one know
14141	thus wisdom clairvoyance six four-group divide twenty-four
14142	fourth wisdom seeing completely-pure clairvoyance six
14143	dharmadhatu wisdom manifest clairvoyance future beings birthplace time one know
14144	mirror-like past know
14145	equality present know
14146	discriminating future beings death-transition know
14147	accomplishing past know
14148	non-abiding wisdom seeing completely-pure clairvoyance present beings death-transition know
14149	fifth dharmata misconception not see clairvoyance six arise time self-meaning complete other-meaning action do
14150	dharmas all elaboration free realize clairvoyance hell birthplace time one see that itself emanation myriad manifold able
14151	signs none dharmata realize hungry-ghost birthplace lifespan*
14152	suffering
14153	karma karma-end see compassion arise emanation numberless three divide able
14154	dharmas all nature luminosity realize animal birthplace*
14155	suffering*
14156	lifespan*
14157	karma karma-end see compassion arise emanation numberless five divide able
14158	dharmas all equality realize human birthplace etcetera see compassion arise emanation million hundred hundred divide*
14159	dharmas all self self-with empty realize demigod birthplace characteristic see emanation nine myriad nine thousand divide able
14160	dharmas all word free realize gods birthplace lifespan fall time know
14161	that itself emanation hundred myriad nine thousand nine hundred divide able
14162	thus other-meaning knowledge self-arise being kind not-same
14163	hell twenty-one*

14164	hungry-ghost four*
14165	animal two*
14166	human four*
14167	demigod three
14168	god distinction many realms three included
14169	god six birthplace*
14170	form*
14171	enjoyment*
14172	conduct*
14173	perception*
14174	characteristic
14175	clairvoyance six those see faculties power know
14176	thus outflows with clairvoyance faculty manner see six*
14177	faculties six other see etcetera thirty outflows without
14178	here object depend outflows with outflows that speak
14179	object dharma-possessor confused appear outflows with*
14180	dharmata elaboration free not-confused outflows without two meet mind that word speak
14181	nature realize mind noble wisdom equal outflows without*
14182	ordinary being outflows with know-should
14183	sixth buddha knowledge wisdom extremely outflows without clairvoyance misconception not six
14184	thus thirty complete
14185	abide samadhi expand thing mode misconception not see abide*
14186	nature body expand body three included appearance see*
14187	knowledge wisdom expand earlier clairvoyance those time one see*
14188	action activity expand emanation body action thirty-six complete sign clairvoyance thirty-six time one see*
14189	thus expand dharmata ceaseless wisdom conduct clairvoyance thing appearance hidden become extent see*
14190	signs self-place pure wisdom nature abide clairvoyance emptiness appearance*
14191	invisible faculties*
14192	know*
14193	think*
14194	wisdom*
14195	wisdom*
14196	compassion part from

14197	hidden body three self-continuum attachment bind become*
14198	sngar shes bya'i sgrib pas bcings pa thams cad shes pas na mngon par shes pa chen po'o
14199	de ltar mngon shes drug -dang po -drug cu rtسا brgyad

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14200	gnyis pa dang gsum pa -nyi shu rtسا 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 rtسا drug po rnams -lga pa dbang po'i tshul mthong ba drug zag bcas so
14204	drug tshan dang po lga'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 nam par dag pa'i mngon par shes pa dang drug 'char ro zhes so
14215	bzhi pa gzungs -thob tshul ni
14216	sngon thos pa'i chos -gyur to cog dus gcig -'char zhing*
14217	sngon ma thos pa'i chos -rnam grangs kyang tshad med pa 'char bas na chos nyid -bar do zhes bya ste
14218	de nyid las
14219	de'i tshe mi brjed pa'i gzungs rnams kyang rang -rgyud -skye ste
14220	sngon -chos rnams thams cad rgyud -dus gcig -'char ro
14221	de bzhin -sngar ma thos pa'i chos rnams kyang 'char bas na chos nyid -bar do zhes bya'o zhes so
14222	lga pa ting nge 'dzin -skye tshul ni
14223	de'i tshe chos nyid nam 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 tigre one gather dha dissolve
14256	pure wisdom door nature dissolve lion snow cover like worry shame none awareness self-object reach
14257	those also self-arising from

14258 hey friends spontaneously-present appearance self that itself power become
 truth-see time dissolve manner eight know-should
 14259 that compassion compassion dissolve example sun set rays like*
 14260 wisdom wisdom dissolve example mother-lap child enter like*
 14261 light light dissolve example rainbow space dissolve like*
 14262 body body dissolve example vase body like*
 14263 non-dual non-dual dissolve example river river dissolve like*
 14264 limit-free limit-free dissolve example space space dissolve like*
 14265 pure wisdom door nature ka-dak dissolve example lion snow cover like*
 14266 impure samsara door pure wisdom door dissolve example yak-leash tamed
 like thus
 14267 fifth those liberation doing pith-instructions extensively explained two
 14268 dharmata meaning pith-instructions pith strike
 14269 times three pith-instructions aim place
 14270 first
 14271 life this intermediate-state both pith strike method taught
 14272 nature
 14273 character
 14274 compassion three pith three from
 14275 nature pith self-instant face recognize
 14276 is-instant decisive
 14277 free-instant confidence establish three from

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14278 first
 14279 character light appear yet
 14280 nature awareness-radiance one not-transcend state awareness
 empty-luminous zang-ka that ka-dak self-face is decisive ultimate
 liberation-place fully-see face introduce
 14281 second
 14282 that state release without nature samadhi decisively cut not-distracted
 not-grasp meditate
 14283 third
 14284 that time meditation-object meditation-doer transcend awareness
 completely-pure arise free good-bad thought-collection not-abandon self-free
 confidence faith repeat-do
 14285 pith crucial instruction one thus

14286	character place various appear yet appearance-from
14287	meaning self-clear naked wisdom one sink gather self-clear self-arising wisdom meditate
14288	de'i 'dzin pa yang grol
14289	gzhan yang med pa ni
14290	'od snang chos nyid -grol ba'i gdams pa ste
14291	phar -bltas pa tshur -gsal ba'i rig pa skad cig rjen par bud pa'i ngo bo sprad pa ste
14292	snang ba -bltas na mtha' yas kyang*
14293	rig pa -bltas na gcig kyang med pa zang mar rang shar bas
14294	grol sa bar -btap pa'i man ngag
14295	gnad gal po che'i chings gnyis thal lo
14296	thugs rje'i gnad ni
14297	phyi'i gdul yul sna tshogs pa'i rkyen re -nang -gdul byed dam 'char ba'i rig pa -ma 'phro dus
14298	phyir 'phro ba'i rjes mi bcad
14299	rang ngo mi brtag
14300	nang -mi dgag par gang shar de ka'i thad der cog -bzhag la
14301	bar med -shes pa rjen par zang nge thal le ba de ngos bzung bas
14302	grol sa cer mthong -zin te
14303	shar gror rang yal -rig pa har sangs bar med rjen par zad thal ba de ka 'di dang bar do'i shes pa 'char byed ma 'gags pa -ngos bzung bas
14304	ka dag thugs rje'i rig pa zin -grol ba ste
14305	gnad gal po che'i chings gsum thal lo
14306	'di gsum ni gsang ba snying -bdud rtsi yang zhun thigs pa rab -gsang ba ste
14307	kha 'dums -chod che ba
14308	mdo 'dus -chings che ba
14309	gnad zab -gal che ba
14310	snying -bu mchog dag -gzhan -gsang ba'i rgyas gdab pa'i man ngag go
14311	'di ni rgyud -rdo rje'i g-rang -rnyed pa ste
14312	'di dang gzhan yang mang po dag rang -rtogs kyang gzhan -bshad pas ni mi go
14313	bstan pas ni mi rtogs
14314	slar rang -thim zhing nub pa rgya mtsho -chu bo babs pa slar de nyid da thim pa bzhin no
14315	gnad gsum lung dang sbyar ba ni
14316	thal 'gyur las
14317	gzhan yang chos nyid ngo bo ni
14318	

	rang bzhin nyid -ngo bor grub
14319	snang tshul gcig -ma nges pas
14320	'jug pa'i lam yang tha dad do
14321	ngo da-shes dang-grol mthong-gis
14322	'jug dang mthong dang goms pa las
14323	ngo shes pa -ra-ngo ste
14324	yid ches pa yi thugs sa'o
14325	thag chod pas ni gdeng -tshud
14326	de ltar gsum -nges pa'i las
14327	ngo bo rdzogs pas rgyu 'gags so
14328	gzhan yang chos nyid rang bzhin bshad
14329	'dir gcig -ma nges pas
14330	gang ltar btags pa de ltar snang*
14331	sna tshogs ming -gdags gzhi las
14332	sgra tshig -ma'i spros par snang*
14333	nges med mi-ni sna tshogs las
14334	don kyang btags pa tsam -stong*
14335	stong nyid gang du'ang ma grub pas
14336	rang bzhin dag pa ltar snang ngo*
14337	gzhan yang chos nyid thugs rje bshad
14338	gdul bya'i yul ni sna tshogs pas
14339	gdul byed sku yang de tsam mo
14340	rigs dang dbang po'i nam 'phrul las
14341	'khor 'das rtogs pa tha dad de
14342	de nyid so so'i yul bzhag na
14343	ma bcos don -dgongs pa'o
14344	zhes so
14345	gnyis pa dus gsum gnad -man -dmigs -gdab pa la
14346	times three place method pith-instructions two from
14347	pith three
14348	entry know pith
14349	liberation self-face pith
14350	complete face recognize pith
14351	first
14352	awareness outward luminosity appearance enter time radiance self-appearance know*
14353	light appearance inward awareness enter time self-place ka-dak grasp state that not-move know-should
14354	second

14355 wisdom four combination time outer-inner secret three liberation self-face
 remain self-face know instructions face grasp
 14356 that aggregate self-grasping withdrawn body luminosity free dharmata
 self-face remain
 14357 elements subtle-gross stone-free
 14358 appearance luminosity great-bliss remain
 14359 afflictions subtle-gross free awareness mother-child dissolve remain
 14360 that outer confusion pure awareness dharmata mother meet know appearance
 condition various object appear thing subtle-gross free mother-child non-dual
 free
 14361 how free
 14362 elements earth characteristic self-pure body flesh bind free
 14363 water pure blood
 14364 fire pure heat
 14365 wind pure breath bind free
 14366 concept horse none
 14367 flesh blood self-continuum grasp free
 14368 inner awareness affliction stain none wisdom five self-appearance*
 14369 knowable stain none dharma dharmata two not
 14370 self-face thus remain that realize-by
 14371 now awareness affliction arise not-possible
 14372 samsara karma result free
 14373 awareness self-face affliction remain not-possible-by
 14374 secret awareness dharmata that exist*
 14375 non-exist permanent annihilated thing empty part whatever not-fall
 14376 outer dharma object subject*
 14377 inner dharma conceptual thought different grasp*
 14378 secret dharma awareness grasp even none self-face know do
 14379 third complete face recognize pith
 14380 awareness spontaneously-present precious self-object reach ka-dak
 spontaneously-present non-dual remain that face grasp do
 14381 samsara dharmas all time here pure earlier confusion not-experience cut
 14382 now confusion not-possible body obtain awareness return-place none
 14383 samsara confused-appearance*
 14384 nirvana pure-appearance expanse there set time exist non-exist permanent
 annihilated whatever not-established samsara-nirvana play basis liberation
 gone spontaneously-present dissolve manner time there face recognize
 14385 this awareness self-face pith crucial
 14386

second method pith-instructions two from
 14387 earlier instructions life here pith three familiarize face introduce earlier
 acquaintance object outer-inner face recognize like that time doubt none
 free*
 14388 this time pith-instructions awareness sharp basis arise meteor space shoot like
 instant self-face recognize free
 14389 awareness dull whatever appearance distinction not-realize earlier profound
 experience take power special-by
 14390 lion-cub womb shell separate like stone free instant five etcetera faculties
 twenty-one manner whatever free
 14391 those also sun-moon mouth-unite from
 14392 this time three
 14393 entry time*
 14394 liberation time*
 14395 complete time
 14396 entry time two
 14397 awareness light outward enter
 14398 light awareness inward enter
 14399 liberation three
 14400 awareness conditions free elements free*
 14401 awareness stain none*
 14402 afflictions free*
 14403 awareness limit whatever not-fall outer-inner dharma free
 14404 complete awareness dharmas all appearance time one liberation show
 14405 method two
 14406 earlier instructions pith*
 14407 this time awareness sharp-dull distinction thus
 14408 meaning third self-appearance faculty liberation manner meaning-summarize
 three
 14409 faculty distinction generally taught
 14410 liberation confusion sequence particular explained
 14411 faculty each liberation manner extensively said
 14412 first faculty sharp-dull medium three least*
 14413 medium*
 14414 supreme*
 14415 peak*
 14416 excellent*
 14417 supreme*
 14418 complete seven seven connect twenty-one
 14419

	wisdom appearance manner one
14420	mode confusion basis one
14421	realization extent one
14422	knowledge examine manner one
14423	self-appearance liberation manner one arise
14424	faculty also twenty-one explained
14425	self-arising from
14426	hey faithful retinue listen
14427	self beings ignorance dispel for
14428	appearance arise manner twenty-one exist for
14429	these taught mind hold
14430	faculty mode three taught
14431	supreme*
14432	medium*
14433	supreme seven
14434	supreme least*
14435	supreme medium*
14436	supreme supreme*
14437	supreme excellent*
14438	supreme supreme*
14439	supreme peak*
14440	supreme complete*
14441	that supreme distinction
14442	that also see manner one
14443	wisdom appearance arise manner one
14444	realization extent one
14445	understand time one
14446	knowledge examine manner one arise self self-appearance stable obtain
14447	medium also seven
14448	medium least*
14449	medium medium*
14450	medium supreme*
14451	medium excellent*
14452	medium supreme*
14453	medium peak*
14454	medium complete*
14455	that wisdom arise extent one arise*
14456	that medium
14457	least also seven

14458	least least*
14459	least medium*
14460	least supreme*
14461	least excellent*
14462	least supreme*
14463	least peak*
14464	least complete thus
14465	second liberation confusion sequence particular explained
14466	nyi z-kha sbyor las
14467	dbang po nyi shu rtsa gcig -bye brag -brtan pa thob pa yang yod do
14468	de rang -shes pa ma chud cing slar b-ma'i lung med pa 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	sgar skad cig kyang mngon sum nyams -ma blangs pas snang ba 'di ci yin
14493	dbang po 'khrul lam snyam pa'i '-shes phyin ci log -shar ba -sogs pa ste
14494	rang snang ngo ma shes pa yang 'khor ba'i nye bar len pa srid pa bar do'i kha
14495	brgyud nas
14496	dbang po nyi shu rtsa gcig -'khrul pa yod do
14497	ji ltar 'khrul na
14498	snang ba chen po mthong ba'i tshe
14499	dbang po tha ma'i tha ma kun phyi yul -rnam bzung bas 'khrul lo
14500	tha ma'i 'bring -de -chags pa'i nyis -'khrul lo
14501	tha ma'i rab -ngar 'dzin de ma thag rkyen -'khrul lo
14502	tha ma'i phul -rang mtshan -dmigs pa 'khrul lo
14503	tha ma'i mchog -gang du'ang ma shes pa'i gti mug -rmongs pas 'khrul lo
14504	tha ma'i rtse mos ci yin snyam -snyam byed the tshom zhugs pas 'khrul lo
14505	tha ma'i mthar phyin pas de nyid yul -cha bdag -bzung bas 'khrul lo
14506	'bring -tha mas gsal ba de dngos po med par mthong ba'i cha -'khrul lo
14507	'bring -'bring -dngos po zhen 'dzin -chags pa'i snying por bzung bas 'khrul lo
14508	'bring -rab -yul -yengs te gang du'ang ma shes pa bu chung -snang ba mthong
14509	ba lta bu'i rmongs pa -'khrul lo
14510	'bring -phul -shes pa 'dzin pa'i rkyen -byed pas 'khrul lo
14511	'bring -mchog -yul -bzung bar brtags pas 'khrul lo
14512	'bring -rtse mos nga -'di lta bu'i snang ba shar snyam -dga' gdung -bzung bas
14513	'khrul lo
14514	'bring -mthar phyin pas nges pa -'jog pas rang snang -ma shes pa -'khrul lo
14515	rab -tha mas mdzes par 'dzin pas 'khrul lo
14516	rab -'bring -mdzes pa -zhen par 'dzin pas 'khrul lo
14517	rab -rab -gang -ma bzung yang yengs pa ltar ngos gzung med pas 'khrul lo
14518	rab -phul -snang ba'i yul des rgyu bdag nyid gcig pa'i bzung bar song -'khrul
14519	lo
14520	rab -mchog -skad cig 'gyur ba'i cha zlog ma shes pas 'khrul lo
14521	rab -rtse mos rtags dang mtshan ma ris can -bzung bas 'khrul lo
14522	rab -mthar phyin pas gang du'ang ma shes -snang ba gzu bo'am rmongs pa'i
14523	dbang -'khrul lo
14524	'khrul tshul thams cad nyi shu rtsa gcig po 'dir 'dus pas
14525	bar dor ma 'khrul pa shin -gces so
14526	de -yang da lta phyi'i snang ba tha mal pa dang*
14527	'od gsal -cha rang snang -skad cig ma -rjen ye re re ngo shes pa gces so
14528	de'ang rang shar las
14529	kye nye ba'i 'khor rnams nyon cig
14530	

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

14589 | second-toin realization arise

14590 | third-toin liberation-of because-ro
 14591 | scripture ni
 14592 | wisdom-lamp from
 14593 | de-toin momentary realize-by half
 14594 | meditation day ni dwell-of portion
 14595 | endowed-not-endowed distinction-from
 14596 | mixed-yet same-toin not-mixed endowed
 14597 | thus-by clarify
 14598 | here self-system-of momentary-of time-toin division-toin self-face-know-of
 realization-by pervade-yet
 14599 | meditation-of day realization-by not-pervade ste
 14600 | not-realize-yet nature-of meditation-toin dwell exist-of because-te
 14601 | lhun grub -tha ma bzhin no
 14602 | de'ang skad cig ma -bsam gtan -ma khyab ste
 14603 | rtogs pa'i skad cig -ka dag -grol ba bzhin no
 14604 | bsam gtan dang 'brel ba'i mu yod de rab -rtse mo -tha ma'i bar bzhin no
 14605 | bsam gtan -zhag -skad cig ma'i rtogs pas ma khyab ste tha ma'i tha ma 'khrul
 pa bzhin
 14606 | skad cig ma 'brel ba'i mu yod de
 14607 | 'bring dang tha ma'i 'bring yan chod bzhin no
 14608 | des na skad cig ma dang*
 14609 | bsam gtan -zhag phyed pa gal che'o
 14610 | bsam gtan -zhag la'ang kha cig da lta'i zhag 'dir 'dod pa ni shin -mi 'thad de
 14611 | lung rigs -zlog pa'i 'os ma yin te
 14612 | zlog rin mi chog pa'i phyir ro
 14613 | rnam nges las
 14614 | log pa'i lam -mtha' med phyir
 14615 | de dag 'dir ni spro bya min
 14616 | zhes bshad pa bzhin no
 14617 | log rtog kyang 'dra rung -'khrul pa zlog gi
 14618 |

ha cang mi 'thad pa de kun spros pa'i dra ba yin -mkhas pa dag -ngo tsha ba'i
 g-byas zin pas 'dir ci bya
 14619 rgyal ba'i sgra bsgrags pas blun po rgyal ba nyid -'gyur ro zhes rmongs pa de
 kun -phyogs -bslan par bya'o
 14620 'dir bsam gtan -zhag ni da ltar ting nge 'dzin -g-cha'i yun -brtsis pas
 14621 bar dor yang ting nge 'dzin g-cha'i yun -bsam gtan -zhag -gsungs pa yin no
 14622 gsum pa dbang po'i grol tshul rgya cher brjod pa -gsum ste
 14623 dbang po rab
 14624 'bring*
 14625 tha ma'i rim pa'o
 14626 dang po -bdun las
 14627 rab -mthar phyin pa
 14628 skad cig gsum -bsam gtan -zhag dang ma 'brel bar grol la
 14629 gzhan rnams skad cig gsum -bsam gtan -zhag mang nyung dang 'brel -grol te
 14630 skar mda' nam mkha' -rgyug pa'i tshul -rang snang ka dag -'jug pa'i bar der
 sprul pa'i rang 'od 'phro bas rang snang lhun grub -zhing -sems can -'khor ba
 stongs par byas -grol lo
 14631 de yang ka dag -rang sa de -sprul pa mi 'gyed de
 14632 body dang wisdom-of appearance coarse-from transcend-of ground exist-of
 because-ro
 14633 emanation also above-below divide sentient-being actual-of benefit do ni
 ka-dag-from spontaneous-accomplishment-of ground-appearance arise-from
 divide
 14634 path-from divide-toin transfer great-of body grasp dang*
 14635 nature emanation-as journey two-by sentient-being self-from continuum
 other plural-of benefit do-toin
 14636 interval-in emanation divide manner spontaneous-accomplishment-of
 door-from self-appearance samsara-as appear de-of benefit do-as appear-ste
 14637 dream-in sentient-being-of benefit do-yet self-appearance only-from other
 face-toin benefit-not-arise equal-as know-by
 14638 ground this great-completion this-of distinction-of philosophical-position one
 exist-because slightly realize-difficult-as make
 14639 momentary three-as do time first-toin bundle-of appearance wisdom four
 preparation dang together cease

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14640 second spontaneous-accomplishment-of door see
 14641

14642	third-toin de also set-yet
14643	ka-dag-of appearance see-toin self-face-know-by ground fix-of
14644	de plural-of interval-in conceptualization power-possess plural instant-only- by liberate-yet
14645	power-small plural duration-long-as dwell-because meditation-of day many-as take-time
14646	arrow-force fierce dang*
14647	slow dang*
14648	extremely slow plural plural early-late go equal
14649	faculty excellent-of culmination-complete-of momentary de-toin
14650	other six-of ground-toin meditation-of day dang mixed-from realize-by
14651	self-arise-from
14652	some momentary three-by liberate
14653	some mirror bundle-by liberate
14654	some father dang mother-of liberate
14655	some flicker flicker-by
14656	self-of truth arise-from liberate
14657	some compassion-of ray-by liberate
14658	some bundle two-by liberate
14659	some whatsoever-appear body-by liberate
14660	de ni excellent-of liberation-manner
14661	thus-by dang*
14662	de also faculty excellent-of culmination-complete ni
14663	momentary three-in buddha-from emanation nature-as arise ngo*
14664	de also momentary one-toin
14665	bundle-of appearance ceases
14666	instant one inwith spontaneously-accomplished appearance ceases
14667	instant one inwith primordially-pure truth sees
14668	that also emanation primordially-pure ground fromout-ofthan not different
14669	path in power all of suchness obtains
14670	example as shooting-star sky in moving manner
14671	shooting-star that to light ray emanating with similar emanation projecting fromout-ofthan going beings benefit does
14672	benefit does seven-days in capable
14673	faculty excellent of peak
14674	seven-days one bardo in abides

14675 that also wisdom four junction of appearance toin self appearance sees
 14676 that also self eye fromout-ofthan wisdom fire two arises
 14677 weapon rain falls that all complete fromout-ofthan
 14678 appearance ceasing not appearing fromout-ofthan
 14679 that toin self knowing awakens fromout-ofthan
 14680 self object sees
 14681 spontaneously-accomplished ground toin certainty obtains fromout-ofthan
 14682 also shooting-star like-as knows toin should
 14683 faculty excellent of supreme
 14684 seven-days two fromout-ofthan buddha
 14685 that also bundle-of appearance toin seven-days one abides
 14686 that also self heart-center fromout-ofthan wisdom sun one arises
 14687 that fromout-ofthan light-ray directions ten-to radiate
 14688 that fromout-ofthan light-ray of tip each-each toin thus-gone body each-each
 arises
 14689 that-by appearance of domain all body of nature as sees
 14690 that fromout-ofthan also spontaneously-accomplished appearance toin
 certainty obtains fromout-ofthan emanation seven-days seven in benefit does
 capable
 14691 that also shooting-star like
 14692 excellent of transcendent
 14693 seven-days three bardo toin abides
 14694 that also bundle-of toin seven-days one abides
 14695 that toin also certainty obtaining toin wisdom appearance toin self appearance
 of part one arises
 14696 that also seven-days two abides
 14697 seven-days first light sees
 14698 seven-days second body sees
 14699 body that also large coarse as sees
 14700 that toin confidence fromout-ofthan spontaneously-accomplished ground toin
 certainty obtains
 14701 that also shooting-star like-as knows toin should
 14702 emanation also seven-days eleven in benefit does capable
 14703 excellent of excellent
 14704 seven-days four bardo toin abides
 14705 that also self before toin bundle-of five clear radiant assembled abiding sees
 fromout-ofthan
 14706

that toin self propensities awakens fromout-ofthan east direction of bundle-of
 toin seven-days one abides
 14707 that like-as direction four of bundle-of toin seven-days each-each abides
 14708 that fromout-ofthan also spontaneously-accomplished toin certainty obtains
 fromout-ofthan buddha
 14709 emanation seven-days fourteen in benefit does capable
 14710 faculty excellent of intermediate
 14711 seven-days rises fromout-ofthan sees
 14712 seven-days five fromout-ofthan sees
 14713 that also this like-as
 14714 seven-days four bundle-of toin abides
 14715 seven-days one wisdom appearance toin abides
 14716 that also self heart-center fromout-ofthan light of ray horse-drum just-as one
 arises
 14717 that also sky of expanse toin vertical coming
 14718 that toin self eye not wandering holding fromout-ofthan looking by
 14719 sky center toin bundle-of great one clear radiant that sees fromout-ofthan
 14720 that toin confidence strongly arises fromout-ofthan
 14721 self of is thinking knowing one arises
 14722 confidence lap toin child entering instruction called
 14723 that fromout-ofthan that toin self awareness dissolves gradually dissolving
 14724 not turning-back great-measure arrow like-as instruction called
 14725 emanation also seven-days twenty-one in benefit does capable
 14726 faculty excellent of final
 14727 seven-days six takes
 14728 that also bundle-of toin seven-days four takes
 14729 wisdom appearance and dharma-dhatu toin seven-days one takes
 14730 that like-as mirror like toin seven-days one takes
 14731 that fromout-ofthan also self eye two fromout-ofthan wisdom mirror clear
 two distinctly arise
 14732 that fromout-ofthan appearance measure not-having radiating fromout-ofthan
 14733 one self top toin bundle-of one as sees
 14734 one self before toin also bundle-of great one as sees
 14735 that fromout-ofthan certainty obtaining fromout-ofthan buddha
 14736 emanation also seven-days twenty-five in benefit does capable thus
 14737 that-also instant three toin individual faculties seven-days different delaying
 fromout-ofthan primordially-pure appearance toin liberates
 14738 not turning-back certainty obtains
 14739 dissolving not finished occasion that-to emanation different by-means-
 ofthroughwith

14740	emanation of seven-days how-much different that-much abiding fromout-ofthan
14741	that fromout-ofthan emanation also sun setting time ray gathering like-as
14742	awareness toin gathers fromout-ofthan primordially-pure ground toin dissolves
14743	wisdom subtle examining if this toin also crucial-point understand reason great one exists
14744	two faculty intermediate seven of liberation manner instant five
14745	body-relic burning fromout-ofthan
14746	reality of bardo toin
14747	instant toin liberation becomes
14748	thus explained by
14749	instant first toin self appearance individual appearing

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14750	second toin sees
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14751	third toin that nature toin moment knowing captures
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14752	fourth toin self-appearance as realizes fromout-ofthan truth power obtains
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14753	fifth toin primordially-pure as liberates
14754	liberating fromout-ofthan not dissolving interval that-to emanation different
14755	emanation of seven-days concentration of seven-days with one
14756	momentary five and concentration of seven-days each-each joining fromout-ofthan appearance liberation manner showing
14757	self-arising fromout-ofthan
14758	some light five dhatu toin liberate
14759	some body five dhatu toin liberate

14760	some bundle-of five by-means-of liberate
14761	some mirror dhatu toin liberate
14762	some rim dhatu toin liberate
14763	some above-below bundle-of by-means-of liberate
14764	some rim empty toin liberate
14765	that intermediate of liberation manner
14766	thus and
14767	that also this like-as
14768	intermediate certainty establishing
14769	seven-days seven in certainty obtains
14770	that also seven-days five bundle-of appearance toin abides
14771	seven-days one dharma-dhatu toin abides
14772	seven-days one mirror wisdom toin abides
14773	that also self heart-center fromout-ofthan body one arises
14774	that fromout-ofthan body number not-having radiating by-means-of
14775	that toin self knowing awakens fromout-ofthan power becomes fromout-ofthan also shooting-star like
14776	emanation also seven-days twenty-six in benefit does capable
14777	faculty intermediate of peak
14778	seven-days eight takes
14779	also bundle-of toin seven-days five takes
14780	wisdom four appearance toin seven-days three abiding fromout-ofthan
14781	also self top toin wisdom body variously radiating one sees by-means-of
14782	that toin certainty obtains fromout-ofthan
14783	that also shooting-star like
14784	emanation seven-days twenty-seven in benefit does capable
14785	intermediate supreme
14786	seven-days nine takes
14787	also bundle-of toin seven-days five takes
14788	wisdom toin seven-days four takes
14789	that fromout-ofthan also certainty obtains
14790	whatever appears all mirror like realizing and seeing fromout-ofthan stability obtains
14791	emanation also seven-days thirty in benefit does capable
14792	intermediate transcendent
14793	seven-days ten takes
14794	also bundle-of toin five
14795	wisdom appearance toin seven-days four takes

14796	spontaneously-accomplished appearance toin seven-days one takes fromout-ofthan
14797	also body that all non-dual realizing fromout-ofthan buddha
14798	emanation also seven-days thirty-one in benefit does capable
14799	intermediate excellent
14800	seven-days eleven takes
14801	also bundle-of toin five
14802	wisdom toin five
14803	spontaneously-accomplished toin one abides
14804	that fromout-ofthan also certainty obtains fromout-ofthan appearance all light mansion toin sees fromout-ofthan certainty obtains
14805	emanation also seven-days thirty-four in benefit does capable
14806	intermediate intermediate
14807	seven-days twelve takes
14808	also bundle-of toin five
14809	other-body wrathful-one field ground one
14810	wisdom appearance toin seven-days five
14811	spontaneously-accomplished appearance toin seven-days one abiding fromout-ofthan
14812	also certainty obtains fromout-ofthan stability obtains
14813	emanation also seven-days thirty-seven benefit does capable
14814	intermediate final
14815	seven-days thirteen takes
14816	also bundle-of above-below toin six
14817	wisdom toin five
14818	spontaneously-accomplished toin two abiding by-means-of
14819	also whatever appears lamp mandala like seeing fromout-ofthan certainty obtains
14820	emanation also seven-days thirty-nine in benefit does capable thus
14821	three faculty final six
14822	instant twenty-one in liberates

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14823	first self-appearance gradually arising toin momentary seven
14824	self-appearance arising fromout-ofthan that nature toin self-place what is or thinking abiding toin seven
14825	

that self-appearance as knows fromout-ofthan gradually certainty obtaining
 toin seven
 14826 twenty-one in primordially-pure as liberates
 14827 not dissolving interval that-to emanation projecting fromout-ofthan
 14828 primordially-pure toin dissolves
 14829 instant twenty-one equal although concentration of seven-days much little
 exists by-means-of faculty sharp dull as posited
 14830 seven-days that all instant with joining
 14831 faculty appearance manner and seven-days enumeration and
 14832 emanation different manner different
 14833 self-arising fromout-ofthan
 14834 some color white by-means-of liberate
 14835 some color yellow by-means-of liberate
 14836 some color red by-means-of liberate
 14837 some color green by-means-of liberate
 14838 some color blue by-means-of liberate
 14839 some color five all-by-means-of liberate
 14840 some bindu ray by-means-of liberate
 14841 that final of liberation manner
 14842 thus and
 14843 faculty final liberation manner this like-as
 14844 that also final ground obtaining seven-days fourteen takes
 14845 that also bundle-of above-below toin six
 14846 wisdom toin five
 14847 spontaneously-accomplished toin seven-days three taking final self
 appearance as sees fromout-ofthan buddha
 14848 emanation also seven-days forty in benefit does capable
 14849 final peak
 14850 seven-days fifteen takes
 14851 also bundle-of and wisdom above like
 14852 spontaneously-accomplished toin seven-days one abiding final also self
 appearance as sees fromout-ofthan stability obtains
 14853 emanation also seven-days forty thus three in benefit does capable
 14854 final supreme
 14855 seven-days sixteen takes
 14856 bundle-of and wisdom toin above like
 14857 spontaneously-accomplished toin seven-days five abiding final also self
 appearance as sees fromout-ofthan stability obtains
 14858 emanation also seven-days sixteen fromout-ofthan benefit does capable
 14859

final transcendent seven-days seventeen takes
 14860 bundle-of and wisdom toin above like
 14861 spontaneously-accomplished toin seven-days six abiding final also self
 appearance as sees fromout-ofthan stability obtaining
 14862 emanation also seven-days seventeen in benefit does capable
 14863 final excellent
 14864 seven-days eighteen takes
 14865 also bundle-of toin seven-days six takes
 14866 wisdom toin seven-days eight
 14867 spontaneously-accomplished toin seven-days three abiding final self
 appearance as sees fromout-ofthan stability obtaining
 14868 emanation also seven-days fifty in benefit does capable
 14869 final intermediate
 14870 seven-days nineteen takes
 14871 also bundle-of toin seven-days twelve takes
 14872 wisdom four abides
 14873 sentient-beings faculties that all buddha ground possessing
 14874 bardo that all dream like thus
 14875 final final that nature emanation as born thus here liberation category toin
 explained
 14876 that all faculty liberation manner great essential-point is by-means-of knows
 toin should
 14877 general meaning four becoming bardo toin karma continuity flowing entering
 channel hollow toin fox inserting like-as instruction toin two
 14878 instruction demonstration briefly showing and bardo self-nature extensively
 explaining
 14879 first
 14880 becoming bardo dream appearance like-as instant toin without-obstruction
 toin object entering and instant former all self-ceasing dissolving by
 recognition not-grasping
 14881 now direct appearance clear exists and sudden confused scattered wandering
 wherever thought object toin instant traversing miraculous-power exists
 occasion that-to
 14882 this door seeing all by-means-of bardo self-appearance recognition will-come
 by
 14883 directions ten emanation field mind doing just by-means-of reality truth
 blessing by-means-of there arising fromout-ofthan bardo without buddha
 14884 this toin-also before instruction
 14885 now awareness eye or brahma-aperture fromout-ofthan light globe focusing
 shooting-star moving like-as projecting

14886 that occasion instruction field that remembering fromout-ofthan east toin etc.
 awareness self-momentum toin projecting
 14887 this door not seeing beings majority dharma trained illusion-body holding
 and
 14888 truth not-having training and
 14889 field pure mind doing by-means-of liberation possible explained thus
 individual practice-text fromout-ofthan arising like-as
 14890 dharma trained not those field pure aspiration praying and
 14891 refuge doing and
 14892 womb door bad toin reversing and
 14893 good selecting doing
 14894 golden-garland fromout-ofthan
 14895 confusion becoming part just-as
 14896 self-appearance nature not-having appearance as
 14897 self-appearance nature not-having knowing fromout-ofthan
 14898 emanation recollecting by-means-of self-continuum liberates
 14899 thus
 14900 two extensively explaining toin twenty
 14901 circling manner
 14902 definitive-meaning
 14903 characteristics
 14904 clairvoyance
 14905 miraculous-power
 14906 life measure
 14907 color
 14908 head looking manner
 14909 karma accumulating not-accumulating difference
 14910 karma signs
 14911 name enumeration
 14912 body measure
 14913 birth-place recognition
 14914 conduct difference
 14915 light measure
 14916 karma connection difference
 14917 future body and afflictions connection manner
 14918 three-realms which toin belonging difference
 14919 future womb toin entering signs
 14920 example near indicating

14921	first circling manner difference
14922	this door not seeing or seeing although confidence not-having and experience engaging those toin reality bardo duration short and
14923	self-appearance as recognition not-knowing thus becoming bardo toin again-and-again wavering and
14924	flesh-blood self-body form not-having although before body toin self-grasping habit propensities by dream body like faculties all complete and flesh form defect not-having existing existing like appearance arises by-means-of
14925	before arisen becoming flesh-form having
14926	faculties all complete obstruction-not-having possessing
14927	class similar gods eye pure by-means-of sees
14928	not-turning that smell-eater
14929	thus characteristics toin designated fromout-ofthan explained
14930	flesh-form and faculties self-characteristic as exists if body taken already actually becomes thus bardo is and contradicts
14931	that by arising-source solid body with separated thus mind becoming name and
14932	elements seed part depending fromout-ofthan body toin entering near thus illusion mind body name second having
14933	ground obtained not by-means-of karma all moving and circling
14934	two definitive-meaning
14935	reality appearance setting and
14936	six-classes body actually not-taken interval appearance is thus bar called
14937	that those two joining center itself toin recognition
14938	becoming some emanation-body as birth becoming
14939	kha cig lha mir skye srid
14940	kha cig ngan song -skye srid
14941	kha cig grol pas srid pa zhes bya ste
14942	bar srid ces bya'o
14943	gsum pa cha byad ni
14944	bar dar ji tsam sdod pa'i yar phyed snga ma'i rnam pa la
14945	mar phyed -phyis gang -skye ba de'i lus dang*
14946	gos dang rgyan -sogs pa yod pa snyam pa ni rmi lam -cha byad bzhin no
14947	de'ang lha mir skye ba len na de'i rnam pa ste
14948	gzugs -skye na dang po 'od -lus -yod pa snyam mo
14949	gzugs med -yar skye dus gzugs med pas rnam pa mi 'char yang*
14950	nam mkha' dang pa tsam -snang ba -skye ba'o
14951	

gzugs med -khams 'og mar 'pho dus phyed snga ma'i ting nge 'dzin dang pa
 tsam rang sprul ting nge 'dzin pa'i nram pa -gzhan med la
 14952 phyed phyi ma gang -skye ba'i nram par 'char ro
 14953 lha min dang*
 14954 ngan so-gsum ni de'i nram pa 'char la
 14955 mnar med -skye na zang -thal bas bar do med do
 14956 de bzhin -yar zang thal ba dang*
 14957 'pho ba 'byongs pas skye g-gang -zang thal bas bar do mi snang la
 14958 gzhan nrams 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 physis skye sa de'i snod bcud -mtshan nyid kun skad cig -me long -gzugs
 brnyan shar ba mthong ba bzhin shes so
 14965 de ltar phyi ma'i g-gang skye der 'dod cing 'dun pas skye ste
 14966 lha mi'i yul mthong -chags pas der skye ba dang*
 14967 lha min dang*
 14968 dud 'gro'i nags dang mtsho gling mdzes dgur mthong bas de dag -skye la
 14969 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 -skye ste
 14970 mdor na gang skye'i g-de mdzes shing dga' bar mthong ba dang*
 14971 enemies pursuing by-means-of refuge as sees fromout-ofthan there hiding
 mind moment attachment by-means-of birth takes
 14972 that-also desire as birth all mind desire-attachment impulse arising by-means-
 of object toin pleasure longing especially great arises and
 14973 form as birth if coarse appearance toin aversion and light toin pleasure
 longing arises
 14974 form not-having as birth if appearance whatever also pleasure longing
 not-having by-means-of anything not-having mind abiding just toin pleasure
 as arises
 14975 container-contents appearance that also momentary just fromout-ofthan
 14976 that fromout-ofthan propensities portion great power by-means-of ceases
 14977 here clairvoyance arising cause what fromout-ofthan arises if
 14978 reality seed exists that here obscuring body self not-having and
 14979 reality above seeing blessing fromout-ofthan arises
 14980 five miraculous-power
 14981 faculties clear and body complete appearance that dream in flying etc. like-as

14982 sky toin going and knowing whatever focusing there entering thus
 14983 small keyhole and horse-drum split inside also entering and
 14984 large horse-ox and mountain-rock and sky toin-also entering by-means-of
 14985 form large small not-definite sentient-being as comes and
 14986 earth water fire wind mountain-rock etc. all toin freely going and
 14987 elements harm by-means-of not-affected and
 14988 elements whatever toin-also entering power exists by-means-of
 14989 rock inside etc. and egg inside toin sentient-being entering crucial-point
 14990 this occasion vajra-seat and mother womb not-excepted whatever toin-also
 obstruction not-having and
 14991 class similar and gods eye having not-excepted by-means-of that not seeing
 and
 14992 that-by-means-of sentient-being place class all far sees
 14993 miraculous-power this continuity above enjoyment-body miraculous-power
 seeing part fromout-ofthan arises
 14994 that also instant just arising fromout-ofthan again ceasing and setting thus
 appearance other arising
 14995 other arising time above all forgotten fromout-ofthan not appearing dream
 before-after dream there not remembering like-as
 14996 six life measure
 14997 appearance arising manner twenty this seven-days in completes
 14998 intermediate-becoming that life seven-days passing fromout-ofthan finishing
 thus
 14999 life that fromout-ofthan not or
 15000 again propensities power by-means-of above appearance awakens
 fromout-ofthan
 15001 mind body takes fromout-ofthan time seven dying
 15002 time seven birth as appearance dream birth death like-as
 15003 seven in birth also miraculous birth
 15004 dying and birth all instant toin does
 15005 virtue power applying if seven-days seven by-means-of seven-sections doing
 by-means-of benefit great
 15006 that-also birth seven abiding as appearance seven dying as appearance seven
 twenty-one one portion
 15007 body taking long limit
 15008 seven-groups seven by-means-of seven-days forty-nine thus
 15009 that category toin karma different by-means-of body individual takes
 15010 generally intermediate-becoming life short limit seven-days
 15011 long limit forty-nine

15012 intermediate that between
 15013 that-also desire-realm in untimely dying like-as
 15014 there also untimely karma by-means-of dying possible and
 15015 karma some that fromout-ofthan long also possible explained although
 intermediate control by-means-of made
 15016 birth-death appearance cause
 15017 before dying remembering fromout-ofthan above day-night part what-to
 dying time that-to this also dies and
 15018 birth remembering by-means-of instant toin birth
 15019 seven color
 15020 later what-born body sign as appears
 15021 god human as birth if white and
 15022 titan animal as birth if yellow and
 15023 hungry-ghost as birth if smoke like and
 15024 hell as birth if wool black scattered like
 15025 this continuity above enjoyment-body color and hand-sign seeing
 fromout-ofthan arises
 15026 eight head looking difference
 15027 god human as birth if upward
 15028 titan animal horizontal
 15029 hungry-ghost hell downward
 15030 nine karma accumulating not-accumulating
 15031 coarse manifest not accumulating and
 15032 subtle latency mind power depending fromout-ofthan accumulates
 15033 bar ma zhes bya'o
 15034 de'ang chos nyid bden pa mthong bas sngar -mngon gyur pa'i -mi snang -sa
 bon -yod
 15035 'dir rmi lam -rang dus bzhin -bar ma phra ba phyi ma'i kha snon tsam gsog
 pas
 15036 phyi ma'i -'brel pa yang 'di'i rgyu mthun -'bras bu gcig -gcig brgyud byas te
 'khor bar byed pa'o
 15037 gsog lugs ni
 15038 khyad par -snang ba gcig nub gcig ma skyes pa'i khar bsags pas de'i dbang -
 sngar -snang ba mi gsal ba'o
 15039 dus ni shes pa snga phyi'i bar ro
 15040 rgyu ni sngar -mngon gyur med kyang phra ba bag -nyal dang bsam gtan -cha
 -so
 15041 'dir gsog pa ni gong -chos nyid -bred cing sngangs pa -byung ba'o
 15042 bcu pa -ltas ni

15043 sngar -dag pa sa bon -chas snang ba de'i dus -gong ma'i chos nyid -rab -gsal
 zhing brtags pa yin la
 15044 sngar -sa bon ma dag pas shes pa mi gsal zhing rmugs pa'o
 15045 shes pa gsal mi gsal sngar -dge mi dge'i 'phen pa -byung ba'o
 15046 rgyu ni gnyis -gsal ba'i rgyu sngar rjes dran dag pa -byung la
 15047 mi gsal ba chos nyid -rgyab -phyogs pa -byung ba'o
 15048 sngar lha mthong ba'i cha -rjes dran -btags -rjes dran mtshan nyid pa ma
 mthong bas 'dir 'khrul pa'o
 15049 bcu gcig pa ming -rnams grangs ni
 15050 'byung bzhi sa bon -cha -ming bzhi 'dus pa'i bdag nyid can te
 15051 'byung ba sa'i byed -'dus pas srid pa sha gzugs -bdag nyid can dang gcig
 15052 chu'i byed -sa bon sgyu ma lta bu'i lus -byung bas
 15053 'di'i dus na zas -dri za zhing gong ma'i -nye bar 'khor ba dang gnyis -srid pa'i
 bar ma dor phung po lnga'i nying mtshams sbyor ba dri za nye bar 'khor ba
 dang gnyis
 15054 me'i byed -sa bon -srid pa yid -gzugs tsam las
 15055 sha khrag rang ka ma med kyang sa bon -cha -yod pa de yi gzugs -smin pas
 dbang po dang yan lag kun tshang ba snyam byed pas
 15056 faculties all complete obstruction-not-having possessing and three
 15057 elements wind action by-means-of seed fromout-ofthan karma wind
 by-means-of obstruction not-having lifting fromout-ofthan all toin looking
 heart desiring and entering by-means-of obstruction-not-having possessing or
 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
 15063 self-characteristic as not
 15064 cause spontaneously-accomplished arising manner eight seeing
 fromout-ofthan arises
 15065 thirteen birth-place which toin belonging
 15066 womb-born
 15067 egg-born
 15068 warmth-moisture-born
 15069 miraculous-born four fromout-ofthan
 15070 miraculous-born toin belonging and
 15071 dharma whatever with similar if miraculous-power and light exists by-means-
 of god with similar and

15072 seven-days seven in birth-death suffering engaging by-means-of hell with
 similar thus
 15073 hell all and god all and
 15074 becoming intermediate miraculous thus birth
 15075 thus by-means-of
 15076 cause above emanation form seeing fromout-ofthan arises
 15077 fourteen conduct
 15078 reality truth power dissolving by-means-of before attachment propensities
 arising by-means-of before whatever doing that here also doing
 15079 cause reality occasion toin self-appearance forgetting and fearing
 fromout-ofthan arises
 15080 fifteen light
 15081 karma purified higher-rebirth as birth those toin white mile one toin clear and
 15082 not-purified bad-destiny as birth those toin yellow and black dim self-clear
 just
 15083 that all cause reality self-light fromout-ofthan arises
 15084 sixteen karma connection
 15085 future good destiny dharma possessing as birth if here virtuous form meeting
 15086 future wealth and
 15087 retinue and enjoyment possessing as birth if self mind pleasing form that all
 meeting appears
 15088 future faculties not-complete and evil-doer and
 15089 bad-destiny etc. as birth if
 15090 mind pleasing not and
 15091 poverty etc. form meeting thinks
 15092 cause reality toin attachment or aversion grasping fromout-ofthan arises
 15093 seventeen body and afflictions connection
 15094 form self not-having although dream like space in self-form attachment arises
 if desire-realm and
 15095 aversion arises if form-realm and
 15096 intermediate birth if form not-having as birth
 15097 that all cause reality truth fromout-ofthan straying fromout-ofthan arises
 15098 eighteen realm which toin belonging
 15099 desire
 15100 form
 15101 form-not-having three fromout-ofthan
 15102 name four aggregates illusion mind body as exists although
 15103 future aggregates not-taken by-means-of form self not-having thus
 15104

form fromout-ofthan other feeling
 15105 perception
 15106 formations
 15107 consciousness latency aggregates as abiding by-means-of form-not-having
 realm toin belonging
 15108 form-not-having cause what fromout-ofthan arises if above reality illusion
 like seeing fromout-ofthan arises
 15109 nineteen future womb toin entering signs
 15110 seven portion one or two fromout-ofthan seven interval
 intermediate-becoming experiencing definite karma completing
 fromout-ofthan future becoming individual first entering occasion
 15111 god birth-place toin entering if this occasion knowing appearance toin
 god-house peak or jewel house piled inside abiding thinks does
 15112 titan womb toin entering if
 15113 fire-wheel inside abiding or
 15114 rain falling center abiding thinking comes
 15115 human womb toin entering if very cold thinking does if human body just
 15116 dark center abiding thinking does if human body pure
 15117 people assembled noise gap abiding thinking does if human body precious
 sign
 15118 animal womb toin entering if head inside or cave or mist inside abiding
 thinking
 15119 hungry-ghost womb toin entering if hole mouse digging inside abiding thinks
 15120 hell intermediate fromout-ofthan actually becoming intermediate in abides
 15121 this all arising fromout-ofthan womb toin entered already by-means-of
 15122 going wishing although obstruction with possessed by-means-of control not
 15123 cause above reality truth toin confidence not-having fromout-ofthan
 15124 twenty example
 15125 grass fire holding like-as karma and propensities power by-means-of
 womb-place holding and
 15126 mud-possessing life-creature or jewel or tree etc. holding like-as samsara in
 self-knowing wisdom holding and
 15127 bird flock bird holding like-as parents union residue intermediate-becoming
 sentient-being holding
 15128 summer flesh decaying toin fly gather like-as
 15129 parents union womb door toin intermediate-becoming countless countless
 heaping fromout-ofthan
 15130 parents pleasure taste enjoying just by-means-of there birth karma having that
 self control not-having womb rich filling mother excrement-path toin enters
 15131 that all sun-moon conjunction fromout-ofthan

15132 this scripture with not-according
 15133 sentient-beings entering
 15134 becoming bardo called
 15135 samsara place path beginning
 15136 example as water-mill like circling
 15137 flesh-blood self-body separated fromout-ofthan
 15138 illusion mind form having
 15139 solid separated name second
 15140 before knowing appearance ceases
 15141 after that-not arising
 15142 class which-toin also not-definite by-means-of
 15143 what setting what appearing that occasion
 15144 instant abiding bardo
 15145 later what-born characteristics holding
 15146 later arising characteristics fully holding fromout-ofthan
 15147 six-classes individual appearance portion becomes
 15148 desire-realm container general and
 15149 essence self by-means-of knowing and clear
 15150 self which-born container-essence also
 15151 that time occasion clear
 15152 desire-possessing container-essence clear appearance
 15153 faculties limbs fully complete by-means-of
 15154 thing all toin obstruction-not-having and
 15155 mountain-rock etc. obstruction-not-having entering
 15156 other fromout-ofthan life seven-days becomes
 15157 seven-days seven portion seven by-means-of
 15158 that life measure
 15159 god and human color white
 15160 titan and animal yellow
 15161 hungry-ghost light smoke like
 15162 hell tree-trunk like or
 15163 or wool black scattered like
 15164 animal or blood corrected like
 15165 titan rain falling like
 15166 that time head this like-as
 15167 god and human upward looking
 15168 titan animal likewise horizontal
 15169 hungry-ghost hell downward looking

15170	this all just-now birth control
15171	becoming bardo karma all
15172	accumulating and not-accumulating signs this
15173	fully-ripened propensities not
15174	intermediate power by-means-of cause-similar
15175	propensities all this accumulates
15176	de tshe shes pa'i ltas 'di'o
15177	gang zhig -ni dag pa yi
15178	shes pa nyid ni gsal ba yin
15179	de bzhi ma dag nam mi gsal
15180	de kun dge sdig -byung*
15181	de nyid ming -nam grangs ni
15182	'di dag nam -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 nam bzhi las
15194	rdzus -skyes pa nyid -ste
15195	lha dang dmyal ba bar ma do
15196	'di kun rdzus pa -skye'o
15197	spyod pa nyid ni 'di lta bu
15198	sngar zhen -spro ba ste
15199	de yi rjes -zhugs -ni
15200	de spyod yid -rjes -'dzin
15201	de nyid 'od -tshad nam 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 nram 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 ltaś
 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
 15246 self-arising fromout-ofthan
 15247 conceptions samsara just
 15248 crying-out great place and
 15249 very hunger place and
 15250 dull intoxicated place great and
 15251 very coarse place and
 15252 likewise equal place great and
 15253 very joy-possessing place toin explained
 15254 not-realized sentient-beings all
 15255 that fromout-ofthan going place not-having
 15256 thus
 15257 vehicle supreme precious-treasury fromout-ofthan
 15258 self-appearance bardo manner showing thus chapter twenty-third
 15259 thus diligent and faculty intermediate all bardo toin liberation instruction
 extensively showing fromout-ofthan
 15260 now faculty final all nature emanation exhaling dharma enumeration
 explained
 15261 that toin this door seeing faculty final final toin-also class two fromout-ofthan
 15262 extreme edge direct door seeing although confidence not-having by-means-of
 experience not engaged and
 15263 confidence although experience engaging although long instant also
 not-having life this distracted those becoming other toin continuing
 copper-letter fromout-ofthan explained and
 15264 door seeing fromout-ofthan confidence by-means-of experience engaging
 although
 15265 appearance great also not-increasing
 15266 realization dharma exhausted primordially-pure meaning recognition
 not-meeting by-means-of realization continuum toin not arisen
 15267 however experience engaging by-means-of non-virtue entering reduced
 fromout-ofthan
 15268 dream virtuous becoming person fortunate all nature emanation reality truth
 blessing fromout-ofthan arises
 15269 awareness self-arising great tantra fromout-ofthan
 15270 truth seeing sentient-being
 15271 realization continuum toin not arisen although
 15272 directions ten emanation field
 15273 abiding fromout-ofthan end reaching liberation becomes
 15274 thus explained by-means-of

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 from-out-of birth one by-means-of bound
 15390 offering goddess mind-pleasing auspicious speaks
 15391 celestial-palace beautiful door four horse-canopy possessing
 15392 crystal and gold and emerald indranila
 15393 auspicious umbrella and wheel banner beautiful
 15394 thus nature directions ten emanation field
 15395 self self teacher by-means-of self self retinue continuum tames
 15396 before sky endurance-piled in
 15397 terrifying wrathful-place charnel-ground fire mountain burning
 15398 terrifying sound and wrathful-form alala
 15399 this seeing just by-means-of that liberation becomes
 15400 capable power-not essence meaning holding
 15401 there exhaled birth one

15402 five hundred in certainty ground toin liberation
 15403 thus and
 15404 that all place and arrangement extensively explained if
 15405 awareness self-arising great tantra fromout-ofthan
 15406 this east direction world realm in
 15407 field manifest-joy called exists
 15408 emanation body field that in
 15409 emanation body vajra-mind called
 15410 thus-gone all by-means-of empowerment receiving and obtaining place that
 in
 15411 celestial-palace excellence measure not-having exists
 15412 that also this like-as
 15413 jewel crystal from made house door four possessing
 15414 jewel horse-canopy possessing
 15415 ground all also jewel crystal from made
 15416 very mind pleasing
 15417 looking beautiful
 15418 steps and
 15419 window possessing
 15420 directions four toin opening window great four exists
 15421 opening window fromout-ofthan sun arising by-means-of
 15422 jewel crystal from made toin striking fromout-ofthan
 15423 inside toin daytime light five appearance free appearing
 15424 celestial-palace that outer rim toin
 15425 limbs eight possessing water moat exists
 15426 water that disease by-means-of stricken all by-means-of drinking when
 disease healing becomes and
 15427 that outer rim toin lake eight exists
 15428 that all inside also bird voice sweet various
 15429 that also this like-as
 15430 bird king swan gold-possessing and
 15431 black-neck and
 15432 bya-ka-ti and
 15433 ne-tsho human voice knowing and
 15434 cuckoo and
 15435 shang-shang-te'u and
 15436 re-skegs and
 15437 that etc. bird voice sweet bird kind thousand hundred and

15438 mind pleasing bird kind this like-as
 15439 kang-ka-ri and
 15440 sba-ba and
 15441 zer-mo and
 15442 god bird bell voice possessing and
 15443 bya-kri-ti-pa gold vajra form etc.
 15444 turquoise color like-as blue and
 15445 conch color like-as white and
 15446 coral color like-as red and
 15447 indranila like-as green etc.
 15448 mind pleasing and
 15449 voice sweet by-means-of thought not-measurable exists
 15450 that outer rim toin jewel seven iron-wall exists
 15451 that all center toin jewel seven from made throne dharma explaining seat
 possessing exists
 15452 there emanation body vajra-mind called that
 15453 morning retinue all toin cause dharma explains
 15454 noon mantra dog dharma explains
 15455 dawn inner dharma explains
 15456 sun noon great-completion result supreme dharma explains
 15457 thus seven-days each-each dharma session four four arises
 15458 that fromout-ofthan abiding bodhisattva that all birth one by-means-of bound
 mostly
 15459 life even five hundred fifty sustaining
 15460 field-realm that-from exhaustion also thirst also mind-in memory mere-by
 satisfying exist
 15461 that-in weariness not-existing-by supreme-to bliss within
 15462 existence-in even water limb eight with possessing that drinking-by cleanses
 15463 flower various-by emanation-body that-to worship great doing merely
 15464 palace-measure that-of corner four-at pearl-from accomplished-of stupa four
 exist
 15465 those four-of middle-at bell tinkling-of net-of thread-by connected exist
 15466 thread that wind-by moved also
 15467 bell-of sound mind-to pleasing various emerge
 15468 direction four-at silk various-of banner four exist
 15469 those wind-by moved-from fragrance pleasing various emerge
 15470 palace-measure that this-from east-direction-at league five hundred
 beyond-of above-at exist

15471 there-born-of bodhisattva those also thirty-three-of gods with enjoyment
 equal
 15472 east-direction-of emanation-body field-realm that-in thus exist
 15473 this-from south-direction-at glory with possessing-of field-realm
 emanation-body dwelling-place that-in-also
 15474 jewel gold-from accomplished-of house four-cornered balcony with
 possessing
 15475 door four horse-projection with possessing
 15476 corner four stupa with possessing
 15477 side four banner with possessing
 15478 direction four window with possessing
 15479 lake seven bird with possessing
 15480 limb eight with possessing-of water iron-mountain with possessing
 15481 throne also dharma also above as explained
 15482 bodhisattva those birth one-with obstructed merely
 15483 emanation-body jewel Ratnasambhava field-realm that-in qualities thus exist
 15484 this-from west-direction lotus-stack-of field-realm-in
 15485 emanation-body light-limitless called exist
 15486 that-in also above-of qualities with equal exist
 15487 this-from north-direction-of world-of realm-in
 15488 jewel various arranged called exist
 15489 that-in-also emanation-body meaningful-accomplishment called-of
 field-realm that-in
 15490 palace-measure this-like qualities exist
 15491 jewel indranila-from accomplished-of house four-cornered with possessing
 exist
 15492 that also direction four-at window great four exist
 15493 that-from sun rising-by light green-with inside filled exist
 15494 ground all also indranila-from accomplished exist
 15495 that-of outside layer-at water limb eight with possessing
 15496 water that also touch-if bliss
 15497 drink-if disease all cleansing exist
 15498 that-of outside rim-at lake seven exist
 15499 those-of inside-at bird sound pleasant type various dwell
 15500 those also thus
 15501 bird-of king goose gold-possessing with
 15502 thing-ril with
 15503 bird ka-ta-ri with

15504	peacock with
15505	ne-tsho human-speech knowing with
15506	cuckoo with
15507	shang-shang-te'u with
15508	re-skegs with
15509	those-to including sound pleasant-of bird type thousand eighty with
15510	mind-to pleasing-of bird type thus
15511	kang-ka-ri with
15512	zer-mo with
15513	sba-ba with
15514	divine bird bell-of sound possessing with
15515	bird kri-ti-pa gold-of vajra-of form with
15516	those-to including
15517	turquoise-of color like blue with
15518	conch-of color like white with
15519	coral-of color like red with
15520	indranila-of color like green with
15521	those to including mind-to pleasing with
15522	sound pleasant thought-by not-conceivable exist
15523	that-of outside layer-at jewel seven-of iron-mountain exist
15524	those-of middle-at jewel margadala-from accomplished-of throne dharma explained-of seat with possessing exist
15525	there emanation-body meaningful-accomplishment called that
15526	dusk-at instruction-of dharma teaches
15527	midnight-at empowerment-of dharma teaches
15528	dawn-at conduct-of dharma teaches
15529	noon-at view-meditation-of dharma teaches
15530	thus day each-to dharma session four four-by retinue-of mindstream liberates
15531	there dwelling-of bodhisattva those-also birth one-with obstructed merely
15532	life also thousand attain
15533	field-realm that-in food also thirst mind-to memory mere-by satisfying exist
15534	that-from phlegm-from produced also
15535	wind-from produced also
15536	bile-from produced also
15537	combination-from produced-of disease not-exist
15538	flower various-by emanation-body that-to worship extensive doing merely
15539	bodhisattva those also color green merely
15540	horse also mount also green merely

15541	boy also girl-of form-as appearance merely
15542	all-also mind-of aspect thought not-exist
15543	field-realm that-in sentient-being type three not-exist
15544	sense-base six not-exist
15545	affliction six not-exist
15546	ignorance not-exist
15547	condition four with possessing not-exist
15548	ignorance with similar-with possessing-of mind not-exist
15549	all-also thought from free merely
15550	palace-measure-of retinue-of qualities
15551	palace-measure this-of four-corners-at
15552	jewel crystal-of stupa nine-stories four exist
15553	those-of middle all gold-of bell tinkling-of net-by connected exist
15554	those wind-by moved-from bell-of sound pleasant various emerge
15555	stupa four-to sun striking-by light five-of rope-by connected exist
15556	direction four-at peacock-of banner four exist
15557	those wind-by moved-by mind-to pleasing also beauty various emerge
15558	qualities limit-to not-exist thus exist
15559	palace-measure that this-from north-direction-at league five hundred-of above-at exist
15560	there-born-of bodhisattva those also form-realm-of gods with enjoyment equal
15561	north-direction-of emanation-body field-realm that-in thus exist
15562	field-realm those-of front-of space-at emanation-body wrathful-of field-realm exist
15563	charnel-ground great mountain-blazing called this exist
15564	that also palace-measure thus exist
15565	skullcup-of house four-cubits with possessing exist
15566	that also thus
15567	skullcup dry-by fruit made
15568	flesh internal-organ exist-by wall made
15569	bandha tala-leaves-with covering made
15570	width also height-to limit not-exist
15571	meteoric-iron-of nails affixed
15572	rakta-of dripping-water falling
15573	sun moon seat made
15574	sea-monster mouth-of arch made
15575	god great eight pillars-as arrayed

15576 supreme great-of foundation laid exist
 15577 day wind swirling
 15578 night fire blazing
 15579 palace-measure that-of four-corners-at great-field-of canopy spread
 15580 goddess five dancing
 15581 ground all also rakta-of ocean churning
 15582 palace-measure that-of inside-at
 15583 bhagavan youth hero power-possessing called
 15584 mind peaceful-from not-moved although
 15585 body wrathful-of aspect-as displayed
 15586 dakini with
 15587 wrathful-of assembly limit-to not-exist-by surrounded exist
 15588 that also thus
 15589 dakini purna near peaceful with
 15590 brahma conch-throat with
 15591 rishi moon-light youth with
 15592 also retinue-of dakini e-ka-tsi-ti siblings six with
 15593 those-of servant fourteen with
 15594 attendant fifty-eight with
 15595 also attendant ten-thousand-thousand-thousand to including
 15596 dakini-of retinue limit-to not-exist-by surrounded
 15597 bhagavan that-of mind-from emanated-of retinue vajra-in-hand to including
 15598 wrathful-of assembly thought-by not-conceivable-by surrounded
 15599 delight-vajra to including human-of retinue limit-to not-exist-by surrounded
 15600 retinue to fruition secret-mantra supreme-of dharma-of wheel turning-by
 15601 peaceful emanation-body-of bodhisattva those liberate doing
 15602 all-also wrathful-of garland with possessing merely
 15603 palace-measure that very vast with possessing
 15604 faculty final-of person those
 15605 there bewildered and fearing from emanation-body's pure-field into birth
 flesh-only go thus spoke
 15606 those also Victorious One vajra-holder's blessing from nature arranged
 because nature-emanation field called
 15607 pure-field those continuum heart-center-in mirror-like thus wisdom-jewel
 self-luminous self-radiance and*
 15608 skull-house-in wrathful-mandala-in from-beginning abiding appearance from
 arose
 15609 retine-to appearance and*

15610 faculties lowest-by seeing capable cause and*
 15611 liberation certain cause also that is as know should
 15612 vehicle supreme jewel-treasury from
 15613 faculties lowest-plural nature-emanation body-of field-to breath emit step
 twenty-fourth
 15614 thus secret-supreme certain essential-point-by liberated ground and path step
 extensively explained having
 15615 now method that-by where attain completed fruit step ascertain-to two
 15616 inner-space primordially-pure ground-on manifest enlightenment manner
 generally show and
 15617 spontaneously-accomplished luminosity arising-basis from body and wisdom
 appearance manner specifically explained
 15618 first-to three
 15619 liberation-place essence-by hold
 15620 how liberate nature individually explained
 15621 body and wisdom arising-basis-to ascertain
 15622 first
 15623 self-arisen awareness nature-by pure because adventitious stain all-by pure
 15624 pure twofold-possessing dharma-body space and wisdom non-dual
 primordially-pure jewel secret recess ultimate liberation-place
 15625 self-arising from
 15626 liberation-place primordially-pure appearance
 15627 like vase body example and*
 15628 buddhas all-of sending-place
 15629 primordially-pure great mandala
 15630 thus and*
 15631 jewel-heap from
 15632 fruit dharma-body emptiness-in
 15633 entity cease wonder great
 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-expanse how coil
 15645 first is
 15646 faculties sharp dull medium three liberate time fruit-to difference none and
 15647 time three-of buddhas all intention cease dharma-body beyond-expression
 that itself-in one because face-equal different-without nature sphere one-only
 buddha
 15648 that-also this-life-in with-aggregates pure or bardo-in self-appearance
 finished or
 15649 emanation-field-to breath emit even suitable
 15650 path-appearance body and wisdom appearance outer luminosity portions
 15651 spontaneously-accomplished dissolve manner step-by space-into set
 crystal-light inner-in gathered like time appearance empty liberate
 15652 wisdom space-into dissolve having
 15653 form-body dharma-body expanse-into nirvana
 15654 entity and characteristic without sky-like reality taste one sky sky-into
 dissolve like
 15655 like space-from awareness separate body-on abiding vase-inside-of sky-like
 that opening-from sky great this connection like
 15656 four-lamps first primordially-pure and junction make
 15657 vase break time outer inner middle three-of sky indivisible nature one-as
 abide like
 15658 body mind separation-by awareness five outer middle without great
 inner-space primordially-pure great-in abide
 15659 six-expanse from
 15660 state Samantabhadra-to proliferation all near cease incomparable buddha time
 dharma all-of eye dust from free called word worthy
 15661 pure-field all-to endless see appearance outer inner two without mix time
 expanse pure view obtain
 15662 that time samsara itself first-last cut called thus spoke
 15663 thus sky mix or
 15664 or outer-appearance self-light-of rays-plural space-into dissolve sun set-by
 ray self-to gather or
 15665 water-to water dissolve or
 15666 butter-to butter dissolve and also similar

15667 body-relic burning from
 15668 then essence primordially-pure-to
 15669 sun from ray gather like
 15670 self-appearance emanation including is
 15671 self essence self dissolve having
 15672 indivisible divide without become
 15673 how water-to water dissolve and*
 15674 thus butter-to butter dissolve and*
 15675 sky sky dissolve like
 15676 non-dual certain hold without become
 15677 thus
 15678 that time primordially-pure inner-space-into dissolve because awareness
 self-place finished
 15679 conqueror light not-change buddha
 15680 sovereignty completed teacher Samantabhadra wisdom
 spontaneously-accomplished protector vajra-holder called become and*
 15681 path dharma-plural fruit obtain thus cease and
 15682 fruit dharma-plural moon full-in increase cease like completely completed
 that from above go without because cease place-to arrive is
 15683 self-arising from
 15684 realization person intelligence-possessing
 15685 not-change equal state-into dissolve
 15686 concept-without wisdom self-arise
 15687 bliss heap great-place
 15688 not-arranged jewel heap like
 15689 various arise and state-into dissolve
 15690 buddha all-of ancestor is
 15691 light not-change universally renowned
 15692 thus and*
 15693 six-expanse from
 15694 mindfulness awareness-plural nirvana time expression end all self-by self
 cease
 15695 aggregates elements sense-bases nirvana time appearance-existence all
 bliss-field-to appear*
 15696 faculties objects nirvana time mudra supreme great enjoyment-to
 self-appearance
 15697 sound word-plural nirvana time appearance all-from beyond gone
 15698

view meditation conduct fruit nirvana time effort including mindfulness self
cease is

15699 dharma and wisdom nirvana time god body-plural not-perceive reach-by
appear*

15700 experience nirvana itself cease time sensation-plural door also self-by self
stop

15701 warmth and signs self cease nirvana time afflictions-plural self cease empty
make is

15702 cease dharma this practice person generate and self complete

15703 essence this-on abide person capable who see

15704 this buddha all-of fruit Samantabhadra essence self abide is

15705 buddha-plural-of fruit this-to who familiar glorious vajra-holder itself even
become

15706 first protector stainless pure light recess-from self-arisen arise because

15707 buddha all-of deed identity also secret-supreme great itself body obtain

15708 that from not-return yogin intelligence-possessing power and possessing
capable

15709 fruit all-of measure-to arrive Samantabhadra equal

15710 thus

15711 thus primordially-pure self-face-on existence-nonexistence limit from free
because body and wisdom etc. appearance existence-nonexistence beyond

15712 arising-basis not-cess only is

15713 crystal self-face-on light and color anywhere establish-not

15714 that state-from light five-of arising-basis not-cess like

15715 thal-'gyur from

15716 fruit express cannot and*

15717 dharma-plural cess 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 cess

15723 buddha without and sentient-being without

15724 briefly anything abide without

15725 go without because come without

15726 thus and*

15727 six-expanse from

15728 thus reality primordially-pure-to

15729 wisdom without and body also without

15730 light without color-plural from free

15731

what essence establish without because
 15732 ignorance and afflictions and*
 15733 mention what need exist not
 15734 thus
 15735 thus inner-space primordially-pure nature even arising-basis only from
 15736 actual anywhere establish without
 15737 that itself from
 15738 nature appearance-to
 15739 characteristic hold completely without
 15740 color not self-luminous because
 15741 know and aware portions only
 15742 hold object what without because
 15743 concept hold portion without
 15744 light beyond primal-radiance-into
 15745 from-beginning difference abide
 15746 body beyond self-radiance-into
 15747 completely-pure great-mudra abide
 15748 thus
 15749 second space-into awareness abide nature-to five
 15750 elements mother-to settle
 15751 wisdom space-into dissolve
 15752 wisdom sky-to support
 15753 luminosity space-into coil
 15754 awareness self-place finish
 15755 first is
 15756 recess three one-as rolled because elements five and below liberate
 15757 wisdom pure eye-to obstruction without
 15758 that also impure delusion appearance pure reality-to dissolve time
 15759 flesh-blood body luminosity illusory body-to dissolve that itself dharma-body
 jewel secret body-to dissolve time
 15760 wisdom eye wisdom eye-to dissolve and*
 15761 that itself reality eye-to dissolve because object and knowledge conduct
 portions pure
 15762 jewel secret recess-in wisdom inner-luminous view change without is
 15763 Samantabhadra heart mirror-from
 15764 impure delusion appearance-by wisdom appearance obscure
 15765 delusion appearance cease pure appearance arise
 15766 latent-tendencies recess-by wisdom illusory-body obscure
 15767 body this abandon light appearance arise

15768	then jewel recess ultimate arrive become
15769	recess three one-as roll emanation directions-to perform
15770	thus
15771	now body-of elements five residual portions pure
15772	primordially-pure inner-space luminosity elements great five space that-to
	individually abide become portion consider
15773	impure elements actual pure elements abide become or latent-tendencies
	settle not
15774	impure elements pure power-by wisdom pure five elements great appearance
	capable-to depending
15775	pure fruit portions establish
15776	that also wind vajra-cross arrangement good samaya goddess sky-in coil
	motionless wind space-into dissolve
15777	earth jewel five-of stupa even-balanced manner arrange
15778	solidity without earth space-into dissolve
15779	water crystal wheel stacked good karma and afflictions portion from free
	wetness without water space-into dissolve
15780	fire lotus-web light blaze unripe ripe make hot without fire space-into
	dissolve
15781	space pure reality expanse vast and from-beginning pure because impure
	delusion understanding open space space-into dissolve having
15782	outer object
15783	inner body
15784	aggregates elements sense-bases etc. dharma all pure
15785	wisdom jewel essence emptiness all-arising mandala expanse vast is
15786	self-arising from
15787	jewel five-of plain even-balanced
15788	jewel secret sun-to rise-set without
15789	jewel water lotus-to stain without
15790	jewel fire mandala build good
15791	jewel wind wisdom-to concept without
15792	jewel earth mandala vehicle great
15793	jewel sky limit and center without
15794	jewel emptiness mandala draw good
15795	jewel body-relic burning stupa stack good and*
15796	direct-introduction adorned from
15797	eye and eye consciousness and
15798	ear and ear consciousness and*
15799	

	nose and appearance consciousness and*
15800	tongue and tongue consciousness and*
15801	body and body consciousness-plural that suchness knowing
15802	body completely nirvana
15803	form aggregate pure
15804	space completely nirvana
15805	concept aggregate pure
15806	earth completely nirvana
15807	feeling aggregate pure pure
15808	fire completely nirvana
15809	consciousness aggregate pure
15810	wind completely nirvana
15811	formation aggregate pure thus
15812	second wisdom space-into dissolve is
15813	afflictions five wisdom five-into pure self-radiance five inner-space luminosity-to dissolve having
15814	depth-radiance color five portion arising-basis abide
15815	six-expanse from
15816	self-radiance move white portion
15817	depth clarity great itself abide
15818	appearance self-cease yellow portion
15819	not-manifest depth-from self-face clear
15820	attachment-aversion self-cease red portion
15821	depth-radiance unmixed great-in abide
15822	action-effort move self-free
15823	cease without green
15824	first-plural-of ray-to also*
15825	not-manifest depth-from clear portion
15826	change-not complete blue-in
15827	from-beginning complete made without abide
15828	thus
15829	third wisdom sky-to support is
15830	inner-space wisdom wind five self-place motionless change without abide
15831	that-also powerful
15832	momentum-possessing
15833	supporter
15834	stable
15835	appearance-maker five from
15836	water pure nature down clear powerful because

15837 wisdom wind main-retinue non-dual make purpose indivisible
 15838 wind pure nature up go momentum-possessing main-retinue five moment
 dharma-body state-to move
 15839 earth pure nature pervader arising-basis portion abide supporter because
 support supported without dharma-body state form-body-as abide
 15840 appearance-maker space pure nature equal-not-arise four dharma-body and
 wisdom actual without depth-clarity arising-basis portion inner-luminous
 abide
 15841 stable earth pure nature life-wind arising-basis portion-by awareness wisdom
 concept-not view change without make
 15842 that itself from
 15843 from-beginning self-pure great-to
 15844 complete-plural peak-in abide
 15845 with-aggregates characteristic self-pure because
 15846 depth-clarity great ground-as abide
 15847 thus and*
 15848 self-arising from
 15849 jewel portions arranged web portions even-called thus
 15850 fourth luminosity space-into coil-to four
 15851 dissolve-to not-dull
 15852 clear-to concept without
 15853 is-to self without
 15854 individually unmixed understanding not-open
 15855 first dissolve-to not-dull is
 15856 elements mother-to settle
 15857 wisdom space-into dissolve even body-three gather-dissolve without subtle
 wisdom inner-luminous abide
 15858 second is
 15859 dharma-body stain without front-back without
 15860 up-down without
 15861 direction-boundary without luminosity because
 15862 body and wisdom arising-basis-in abide and
 15863 mind and breath without because samsara dharma all-by not-stain
 15864 third is
 15865 is view self-arisen king is latent-tendencies self from free
 15866 fourth is
 15867 dharma-body expanse-in jewel light-blaze body five depth-clarity abide
 because
 15868

first ground self-place abide even ground that-to concept without now
 samsara delusion opening not-open
 15869 that also wisdom body mature body five space-to move from arise
 15870 fifth awareness self-place finish-to four
 15871 dharma-body change without vajra-like body
 15872 wisdom-to change without swastika-like life
 15873 view gather-dissolve without river-like continuum
 15874 awareness clear-dim without sun-like ray
 15875 first is
 15876 awareness form-body dharma-body-to dissolve essence one become
 15877 change without
 15878 second is
 15879 essence hold wisdom
 15880 nature characteristic hold wisdom
 15881 compassion beings tame wisdom-plural arising-basis portion only self-face
 indivisible eternal abide because time all-of wisdom called
 15882 third is
 15883 continuum concentration gather-dissolve without
 15884 reality inconceivable concentration from change without
 15885 fourth is
 15886 individual self-arisen awareness inner-luminous spontaneously-accomplished
 great abide because
 15887 jewel recess change without abide
 15888 those also*
 15889 self-arising from
 15890 jewel vajra seat-to change without
 15891 jewel emptiness path-to end without
 15892 view self-abide instruction show thus spoke
 15893 third space-into reality view-expanse how coil-to three
 15894 essence briefly show
 15895 portions extensively explain
 15896 meaning summary
 15897 first is
 15898 primordially-pure space-in spontaneously-accomplished depth-clarity
 awareness wisdom luminosity essence is
 15899 buddha dharma all-of root is great-scripture called
 15900 endless vast
 15901 buddha power great
 15902 view ultimate sending-place

15903	change without nail
15904	here sight mind examine object beyond reach*
15905	all-knowing mirror*
15906	path all-by traverse peak
15907	liberation place
15908	secret king dharma all-of treasury great
15909	letter without from
15910	awareness wisdom not-wrong show
15911	unchange root great-scripture
15912	vast dharma appearance great
15913	view reality power great
15914	view self-arisen liberation-place great
15915	unchange nail letter great
15916	always difficult reach great
15917	view difficult mirror great
15918	traverse difficult path great
15919	abide difficult place great
15920	arrive difficult ground great
15921	nonexistence-like appearance appearance great
15922	depth without fathom difficult great
15923	pervade without primal-radiance great
15924	know great examine-do without
15925	object aware non-dual view great
15926	mind without appearance great
15927	unchange completely spread great
15928	subtle hold difficult great
15929	great see without great
15930	
15931	round shape without great
15932	flash breath without great
15933	clear color black great
15934	nonexistence soft great
15935	appearance examine difficult great
15936	emptiness appearance great
15937	one extent not-cut great
15938	two like appearance completely complete great
15939	beautiful adornment without great
15940	full emptiness great

15941 ripe not-complete great
 15942 body like appearance go-come without great thus
 15943 that also space wisdom two-as appear
 15944 dharma-body state-in depth-clarity body-to arising-basis appear
 15945 second portions extensively explain-to two from
 15946 essence emptiness like measure primordially-pure sky-like anywhere
 establish-not limit-free great-completion dharma-body expanse vast is
 15947 portions clear like measure dharma-body space deep-in inner-luminous
 spontaneously-accomplish wisdom body-speech-mind inexhaustible
 adornment wheel source-to subtle portion depth-clarity abide
 15948 that side-from open
 15949 wisdom five mandala-in primal-clear
 15950 wisdom that above other without height great
 15951 wisdom palace spontaneously-accomplish vast etc.
 15952 Samantabhadra heart mirror-from
 15953 jewel portions arranged mandala not-drawn adorn
 15954 wisdom stable mountain-king not-build height great
 15955 wisdom spread palace not-made vast
 15956 wisdom expanse vast ocean not-stir self-radiance
 15957 wisdom clear sun not-made rise-set without
 15958 emptiness spread plain not-arranged portions even
 15959 wisdom unchange path not-train near-far without
 15960 awareness unchange horse run even cease without
 15961 awareness aimless water continuum-to continuum cease without
 15962 awareness wisdom seed-to increase decrease without
 15963 awareness emptiness-clarity wisdom indivisible-not
 15964 awareness hold-without wisdom face-hold limit from free
 15965 awareness concept-without wisdom not-cessate completely clear
 15966 awareness all-clear wisdom unmixed completely complete
 15967 awareness all-appear wisdom clear hold without
 15968 awareness all-clear wisdom clear spontaneously-thick thus and*
 15969 self-arising from
 15970 jewel celestial-palace arrangement good
 15971 jewel portions adorned queen adornment good*
 15972 jewel beautiful horse swift
 15973 jewel various plain-to cease without thus
 15974 third meaning fruit summary is
 15975

	space and wisdom indivisible buddha that-to qualities collection measure without
15976	jewel display from
15977	perfect buddha miracle measure without
15978	fathom without
15979	grasp without
15980	measure without
15981	buddha appearance big-small limit beyond sky-like
15982	buddha power is-not limit beyond elephant-like
15983	buddha capacity abandon-obtain limit beyond lion-like
15984	buddha quality empty-full limit beyond wish-fulfilling jewel-like
15985	buddha essence self-concept limit beyond all-pervading wisdom itself
15986	buddha abiding-manner faculties and objects beyond self-appearance itself
15987	that self-arisen view itself word thus and*
15988	self-arising from
15989	perfect buddha view limit end without
15990	buddha realization measure without
15991	wisdom calculation without
15992	place good-bad without
15993	view is-not without
15994	ground extent-cease without
15995	path change without
15996	fruit cause return without
15997	wisdom clear-dim without
15998	wisdom mind without thus
15999	buddha actual ground that fruit completed finished self traverse path without
16000	buddha victorious-ones-plural path cease entry cease proliferation and existence lead cease thus object-from explained and
16001	disciple lead compassion path-body and*
16002	wisdom and activity outer-appearance arise because deed-to depending
16003	no-more-learning path called explained is
16004	third body and wisdom arising-basis ascertain-to two
16005	arising-basis identify*
16006	nature extensively explain
16007	first-to also arising-basis actual and*
16008	that-to wrong-view refute two from
16009	first is
16010	abandon-realize ultimate dharma-body primordially-pure spontaneously-accomplished jewel recess that body and wisdom arising-basis is

16011 that-also essence emptiness-clarity self-arisen wisdom anywhere
 establish-not anywhere divide-not make-not divide without
 expression-thought beyond
 16012 samsara-nirvana limit from free
 16013 sky-like anywhere establish-not not quality measure without sun-moon-
 planet-star like all-arising arising-basis become wisdom complete body called
 16014 thal-'gyur from
 16015 buddha-plural reality is
 16016 not-divide not-make equal-to
 16017 sound word name how possible
 16018 reference self-pure delusion pure
 16019 samsara-nirvana name not-renowned
 16020 not-arise not-born cease without
 16021 all-arise wisdom what not
 16022 thus and*
 16023 self-place settle reality is
 16024 elements settle aggregates cease
 16025 particle subtle-particle end cease having
 16026 portion even abide not
 16027 afflictions settle delusion and*
 16028 concept-free attachment not-abide because
 16029 latent-tendencies and arising*
 16030 dust portion even not-abide
 16031 thus subtle-coarse settle by
 16032 aggregates five also end gradually subtle
 16033 elements four body cease having
 16034 all wisdom complete-body
 16035 concept-free concentration self-abide
 16036 fabricated dharma beyond because
 16037 dharma called word not-abide
 16038 thus
 16039 second-to three
 16040 wish establish
 16041 that refute
 16042 correct system establish
 16043 first is
 16044 early-tradition person some say
 16045

perfect buddha time primordially-pure that anything establish-not body and wisdom dharma-as also without arising-basis also not thus and*

16046 some say

16047 body and wisdom actual abide that without fruit dharma-body and wisdom not-obtain become or obtain having degenerate become because thus wish that refute-to two from

16048 reasoning is

16049 view first like

16050 buddha-to wisdom without self benefit and other benefit not-arise become because

16051 anything without sky empty difference without because

16052 second like

16053 entity say some like dharma-body that entity and characteristic establish material coarse like exist become because

16054 form self-characteristic establish because portion wisdom actual establish concept difference without become because

16055 scripture refute is

16056 six-expanse from

16057 knowable wisdom non-dual

16058 material portion difference what have

16059 or empty completely

16060 this change only

16061 thus and*

16062 four-lamps illuminator from

16063 thus wisdom portion without

16064 outer sky empty and*

16065 difference itself is exist

16066 because ground-from wisdom pervade

16067 wisdom without cease and*

16068 difference anything exist not-become

16069 coarse wisdom exist become

16070 or examine same

16071 thus

16072 third correct system-to

16073 primordially-pure self-face-on anywhere establish-not existence-nonexistence limit beyond body and wisdom establish crystal like

16074 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*

16075 arising-basis-in abide like

16076 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
 16102 again that itself from
 16103 thus liberate mind-to
 16104 compassion without not
 16105 ground-in abide wisdom-by
 16106 nature momentum arising-basis make
 16107 characteristic hold wisdom-by
 16108 condition-by pure ripen make
 16109

know and knowable wisdom-by
 16110 faith-possessing actual-achievement give
 16111 thus
 16112 ground-abide three that arising-basis make manner-to
 16113 essence body-three arising-basis make body-three different appearance
 portion establish-not and*
 16114 nature-by light five arising-basis make color self-characteristic establish-not
 and*
 16115 compassion-by wisdom two arising-basis make object and portion actual
 measure without
 16116 thal-'gyur from
 16117 that also essence body-as abide because
 16118 dharma and dharma enjoyment emanation portion
 16119 not-divide make without manner
 16120 descend establish itself from also*
 16121 body color etc. mind object without
 16122 nature arise-maker light manner
 16123 white red yellow and green blue
 16124 characteristic form-possess not
 16125 form without knowable descend establish
 16126 compassion arise various from
 16127 this-like one-as certain without because
 16128 various appear because ground called
 16129 thus and*
 16130 six-expanse from also*
 16131 with-aggregates characteristic self-pure because
 16132 depth-clarity great ground-as abide
 16133 pervade and pervaded itself-by empty*
 16134 completely cease without appear
 16135 illuminate appearance portion not-cess
 16136 essence all extract gather
 16137 stain without self-place pure
 16138 buddha-plural-by secret great-in
 16139 nature portion-to abide
 16140 compassion appearance portion various from
 16141 empty portion 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-expanse from also*
 16179 essence and self-nature and*
 16180 compassion of appearance-aspect
 16181 intelligence-possessors to appear

16182 essence where-also not-established because
 16183 self-nature appearance-aspect clear-by appearance*
 16184 compassion aspect-from wisdom-two
 16185 action and actor without arise
 16186 arisen-appearance mind-level two-of because
 16187 wisdom deed this like-this
 16188 effort-effort with free-from appearance*
 16189 buddhas of wisdom
 16190 basis-from this-like appearance
 16191 thus said
 16192 thus expanse and wisdom two-as not-exist dharmakaya ultimate is
 primordial-purity and spontaneous-presence two-not-exist of liberation-place
 primordial-purity-great called
 16193 self-nature arising-basis-in existing although*
 16194 essence where-also not-established because ultimate truth unique total-great-
 completion body and wisdom beyond dharmata sky-like
 16195 ultimate of result
 16196 inner-expanse great
 16197 liberation-place above-not-exist
 16198 body speech mind two-as not-exist vajra secret spontaneous-presence
 precious-jewel womb
 16199 Samantabhadra mind-of mirror-in
 16200 Tathagata body-to arise and abide not-possess
 16201 that what-for ask then
 16202 Tathagata-to body concrete-thing-as not-exist because
 16203 Tathagata speech-to change and not-change not-possess
 16204 that what-for ask then
 16205 Tathagata secret empty because
 16206 Tathagata mind-to intent and not-intent not-possess
 16207 that what-for ask then
 16208 Tathagata mind-to concept not-exist because thus said and*
 16209 essence sutra perfection-of-wisdom vajra-cutting from also*
 16210 whoever me-to form-as see*
 16211 whoever me-to sound-as know
 16212 wrong abandon enter
 16213 person that-by me not-see*
 16214 leaders are dharmakaya
 16215 dharmata knowable not-is

16216 that know able not-is
 16217 thus said like
 16218 Madhyamaka Prasangika buddha actual is dharmakaya pure empty that-to
 adhere
 16219 self-essence-in existence non-existence of elaboration pacify by body and
 wisdom even not-established and*
 16220 other-appearance buddha-of compassion and*
 16221 disciple-of prayer from form-body activity with appear
 16222 garuda-of offering-pillar and wish-fulfilling-jewel and wish-fulfilling-tree
 like considered
 16223 entering from
 16224 peace-body wish-fulfilling-tree like clear become
 16225 mind-fulfilling-jewel as-like mind not-conceive
 16226 migration liberation until world benefit always
 16227 this elaboration with free-from appearance
 16228 thus said
 16229 here also primordial-purity-of self-essence that with similar although
 16230 subtle wisdom expanse-in exist from body and wisdom arise
 16231 that-by sentient buddhas by actually benefit-do prayer made those-of
 benefit-do
 16232 essence aspect-from spontaneous-presence is because cause prayer by
 produced not-desire-of distinction by distinguished
 16233 these are primordial-purity result-of point important great are because
 intelligent bys very mind wisdom fine understand should
 16234 general-meaning second spontaneous-presence light-of arising-basis from
 body and wisdom-of appearance-manner particular explain two-are
 16235 body-of distinction general show and*
 16236 three-bodies-of nature particular explain
 16237 first five-from
 16238 body one-as show
 16239 basis awareness-as one
 16240 path awareness place-at one
 16241 result awareness stain-free primordial-purity-as one-of reverse-from
 16242 extreme-free sky like not-change vajra-body empty wisdom essence possess
 spontaneous-presence precious-jewel womb first buddha-of body
 16243 self-arisen from
 16244 e ma ho
 16245 appearance great clarity great
 16246 pure sky extreme with free

16247 elaboration-free dharmata change not-exist
 16248 extreme and middle not-exist direction part free
 16249 self-appearance dharmadhatu pure field*
 16250 first buddha cause not-exist
 16251 last condition by produced not-exist
 16252 empty wisdom essence possess
 16253 extreme abide-not vajra-body
 16254 elaboration with free-from dharmata to
 16255 essence self-nature compassion lord
 16256 wisdom three-bodies light-as clear
 16257 sky-in sun arise darkness dispel
 16258 wisdom five-of characteristic clear
 16259 buddha emanation manifold arise*
 16260 thus said
 16261 body two-as distinction
 16262 basis primordial-purity and spontaneous-presence two-as not-exist awareness
 16263 path expanse and wisdom two-as experience by
 16264 result dharmakaya aspect two-as arise by benefit-two complete
 16265 thal-'gyur from
 16266 dharmakaya from form-body clear
 16267 thus said
 16268 body three-as distinguish then
 16269 essence aspect-from empty-know knowing-of wisdom dharmakaya
 16270 self-appearance light-of sambhogakaya
 16271 manifold emanation body and three-are
 16272 Pearl-Garland from
 16273 three-bodies buddha unique one
 16274 wisdom characteristic five possess
 16275 exist-manner knowable-of manner by established
 16276 thus said
 16277 body four-as distinguish then
 16278 three-bodies-of dharmata one and many extreme with free essence
 svabhavikakaya
 16279 power and fearlessness and*
 16280 dharma not-mix eighteen etcetera awareness-of quality realize and samadhi
 and clairvoyance and compassion great those dharmakaya
 16281 marks and signs complete by Akanistha Dense-Array field-in abide
 sambhogakaya

16282 disciple-of essence-to whatever whatever tame-for appear emanation body
 16283 thal-'gyur from
 16284 emanation body and sambhogakaya and*
 16285 dharmakaya essence svabhavikakaya
 16286 thus said
 16287 these common treatise-from also arise and part similar
 16288 Abhisamayalankara from
 16289 essence sambhogakaya with
 16290 likewise other emanation body
 16291 dharmakaya deed with
 16292 thus said and*
 16293 these-of detailed-explanation
 16294 Muni essence svabhavikakaya
 16295 outflow-free dharmata whatever
 16296 obtain become all pure
 16297 those nature characteristic possess
 16298 thus said and*
 16299 Muni only-of not-mix dharmata
 16300 eighteen explain whatever is and*
 16301 aspect all know and*
 16302 dharmakaya called
 16303 thus said and*
 16304 marks thirty-two and*
 16305 signs eighty-of self-nature this
 16306 great-vehicle near enjoy for
 16307 Muni sambhogakaya considered
 16308 thus said and*
 16309 who by existence how-long until
 16310 migrators-to benefit manifold
 16311 equal do body that
 16312 Muni emanation body continuous not-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-expanse-of essence not-purpose-of manifestation
is because very mistaken not-good
16358 here before accepted like path-appearance also
16359 result also is contradict not consider

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16360 first path-appearance is spontaneous-presence-of womb primordial-purity-
great that meaning-of result house like from
16361 that-to enter and that-from emerge basis primordial-purity from
outer-appearance-as arise need because
16362 arise-manner essence body-as abide from arise
16363 path-appearance two exist
16364 self buddha accomplish path result-of before those and*
16365 self buddha accomplish done after disciple lead path body
manifest-appearance by benefit do
16366 that-from here not-learn path-appearance-as consider body three
path-appearance is and*
16367 result is two contradict relationship establish meaning
16368 complete-liberation dharmakaya inner-expanse from body three
outer-appearance path-as arise by body and wisdom-of display appearance
also
16369 dharmakaya wisdom-of mind
16370 sambhogakaya that body
16371 emanation body deed-as appear by benefit arise because
16372 that-also inner-clear arising-basis-of body and wisdom gather-separate
not-exist Vajrasattva dharmata and*
16373 that-from outer-clear-as body three-of path-appearance self-as arise two
awareness state-in similar although*
16374 outer inner-of distinction distinguish and*
16375

self-appearance aspect-from disciple-of appearance-in sambhogakaya
 emanation arise by benefit do also*
 16376 awareness play one although*
 16377 self-appearance disciple-by not-see
 16378 that-from arise that see distinction exist because similar two difference show
 also*
 16379 Lion-Power-Perfect from
 16380 Vajrasattva dharmata and*
 16381 self-appearance mandala pure two
 16382 similar basis one-on mistake-place great
 16383 thus said
 16384 thus inner-expanse and*
 16385 outer-clear path-appearance aspect not-distinguish
 16386 body three self-appearance-of result-as consider then
 16387 emanation body disciple-to appear like
 16388 liberation-place-of primordial-purity-of dharmakaya disciple-to appear
 become
 16389 body three essence one is because
 16390 dharmakaya radiate-gather and color-as appear become
 16391 you and essence one-of sambhogakaya emanation dharmata that appear
 because
 16392 or emanation body disciple-to not-appear become
 16393 dharmakaya not-appear because
 16394 therefore body three also awareness-by essence one-of
 16395 aspect essence one that similar because not-accept and*
 16396 emanation body compassion aspect
 16397 that-by emanation appearance that reflection emanation
 16398 emanation body actual not-is
 16399 compassion not-is because
 16400 view distinction this also very subtle because intelligent bys analyze mind
 understand do should
 16401 point important great
 16402 second context-of meaning explain three-are
 16403 body three-of place general show
 16404 wisdom-of place particular explain
 16405 body speech mind quality activity five-of place-of meaning summarize
 16406 first dharmakaya
 16407 sambhogakaya
 16408 emanation body three from

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	dharmata
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

16436	first
16437	dharmata-to consider essence what-of also not-established because elaboration extreme with free

16438 thing identify beyond birth-death move-change not-exist
 16439 ultimate manifest become because dharmata thought beyond
 16440 second
 16441 samsara nirvana all pervade dharmakaya stain adventitious by pure pure-two
 possess that
 16442 Hevajra from
 16443 sentient are buddha indeed
 16444 however adventitious stain by obscured
 16445 that remove after buddha indeed
 16446 thus said and*
 16447 Uttarantra in
 16448 perfect-buddha body radiate because and*
 16449 suchness indivisible because and*
 16450 family exist because sentient all
 16451 always buddha essence possess
 16452 thus said that manifest become aspect
 16453 third
 16454 vehicle individual-from awareness and*
 16455 empty and*
 16456 quality etcetera aspect show
 16457 total-completion great-here aspect display by distinguish then
 16458 dharmakaya dharmakaya-of field limit-not-exist
 16459 place thought beyond dharmata
 16460 samadhi not-move great
 16461 retinue manifold nature not-two
 16462 teach expression-not-exist dharmata
 16463 time when-also change not-exist dharmata
 16464 dharmakaya sambhogakaya-of field dust with free stain not-exist
 16465 place mindfulness mind thought self-cease
 16466 samadhi mind and mental-factor occurrence cease by wisdom self-abide
 16467 retinue empty self-appearance function possess
 16468 teach object pure
 16469 time examine not-is because primordially equal great-expanse
 16470 dharmakaya emanation body
 16471 field emptiness continuity not-cut
 16472 place all-of arising-basis aspect depth-clear self-resound great
 16473 samadhi cease-not self-clear
 16474 retinue category-not-exist arise-appearance pure

16475 teach nature not-modify
 16476 time essence manifest-appearance
 16477 these also primordial-purity self-abide-of dharmakaya aspect-from impute
 16478 Precious-Heap from
 16479 grasp self-pure dharmakaya by
 16480 elaboration-free self-pure celestial-palace-in
 16481 self and indivisible appearance-retinue-to
 16482 mark not-exist speech-by
 16483 elaboration not-exist words
 16484 abide-not self-cease mind-from emerge*
 16485 not-speak speak not-exist-as
 16486 equal great state-in show
 16487 thus said
 16488 these also aspect-to impute only from
 16489 meaning-as where-also not-established because extreme-free
 total-completion great abide
 16490 also that same from
 16491 this-of place this called
 16492 name famous mark with object
 16493 aspect where-also not-appear because
 16494 not-exist empty dharmadhatu-from
 16495 secret great-of self-expanse-in
 16496 primordially-there dwell
 16497 not-grasp place-of mode possess-as
 16498 play great arise*
 16499 this-from anyone-by dwell not
 16500 who-by place make not
 16501 this-to perfection not-exist
 16502 sit and come self with free
 16503 likewise primordial-empty great-of place
 16504 not-exist from expanse-of manner
 16505 this-to outer and inner also not-exist
 16506 above and below look not-exist
 16507 direction and intermediate anyone-by also
 16508 this-to grasp anything not-exist
 16509 thus said
 16510 fourth synonym extensive explain
 16511 body speech mind quality activity five from

16512 dharmakaya body empty-clear mark not-exist
 16513 speech expression-not-exist sound word beyond
 16514 mind memory thought elaboration not-exist
 16515 quality reverse not-go change not-exist
 16516 activity spontaneous-presence arise-manner not-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-expanse-from self-arise
16564	light and color expanse-in
16565	center and*
16566	retinue and*
16567	individual troop and*
16568	body and
16569	wisdom and*
16570	father and*
16571	mother and*
16572	body-color and*
16573	hand-symbol etcetera clear
16574	secret seed-of cause from
16575	essence-of appearance-to
16576	essence-of body arise
16577	example self and reflection like
16578	three-bodies light clear empty
16579	permanent not thing not-exist
16580	cut not light clear body
16581	different not outer inner not-exist

16582 thus said
 16583 fourth
 16584 sambhogakaya-by tame disciple individual-to family and mandala individual
 appear
 16585 display by distinguish disciple-of power consider then
 16586 sambhogakaya dharmakaya Vairocana Ganga ocean
 16587 that abide-manner outer-from look inner clear
 16588 inner-from look outer clear
 16589 transparent front back not-exist
 16590 where-from look also that face show like appear face direction ten all
 translucent
 16591 that field ornament total array
 16592 hand palm-on lotus top-from world twenty-five possess
 16593 place pure Dense-Array
 16594 retinue itself-from other not
 16595 teach self-arisen wisdom self-appear
 16596 time realization manifest become
 16597 this self-appearance original-to consider emanation is although*
 16598 disciple light-to consider marks signs complete sambhogakaya-as established
 16599 sambhogakaya sambhogakaya family five-of principal five appear
 16600 that same-of characteristic essence different nature one
 16601 field individual family-of mandala number-not-exist
 16602 place Akanistha great retinue individual family five
 16603 teach knowing wisdom five enjoy
 16604 time appearance tame increase
 16605 sambhogakaya emanation body
 16606 family five buddha and individual principal retinue
 16607 that characteristic appearance-to nature not-exist because
 16608 clear concept not-exist
 16609 that field god and goddess thought beyond enjoy appearance pure
 16610 place Tushita wisdom array basis
 16611 retinue buddha and bodhisattva limitless
 16612 time awareness self-appearance time
 16613 that-also yaksha abide Tushita not-is
 16614 family five field appearance
 16615 nature-by pure and*
 16616 light five appearance self-clear
 16617 enjoyment great wisdom five aspect enjoy and*

16618 affliction pain all with free
 16619 these also Precious-Heap from
 16620 self-clear pure sambhogakaya by
 16621 light five pure celestial-palace-in
 16622 elaboration-free great-bliss speech-by
 16623 body five family-of retinue-to
 16624 concrete-thing-not-exist pure dharmata
 16625 wisdom five gather mind-from emerge*
 16626 pure light-ray tongue-from spread
 16627 self-arisen syllable six even
 16628 not-speak self-arisen great show
 16629 thus said
 16630 sambhogakaya
 16631 essence dharma symbol show word not-exist not-speak called
 16632 syllable six-of self-sound disciple hear
 16633 speak like appear dream word like
 16634 Sixth-Expanse from
 16635 self face-from not-speak
 16636 dream like characteristic-as
 16637 retinue bodhisattvas-to
 16638 wisdom discriminating mind-to appear*
 16639 thus said
 16640 fourth synonym extensive explain body speech mind quality activity five
 from
 16641 sambhogakaya body
 16642 empty-clear rainbow like
 16643 speech
 16644 disciple self-appearance dream like
 16645 mind
 16646 characteristic hold wisdom continuity cease-not
 16647 quality
 16648 body marks signs light-ray pile complete
 16649 speech self-arisen syllable appearance arise
 16650 mind clairvoyance and samadhi ocean treasure become
 16651 activity
 16652 dharmata measure-not wheel continuous turn*
 16653 thal-'gyur from
 16654 sambhogakaya also body speech mind

16655	quality activity five
16656	body appearance nature not-exist
16657	clear and clear-maker reason pervade
16658	speech self-arisen self-appearance and*
16659	emanate-dissolve aspect wheel
16660	mind continuity-not see and*
16661	knowing power and intent
16662	quality marks signs complete
16663	intent-clear clairvoyance complete
16664	activity dharma wheel from
16665	outer inner secret spread
16666	individual family buddha and*
16667	bodhisattvas-to also
16668	self-arisen tongue-from spread
16669	retinue-to self essence show
16670	thus said
16671	third emanation body place extensive explain also
16672	essence
16673	definition
16674	distinction
16675	synonym four-from
16676	essence
16677	manifold definite-not
16678	essence that-of abide-manner
16679	attachment desire from free
16680	samadhi mind not-conceive state-in equal abide
16681	definition
16682	whatever whatever tame-for emanate because emanation
16683	that same suitable appearance body perfection possess because body
16684	distinguish then common and uncommon manner two-from
16685	common vehicle three famous
16686	Sutralankara from
16687	craft and birth and enlightenment great
16688	enlightenment supreme-of emanation
16689	buddha emanation body this
16690	complete-liberation method great
16691	thus said
16692	craft

16693	picture etcetera
16694	birth
16695	buddha migrators common form horse and fish etcetera emanate
16696	enlightenment supreme emanation
16697	deed twelve
16698	Uttaratantra from
16699	dharmakaya-from not-move
16700	emanation nature manifold by
16701	birth manifest birth and*
16702	Tushita place-from move and*
16703	womb enter and birth and*
16704	craft place skilled and*
16705	queen retinue joy play and*
16706	renunciation difficult practice and*
16707	enlightenment essence-to go and*
16708	mara host defeat and complete
16709	enlightenment dharma wheel and*
16710	gods all with
16711	sorrow-free always show
16712	not-pure field-in
16713	existence how-long abide show
16714	thus said
16715	uncommon vehicle here
16716	not-pure emanation body and*
16717	migrators tame emanation body and*
16718	nature emanation body and three-from

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16719	first
16720	hunter and*
16721	butcher etcetera emanate
16722	Guhyagarbha from
16723	hunter and butcher etcetera
16724	emanate sentient benefit do
16725	thus said
16726	second

16727 whatever whatever tame-for emanate able six etcetera
 16728 third
 16729 Akanistha and*
 16730 Sudarshana and*
 16731 Glorious-Possess
 16732 Lotus-Stack
 16733 Karma-Perfect five-as family five pure buddha-as appear benefit do
 16734 that also display disciple power consider then
 16735 emanation body dharmakaya nature pure field teacher family five and*
 16736 this Saha glorious Vajradhara great
 16737 that characteristic birth four body become deed thirty-six complete accept
 16738 that field three-thousand three-thousand-of hundred-million world etcetera
 Brahma aeon one include possess
 16739 that place flower lotus thousand possess
 16740 retinue birth four include migrators
 16741 teach collection all root sound Prasangika
 16742 time life year limitless Muni time
 16743 emanation body sambhogakaya glorious Vajrasattva
 16744 that field three-thousand hundred-million
 16745 place tame essence match
 16746 retinue ground-eight bodhisattva measure-not
 16747 teach definite meaning vehicle
 16748 time definite not-exist
 16749 emanation body emanation body Shakyamuni etcetera
 16750 home without renounce self deed enjoy
 16751 field continent four hundred-million etcetera possess
 16752 place Vulture-Peak mountain etcetera
 16753 retinue common monk father mother two
 16754 upasaka father mother two aspect four and*
 16755 god human measure-not
 16756 uncommon retinue bodhisattva measure-not
 16757 teach cause-effect vehicle manifold
 16758 time disciple-to dharma teach definite great separate time
 16759 these also*
 16760 Precious-Heap from
 16761 emanation body manifest-attachment-not by
 16762 dharmadhatu disciple self-abide-from
 16763 family six awaken fortunate-to

16764 | elaboration-with word speech-by
 16765 | faculty whatever desire dharmata all
 16766 | memory self-clear mind-from
 16767 | faculty desire-not tongue-on spread
 16768 | vehicle number-of dharmata teach
 16769 | thus said

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16770 | fourth synonym extensive explain body speech mind quality activity five
 from
 16771 | body migrators whatever desire-as appear that also self self aspect marks
 signs complete
 16772 | speech limb six sound meter connection good
 16773 | mind how and how-much knowing expand
 16774 | quality power etcetera dharmata all knowing complete
 16775 | activity outer inner secret three dharma wheel perfection five nature turn
 16776 | thal-'gyur from
 16777 | emanation body also body speech mind
 16778 | quality activity five
 16779 | body marks signs
 16780 | disciple whatever appear body emanate
 16781 | speech word connection good
 16782 | Brahma expanse limb six
 16783 | mind knowable wisdom by
 16784 | self other benefit-two intent abide
 16785 | quality knowing complete and*
 16786 | activity outer inner secret
 16787 | deed all complete and*
 16788 | perfection five nature
 16789 | thus said
 16790 | that outer perfection five
 16791 | place perfection Vulture-Peak mountain
 16792 | teacher perfection Shakyamuni-by
 16793 | dharma perfection vehicle manifold
 16794 | retinue perfection common and uncommon those-to
 16795 | time perfection life year hundred time
 16796 |

inner perfection five
 16797 place perfection Akanistha-in
 16798 teacher perfection Vajradhara-by
 16799 retinue perfection dakini and siddha and*
 16800 bodhisattva etcetera-to
 16801 dharma perfection secret mantra outer inner dharmata
 16802 time perfection self-condition karma aeon meet time
 16803 secret perfection five
 16804 place perfection charnel-ground fire mountain blaze
 16805 teacher perfection youth hero power great-by
 16806 retinue perfection dakini etcetera-to
 16807 dharma perfection
 16808 nature great-completion
 16809 secret supreme nectar seven
 16810 time perfection self-condition aspect pure time teach
 16811 that indicate teacher emanation body all outer inner secret perfection five five
 know should
 16812 meaning second wisdom place particular explain three-from
 16813 essence
 16814 self-awareness nature elaboration with free
 16815 thal-'gyur from
 16816 concept-free dharmata self-resound from
 16817 object-not wisdom appearance arise*
 16818 thus said
 16819 definition also that-from
 16820 wisdom first-from arise
 16821 know affliction stain purify
 16822 thus said
 16823 distinguish then three-are
 16824 dharmakaya basis-abide wisdom
 16825 sambhogakaya self characteristic hold wisdom
 16826 emanation body all-pervade wisdom
 16827 first essence nature compassion three-from
 16828 essence primordial-purity-of wisdom awareness empty-clear stain not-exist
 ultimate because dharmakaya elaboration extreme with free expanse
 pure-two possess nature three-bodies two-as not-exist arise-basis abide
 16829 nature spontaneous-presence-of wisdom depth-clear light-of arise-basis abide
 field celestial-palace light-ray etcetera appear disciple hope fulfill*
 16830

compassion all-pervade wisdom self time elaboration near pacify object enter
expression not-exist although knowing wisdom all-of arise-basis abide
expanse and wisdom spontaneous-presence great state-from not-move
although migrators benefit-two move and effort striving not-exist arise seed
do

16831 Sixth-Expanse from
16832 essence primordial-purity wisdom by
16833 ignorance stain free
16834 nature spontaneous-presence wisdom by
16835 confusion word harm free
16836 compassion all-pervade wisdom by
16837 all expanse one connected appear*
16838 thus said
16839 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect
not-exist then buddha confusion awake above cut
16840 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect
not-exist then buddha confusion awake above cut
16841 sentient confused wander below cut
16842 disciple and tamer not-suitable from
16843 basis-abide wisdom from outer-appearance-as arise
16844 samsara how-long sentient benefit arise nature force compassion depth-clear
knowing complete from arise
16845 thal-'gyur from
16846 dharmakaya empty nature from
16847 wisdom knowing complete aspect
16848 force-by sentient-to arise
16849 that not-exist samsara nirvana cut because
16850 knowing-by know clear
16851 self-awareness clear self-nature from
16852 nature force compassion itself
16853 not-cease cease not-exist
16854 thus said
16855 second sambhogakaya wisdom five
16856 self self characteristic hold
16857 Vairochana dharmadhatu wisdom principal other four retinue exist and*
16858 Akshobhya mirror wisdom principal
16859 Ratnasambhava equality
16860 Amitabha discriminating
16861 Amoghasiddhi action complete wisdom principal
16862

remainder four four retinue exist because wisdom twenty-five and that-from
 distinguish limitless
 16863 summarize five include
 16864 Self-Arisen from
 16865 wisdom distinction this-like
 16866 twenty-five essence from
 16867 summarize aspect five include
 16868 thus said
 16869 how include know then
 16870 thal-'gyur from
 16871 sambhogakaya wisdom characteristic hold
 16872 object pure mirror
 16873 samsara nirvana reflection clear
 16874 direction category-not-exist equality
 16875 faculty object show discriminating
 16876 effort-not action complete
 16877 different not-exist dharmadhatu
 16878 thus said
 16879 these extensive before show already not-expand
 16880 third emanation body wisdom two
 16881 knowable all pervade enter
 16882 appearance include whatever how-much knowing
 16883 empty include whatever how knowing
 16884 conventional dharmata all aspect not-mix knowing disciple faculty element
 latency limit-not group teach doing*
 16885 conventional dharmata all aspect not-mix knowing disciple faculty element
 latency limit-not group teach doing
 16886 ultimate dharmata knowing empty and*
 16887 mark not-exist and*
 16888 light clear dharmata manifest do
 16889 that also thal-'gyur from
 16890 emanation body knowable
 16891 how knowing thing
 16892 abide-manner self benefit-as know
 16893 how-much disciple
 16894 thought how abide know
 16895 thus compassion arise-manner from
 16896 disciple migrator different-to
 16897 tame body also that only
 16898

thus said
 16899 wisdom these meaning body three-to include clear summarize then
 16900 thus buddha that dharmakaya context time
 16901 wisdom three basis complete
 16902 essence primordial-purity-of wisdom
 16903 nature spontaneous-presence-of wisdom
 16904 compassion all-pervade wisdom three characteristic category not-exist
 because
 16905 awareness clear aspect force or force-by knowing arise-basis do
 16906 sambhogakaya context time characteristic hold wisdom five individual clear
 16907 dharmadhatu
 16908 mirror like
 16909 equality
 16910 discriminating
 16911 action complete wisdom object and subject not-is near appearance self-clear
 16912 emanation body time knowing wisdom two nature
 16913 how and how-much knowing wisdom two
 16914 these-two action and actor with not-is
 16915 effort-not spontaneous-presence manner know
 16916 thus buddha body three nature possess wisdom three
 16917 emanation body outer-appearance knowable aspect appearance-empty two
 knowing consider
 16918 subject meaning aspect and*
 16919 dharmata peace aspect all knowing wisdom and*
 16920 sambhogakaya near self-appearance light clear wisdom knowable aspect
 self-clear knowing consider
 16921 all knowing wisdom and*
 16922 dharmakaya inner-clear essence basis-abide wisdom arise-basis aspect only
 16923 self-place primordial-purity expanse-in self-knowing clear expanse aspect
 pure abide
 16924 Lamp-Illuminating from
 16925 perfect-buddha-to
 16926 wisdom aspect three
 16927 aspect all know and*
 16928 all knowing wisdom and*
 16929 basis abide wisdom
 16930 emanation body wisdom aspect two
 16931 how knowing abide-manner know
 16932 how-much knowing other benefit

16933 sambhogakaya wisdom near-of
 16934 light clear self-appearance knowable clear
 16935 dharmakaya wisdom basis-abide
 16936 know aspect clear-maker-to
 16937 grasp reason concept not-exist
 16938 state or force compassion
 16939 clear knowing awareness with
 16940 aspect-to mix not-exist abide
 16941 thus said
 16942 meaning third body speech mind quality activity five meaning summarize
 two-are essence brief show and*
 16943 nature extensive explain
 16944 first
 16945 thus buddha ground-of dharmata all summarize then
 16946 body inexhaustible ornament wheel appear with form-body marks signs clear
 and*
 16947 dharmakaya elaboration all near pacify nature possess and*
 16948 speech inexhaustible ornament wheel dharmata aspects thought beyond
 wheel with and*
 16949 mind inexhaustible ornament wheel abandonment and concept nature
 measure-not
 16950 clairvoyance thought beyond and*
 16951 samadhi ocean essence Ganga ocean etcetera and*
 16952 quality inexhaustible ornament wheel
 16953 power ten and*
 16954 fearlessness four and*
 16955 measure-not compassion great and*
 16956 mindfulness near place etcetera and*
 16957 activity inexhaustible ornament wheel sky limit migrators all benefit-two
 spontaneous do
 16958 this much buddha ground-of dharmata aspects all include thus know should
 thus said
 16960 Lion-Power-Perfect-Great tantra from
 16961 buddhas body and
 16962 speech and mind mandala and*
 16963
 16964 quality activity five appear
 16965 thus said
 16966 second-to

16967	body and*
16968	speech and*
16969	mind and*
16970	quality and*
16971	activity five particular distinction from

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16972	first body-to essence
16973	definition
16974	distinction three-from
16975	body essence
16976	buddha ground-of support what move-change not-exist
16977	definition body complete because body called
16978	buddha ground-in body and thing not-exist although name only not-contradict
16979	Jewel-Lamp sutra from
16980	dharmakaya buddhas body
16981	look purify that-by know become
16982	thus like
16983	distinguish then
16984	dharmakaya elaboration with free
16985	sambhogakaya mark with free
16986	emanation body definite with free
16987	Power-Perfect from
16988	body essence change not-exist
16989	body definition clear radiant possess
16990	distinction aspect three show
16991	dharmakaya sambhogakaya emanation body possess
16992	dharmakaya characteristic thought free
16993	sambhogakaya characteristic clear concept-not-exist
16994	emanation body characteristic manifold show
16995	thus said
16996	speech-to essence sound empty
16997	definition dharma heap manifold expanse-as appear
16998	distinction great-deed speech whatever whatever tame-for appear
16999	Brahma speech limb six-as appear

17000 six-migrators self-appearance match speech individual language like appear
 17001 sentient desire speech desire faculty satisfy appearance
 17002 symbol speech symbol show meaning understand do
 17003 word speech disciple ear sound affliction remove
 17004 these also emanation body-to essence one reverse distinguish
 17005 sambhogakaya symbol only
 17006 dharmakaya expression-not meaning speech not-exist
 17007 emanation body speech-as appear also echo like
 17008 meaning-as not-exist aspect appear
 17009 disciple merit and buddha blessing gather from sound word self-nature
 not-exist
 17010 Uttarantra from
 17011 victors speech that
 17012 echo like syllable not-exist
 17013 thus said and*
 17014 how sound reflection sound
 17015 other awareness from arise
 17016 concept not-exist craft not-exist
 17017 thus Tathagata speech
 17018 other awareness from arise
 17019 concept not-exist craft not-exist
 17020 thus Tathagata speech
 17021 outer inner-in abide not-is
 17022 thus like
 17023 meaning these also Power-Perfect from
 17024 speech essence sound empty
 17025 speech definition manifold arise
 17026 distinction aspect six show
 17027 buddha deed speech and*
 17028 Brahma god offering-speech and*
 17029 six-migrators confusion self-sound and*
 17030 sentient desire tame-sound and*
 17031 secret mother symbol-sound and*
 17032 sound manifold speech show
 17033 thus said
 17034 third mind-to essence confusion not-exist
 17035 definition awareness self-place-in clear
 17036 distinction abandonment perfection wisdom mindfulness cease mind

17037 realization perfection wisdom change-not vajra mind
 17038 deed perfection wisdom knowing manifold mind three-are
 17039 that same from
 17040 mind essence confusion not-exist
 17041 mind definition thought appearance
 17042 distinction aspect three show
 17043 mind itself mindfulness cease and*
 17044 vajra change-not mind and
 17045 manifold knowing mind show
 17046 thus said
 17047 fourth quality-to essence buddha ground-of dharmata perfection
 17048 definition good-nine all spontaneous arise because wish-fulfilling-jewel like
 17049 distinction then
 17050 basis quality dharmakaya self-place obtain self-benefit complete because
 17051 path-appearance quality sambhogakaya 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 Uttaratantara from
 17076 disciple element tame action and*
 17077 that place and suchness-to
 17078 all-lord always spontaneous enter
 17079 thus like
 17080 distinction four-are
 17081 Awareness Self-Arisen Great tantra from
 17082 pacify and expand and*
 17083 likewise power and fierce consider
 17084 thus said
 17085 pacify-by
 17086 migrators obscuration purify suffering all peace method inexhaustible
 ornament wheel arise do
 17087 expand-by
 17088 migrators quality increase desire hope all fulfill do
 17089 power-by
 17090 sentient gather lineage power river great not-ripen ripen activity vast do
 17091 fierce-by
 17092 malicious subdue realm three expanse-in press
 17093 existence three suppress
 17094 samsara nirvana liberate then
 17095 all enlightenment supreme result complete because
 17096 body speech mind quality activity inexhaustible ornament wheel field
 total-completion great expand do
 17097 thus also*
 17098 Lion-Power-Perfect-Great tantra from
 17099 activity essence accomplish do
 17100 activity definition action do
 17101 distinction aspect four show
 17102 e ma ho
 17103 pacify and expand and
 17104 likewise power and fierce explain
 17105 pacify dharmata expanse gather
 17106 expand manifold essence show
 17107 power not-ripen ripen do
 17108 fierce all subdue

17109 thus extensive said
 17110 ### CITATION: From Treasury Supreme Vehicle
 17111 vehicle supreme precious-jewel treasury from
 17112 spontaneous result arrangement twenty-fifth chapter end
 17113 thus good-explain precious-jewel palace dharmadhatu sky limit
 17114 all total array resources vast measure-not dharmata aspects possess
 17115 migrators hope all fulfill wish-fulfilling power rain fall Glorious-Auspicious
 Sun-Excellent joy increase do
 17116 three-worlds teacher-by dharma rain fall
 17117 who manifold disciple follow limit-possess
 17118 these within supreme secret great-completion peak
 17119 wonderful marvelous perfect gift this clear distinguish
 17120 knowable sky expanse very vast dharma-system cloud canopy possess
 17121 all-knowing mind-ocean range that family-possess migrators expanse
 pervade
 17122 dust-free stain-free sun young red self mind palace beautiful become
 17123 very realize-difficult aspects also self other all see
 17124 what this nature manifest become
 17125 wave great water-treasure depth place
 17126 before-not wisdom Ganga ocean
 17127 grasp-throne place shake like
 17128 Glorious-Lake great not-move that not-move wave-cross turbulence not-exist
 17129 depth vast realize-difficult that today self mind manifest become
 17130 awareness-holder victor ocean that thought three-times move-change
 not-exist
 17131 not-mistaken meaning essence that self follow doubt free
 17132 realize-difficult nature sun moon radiance clear
 17133 meaning how faculty direct-perception like
 17134 not-mistaken how good total-explain this
 17135 three-times victor all please do
 17136 dakini siddha awareness-holder and*
 17137 oath-bound ocean retinue also*
 17138 this-to joy eye open good do family
 17139 blessing do self-by know
 17140 depth vast vajra place all range not-become
 17141 very aspect-clear clear nature stain-free palace this
 17142 light clear essence teach what long time world abide doing*
 17143 fortunate path good appear liberation-island lotus expand do

17144 power great holy elephant sleep that system eye close
 17145 place other siddha habit circle depth points drop fear
 17146 long not-after word summary chapter twenty-fifth-in
 17147 essence meaning one-side summarize mind support respect do
 17148 vehicle supreme equal ground-on
 17149 light clear vajra essence peak
 17150 chapter five five ornament
 17151 depth vast array beautiful
 17152 dharma supreme precious-jewel essence from complete
 17153 nature great-completion stupa
 17154 appearance samsara nirvana field all pervade
 17155 peak spontaneous expanse sky limit
 17156 this circumambulation direction all-in
 17157 appearance samsara container-contents good spectacle do
 17158 above essence enlightenment display field*
 17159 dharmata clear not-mix complete abide
 17160 manner that follow wonderful marvel dharma
 17161 vehicle supreme treasury stupa great also*
 17162 word meaning aspect-clear array limitless
 17163 depth vast appearance sky expanse pervade
 17164 cause-effect vehicle ground equal great-expanse field-in
 17165 supreme vehicle Mount-Meru spontaneous height four round all
 17166 depth profound instruction song fill dharma wheel limitless
 17167 basis path result sun moon wind move flower bell complete raise
 17168 parasol white peak jewel top wide
 17169 body wisdom beautiful victory-banner beautiful
 17170 word meaning radiance jewel stream ornament
 17171 earth ornament auspicious perfection
 17172 wave great earth-hold very limitless peak sky expanse-in clear
 17173 continuum vast direction ten field ocean dust beyond become
 17174 dharmadhatu like sky expanse pervade teach stupa array good
 17175 future merit purpose all-knowing speech lord-by raise
 17176 Jambudvipa future human-by make support
 17177 vehicle supreme this like other exist not
 17178 therefore measure-not dharma treasury this
 17179 vajra essence teach life-pillar
 17180 Glorious-Protector lama very please lineage blessing cloud-mass possess
 17181 power river ocean lineage moist explain lamp not-set

17182 depth profound instruction possess ear-essence essence self-to fall
 17183 therefore heart-essence word secret vast teach now self hold
 17184 victor awareness-holder lineage not-decline
 17185 essence practice not-mistaken direct
 17186 thus realize thus speak do
 17187 victor ocean oath-bound please ho
 17188 depth meaning nectar water-stream raise and*
 17189 equal affliction heat pacify do
 17190 samsara fire host extinguish migrators all
 17191 peace cool bliss path lead
 17192 this-to god and demigod human and*
 17193 dakini oath-bound ocean retinue all
 17194 joy eye open good do family
 17195 word meaning aspect light white
 17196 autumn-moon beautiful exceed
 17197 delusion darkness clear then
 17198 mind clear lotus expand do
 17199 lotus all-open and utpala
 17200 jewel precious-jewel blaze glory possess
 17201 even-not-indicate beautiful array cloud
 17202 self mind expanse-in clear appearance do
 17203 ultimate that very limitless conventional appearance boundary beyond
 17204 all not-possess possess not-exist light clear sugata sun
 17205 existence peace sky expanse all-pervade nature abide what
 17206 that all meaning depth marvelous that today self clear do
 17207 dharma-system this vehicle supreme precious-jewel treasury
 17208 word meaning aspect-clear chapter array beautiful
 17209 chapter each-in essence that
 17210 depth vast resources measure-not possess
 17211 this also depth profound point key
 17212 tantra scripture instruction treasury appear do
 17213 depth that view mirror
 17214 wisdom lotus expand sun
 17215 after faith liberation desire those-by
 17216 precious-jewel treasury this enter effort do
 17217 ignorance darkness-free light clear manifest then
 17218 life this existence-three ocean beyond go
 17219 vehicle supreme precious-jewel dharma treasury this

17220 self other system ocean end go and*
 17221 mind supreme all-knowing thought-possess-by
 17222 snow-mountain white head good place
 17223 virtue that self migrators all mind stain completely pacify then
 17224 wisdom light clear sun moon follow individual self know peace
 17225 all supreme-possess vajra peak spontaneous place obtain then
 17226 body wisdom gather-separate not-exist migrators benefit happiness do may
 17227 good-explain cloud great hear lightning garland possess
 17228 mind sky path-from word meaning nectar rain fall
 17229 all sentient hope fulfill virtue resources crop increase and*
 17230 victor resources migrators all satisfy existence-peace decline remove may
 17231 direction all arise and*
 17232 sentient how-long abide until
 17233 sacred-dharma treasury this abide become
 17234 limitless benefit happiness accomplish may
 17235 world all migrators all
 17236 happy resource god-realm like
 17237 all liberation path abide
 17238 same-time secret-buddha accomplish may
 17239 sentient all existence-from completely-victory
 17240 effort-not sorrow-free obtain then
 17241 samsara end peace field expand then
 17242 benefit-two spontaneous dharma king become may
 17243 virtue supreme happiness benefit arise place
 17244 buddha teach expand expand may
 17245 measure-not quality precious-jewel glory blaze
 17246 light clear essence sacred-dharma expand may
 17247 life limitless migrators measure-not near peace ground lead doing*
 17248 forest lake island flower medicine-field all ornament beautiful become
 17249 before-not dharma-treasure quality supreme enjoy clairvoyance samadhi
 possess
 17250 Brahma etcetera god and human-by worship fame sound drum fill may
 17251 all limitless light-ray thousand possess do path-from completely-beyond
 17252 world ornament nectar eye and best victor-by well-praise
 17253 auspicious what migrators all beautiful praise-song flower fall
 17254 that-like field-in dharma-system supreme this auspicious ocean fill may
 17255 three-times aeon field dust migrators thought basis
 17256 how-much ocean dust beyond benefit happiness aeon ocean number

17257 all total array bliss ocean self activity that-like doing*
 17258 hundred ocean all abide please sentient ocean ripen do
 17259 who sky expanse like vast wisdom samadhi vast
 17260 measure-not mind-activity ocean vast other benefit do vast
 17261 light clear sun moon appearance vast deed vast
 17262 not-move dharmata appearance vast dharmadhatu vast enter may
 17263 how night clear sky-in
 17264 rabbit-holder ray also light spread doing*
 17265 star-group center mandala fill by
 17266 flower kunda field expand like
 17267 intelligence sky essence light hundred
 17268 aspect-clear wisdom clear radiance spread by
 17269 vajra essence path good appear doing*
 17270 fortunate mind lotus expand
 17271 manner this vehicle supreme essence lotus-from
 17272 well-arise manifold self-liberate yogi-by
 17273 light clear essence meaning show then go*
 17274 stain-free light-ray thousand possess thus-said
 17275 nature secret points all
 17276 fortunate-to not-mistaken direct
 17277 expanse-great wide-good show then go*
 17278 discipline intelligence good that-said year
 17279 now abide later come
 17280 future follow enter fortunate-to
 17281 end meaning points instruction give then
 17282 effort practice do effort do
 17283 secret place also very vast
 17284 tantra scripture instruction letter number many
 17285 vajra place distant realize-difficult because
 17286 that meaning include vehicle supreme treasury this precious
 17287 Glorious-Protector lama sacred please doing*
 17288 depth place not-mistaken here complete
 17289 scripture reason instruction ocean expanse vast
 17290 depth vast place this supreme elevate
 17291 after fortunate-not-to not-show doing*
 17292 uncommon view whatever
 17293 that all assembly-not speak strict hide
 17294 letter this modify not-do

17295	treasury this Glorious-Mantra Mistress and*
17296	planet good-upasaka great Rahula
17297	oath-bound vajra excellent protect-to give
17298	endure protect word command do
17299	this original letter lack and*
17300	more-less similar modify arise if
17301	that heart-blood play joy do
17302	breath-cut radiance-take eye fruit plain-on snake
17303	awareness-holder command ocean retinue-by
17304	this practice fortunate blessing do
17305	that desire wish-fulfilling complete do
17306	original place enlightenment accomplish may
17307	very-clear intelligence stain-not noble path follow
17308	hear-many quality very vast life one enlightenment desire those-to
17309	supreme vehicle door this near place treasury this benefit accomplish because
17310	naga-supreme jewel glory like faith crown ornament become do
17311	good-speak quality stain-not supreme vehicle peak glory
17312	victor secret treasury very marvelous world arise difficult precious-jewel treasury
17313	fortunate-to appear this udumvara flower like marvelous
17314	who this hear hold become existence end bodhisattva famous great
17315	dharma white appearance very vast auspicious sun moon mandala good ornament
17316	direction time victor supreme secret peak auspicious limitless light-ray sky limit equal
17317	victor-arise deed very limitless auspicious emanate desire hope fulfill doing*
17318	Glorious-Auspicious Sun-Excellent auspicious stack time all auspicious may
17319	vehicle supreme precious-jewel treasury called
17320	dharma aspects limitless measure-not result meaning definite establish
17321	secret supreme essence light clear vajra essence place this
17322	sugata scripture place vast meaning understand doing*
17323	self other view ocean beyond go
17324	all-knowing speech lord-by complete
17325	virtue
17326	virtue
17327	virtue
17328	OM ye dharma hetu prabhava hetun teshan tathagato hyavadat
17329	teshan tsayo nirodha evam vadi maha shramana ye svaha

