

LITERAL TRANSLATION INDEX

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

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

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

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

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

152 world know teaching blaze appear
153 that place itself in also dharma subside and
154 guide nirvana sound also hear
155 humans self house in dream like
156 desire qualities to joy intoxicate
157 wake after also that desire not see
158 that dream is that know
159 thus see hear know and distinction understand
160 these all not-true dream like
161 thus
162 thus particle one place world that in appear particles subtle to even
sentient-beings field and arrangement immeasurable
163 buddha object and wisdom inconceivable enter sutra from
164 trichiliocosm gods and humans few-than
165 outsiders sage clairvoyance possess one by means-of chariot wheel extent
earth extent sentient-beings see that-from more is
166 those by means-of trichiliocosm see than shravakas liberation eight from
meditation person one by means-of chariot wheel extent see more is
167 those by means-of trichiliocosm see than bodhisattvas liberation eight from
meditation one by means-of chariot wheel extent see more is
168 those by means-of trichiliocosm see than tathagata's eye by means-of chariot wheel extent earth extent see more said
169 thus sky where pervade place in sentient-beings pervade and
170 those buddha emanation by means-of pervade after purpose make all also
171 some teacher samantabhadra emanation by means-of directly purpose make
172 sometimes other-tantra included buddha by means-of purpose make those
173 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
non-arising
233 non-abiding
234 non-taking
235 non-rejecting
236 non-moving itself self-arisen
237 at that time object-to-be-tamed-not tamer precious beautiful retinue assembly
hundreds-of-thousands countless also
238 own body and
239 speech and
240 mind and

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

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

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

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

362 clarity-emptiness non-dual abiding by-means-of samsara-nirvana two
non-dual manifest make

363 appearance-emptiness non-dual abiding by-means-of object-wisdom two
non-dual make

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

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

366 third emanation-body emanation wheel-turning method is

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

368 perfection five five nature with possessing are

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

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

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

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

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

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

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

376 whoever meeting appearance self immediately liberate perform activities
possessing

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

378 desire fulfill and liberation to apply

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

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

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

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

383 these wherever exist ask

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

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

386 year five hundred five thousand three-times exist

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

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

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

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

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

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

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

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

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

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

903 Videha two by-means-of right and left supporting main half-half
904 Jambudvīpa southern abiding's sides long three two-thousand two-thousand
905 short outward-showing yojana half and four
906 right Deha and
907 left other Deha two are
908 main half-half
909 west Godānīya circular surrounding yojana seven-thousand five-hundred
910 right Videha and
911 left Kuru two also that half-half
912 north Uttarakuṇḍa square's sides four two-thousand thousand
913 right Uttarakuṇḍa and
914 left Uttarakuṇḍa'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
Jambu continent from thirty three interval to measure eighty thousand exist is
1071 thirty three from free war interval sky in exist like know by
1072 thus attach and-yet interval eon one in vessel world this empty nature beings
from free is
1073 mountain and hill those to tree and
1074 grass and
1075 flower kind different many exist
1076 valley each those also forest and
1077 thicket continent to dwell and
1078 sky from rain fell by-means-of jewel tree etc. expand become
1079 then essence attach manner is above step like
1080 that time nectar rain fell by-means-of ground to vapor release and
1081 jewel tree various lotus nature ripen make and
1082 upper world existence beings wind goddesses four and
1083 waters goddesses dance doing many and
1084 nagas sons power possessing four their mind entering from
1085 padmas speech sound directions all radiating sound by-means-of summoned
when
1086 previous formless ripened consciousness held nature abiding seeds latency
abiding those manifest awakened
1087 consciousness samādhi emanation body accomplished
1088 own appearance completely-piercing-through arisen by-means-of body
portion without not is
1089 subtle mind and
1090 coarse flesh blood and
1091 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
afflictions manifest move not and
1116 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
obscurasion 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
below to some fall and
1138 one to one consciousness only from
1139 beings those many expand by-means-of
1140 consciousness without end
1141 form object
1142 wheel enter
1143 consciousness only to self-as conceive only end know exceed
1144 condense thing not exist
1145 those from arise from beings form without end expand is
1146 consciousness without end ayatana called
1147 those also above from life measure short and
1148 body size small light not clear is
1149 concentration low is
1150 that also merit power decline cause
1151 that below measure thousand two at
1152 cloud great various play called sky to
1153 concentration self appearance to arise cloud color various mass heap pervade
and
1154 consciousness expand from beings measure without expand
1155 then sky without end ayatana called
1156 thus form without four from
1157 peak existence eon great eighty thousand last

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

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
jewel deep blue by-means-of various ornament called sky to
1188 above beings consciousness latency some fall from
1189 beings measure without expand is
1190 extremely see called one by see when joy exceed cause
1191 body size measure eight thousand
1192 life also interval eon thousand eight last
1193 that below at jewel supreme beauty called sky to
1194 above from expand from beings measure without appearance to
1195 excellent appearance called below from exceed become mark measure cause
1196 these body measure four thousand life also interval eon four thousand last
1197 that below to jewel hair fine sky to above from consciousness some near
1198 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 Arbusanirbheda and
 1434 Aṭaṭa and
 1435 Hahava and
 1436 Huhuva and
 1437 Utpala-like splitting and
 1438 Padma-like splitting and
 1439 Mahāpadma-like splitting
 1440 cold hells eight life measure
 1441 Kosala load hundred capacity sesame husked sesame single grain each
 arising and
 1442 human-years hundred passed increasing sesame husking exhausted when
 Arbuda life exhausted becomes
 1443 remaining twenty-times long is known
 1444 preta life human-years hundred day one calculated own-years five-hundred
 enduring
 1445 animals not-definite
 1446 nagas great eight and so forth intermediate-age each enduring also exists
 1447 bee etc. instant flourish day merely cannot also exist
 1448 thus eon first form begin from
 1449 unrelenting to being one hell suffering experience birth to birth until formed
 eon named
 1450 vessel essence sequence by-means-of three-thousand this simultaneous to
 formed
 1451 that also continent four Meru brahma between empty thousand first foremost
 world

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

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

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

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

intermediate eon hundred-and eighty-to eon great one named regarded is
these also result-transmission from
time-of change this like
first measureless from
end ten-of between-to
upward birth and downward decrease
disease and famine weapon and
eon-small three-by-means-of interval joined-from
sixty are finish-from again
fire-by-means-of seven-and water-by-means-of seven
thus fourteen complete-from
remainder wind-by-means-of destroy is
thus sixty-to abiding-and
destroy-of duration also that-much-from
sixty-of between empty-to abide
thus hundred-and eighty-from
duration-of eon first regarded
thus hundred-and eighty-to
intermediate eon second
thus joined that-much-from
eon great one is
said
these-of manner spread-of definite-and with is
wish-fulfilling-tree spread-of tantra-from extensively said like
Supreme-Vehicle Treasury from
vessel-and essence-of world explained is chapter two
thus disciple vessel essence-of sequence shown-from
now vajra-of place three these element-in exist-of dharma-of aggregates etc.-
of enumeration distinction is
Sun-Moon-Union tantra from
element-plural and aggregates and
sense-source-plural and sense-power and
object-and duration-possessing awareness-plural
how abiding definite do
said-of meaning-to five are
object element-of joy

1582 basis-aggregatesgrammar-marker">-genitive
essence

1583 form sense-sourcegrammar-marker">-genitive
distinction

1584 grasper sense-powergrammar-marker">-genitive
nature

1585 object and object-possessorgrammar-marker">-genitive
form

1586 first is

1587 many and vastgrammar-marker">-genitive
meaning-by-means-of element named

1588 divided-if

1589 outer object-by-means-of gathered and

1590 inner mind-by-means-of gathered two from

1591 first is

1592 elements five are

1593 form-possessing producing abiding and

1594 destroygrammar-marker">-genitive
cause condition and basis and nature doing is

1595 that also earthgrammar-marker">-genitive
characteristic itself firm and solid

1596 watergrammar-marker">-genitive
characteristic moist and wet

1597 firegrammar-marker">-genitive
characteristic hot and burn

1598 windgrammar-marker">-genitive
characteristic move and raise

1599 spacegrammar-marker">-genitive
characteristic vast and aperture open

1600 these-by-means-of vessel essence producing holding

1601 that itself-from outer object-by-means-of gatheredgrammar-marker">-
genitive

1602 element five are

1603 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-emulated 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

1666 reason element these plural also object hold-doing make is 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 graspparameter">-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 saṃśāragrammar-marker">-genitive
pleasure-result produce ten-virtue and so forth merit compatible are
1819 non-merit is
1820 non-virtue ten and ānantaryas five and so forth
1821 immovable is
1822 element uppergrammar-marker">-genitive
field produce action other not-move result produce reason
1823 kleśa six are
1824 Sun-Moon Union from
1825 affliction is six te
1826 ignorance called base confusion conceptgrammar-marker">-genitive
portion grasp is
1827 delusion wisdomgrammar-marker">-genitive
portion from confused is

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

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

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

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

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

1954 that's elementgrammar-marker">-genitive
compressed non-manifest from

1955 heat moisture and so forth conditions meeting from latency self-nature mind
that arose

1956 body new to mind new entered

1957 sentient-being accomplish is

1958 that's also earth self-nature latency mind exist thus grass-trees and forest and
so forth produce is

1959 water exist moistening and move and sound produce is

1960 fire exist blazing and burn

1961 wind exist movement arise that's reason is

1962 thus wood-stick and

1963 pebble and

1964 entity coarse all mind exist

1965 one-to-one striking sound come and

1966 thrown go reason and

1967 tree some night leaves wither day expand and so forth and

1968 skin peeled drying and

1969 dried grow and so forth make reason

1970 thus realm life previous's action and mind exist if

1971 tree and so forth also life previous exist become from

1972 not-exist sudden

1973 now's assembly gathering from arisen pustule's flesh boil like

1974 how manifest

1975 summer heat moisture meeting from horse-drum's grain worm-length gone
direction protrusion gone

1976 not-gone side drum-tail remained and

1977 termites and

1978 insects from bee became and

1979 worm frog went thus know

1980 thus cause eternal not

1981 summergrammar-marker">-genitive
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
fire five-to conduct exist
2276 that also sandalwood tree-to sesame-oil cook te

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

2311 result permanent te fortune-or lord exist thus say o
2312 permanent path rely is
2313 cause not-permanent te mind thing non-exist
2314 result not-permanent te fortune-or lord ground companion non-exist-as
not-arrive te
2315 path permanent te fortune-or lord path-in Mount-Meru top-at reside te
there path-to abide-as wish-is
2317 also conduct-to permanent-as wish-is
2318 cause-and result not-permanent te conduct permanent-by liberation-as wish te
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-stegs called
2365 Buddhist Buddhist-from part consistent-from deviate te
2366 Buddhistgrammar-marker">-genitive
tenet wrong-by deviate flesh only
2367 manifest appear mindgrammar-marker">-genitive
magic called think te
2368 all magic called teach do also exist
2369 also mistaken appear these true exist te

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

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

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
outsidegrammar-marker">-genitive
philosophical-position explain finished
second world-from transcendgrammar-marker">-genitive
vehicle extensively divide-to three
outside-from superiorgrammar-marker">-genitive
method
categories generally teach
particulars extensively explain
first te dharma-marksgrammar-marker">-genitive
mudra four accept-by deity jewel three-on refuge-to go-by superior
outsidegrammar-marker">-genitive
path-on those nothing-exist because-of
mudra four te compounded all impermanent
defilement with possessed all suffering
dharma all empty and self nothing-exist
suffering-from liberation peaceful
second te five
essence
definition
division
purpose
effect
world-from transcendgrammar-marker">-genitive
vehiclegrammar-marker">-genitive essence te
dharma categories what samsara-from definitely exitgrammar-marker">-
genitive
method supreme
definition what enter te happiness arise
compendium from
that what mount te beings all suffering reverse
joy happiness bliss excellence accomplish virtue
vehicle this space-like measureless palace great
thus
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
thus
2523 Very extensive great vehicle
2524 Word all three-baskets-on gather
2525 Mantras manifest great because-of
sutras and

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

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

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

2585 that-also persongrammar-marker">-genitive
selflessness previous like
2586 thatgrammar-marker">-genitive
top dharmagrammar-marker">-genitive realm portion one surpass
2587 that-also portion with atom knowable bases five mainly obstructed
2588 main mindgrammar-marker">-genitive
basis
2589 retinue mind from arisesgrammar-marker">-genitive
basis
2590 cohesion-not conditioned aggregategrammar-marker">-genitive
basis
2591 unconditioned eternalgrammar-marker">-genitive
basis
2592 appearance formgrammar-marker">-genitive
basis and fivegrammar-marker">-genitive dharmatā realize-by
2593 portion-without atom only not-obstructed
2594 dharmagrammar-marker">-genitive
realmgrammar-marker">-genitive portion half grasped-object
coarse-appearing atom wing one not-reached commenced that also
2595 portion-without realize-by previous surpass
2596 meaninggrammar-marker">-genitive
manner non-exist thus atom not-accept like
2597 these both path cultivate time path five arise sequence earnest-do when
2598 three-poisons generalgrammar-marker">-genitive
antidote selflessness and illusion cultivate
2599 individualgrammar-marker">-genitive
antidote
2600 desire impure substances eight and
2601 skeleton cultivate
2602 anger love and delusion dependent-arising forward-reverse cultivate
2603 conceptgrammar-marker">-genitive
antidote breath out in counting meditate
2604 selflessness cultivate also object and object-possessor ceased cessation
what-also non-observinggrammar-marker">-genitive
object cultivate
2605 dullness torporgrammar-marker">-genitive
delusiongrammar-marker">-genitive antidote crown-bump butter-lamp
burning mind placed make
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 sautrantikagrammar-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
definition self alone buddha-as think
2713 purpose samsara-from liberation enlightenment medium obtain
2714 effect foe-destroyer two
2715 divide thus
2716 crow like flock gathered and
2717 rhinoceros like alone dwell two from
2718 rhinoceros focus object four truths gathered dharmas-on
2719 dependent-arising twelve method arise meditate-by
2720 three-realmsgrammar-marker">-genitive
2721 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
2726 half outer grasp dust-atom part possessed and part nothing-existent two
both nothing-exist-as
2727 reflection like nature essence nothing-exist thus not arisen realize
2728 those also dharma self-on outer grasp and
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 ary a hearer person self nothing-exist realize although dharma not realize
2732 self-enlightened those above dharma outer grasp nothing-exist realize
although grasp nothing-exist-as not realize
2733 abhisamayalankara from
2734 grasp object thought abandon purpose and
2735 grasp not abandon purpose and
2736 support rhinoceros like path
2737 correctly summarize know
2738 thus
2739 time great kalpa hundred accumulation path gathered accumulation gather
from arise
2740 rhinoceros kalpa hundred cause
2741 thus taught
2742 crow like
2743 dependent-arising method reverse meditate
2744 charnel-ground-to go corpse this what from arise
2745 death from arise thus from ignorance until contemplate
2746 self nothing-exist half and two realize basis make
2747 path five meditate-by wear-out and not-arise knowledge enlightenment
manifest make
2748 those two also body sign door from dharma show speech door from not show
method these also rigpa-rangshar from
2750 a-ho secret master listen
2751 self-enlightened sutra vehicle
2752 enter door dependent-arising twelve
2753 realize view person self nothing-exist
2754 dharma half power exist view
2755 protect discipline two hundred fifty keep
2756 meditation stage non-thought dharma-nature meditate
2757 outer and inner dependent-arisings
2758 habit strength become and
2759 effect finish measure think
2760 those also example indication this-like
2761 example charnel-ground corpse like
2762 charnel-ground-to go
2763 corpse this first what from arise
2764 now this entity what
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-completetegrammar-marker">-genitive
fruit teach three-from

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

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

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
not become
3000 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
thisgrammar-marker">-locative
divide with-stain false intermediate wish and
3015 stainless pure intermediate wish two-from
3016 first now aspect various-as appear and

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

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

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

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

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

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

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

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

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

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

3202 mind emblem-on meditate-bywith recollection thought all concentration deity
clear-bywith

3203 thought all meditation-from not go-bywith dependent origination
greatgrammar-marker">-locative

not dwell-bywith

3204 conventional only-as-also not arise not born

3205 ultimate commitment deity primordial-wisdom being and

3206 self and speech being two master servant aspect look-bywith obstacle
cease-and accomplish obtain-and

3207 common accomplishgrammar-marker">-locative

depend-and conventional not-abandon

3208 supreme accomplishgrammar-marker">-locative

depend-and ultimate not establish-bywith excellent surpass

3209 object main make is generation-stage and completion-stage subtle
radiate-gather object deity meditate

3210 form and sound and thought collection deity form speech mindgrammar-
marker">-locative

meditate

3211 purification body speech purity main make-bywith

3212 object mind meditation main make-is

3213 thus also

3214 awareness self-arise-from

3215 kriyā vehicle establish-view is

3216 enter door purification three

3217 bath and purity enter

3218 keep samaya this thus

3219 wind one watergrammar-marker">-locative

not drink-and

3220 not distracted naturegrammar-marker">-locative

conduct

3221 action purification three do

3222 purification three what say

3223 deity and mandala purification and

3224 substance and enjoyment purification and

3225 mantra and concentration purification

3226 realize view this thus

3227 deity and yogi purification two

3228 master and servant manner look

3229 abandon stage this thus

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

3263 mandala king supreme is
3264 ground ritual-from empowerment until rely-and person one buddha become
wish
3265 concentration main make is
3266 first preparation concentration and
3267 completely pure concentration rely if
3268 deity one meditate also can
3269 mandala wheel meditate also can
3270 five manifest-enlightenment-bywith generate is
3271 seat sun and moon rely-bywith means and wisdom manifest enlightenment
lotus top stacked meditate-from arise-and
3272 form completely perfect adornment door-bywith sense-field completely pure
manifest enlightenment and
3273 speech syllable letter ālī kālī wheel rely-bywith sound word name aspects
manifest enlightenment and
3274 mind emblem vajra and
3275 wheel and jewel etc door-bywith each family buddha-as manifest
enlightenment and
3276 completely pure primordial-wisdom being door-bywith reality completely
pure manifest enlightenment five meditate-from
3277 outer aggregates and elements five completely pure and
3278 inner action and affliction five completely pure and
3279 secret object and faculty five completely pure from
3280 five families buddha-as self become is
3281 commitment deity and self two brother and friend like meditate-bywith
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
purpose
3372 path accomplish result manifest
3373 result
3374 each family buddha become
3375 various path become wish
3376 scattered and
3377 subtle and net rely traditions many
3378 tantra and upadeśa two gathered
3379 tantra generation stage main and
3380 completion stage main and
3381 union main
3382 incomplete wish and
3383 partial piece wish etc many
3384 upadeśa two-from
3385 svātma upadeśa mind main with branches accomplish-and
3386 maṇḍala upadeśa maṇḍala enter-with accomplish
3387 that pindārtha and
3388 manifest realization deity divisions rely
3389 those essence conventional only correct conventional time outer container
world palace look
3390 support sentient being deity and goddess maṇḍala look
3391 all beings deity and goddess form see
3392 commitment deity life kill and

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

3431 peaceful and wrathful
3432 cause concentration this thus
3433 yaṁ and rāṁ and khāṁ and
3434 rā and sū and kāṁ and
3435 pāṁ and sā and mā and
3436 hūṁ 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 ḡhal-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 anuyoga vehicle is
3475 expanse and wisdom aspect two
3476 gatherseparate not vajra-as regarded
3477 enter door simultaneous gradual is
3478 realize view gatherseparate not
3479 simultaneous enter what say-if
3480 deity plural not-generate essence recall by-means-of complete
3481 gradual enter what say-if
3482 expanse and wisdom sequence enter from
3483 vajra holder by-means-of ground result obtain
3484 protect samaya this like-is
3485 secret mantra meaning show always honor should
3486 secret mantra show teacher to
3487 what available by-means-of offering give
3488 teacher and thus-come
3489 distinct not one essence-as show
3490 brief expanse and wisdom is
3491 scripture great anuyoga tenet
3492 thus
3493 that also anuyoga vehicle result birth one buddha and*
3494 intermediate buddha definite and*
3495 at-least birth through buddha say regard
3496 that also liberate basis expanse and wisdom to
3497 fabricated dharma and*
3498 effort accomplish and*

3499 transfer reverse not emptiness thought beyond expanse abide self-arise
wisdom dawn by-means-of
3500 dharma all basis-place self-liberate great realize by-means-of
3501 effort-not self-liberate expanse and wisdom called
3502 various appear path expanse and wisdom to
3503 various appear all play direction-not dawn by-means-of
3504 various cease-not liberate by-means-of spontaneous-accomplish direction
merely hold expanse to
3505 illusion pure direction-not wisdom dawn by-means-of dharma all
abandon-accept and negate-affirm and*
3506 desire not realize by-means-of
3507 spontaneous-accomplish complete manner expanse and wisdom called
3508 self-liberate great action without result expanse and wisdom to
3509 samsara-nirvana not dwell effort-not single unique return-basis without
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-expanses self-dissolve sky vapor like
3546 self-state roam ocean expanse like
3547 self-appearance self-abide lamp light like vast
3548 not and*
3549 wide and*
3550 spontaneous-accomplish and*
3551 one samaya from not-transcend is
3552 vajra vehicle peak called
3553 complete yogi great accumulation excellent possess those domain
3554 those plural also awareness self-arisen from
3555 alas secret lord listen
3556 I teach well mind hold*
3557 great-perfection atiyoga to
3558 one complete two complete all complete
3559 one arise two arise all arise*
3560 one born two born all born
3561 one not two not all not
3562 thus great-perfection ati to
3563 fabricated dharma from not
3564 fabricate and doer not
3565 great-perfection meaning to
3566 samaya protect not primordially protect without

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

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

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

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

3709 second fruition primordially-liberate speak great-completion vastness class
essence *

3710 exist various dawn not fruition primordially-pure regard *

3711 this distinguish four *

3712 vastness black causeless speak and*

3713 variegated various speak and*

3714 white mind speak and*

3715 infinite cause-result analyze class *

3716 vastness black essence *

3717 changeless self-complete directionless dawn phenomenon self not-depend *

3718 distinguish activity vastness black class

3719 compassion vastness black class

3720 emanation vastness black class three from*

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3721 first *

3722 dawn various causeless dawn appearance face-category not appearance *

3723 that dawn-place-from empty appearance-place-from liberate cyclic-existence
name not *

3724 that exist-not-existent direction sleep reason by-means-of great-completion
extreme without view establish *

3725 second *

3726 dawn wisdom is knowing other not-depend *

3727 liberation mind is cause-condition analyze *

3728 dawn-liberation two not abide fruition primordially-liberate *

3729 that accord-appearance self-pure reason by-means-of great-completion
appearance-place liberate regard

3730 third is

3731 is-not is-not directionfixation and separationfrom

3732 self-nature's observationlooking non-existent becausefromfrom because
cause non-existent primordial-purity

3733 fabrication correction observation non-existent becausefrom
primordial-liberation extremes-slumber's expansion by-means-of
setting-forth

3734 self-purified's abiding primordial-wisdom great primordial-from liberating
self-basis exhaustion called

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

3762 white-space's essence appearance-condition self-liberating becausefrom
fabrication non-existent cause pure but abiding-mode toin establish
non-existent

3763 divide

3764 action great speaking non-existent tofrom teaching white-space and

3765 view meditation mouthtiecombine white-space two from

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3766 first

3767 essence seeing whatexactly liberating

3768 abiding self-purified

3769 divide

3770 ocean space and

3771 sky space two from

3772 ocean space's essence eternal extreme self-liberating becausefrom
fabrication non-existent becausefrom liberating liberating

3773 manifold non-dual

3775 divide two

3776 ocean space great and small

3777 first

3778 mind self-abiding emptiness primordial-liberating becausefrom

3779 mind-emptiness tofrom observation all thoroughly purifying

3780 seeing appearing self-purified dharmatā tofrom primordial-from speaking
non-existent becausefrom

3781 is suchness great-exhaustion one wheel toin abiding becausefrom emptiness

3782 emptiness becausefrom wherever also established non-existent wish

3783 ocean space small

3784 observation self-purified becausefrom mind tofrom stain non-existent

3785 special abiding self-purified becausefrom condition primordial-from speaking
non-existent wish

3786 sky space's essence

3787 dharmatā tofrom correction non-existent becausefrom mind-essence
self-liberating

3788 divide

3789 sun-moon space and

3790 jewel white-space two

3791 first

3792 essence completely pure emptiness

3793 self-nature birth non-existent primordial-liberating

3794 second

3795 quality all completely perfected becausefrom cause condition self-purified

3796 mind tofrom fabrication non-existent becausefrom dharmatā
spontaneously-accomplished cause condition self-purified wish

3797 space vast expanse's essence appearing toin mind by-means-of knowing

3798 non-appearing toin abiding-mode by-means-of knowing

3799 divide three

3800 fabrication and separation outer vast expanse

3801 established extreme self-text toin speaking inner vast expanse

3802 obstacle removing secret vast expanse

3803 essential-point activating that very suchness's vast expanse

3804 first

3805 cause non-existent becausefrom reversal non-existent essential-point

3806 condition non-existent becausefrom this-as appearing whoever also
non-harming essential-point

3807 cause condition both non-existent becausefrom samsāra nirvāṇa whatever
also non-established essential-point

3808 that also mind tofrom fabrication non-existent becausefrom fabrication
dharma by-means-of non-transcending non-samsāra essential-point and

3809 mind tofrom cause-sign non-existent becausefrom object-of-desire non-dual
non-dual essential-point wish

3810 second

3811 vehicle eight tofrom observation non-existent becausefrom progression
exertion foreheadlip becausefrom

3812 appearing manifold toin appearing also liberating one from non-transcended
self-nature appearing called

3813 that also abiding-mode primordial-perfected perfecting great-perfection's
accomplished extreme

3814 self-appearing direction non-existent all-to self-arising becausefrom

3815 whoever also non-rejected all thoroughly perfected

3816 phenomenon all's basis whatever direction toin non-fallen

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

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

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

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

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

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

3897 continuum self-text's instruction essence all command's source toin clear
3898 distinct cutting known by-means-of cut
3899 self-nature toin non-dual becausefrom samsāra's observation cutoff
3900 characteristic word sentence toin non-established becausefrom
3901 emptiness dispute ground and separation
3902 divide four
3903 view thoroughly investigate manner toin command utterance
3904 obscuration removing manner toin command utterance
3905 hidden manifest toin extracted manner toin command utterance
3906 explanation self-clear manner toin command utterance
3907 first
3908 essence non-elaborated ground toin pervading
3909 action toin good bad non-existent becausefrom three realm all liberating
3910 self-nature emptiness manifold toin appearing becausefrom action virtue
non-virtue non-neglecting becausefrom buddhas beings non-existent
3911 characteristic word sentence toin non-existent becausefrom vehicle
manifold's dharma by-means-of non-transcended single sovereign toin going
essential-point
3912 divide appearing examination view toin wishing non-existent
3913 mind realization view toin thoroughly investigate all from liberating two
first
3915 essence tofrom dharma non-existent becausefrom buddha's name also
non-existent
3916 self-nature energy toin appearing becausefrom samsāra 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 samsāra
nirvāṇa's path exhausted
3922 gtar-ka obstacle removing's essence dharmatā's essential-point clearing
becausefrom
3923 samsāra 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 samsāra nirvāṇa two connecting
 3931 that also view movement time samsāra's dharmatā non-dual equal settled
 3932 view attained time toin body speech heat appearing
 3933 fire blazing toin wood covering similar
 3934 view stable time toin samsāra nirvāṇa's half dividing
 3935 example army gathering battle from victory similar
 3936 meditation movement time toin wind mind toin covering arriving
 3937 wealthy one's treasure-house interior toin arrived similar
 3938 meditation attained time toin mind path toin arrived
 3939 example pig snout toin entered similar
 3940 meditation stable time toin awareness power found becausefrom victorious
 lineage universal sovereign from empowerment similar
 3941 conduct movement time toin knowing's extremity distant heart-wind having
 rising similar
 3942 conduct attained time toin illusion appearance power by-means-of pressing
 garuḍa wings complete or friend and sky toin flying similar
 3944 conduct stable time toin three body's heat measure settled
 3945 Brahmin mother from settled similar
 3946 that also conduct by-means-of appearing clearing becausefrom appearing
 condition dharmatā from path non-existent place
 3947 meditation movement's obstacle clearing becausefrom recollection samādhi
 concentration from path non-existent place
 3948 view dharmatā's obstacle clearing becausefrom phenomenon non-reliance
 buddhahood from path non-existent place
 3949 phenomenon existing manner's obstacle clearing's essence dharmatā tofrom
 non-fabricated becausefrom whatever appearing mind non-conceptual
 non-existent
 3950 self-nature tofrom cause fruition non-existent becausefrom self-wish
 non-existent from going place non-existent
 3951 characteristic tofrom familiarization non-needed becausefrom knowable other
 tofrom non-dependent
 3952 hidden manifest essence toin obtaining non-existent becausefrom
 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 samsara nirvana'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 samsara nirvana'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 dharmata 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 dharmata that's direction non-existent toin appearing called
3974	characteristic mind non-existent becausefrom moving self-pure basis toin done non-existent called
3975	that's toin divide three
3976	error messenger's manner toin speaking
3977	error ground tofrom reversing manner toin spoken
3978	thigle self essential-point toin placed becausefrom spoken

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

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

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

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

4057 essential-point thousand five
4058 shloka hundred-thousand sixty four
4059 name affixed tantra ten-thousand two's essence toin abiding
4060 definitive conclusion from
4061 self-nature great perfection from
4062 word's distinctions plural emanating
4063 category three from expanse nine becoming
4064 word summary from shloka
4065 hundred-thousand fourteen from
4066 chapter thousand thirty five
4067 volume twenty thousand thousand one
4068 spoken object sky's end and equal
4069 tamed being's beings thought cutting
4070 this from spoken object abbreviated
4071 sharp nail hundred and eighty to
4072 summary thousand half and two
4073 essential-point great gathering thousand three
4074 deviation obstacle ten-thousand forty to
4075 name affixed tantra ten-thousand two
4076 word speaking sequence clear establishing
4077 called
4078 that's also gathered if
4079 mind category
4080 expanse category
4081 instruction's category three toin gathered
4082 that's toin mind category all dharmatā toin inexpressible expanse and
4083 view toin non-existent non-existent expanse and
4084 conduct toin existent non-existent expanse toin three toin gathered
4085 that's also name affixed tantra thousand five toin gathered
4086 that's also chapter ten-thousand one thousand toin gathered
4087 that's also shloka hundred-thousand twenty-two toin gathered
4088 that's also count ten-thousand one toin gathered
4089 that's also distinction bundle two toin gathered
4090 that's also summary five hundred toin gathered
4091 that's also essential-point thousand toin gathered
4092 that's also sharp nail fifty-one toin gathered
4093 that's also meditation existent and meditation non-existent's emanation two
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's same indicating's basis name word letter's self-nature chapter etcetera
byfrom divided are
4180 creation sequence's chief method and
4181 completion sequence's chief discerning and
4182 both equal part non-dual union and
4183 all from beyond showing great perfection's essential point showing plural
4184 rise measure are creation sequence's chief great toin ten are
4185 first basis empowerment and samaya two
4186 deity and mantra two
4187 mandala and offering two
4188 samādhi and conduct two
4189 activity and view two ten complete if creation sequence's chief tantra
4190 completion sequence's rise measure toin
4191 view and fruition two
4192 conduct and meditation two
4193 mind and wisdom two
4194 experience and instruction two eight that complete if completion sequence's
chief rise measure
4195 union non-dual toin
4196 that's both complete need byfrom eighteen
4197 completely perfect great are
4198 creation completion two from completion sequence

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

4230 vast self-nature chief great element five primordial spontaneously
accomplished

4231 compassion's tone non-ceasing capacity in arising becausefrom awareness
primordial pervading

4232 that's same awareness clarity emptiness wisdom great byfrom beings all toin
pervading are

4233 indicating method's tantra called

4234 from pearl garland

4235 buddhas all's method tantra

4236 from basis one self-nature's distinction

4237 indicating and indicator

4238 indicating tantra one all pervading

4239 all that's trace connected

4240 pervading aspects two are

4241 emptiness byfrom pervading and clarity byfrom pervading

4242 emptiness cause one phenomenon non-existent purpose

4243 phenomenon all's dharma beyond

4244 phenomenon empty appearance non-existent pervade one byfrom

4245 all's basis becoming self-nature one

4246 pervading lord that's self gathered

4247 birth non-existent memory exhausted

4248 self-nature that's distinction from

4249 emptiness and appearing appearing and emptiness

4250 phenomenon empty non-existent also are

4251 exhaust purpose primordial emptiness in abiding

4252 cause condition separated emptiness's object

4253 pervading vast phenomenon non-existent self-nature byfrom emptiness

4254 stain non-existent and non-mixed perfect

4255 thought non-existent emptiness's self-nature are

4256 emptiness byfrom pervading purpose tantra called

4257 clarity self-nature non-ceasing

4258 illuminating appearance and all pervading

4259 clarity and warmth and coolness

4260 vast and moving self-nature holding

4261 pervading and primordial tone self-clarity

4262 liberating ripening's seed

4263 emptiness from reverse purpose clarity byfrom pervading

4264 instant and self-liberation

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

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

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

4334 this toin self-nature are
4335 empty clarity awareness's self-nature basis path fruition gathered
4336 definite term are all toin pervading and buddha accomplishing self-nature are
becausefrom self-nature's tantra called
4337 divide if
4338 basis
4339 essence
4340 quintessence self-nature's tantra and three
4341 basis self-nature's tantra are first ka-dag's awareness self-nature compassion
three
4342 that'self also self-nature ka from pure-byfrom non-awareness's name
non-existent
4343 delusion imputed only even existent non-experienced
4344 self-nature spontaneously accomplished byfrom awareness light as clear
4345 compassion all toin pervading-byfrom manifesting making non-ceasing
4346 samsāra 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
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
that very pure appearing self-arisen because samsara's conditions self-ceased
4383 here offering also dharmatā intermediate's appearing cut-because samsara's
result self-fell is
4384 emptiness three this time
4385 awareness-without recitation because confused exhausted
4386 mind-without condition because conceptual thought's defilement exhausted
4387 light-without coming-going because arisen's condition empty is
4388 thus ground and essence flower's lineage respectively shown even
4389 reversed distinction merely from essence one is
4390 these three lineage-by go-if
4391 entity's nature-to ground's lineage-to shown is
4392 buddha beings all that-from arisen because outer's lineage called or ground's
lineage called appropriate is
4393 realized Buddha tantra-to entered
4394 unrealized sentient-being tantra-to entered because also tantra that
basis-made basis tantra suitable
4395 method tantra also this portion is
4396 meaning that indicate basis is indicate method tantra-to arose
4397 basis awareness-without-without Buddha sentient whatever also not-exists
4398 those two tantra-holding-by-means-of tantra-to

4399 that comprehended mind entered-by-means-of meaning realized that need is
4400 realized liberated that essence need result is
4401 meaning that lama instruction-by-means-of not-indicated not-realized
4402 indicated realized indication manner that-to indicate method tantra called
4403 method that one-from one-to transmitted-by-means-of method indicate called
4404 indicate awareness see need liberation need
4405 meaning that whatever also not-accomplished because tantra not exists
thought not
4406 those awareness tantra not-exists because meaning tantra named placed
suitable is
4407 essence nature tantra awareness is
4408 awareness dharmatā direct seeing-by-means-of past tantra-holding-by-means-
of tantra-to
4409 lama instruction without not-see because samsāra 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 samsāra 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
Samantabhadra heart mirror tantra
4522 power and blessing stream like flows stream like tantra complete self-arisen
4523 unchanging vajra vajra-holder attained vajra like tantra vajra blazing
4524 treasury whatever wishes arisen like tantra jewel abundant
4525 razor edge whatever touching cutting like opposition sharp placed razor like
tantra black Māyā and eight
4526 also black Māyā teaching protected tantra-from emanated
4527 sixteen transformations root-from emanated
4528 great transformation source-from
4529 light ornaments seventeen explained
4530 self-arise and self-liberate
4531 self-arisen perfection and complete
4532 beautiful ornaments and arrangements
4533 pearl garland and letter non-existent
4534 sphere and heart mirror
4535 sun moon conjunction manifestation
4536 vajra blazing and jewel abundant
4537 lamp blazing and great expanse six
4538 thus sixteen stages
4539 transformation-from definite emanated

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

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

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

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

4646 awareness self-liberate section ninth relying middle ground exclusive clearly
4647 third branch tantra two
4648 jewel abundant section fifth relying
4649 qualities self complete shown
4650 vajra blazing section third relying body speech mind signs shown
4651 fourth paths clear tantra two
4652 transformation sections six relying teachings all roots shown
4653 beautiful ornament section seventh relying delusion times etcetera grasp
4654 fifth instruction tantra categories four
4655 vajra hero heart mirror section eighth relying
4656 manifestation arrangement
4657 power and pledge etc shown
4658 Samantabhadra heart mirror section seventh relying error obscuration sever
4659 manifestation arrangement section third relying example meanings signs
firmly believe
4660 pearl garland section eighth relying instruction series gathered shown
enlightenment
4661 sixth meaning nature abiding tantra three
4662 six expanses section six relying awareness six states pure three realms
completely cleared
4663 lamp blazing section fourth relying lamps four actual shown
4664 sun moon conjunction section fourth relying middle four paths carry shown
4665 seventh entry self-liberate tantra two
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 samsara completely cleared

4728 heard places wisdom practiced

4729 instruction elaboration words instruction words turn meaning self direct not
reach

4730 key gathered meaning instruction-by-means-of words without relying
enlightenment

4731 instruction expressed relying

4732 expressed not awareness meaning tantra arose

4733 explained words

4734 words elaboration relying meaning non-elaborate wisdom indicate

4735 meaning

4736 times beyond dharmata beyond not

4737 that self abiding from

4738 other arisen not

4739 path unchanging stable believe arose

4740 awareness

4741 meaning relying awareness self-arisen place liberated

4742 clarity

4743 know clarity whatever not abide

4744 powers clarity dharmas non-dharmas thoroughly separated

4745 five powers themselves placed six congregations emanated

4746 hands grasp three realms freed

4747 entry empty appearances entered appearances mind conjunction

4748 appearances empty entered objects mind non-dual self

4749 self-liberated corrected not

4750 scholarly

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

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

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

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

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

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

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

4970 basis 'og-min's land-in appearing self-nature not-exists-indivisible mandala
perfect five dharma's wheel arisen and
4971 afterwards beings and teaching long-time abide's because dedicated
4972 buddha's teaching spreading and expanding may it be
4973 beings all happy and joyful may it be
4974 day and night dharma-in practiced may it be
4975 self-other purpose two naturally accomplished may it be
4976 thus expressed will be
4977 third purpose letter's sound-meaning explained to two are
4978 letter cloud's essence generally presented and
4979 place fixed specifically explained
4980 first to four are
4981 place-mode meaning's letter
4982 body-place root's letter
4983 expression sound's letter
4984 fulfillment result's letter
4985 first is
4986 mind-nature self-nature by luminous-clarity spontaneously arising primordial
wisdom permanent-impermanent coming-going beyond nature is
4987 dimension meaning supreme dharmatā's letter called
4988 magical emergence secret-heart from
4989 mind-nature letter's nature is
4990 letter wish-fulfilling jewel cloud
4991 thus said
4992 second is
4993 body's channel wheel four's center-in bone-prong all-trembling not-three
yaka's manner-in exists within
4994 AUM 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-ll 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

old age-in went having root-letter unclear to went because diminished is
third sound's letter is
speech's speaking is
cause root-letter wind by moved arising from
condition tongue and teeth's action from arises
that-also throat-from arisen a like and
throat-from arisen ka etc like and
tongue's tip-from arisen ta tha etc and
tongue's tip and teeth two met from arisen to crown-from arisen explained
ra like and tongue teeth to strongly attached from arisen Ta Tha like and
lips-from arisen pa pha ba b+ha ma called like is
these's sound whatever spoken also places those to depending arisen is
fourth fulfillment result's letter is
buddha's speech sixty branch-in vowel-as appeared and
enjoyment complete body's root-place pure's letter from
letter emanated space-in dharma's vowel-as renowned and
letter emanated to buddha's body etc becoming beings's purpose
accomplished and
enjoyment-body and emanation-body's root-letter wisdom five's
appearance-with adorned those are
this existing on depend buddha's when sutra and tantra's aspects countless
beings-to appeared and
emanated beings's purpose arisen is
second place fixed specifically explained to five are
root's letter briefly explained
branch's stack explained extensively separated
samsara-nirvana's explanation mode fixed
place and enjoyment explained
those's expression mode explained
first is
ka a kha ga nga
tsa tsha dza wa
Ta Tha Da Na
ta tha da na
pa pha ba ma
ya ra la
sha Sha sa ha kShaH
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	dharma's all's emptiness is
5113	letter tha-in fulfilled is
5114	dharma's all's awareness is
5115	letter da-in fulfilled is
5116	dharma's all's ignorance is
5117	letter na-in fulfilled is
5118	dharma's all's ground-not is
5119	letter pa-in fulfilled is
5120	dharma's all's dharma-body is
5121	letter pha-in fulfilled is
5122	dharma's all's enjoyment-body is
5123	letter ba-in fulfilled is
5124	dharma's all's emanation-body is
5125	letter ma-in fulfilled is
5126	dharma's all's empty path is
5127	letter ya-in fulfilled is
5128	dharma's placement method is
5129	letter ra-in fulfilled is
5130	dharma's moment three are
5131	letter la-in fulfilled is
5132	dharma's uninterrupted is
5133	letter sha-in fulfilled is
5134	dharma's primordial wisdom is
5135	letter Sha-in fulfilled is
5136	dharma's emergence mode is
5137	letter sa-in fulfilled is
5138	dharma's discrimination is
5139	letter ha-in fulfilled is
5140	dharma's wisdom is
5141	letter kShaH-in fulfilled is
5142	dharma's compassion is
5143	letter k+khag-in fulfilled is
5144	dharma'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	ZĀ and ZHA and CHA various arisen India not-exists thus doubt not-do
5421	Sanskrit well-composed letter not-exists although
5422	Uḍḍiyāṇa ḍākinī letter sound those exists
5423	forms these arisen
5424	tantras these Uḍḍiyāṇa letter ḍākinī held is
5425	second near-sound expression particularly explained-to two
5426	single and
5427	sphere abode expressed
5428	single abode is
5429	A GA SHA etc samsāra-nirvāṇa whatever root joined explained
5430	Tibetan also GA JA DA BA various aspiration joined like recited
5431	letter other various individually recite
5432	that-also KARMA SARVA etc prefix sound RA and RBA named
5433	single arisen MA and BA named
5434	sphere abode expressed three
5435	prefix and

5436	branch and
5437	stacked
5438	first
5439	double-stacked prefix named
5440	life-suitable one recited BHA DHA JHA like
5441	that also letter mother sound zha-manner ha sound slightly emanate call
5442	life-unsuitable separated individually expressed 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
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
example
5487 KĪ LĪ KĀO LĀO KĒ LĒ KŪ LŪ KYŪ LŪ YA KRĀ LĀ RA LAM
5488 LA and RA life-unsuitable LA normal LA-tag RA-tag order inserted call
5489 above below branches many few arisen if
5490 equal remainder whatever prefix letter given recite
5491 KLAD KOR prefix power
5492 above NA RO etc one not lengthened recite
5493 NA RO etc ornament letter four prefix give
5494 below end-support foot-hook etc group each not
5495 root give prefix single recite
5496 those two examples
5497 sequence KMOM called
5498 KA MO KA MI KA ME MAM read
5499 KACAR called
5500 KRA CA KYA CA KU CA call
5501 that also root letter first nose-lead prefix before call
5502 NA RO GU GU GRENG BU KLAD KOR four ornament letter four called
5503 YA-tag RA-tag foot-hook three end-support or
5504 support letter four called
5505 single GU GU double-stacked arisen straight placed called
5506 basisgrammar-marker">-genitive
letter four called
5507 single plural-to GU GU double-stacked arisen-if straight-to placed called
5508 KĪ GU GU one long portion call
5509 NA RO double-stacked arisen upper lower named

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

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

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

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

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

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

5709 five variousgrammar-marker">-genitive
seed hold
5710 thus
5711 those two-to complete five five-to arisesgrammar-marker">-genitive
reason two
5712 common and common notgrammar-marker">-genitive
reason
5713 first
5714 tantra whatever arise that-to teacher that-to retinue-to spoken definite
5715 thatgrammar-marker">-genitive
time place one exists definite
5716 those gather time simultaneously arise because
5717 second
5718 matter-consciousness gathergrammar-marker">-genitive
time body support is because place-to placed
5719 formgrammar-marker">-genitive
aggregategrammar-marker">-genitive field-in
5720 consciousness teacher-to
5721 perception retinue-to gathered-by
5722 feelinggrammar-marker">-genitive
teaching arise
5723 formationsgrammar-marker">-genitive
time five-to definite because
5724 that-also disciple-base impure aggregates five-to
5725 taming-means introduction-base complete five-by tamed
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
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
secret great certain-of tantra this-in also*

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

5912 teacher enjoyment-complete body Vairochana-by-means-of retinue rigpa
five-of Buddha and*

5913 space sphere-lord mother etc-of mothers five and*

5914 earth essence etc-of bodhisattva and*

5915 beauty etc-of dakini and*

5916 self-appearance mandala space sphere fill-toin

5917 dharma vehicle great unsurpassed-of types

5918 letter six-of self-sound melody tongue-fromout-of not-speak even understand
make

5919 wisdom self-appearance-of time even

5920 emanation body-of abode Tushita etc-toin

5921 teacher vajra-holder vajra-mind hero wisdom magical-body-as arise

5922 retinue world-transcend fortunate-of guide-as appear and*

5923 bodhisattva and*

5924 siddha and*

5925 wisdom-of dakini and*

5926 worldly retinue gods and*

5927 human and*

5928 asura and*

5929 garuda and*

5930 scent-eater and*

5931 naga etc numberless-toin

5932 dharma sutra-tantra mind-by-means-of not-fathom

5933 time lifespan endless fromout-of hundred-toin until speak

5934 these abode occasion time-of perfections call

5935 fromout-of Treasury

5936 ground type five is

5937 abode type three-to held

5938 thus meaning

5939 jewel heap-from also*

5940 grasp self-pure body empty-by-means-of

5941 elaboration-without self-pure celestial-palace-in

5942 itself difference-without appearance-retinue-to

5943 sign not-exist-of speech-by-means-of

5944 elaboration not-exist-of doctrine those

5945 non-abiding self-exhausted mind-from arise*

5946 not-spoke spoke not-exist-in

5947 equality great-of state-in shown

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

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

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

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

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

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

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

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

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

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

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

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

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

6414 that-of between-between-to aeon other those number-from exceed arise from
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*

01 05 04 02

6420 third-to brahma thousand primordial existence protector and*

01 05 04 03

6421 fourth-to sun thousand victorious and*

01 05 04 04

6422 fifth-to web protector buddha and*

01 05 04 05

6423 sixth-to light ray thousand rim protector and*

01 05 04 06

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6933 guru-by-means-of-even child you empower-for ask-if that interval-in obstacle
remove and defilement purify purpose-for guru crown-on contemplate-from
day night six time request obtain said permission give-from request make
cause

6934 that purpose body deity form ripen and*

6935 speech ali kali self sound ripen and*

6936 mind emptiness thought and free ripen purpose exist

6937 that time-at self desire empower etcetera which-in even obtain must think
aspiration fierce make-from

6938 dream-in doctrine explain and*

6939 prophecy etcetera guru accomplish sign arise definite

6940 third purpose definite result

6941 thus before-from request make-from guru serve-from

6942 what desire all accomplish wish jewel and wish tree like arise

6943 consequence from

6944 serve that-from quality

6945 wish tree and wish jewel

6946 milk cow like

6947 quality measure not obtain

6948 that-to aim guru serve

6949 samsara battle-from reverse cause

6950 thus

6951 fourth how confer empower activity-to five

6952 empower confer benefit

6953 not confer fault

6954 where confer place

6955 when confer time

6956 celebration make sequence

6957 first

6958 self arise from

6959 quality distinction this like

6960 wisdom appearance great-to

6961 obstacle obstruction without become and*

6962 self appearance helper-as show and*

6963 action all do become

6964 thus and*

6965 empower precious tantra from

6966 guru desire abandon-by-means-of

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

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

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

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

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

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

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

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

7221	sequence from learn
7222	speech time also thus
7223	yogi possess know
7224	beginning end without middle arise-if
7225	letter hundred hundred thousand one
7226	effort with recite
7227	if end arise
7228	secret mantra tantra own year number
7229	hundred and eight recite
7230	beginning end middle without time
7231	tantra read and mantra recite and*
7232	guru commitment deity
7233	praise various recite and*
7234	ali kali letter sound
7235	individual kyañ recite and*
7236	hūṃ and phaṭ and om 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	body 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	body 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
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
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
buddha family five-as arisen like family five-as certain
8185 thus also
8186 empowerment arrangement great from
8187 buddha family also difference from
8188 knowledge-woman-also thus difference become
thus
8189 inner family yaksha daughter and
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 pashanabhesha and
8451 myrrh and
8452 colocynth plural alcohol-by-means-of mixed-of pill also expand-means-of
do-so
8453 five-th consort to train-means-of do-of procedure is
8454 action cause result-of dharma teach and
8455 samsara nirvana-of bliss suffering show and
8456 empower and vow-on dwell-means-of do
8457 six-th that on bliss create-means-of method is
8458 sun where slow-means-of make-te
8459 naked make-means-of that on fragrance-of water-by-means-of bath
do-means-of place three-on scent-of bindu apply-and touch and
8460 ear on nail-by-means-of pleasure and
8461 vertebra thirteen-of channel rub and
8462 actually not join-means-of embrace and
8463 kiss do and
8464 srid thus-of sound-by-means-of urge and
8465 that-of body on bone-of ornament apply-means-of lotus-of song sing-means-
of enter and
8466 lotus-of channel womb to bindu-of net-as enter-means-of do
8467 that from other-of place six-to also bindu apply-means-of do
earlier from
8469 thus that from people empty house-in
8470 naked clothing and free-means-of make-means-of examine
8471 thus so
8472 seven-th practice special-of essence-by-means-of channel seek-and hold is
8473 channel raise-means-of method-of instruction nipple rub and
8474 throat on enlightenment mind-of bindu-by-means-of net-as enter and
8475 ha-ha-hi-hi-ho 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 youth 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
tongue tip down-to turn-means-of tongue small on touch-means-of
8625 coemergent two taste one-as become-means-of pure wheel-of ruler
8626 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
lion-of stance is leg-of big toe raise-means-of out extend-means-of
8630 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

01 06 05 05

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

empty vomit do-of side-from mouth-from water blue drip-by do
that-of remove way is
body firebrand like turn and speech-to "hring hring" say
mind fire-of center-to place
alcohol abandon and salt water throw*
food white three eat-by liberate definite
fourteen student-of benefit-for bhaga-from time three up-to turn-te
this-of time-at "OM AH HUM" sound emit is three kayas blessing enter-of
key
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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three-th mind and mix-means-of mind-of nature-as become-so
body and merge is body-of yantra on depend-means-of
speech is syllable three
mind is wind-of extend gather-so
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
also earlier from
student's mouth-on drink-means-of do
not die tongue-by-means-of take-means-of do
thus so
fifteen-th thus transfer-means-of student on great-bliss held object and free-of
experience arise-means-of measure hold is
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
that self from
this on speak-means-of not know
dumb-of dream as like-so
thus so

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9022	Vajra-by-means-of inside-to call pa three
9023	That-kyi internal samaya-kyi oath water give-to-drink pa
9024	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	Distinctio-kyi empowerment la enter pa ni
9084	Mudrā-kyi maṇḍala-to enter pa
9085	That-kyi external la knowledge-woman examine-shing summon pa nāñī 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
mandala offered-by means-of desire-of object obtained made-does
9140 scripture bestowed-by means-of action-to entry recognition-and three-are
9141 Its secret-to mandala-to entry-by means-of
9142 expanse-to awareness placed-of essential-point-and*
9143 deity face shown-by means-of expanse awareness face introduced-and*
9144 name-of empowerment conferred-by means-of buddha-of son made-does
9145 like-that three-and*
9146 Its complete-to outer object sense-of verse-by means-of prophecy-by
means-of awareness-and object two not-experienced-of empowerment-and*
9147 inner mind clear-of verse-by means-of breath released-by means-of birth
without-of grasping parting-from-of empowerment-and*
9148 secret held entry mark without-of verse-by means-of praised-by means-of
9149 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 གྲྷྲ རྒྱྲ མྚྰ བྲྰ རྒྱྲ མྚྰ བྲྰ མྚྰ བྲྰ
 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-te
9310	Faith la etcetera-pa also four four-to apply-if
9311	Faith-kyi faith faith-by-means-of definite
9312	Faith-kyi enter pa compassion definite
9313	Faith-kyi transform pa method-by-means-of seized pa
9314	Faith-kyi cut pa know bar-by-means-of meaning cut-pa
9315	Enter-pa-kyi faith peace abide la faith pa
9316	That-kyi enter pa superior seeing la enter pa
9317	That-kyi transform pa equipoise-kyi thought different-to transform pa
9318	That-kyi cut pa subsequent knowledge-kyi movement cut-pa
9319	Transform-pa-kyi faith clothing-kyi attachment liberate ba
9320	That-kyi enter pa food-kyi attachment liberate ba
9321	That-kyi transform pa dream light clear liberate ba
9322	That-kyi cut pa latencies dang affliction liberate ba
9323	Cut-pa-kyi faith action-by-means-of saṃsāra la not abide pa
9324	That-kyi enter pa meditate-by-means-of-pas concentration la abide pa
9325	That-kyi transform pa view-by-means-of deluded-appearance la not abide-by-means-of realm three body three-to transform pa
9326	That-kyi cut pa fruit saṃsāra-nirvāṇa two time one-at cut-pa
9327	That-like sixteen dang empowerment-kyi sound sixteen plural that gathered-by-means-of-pas thirty two la
9328	Ground sixteen la wisdom abide pa
9329	Birth
9330	Obtain pa
9331	Arise pa four four-to distinction-by-means-of sixty four ni vajra-holder-by-means-of supreme complete-to do-pa
9332	Empowerment-kyi sound sixteen la apply-by-means-of mark thirty two accomplish-kyi cause do-pa
9333	Two-pa knowledge-holder-kyi ground four-kyi obtain manner ni
9334	Empowerment four-kyi enter pa subsequent remember pa-from knowledge-holder-kyi ground four-te
9335	Yoga-kyi ground dang

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

9369 body-of upper-from fire burning-to lower-from water bubbling able-and*
9370 limb cut-after direction four-to scattered able-and*
9371 eye-to etcetera-of sense five plain-to fallen able-and*
9372 body-of strength-by means-of mountain throw able-and*
9373 outer-of great-ocean sky-to lifted able-and*
9374 planet stars etcetera plain-to fallen-and seven are power-of time-at limb seven
before gone-from arisen
9375 ground third-to wind rope bound able-and*
9376 being-of intention other-to transformed-and*
9377 world protecting-of god-of king etcetera liberated able-and*
9378 Dākinī-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 Ripe 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 ripe and benefit arise is
9498 Path at empowerment thirty-two obtain from arise-by-means-of is
9499 That also body four at basis-abide-by-means-of wisdom
9500 Characteristic hold-by-means-of wisdom
9501 All-knowing-by-means-of wisdom
9502 Aspect all-knowing-by-means-of wisdom four four count sixteen
9503 Wisdom-by-means-of knowledge four four count sixteen is thirty-two is body and wisdom-by-means-of synonym thirty-two named is
9504 These complete is Vajra-holder-by-means-of ground sixteen do-by-means-of wisdom-by-means-of object sixteen with is
9505 Wisdom-by-means-of appearance-by-means-of own-light five from basis five-by-means-of mandala spontaneous-accomplishment is
9506 Light blue depth at Vairocana-by-means-of mandala complete is
9507 Like-that white-by-means-of Akshobhya
9508 Yellow-by-means-of Ratnasambhava

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

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

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

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

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

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

- 9652 That from body-speech-mind-by-means-of activity manifest become-by-means-of clairvoyance six arise
- 9653 Buddha-by-means-of knowledge not-remain complete is
- 9654 Body actual-by-means-of view purify-by-means-of clairvoyance six arise and Buddha-by-means-of body all see and self-by-means-of also attain is
- 9655 Body-by-means-of appearance-by-means-of six arise and light-by-means-of mass endless at engage is
- 9656 Speech actual-by-means-of six arise and speech-sound sixty at engage is
- 9657 Speech-by-means-of appearance-by-means-of six-by-means-of sound-sound various at engage is
- 9658 Mind actual-by-means-of six-by-means-of samadhi all at engage is
- 9659 Mind-by-means-of appearance-by-means-of six-by-means-of other-by-means-of mind know at engage is
- 9660 Like-that thirty is empowerment-by-means-of deity identity thirty-two know from arise is
- 9661 That from reality-by-means-of view purify-by-means-of clairvoyance six arise
- 9662 This time at reality-by-means-of intention at distinction not-divide abide is
- 9663 Mind purify-by-means-of clairvoyance six arise and mind-by-means-of nature know is
- 9664 Mind train-by-means-of six-by-means-of root know is
- 9665 Mind pacify-by-means-of six-by-means-of mind without characteristic know is
- 9666 Mind purify-by-means-of six-by-means-of not-change know is
- 9667 Mind not-reverse-by-means-of six-by-means-of realm three name without know is
- 9668 Mind from-transcend-by-means-of six-by-means-of know-agent and aggregate-emanate pure and not-reverse realize is
- 9669 Like-that thirty is empowerment-by-means-of transformation-by-means-of divide know from arise is
- 9670 Like-that view purify-by-means-of clairvoyance hundred and eighty is devotion-by-means-of view only from arise-by-means-of is
- 9671 That also divide if devotion-by-means-of forty-five five-by-means-of quality arise is
- 9672 Elaboration-with-by-means-of empowerment obtain from arise-by-means-of is
- 9673 That sequence-by-means-of hear purify-by-means-of clairvoyance also hundred and eighty become is
- 9674 That at-also wisdom four-by-means-of quality enter former with similar is

9675 These elaboration-without-by-means-of empowerment from arise-by-means-of is
9676 Think-object purify-by-means-of hundred and eighty is transform-basis meaning know from arise-by-means-of is
9677 Wisdom-as purify and
9678 Experience-by-means-of purify-by-means-of hundred eighty decide nature know from arise-by-means-of and
9679 Touch-by-means-of purify-by-means-of hundred eighty sutra know from arise-by-means-of and group three is extremely-elaboration-without-by-means-of empowerment from arise-by-means-of is
9680 Dharma purify-by-means-of clairvoyance hundred eighty is completely-elaboration-without-by-means-of empowerment from arise-by-means-of is
9681 Like-that ground with connect and ground-by-means-of quality two-thousand three-hundred and sixty
9682 Wisdom-by-means-of action six-hundred and sixty
9683 Dharma-by-means-of synonym three-thousand and hundred twenty is Vajra-holder-by-means-of ground-by-means-of clairvoyance-by-means-of transformation-by-means-of distinction great is
9684 These are empowerment-by-means-of arrangement is
9685 Secret-mantra Vajra-vehicle-by-means-of dharma-by-means-of door first-by-means-of basis important right is
9686 ### CITATION: From the Treasury of the Supreme Vehicle
9687 Vehicle-by-means-of supreme jewel-by-means-of treasury from
9688 Basis meaning ripen do and empowerment-by-means-of arrangement is sequence chapter six is
9689 Like-that empowerment-by-means-of door well speak-by-means-of after
9690 That abode definite samaya is because
9691 That demonstrate is unsurpassable secret-mantra-by-means-of door enter all at samaya only important because
9692 Here definite do should at three is
9693 Samaya nature generally demonstrate
9694 Body-speech-mind-by-means-of samaya specific explain
9695 Unsurpassable samaya supreme demonstrate is
9696 First at samaya essence
9697 Definite-term
9698 Divide
9699 Support
9700 Benefit

9701 Fault
9702 Repair-method

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10316 year two and three from
10317 samaya loose called
10318 supremely pure if restore able
10319 year three from exceed after
10320 that restore able not is
10321 if take both's burn
10322 certain earth-dwell suffering to
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 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*
one by-means-of also my meaning not-understand ya cha
10428 all primordially- seized in dwell and again do
10429 primordially-release in dwell and again release
10430 primordially-place in dwell and again place
10431 primordially-meditated in dwell and again meditate
10432 primordially-view in dwell and again view
10433 primordially-traverse in dwell and again traverse
10434 do in not-dwell
10435 do not-need
10436 done by-means-of seized not-have
10437 deed from exceed
10438 do not-do's calculation not-have
10439 meditate not-need
10440 meditate not-have
10441 meditate from exceed
10442 meditated and exhausted*
10443 look not-need
10444 look not-have
10445 look object from exceed
10446 what to look
10447 seek not-need
10448 seek not-have
10449 seek from exceed
10450 find not-have
10451 thus wide spontaneous-arising in dwell
10452 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
india also not-cut
10544 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

for-example eye yellow-possess those-to
conch-from yellow appear like
self-to revert-of distinction by-means-of
self other two not determined limit free
therefore that also correct not
or cause determined effect determined cause
self permanent and difference not become
this also knowable not
said that also previous and same
thus
fourth also accept express
essence direction and kind-to not divide and
appearance whatever change able
second that refutation
base change able-if pure Buddha impure confusion become
who-by-means-of also effort without sentient beings Buddha-as change cause
liberate follow
also effect cause revert follow
change-of base being cause
earth etcetera matter also awareness become and
awareness also matter become follow
also essence kind-to not divided that change or
other change
essence change-if essence base-as not possible
base-from other-of dharma-as change cause
other change-if essence anywhere change commit damage
also permanent change or
impermanent change
permanent change not possible sky like
impermanent change not necessary change already cause
also three-times-of reason by-means-of past future change possible not being
non-existent be and
present early arise ceased
later part not born cause non-existent cause
change possible not perceive cause base whatever change able that not valid
that itself from
change able called before said cause
own state change able-if

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

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10699 first like-if permanent existent impermanent existent two together establish
follow
10700 impermanent appear only-as dwell cause
10701 impermanent establish also permanent existent not establish say-if
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
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

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

10788 sleep-to go time and sleep time-of consciousness-of own-face-to dream not exist even*

10789 appearance-to horse ox-as appear not contradict like

10790 also sentient beings-as appear also illusion-of play only-from meaning-of essence-to not established cause primordially liberate finished and

10791 conventional appearance power-to eye mantra-of power by-means-of horse ox-as appear liberation-to

10792 effort without own-place place cause nature own dwell and child ball-like revert

10793 space-to liberate appear time-from revert appear revert only-from

10794 liberate liberation new-arise anything not bondage not established cause

10795 also appearance conventional-of part-from spontaneous-accomplishment-to

10796 empty ultimate-of part-from primordially-pure word by-means-of express only-from

10797 those two substance separate not cause separately not change

10798 essence one-to revert different separate ze being not be and

10799 vow-possessor being cause fully-ordained being cause two not contradict like

10800 those-of dispute-answer also*

10801 Klong-drug-pa from

10802 essence itself-to primordially-pure cause

10803 sentient beings samsara this not reasonable

10804 non-recognition impurity primordially exhausted cause

10805 teacher said bodhisattva great

10806 nature spontaneous-by-means-of accomplish cause

10807 that also not-cease play-as appear*

10808 bodhisattva itself-by-means-of also asked

10809 nature itself-to spontaneous-accomplishment-if

10810 sentient beings these self-liberate reasonable

10811 primordially spontaneous-by-means-of accomplish cause

10812 said sentient beings these

10813 essence primordially pure cause

10814 liberation those also play-as appear*

10815 bodhisattva also asked

10816 essence itself primordially-pure cause

10817 spontaneous-accomplishment-to also need not become

10818 or spontaneous-by-means-of accomplish cause

10819 primordially pure not become

10820 teacher said exist way-to

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

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

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

10925 that also essence primordially-pure reverse-from examine if what-also
not-established outside clear part light and body color etc marked
not-established although

10926 that nature spontaneous-presence expanse from primordial-resonance light
five body and ray and sphere appear most subtle identity

10927 expanse inside swirl inside clear subtle wisdom exist

10928 that also primordially-pure isolate side-as split if

10929 body and wisdom arise part what is

10930 base at primordially-pure what-also not-exist is

10931 that expanse from arise think if

10932 exist or not-exist

10933 not-exist if arise suitable-not

10934 thing-not-exist from thing arise suitable-not like

10935 exist if what-also not-exist desire conflict

10936 that by-means-of primordially-pure nature spontaneous-presence is and

10937 that expanse inside clear subtle wisdom primordial-resonance light-clear
appearance subtle exist

10938 ཆྱନ୍ତ୍ରିକ୍ଷେତ୍ରମନ୍ଦରମଧ୍ୟମାଳାଦ୍ୱାରାହିନୀଶବ୍ଦମୁଦ୍ରାଏତ୍ତଥା
inside clear subtle desire break end from liberate

10939 thus limit-free self-arisen wisdom essence empty where-also not-established

10940 nature clear appear manner not-cease

10941 compassion understanding not-cease what-like-also arise base do is

10942 base thing essence actual-state is

10943 two respective parts from elaborate explain at two are

10944 entity empty-portion's reverse-from extensive-by-means-of explained and*

10945 nature appearance-portion's reverse-from extensive-by-means-of explained

10946 first is

10947 primordially-pure entity and characteristic-to not-established's reverse-to
looking

10948 awareness not

10949 non-awareness not

10950 buddha not

10951 sentient-being not

10952 samsara not

10953 transcended not

10954 light not

10955 color not

10956 body not

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

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

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

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

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

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

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

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

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

11295 conceptualization object-from beyond
11296 what-by-means-of not open dharma-nature
11297 nature complete cause appear end exhaust
11298 simultaneous realize do
11299 accomplish cause desire free-to
11300 repeat and revert not
11301 primordially dwell-of meaning itself-to
11302 knowledge by-means-of manifest become cause
11303 dharma all exhaust place reach
11304 dharma-of space vast-to
11305 limit and center-to not perceive cause
11306 liberate base-of dharma-nature pure
11307 dharma engage do-to
11308 beyond and worldly action not
11309 nature clear and resound
11310 space-by-means-of opportunity not-to
11311 self-arise great-of dwell
11312 primordially complete-of self-to
11313 beginning itself-from modify not
11314 knowledge by-means-of samsara-nirvana two-from liberate
11315 self-appear complete-of meaning
11316 thus
11317 that-like base-of meaning primordially-pure and
spontaneous-accomplishment difference not great
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

01 08 08 01

11334 first

01 09 01 01

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

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

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

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

11385 being's bag filling like

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

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

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

11389 ground not-change from

11390 nature not-cease arise-from

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

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

11393 base path awareness exist truly not

11394 compassion like arise cause non-recognition arise

11395 base spontaneous-accomplishment-of state called attach

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

11397 that also arise way aspect eight possess

11398 jewel casket-of state called

11399 desire-objects-of door not cease

11400 not-established establishment great-to abiding

11401 compassion like arise-of door not cease

11402 primordial-wisdom like arise-of enjoyment not cease

11403 form like arise-of essence not cease

11404 non-dual like arise-of view not determined

11405 limit liberate like arise-of method not cease

11406 pure primordial-wisdom-of gate thorough reach

11407 impure like arise-of compassion not cease

11408 desire-objects-of jewel jewel like

11409 that-like my form-to attach

11410 inner youth vase form called extent open

11411 outer spontaneous-accomplishment-of state-as dwell

11412 time that only my appearance outer spread

11413 clear not clear not

11414 shattered not shattered not

11415 scattered not scattered not

11416 distracted not distracted not

11417 move

11418 flicker

11419 variety-as spread happen*

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

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

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

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

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

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

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

11666 condition-by fault quality part divide-do
11667 emerge-cessation appearance-mode proof place-do
11668 first is
11669 first base-to spontaneous not-establish-if
11670 base-appearance manifest-do meaning not-exist-in
11671 base-appearance spontaneous-presence emergence-mode not-exist-if
11672 cyclic-existence transcendence arise-do meaning not-exist-therefore
11673 base and base-appearance-to inner space subtle and
11674 outer space coarse-as appear-door show-do
11675 that-also mind light clarity space
11676 spontaneous-presence self-resonance-to compassion arise-cause not-exist-if
11677 cyclic-existence transcendence two faction separate that one-by one tamed
and tamer not-suitable-do
11678 sentient-beings self-appearance delusion
11679 buddhas self face completely-pure is-therefore
11680 appearance not-one because
11681 appearance not-one-also sentient-beings benefit arise-do base-to compassion
exist base-appearance-from emerge-therefore
11682 Tame and tame-maker as relate is
11683 Secret-Essence from
11684 Great-compassion-by-means-of relate-by-means-of
11685 Six-realms time abide not-remain appear
11686 Thus
11687 Likewise light-tone awareness-of base and appear-aspect non-existent if
elements five individually clear-of purpose non-existent in
11688 That non-existent if awareness inside in cut-off
11689 Element what also non-existent-by-means-of container-contents-of appear
non-arise if
11690 Light like appear exist-by-means-of that-of quality
11691 Two-non-existent like non-existent if door three one-to relate cannot if
11692 Beings-of body speech mind three
11693 Buddha-of body three gather separate non-existent-of quality
11694 Body like appear non-existent if body as appear come purpose non-existent if
beings-of body and conqueror-of body-as appear that exist-of quality
11695 Primordial-wisdom like appear non-existent if samsara from transcend go-of
junction 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
base and that appearance fault quality-as establish not-exist
11795 that-also spontaneous-presence ground-to delusion reverse-mode part-from
11796 beings primordial-buddha-therefore
11797 fault itself quality-as manifest-therefore condition bad helper-as
manifest-therefore
11798 primordial-from fault self pure-as liberate-do
11799 spontaneous-presence potency appearance essence-from
11800 primordial-awareness like manifest-therefore

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

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

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

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

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

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

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

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

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

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

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

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

12204	Field and deed expense reality and sky end-penetrates 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	Vajrasatva heart mirror tantra from
12223	Realm-three-by-means-of sentient-being this all
12224	Basis what-also not-possess from what-also delude
12225	Basis that essence empty
12226	Nature-by-means-of clear
12227	Compassion sentient-being to appear capacity possess
12228	That to grasp-maker-by-means-of consciousness ignorance part from arise fracture one shift from
12229	Consciousness dark that from I arise or
12230	I from that arise think-by-means-of consciousness arise only-by-means-of delude
12231	Ignorance that basis to not-possess experience-or appearance to exist
12232	Appearance from condition appearance four arise
12233	That also basis light house-by-means-of manner-as dwell from cause condition called
12234	Ignorance actual
12235	That to investigate go-by-means-of master condition called
12236	That to subject-as grasp-by-means-of object condition called

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

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

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

12330 That-by-means-of distinction color and element individual part establish
sense-base six

12331 that from object from utilize is touch

12332 that from joy sorrow middle three arise is feeling

12333 that from bliss to attached and suffering not-desiring knowing is craving

12334 that from object accept grasping is grasping

12335 that from karma and afflictions spread future birth in propel karma
accomplish is becoming

12336 that from realms various in birth is birth

12337 that from mature and aged and die is aging-dying

12338 that also beginning from ego up-to wheel twelve by-means-of delusion

12339 life one even light clear sets samsara bardo appearance-moment first self face
not-know is ignorance

12340 outer breath cut time die by

12341 that interval dependent-origination manner enters

12342 then coarse subtle dissolving manner channels transfer stages
dependent-origination reverse

12343 deluded-appearance empty from samsara turn when

12344 nirvana self-arisen manner first primordially-pure appearance arise from

12345 dharmata bardo appearances are nirvana dependent-origination manifest
appearance

12346 there self face not-know if also wander

12347 know if liberate by-means-of samsara nirvana-samsara liberate called

12348 that-also base and base-appearance

12349 both to ignorance none although

12350 cloud like adventitiously arise by-means-of condition made

12351 impure samsara like appear doorway cause made

12352 realms three kinds six variously deluded

12353 pearl garland from

12354 thus abiding dharmata to

12355 delusion from-start none is

12356 dharmakaya sky like to

12357 adventitiously beings clouds by-means-of obscured

12358 says and

12359 base-appearance great that itself from

12360 ignorance called labeled none by-means-of

12361 delusion accomplished exist not

12362 says

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

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

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

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

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

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

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

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

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

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

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

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

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

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

12735 now delusion-in fallen having rigpa there wandered

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

12737 son-by there grasped having method asked is

12738 delusion this-from free method *

12739 land jewel-of pile citta

12740 person four lamp four *

12741 army-to summon is

12742 experience-in take-of companion *

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

12744 distinguisher-of mind and wisdom distinguish

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

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

12747 son land there gone is

12748 ground-appearance-from samsara here delusion *

12749 demon retinue and captured is

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

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

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

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

12754 youth is

12755 rigpa samsara-in bound to

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

12757 grasping fixation demon with-of iron break

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

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

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

12761 affliction thousand eighty-of head cut

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

12763 sister flower carry lamp measure-to arrive *

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

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

12798 Then daughter-of snyegs-to go also seize-from iron-to put say that ya cha say
meaning is

12799 land pure appear rig-pa of field-in

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

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

12802 king is

12803 affliction of root self-grasping*

12804 son is

12805 affliction poison five's

12806 body jest is

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

12808 old-woman captured is

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

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

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

12812 daughter's snyegs-ma not gone captured is

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

12814 rig-pa land direct-to captured having

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

12816 reversal ma-rig-pa

12817 know having self freed*

12818 symbol five delusion reversal method is

12819 again that-from

12820 before land jewel pile called exists-having

12821 old-woman one-to jewel one exists having

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

12823 that-from thief pursued having

12824 land thorn-possessor-to went having

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

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

12827 old-woman fainted recovered say that err-

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

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

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

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

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

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

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

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-expanses in rolled sign is

13047 consequence from

13048 moreover sign meaning words connection explains

13049 eon-'s fire-mass expanse-center in

13050 person one burn not even

13051 mouth from scripture dharma explains and

13052 action as other-'s life sever

13053 virtue practice increases gradually

13054 iron-'s house door not-has if

13055 appearance-not darkness-'s expanse-center in

13056 sun moon light-clear even

13057 who by-means-of see not is

13058 individual sense-power-'s object clear

13059 see not even gradually

13060 thus-'s meaning on

13061 fire-mass by-means-of person not burn virtue increases is

13062 thought-heap affliction-'s fire inside in self-arisen primordial-wisdom-'s
person beginning-not time from abides even

13063 that by-means-of not-stained not-defiled not-burn on

13064 self-face self by-means-of knows time scripture explains on

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

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

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

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

13152 above body cause moist only blood only become condition water only
channels only descend

13153 then also day three wind mind cause condition with that dust very-subtle burn
by-means-of

13154 fire red-'s pit in entered just by-means-of suffering experiences

13155 this-'s time in body-'s cause wind just first

13156 condition foot just down just rolled-by-means-of

13157 then day fourth on those wind-'s mercury-'s particle very-small like
scattered-by-means-of

13158 saw wood by-means-of limb lump as carried-'s suffering just

13159 that even anger from arose

13160 that even above-'s body-'s body-'s cause particle very-small like mature-'s
condition brightness as clear made is

13161 outer-'s elements four-'s action-'s work by-means-of created

13162 inner-'s elements four as held-by-means-of

13163 body complete-'s time outer sun moon time four

13164 inner day night inside outside four on activity that from arose

13165 that-'s vital-point by-means-of empowerments four-'s change shows

13166 then day fourth-'s time on pervade water-'s channel spread and clear-'s inside
in element light and moved attachment wind by upward sent

13167 that from directions four water-'s earth and

13168 fire and

13169 wind-'s channel quiver and

13170 tremble and

13171 coil-'s inside in letter khaM green and

13172 red and

13173 yellow three channel those and accord-with quiver and

13174 tremble and

13175 coil as abides is manner complete on mind-'s movement many that from
arose

13176 those four-'s center in life know named string stretched like abides

13177 that itself life named

13178 time know named

13179 occasion named

13180 that from abides and

13181 increase decrease do

13182 that itself straight as abides if life long

13183 body in mature earth on fall-'s time sound A yu named famous

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

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
wheel stacked-'s petal like-by-means-of channel-'s wheel named
13335 those eight-'s center on desire-objects five on bliss touch-'s support warmth-'s
essence sheep-fat just abides-'s vapor from
13336 sense-bases twelve-'s basis fruit sA lu like sprout and spread-'s life twelve as
abides from
13337 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
13392 individual element-'s peak by-means-of go come-'s distinction as abides
affliction and action-'s work that just action-'s wind-'s throw and
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
mind-ness-to
13436 birth-not meaning's mind-ness
13437 cease-not mindfulness's mind-ness
13438 change-not example meaning mix-by-means-of mind-ness
13439 self-complete actual meaning wherever also not-differentiate-by-means-of
mind-ness is
13440 mindfulness-to mind and
13441 mental two-from
13442 mind's mindfulness is explained as-before is
13443 mental's mindfulness six are
13444 everywhere search-do-by-means-of mindfulness pure god's body-as clear
not-pure god's migration-to throw-during
13445 perverted-if wrong-attachment-possess body-to throw is
13446 certainty fix-by-means-of mental's mindfulness pure-by-means-of
awareness-holder obtain
13447 not-pure-by-means-of god-non-to born
13448 perverted-if butcher's lineage-in is
13449 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

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
gathering

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

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

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

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

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

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

13775 delusion-from mind various-as mature is
13776 first basis ignorance-from confusion-from arise is
13777 thus three also breath's horse-to ride-from go-by-means-of
13778 poison three's thought different arise is
13779 that also delusion's mature-place go-by-means-of sleep-to arise
13780 desire-attachment's mature-place laugh-by-means-of when-to arise
13781 anger's mature-place dream various-to arise is
13782 flesh delusion-by-means-of generate-by-means-of sign-as go flesh all big is
sleep big
13783 heat anger-by-means-of generate-by-means-of sign-as outside moon-to heat
moisture arrive time dream many is
13784 anger arise time body light-to heat arise-during speech speak cause-do-
by-means-of is
13785 blood desire-attachment-by-means-of generate-by-means-of sign-as blood's
move-to depend-during agitation arise
desire-attachment arise time moisture and dust etc. moist part arise is
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
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
action-by-means-of samsara gather
13796 wisdom-by-means-of nirvana gather is
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
faculty's cause affliction five
13801 condition object five
13802 past future present thought collection gather-from samsara-nirvana's cause
arise is
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
desire-attachment-possess that-to depend-during buddha cause-do is
13852 or taste is action-do few as bindu's confusion-to depend-during
experience-by-means-of enjoy that express difficult-by-means-of ma called is
13853 that's inside-from relative's bindu move cause-do-by-means-of method's
nature-possess is
13854 Kyangma is
13855 crooked and branch not-being-by-means-of straight hollow called is
13856 nature-as ultimate's bindu and relative's bindu two both's cause-from
13857 ultimate's element and
13858 relative's element mature and separate cause-do is
13859 straight is-by-means-of not-change is is
13860 all's basis is-by-means-of mo called is
13861 this-to depend-during effort exert-not-by-means-of buddha is
13862 Kun'darma called is
13863 all gather is
13864 this-to depend-during bindu and
13865 channel's bliss and
13866 wind's bliss all arise-by-means-of ku called
13867 that general-to pervade-by-means-of dharma called is
13868 that-also Roma is
13869 navel's left-from coil all right-from move-during
13870 Kyangma is
13871 heart's peak's left-from exit-during
13872 throat channel's net-from exit-from
13873 cranium's inside-from return-enter-during eye left-from door open is
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
own wherever good god individual's mandala complete-as abode is
13943 this's vital-point-by-means-of flower hit mandala accomplish close is is

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

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

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

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

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

14122 interrupted come
14123 rtsa that-to ribs exists speech tremble and quiver come
14124 rtsa straight-through exists speech resounding other to chew come
14125 yogi-by rtsa instruction-by those transform and
14126 split and
14127 press-by correct exists
14128 ro-ma-of rtsa draw body ten-as come etcetera above equal
14129 straight dwell body-of marks complete form and youth endowed is
14130 rtsa good body-to come quality endowed
14131 kun-'dar-ma-by mind produce that rtsa 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
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
memory thought self-exhausted reality's intention-to arise
14208 thus said
14209 body three-body mandala body
14210 as said mantra-of word
14211 as thought meditation itself
14212 mu-tig 'phreng tantra-from said like
14213 that also channel's ripen essence trace-from channel self's characteristic
definite-to arrive
14214 place ground seek-from channel-from arisen's reality identity grasp
14215 channel's leap time know-from death-transition and birth-place identity grasp
14216 channel's nature dissolve-from mind samadhi's wheel and not-separate
14217 channel accumulate's heat measure hold-from always food-of yoga-to
become
14218 channel move's calculation follow-from clothing-of yoga-to become
14219 channel propel's essential-point follow-from habitual-tendency stream cease's
because channel's essential-point very profound
14220 second wheel four's distinction-to two
14221 wheel four's tenet and*
14222 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
wheel four wind action action does
14254 breath outer inner move and
14255 upward move downward remove action does
14256 action wind wheel root does
14257 latent-hatred and animosity action-by body-of element individual action
disturbed sickness death condition does

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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14815 first enumeration general-from show is

14816 rtsa-i petal sixteen
14817 that-from inside and outside diverged-possessive petal-smalllet
numberless-from
14818 inside rtsa coarse three-hundred sixty wheel seven-of center-in located is
14819 rtsa located wheel-from
14820 throat enjoyment wheel-to
14821 rtsa great three-hundred sixty located
14822 wheel stage seven possessing
14823 first-of stage-of petal is
14824 form ten is
14825 remainder all-also that-with resemble
14826 all-of end twenty
14827 rtsa is form this are
14828 action and affliction latency and
14829 primordial-wisdom move-of vital-point gather-possessive
14830 path is this are
14831 primordial-wisdom move sixteen-as
14832 awareness body also that much
14833 sherab thig-le sixteen is
14834 element also sixteen is
14835 empty clear-of thig-le-of
14836 rtsa is form eight is
14837 gather-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 gzhus 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-penetrated 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 rnams 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'
15484	that also vein-possessive object la rely nas practice do ba ni
15485	press dang*
15486	press-down dang*
15487	pull dang*
15488	squeeze dang*
15489	bind dang*
15490	drain dang*
15491	hide ba rnams su know bya ste
15492	that la hide ba ni ro-ma-possessive point
15493	bind ba ni rkyang-ma-possessive point
15494	kun-'dar ma drain-possessive point
15495	vein-small rnams la press ba body-possessive point make ba dang*
15496	press-down ba speech-possessive point make ba dang*
15497	pull ba mind-possessive point make ba dang*
15498	squeeze ba appearance-possessive point make ba yin no
15499	'dir also body-possessive point-by-means-of vein-possessive object seek ba dang*
15500	wind-possessive point-by-means-of vein-possessive path clear ba dang*
15501	vein-possessive move-amount-by-means-of birth-death-possessive source examine ba dang*
15502	vein-possessive essence-by-means-of dharma-nature arise-possessive time hold ba rnams su know bya'o
15503	vein-possessive increase ni
15504	man body la element-possessive disease not-exist pa na age prime la bab pa one la
15505	day-night about-one la
15506	vein-possessive move-amount six-thousand four-thousand dang eight-hundred move la
15507	that also 'phar ba fierce weak-possessive power la disease dang spirits examine
15508	vein-possessive number from life-possessive time examine
15509	vein-possessive change-make-possessive increase-decrease from disease dang suffering-possessive difference examine
15510	vein-possessive coarse-fine-possessive difference from karma dang defilements-possessive time examine
15511	vein-possessive slow dang fast from wisdom arise-possessive time recognize
15512	vein each-possessive area-possessive sleeping from body speech mind-possessive action examine-possessive'o

15513	that dag also body dang*
15514	time dang*
15515	place three-to ma connect na certainty la not-reach so
15516	number many ba dang*
15517	few ba dang*
15518	increase-decrease-by-means-of wind bile phlegm-possessive disease recognize ba dang*
15519	night-day certain-possessive life dang*
15520	merit dang*
15521	enjoyment dang*
15522	power dang*
15523	decline etc. examine-by-means-of
15524	element calculation-possessive dependent-origination la skill make'o
15525	that also wheel four time-possessive difference dang connect la
15526	spring-time producing
15527	summer mindfulness
15528	autumn taste rnams
15529	winter peak-possessive wheel body dang*
15530	speech dang*
15531	mind dang sems tha-not-different train ngo*
15532	produce-possessive-to body-possessive illusion
15533	mindfulness speech
15534	taste rnams-to mind
15535	peak-to mind-possessive illusion la connect ro
15536	produce-possessive first-possessive wheel-possessive navel-to letter a la rely nas predispositions various empty-possessive state dharma-nature-to connect
15537	mindfulness-to letter aM la rely nas dharma-nature-possessive state dang connect
15538	taste rnams-to hU~M la rely nas dream dharma-nature-possessive state dang connect
15539	peak-possessive navel la ha la rely nas samadhi dharma-nature-possessive state dang connect ro
15540	thus train-stage four-possessive first-to thought various hide-possessive time la skill-by-means-of move wind dang mix
15541	second-to delusion mindfulness-none-to hide
15542	third-to predispositions former-later rnams self-pure-to hide
15543	fourth-to bliss hold-none self-release-to hide-by-means-of beings 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 rnams dang thought-none from
15566 each-possessive number dang amount hold ste
15567 meditator-by-means-of ni various connect
15568 that-by-means-of ni each-possessive wind amount grasp
15569 ces say-by-means-of
15570 that-possessive meaning certainty la establish pa la three ste
15571 move certainty-possessive location general-to show pa
15572 transfer certainty-possessive location particular-to explain pa
15573 wisdom dang karma wind certainty-by-means-of conclude-possessive'o
15574 first ni
15575 general body la vein located
15576 vein la wind located-by-means-of
15577 wind la move great small two
15578 outside dang inside move ba yin no
15579 that la move great-possessive wind ni man prime la bab pa disease not-exist
pa one la

15580	day-night about-one la wind twenty-thousand one-thousand hundred outside inside-to move bar certainty
15581	special mouth nose ma-except vein-possessive inside na thought dang wisdom-possessive support-to move small-possessive wind 'phar vein from move ba gather-by-means-of
15582	hundred-thousand twenty-thousand dang six-thousand six-hundred inside-to move-possessive'o
15583	'di dag-possessive time nose right from move ba male-wind*
15584	left from move ba female-wind*
15585	part equal-to move ba neuter-possessive wind-to 'gyur ro
15586	that-also element five-possessive wind mind certainty-by-means-of time four-possessive transfer time la connect te
15587	man-by-means-of female-wind dang*
15588	woman-by-means-of male-wind dang*
15589	both-by-means-of neuter-possessive wind la chief train na wisdom-possessive wind develop easy yin no
15590	that also upward-move
15591	downward-send
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-posessive 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-posessive water-by-means-of thig-le-posessive work do
15640	mercury-posessive piece like 'gyur-by-means-of son mi-come la
15641	rta-rnga-posessive knot like-by-means-of daughter dang*
15642	eye-corner small like from son-to ripen-posessive work do'o
15643	earth-posessive 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-posessive work make do
15648	earth-posessive 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
day one on watch eight
15704 watch thirty-two
15705 finger sixty-four
15706 shift sixteen is
15707 shift one-one to wind thousand and three-hundred and fifty
15708 finger one-one to three-hundred and thirty half and eight-eight moves
15709 watch one-one to two-thousand seven-hundred moves
15710 thus day one on elements action twelve by-means-of twelve times twelve
15711 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 sojng capable and not-capable count is
15741 thus wind count certain grasp is outer year and month with-means-of
combined
15742 day time by-means-of divide by-means-of know
15743 that field summer autumn spring winter four on month twelve as dawn
by-means-of that wheel-of-illusion not-reverse if appearances all definite
arrive
15744 that also consequence from
15745 time is ten groups three to also
15746 month is one is no
15747 thus twelve complete from
15748 year is one as held
15749 inside and night seven-hundred and
15750 twenty is complete on
15751 day is three-hundred sixty as held
15752 those complete by-means-of year one is
15753 day is male female action by-means-of divide
15754 month autumn spring summer and winter
15755 one-one to three-three by-means-of
15756 enter and elements actions make
15757 mouse ox and tiger and
15758 hare dragon snake and also
15759 horse sheep monkey and
15760 bird dog pig twelve by-means-of
15761 elements counts extend
15762 thus
15763 third wisdom and action wind certain by-means-of conclusion gather to three
is
15764 suit general-to establish
15765 action las each explain
15766 change amount certainty la establish-possessive'o
15767 first la suit actual dang*

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

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

15796	awareness-possessive resonance dang body-possessive vein from move-possessive wind only-to one also
15797	vein twist ma-twist from
15798	consciousness work-to suitable ba wisdom dang*
15799	ma suitable ba from karma defilements-to 'gyur-possessive arise-by-means-of defect not-exist do
15800	second action las each explain la two te
15801	wisdom dang*
15802	karma wind-possessive action las so
15803	first wisdom-possessive wind-possessive action las wisdom four te
15804	wind that located-possessive part from basis-stay-possessive wisdom-possessive work do la
15805	that do-by-means-of whatever appear also actual-state-possessive top from other-to 'gyur mi possible do
15806	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 rnames la-also five-thousand four-hundred
 four-hundred ste gather-by-means-of
- 15848 twenty-thousand one-thousand six-hundred ni prime la bab pa one-possessive
 change amount certainty-possessive'o
- 15849 youth la teeth two-by-means-of ma-complete ba ni element ma-develop-
 by-means-of so
- 15850 wind-possessive element predisposition sleep-possessive life-possessive time
 calculate na

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

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

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

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

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

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

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

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

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

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

16115 this-of inside-to exhaust letters and*

16116 hand-symbols and*

16117 form etc. appear-and

16118 earth etc. ten exhaust time actually appear-and

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

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

16121 arise is that and connection establish is

16122 awareness from self-appearance arise cause is

16123 lamp is

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

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

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

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

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

16129 sequence experience-apply and compare if

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

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

16132 speech-of essential-point not-press if inexpressible-of meaning not-obtain

16133 mind-of essential-point not-press if movement self-continuum not-cut-and

16134 press if that-plural accomplish is

16135 directly self-seen-of path main great by-means-of completely call

16136 door-of essential-point by-means-of space see-and delusion-appearance cease
cause pure call

16137 that-also arise-produce door-of essential-point by-means-of reality-of space
see-and certainty-to arrive

16138 appearance object-of essential-point by-means-of whatever-appear reality
from grasp-place not

16139 vital-point bestow wind-of essential-point by-means-of conceptual-thought
different cease

16140 arise-produce clear-light-of essential-point by-means-of subtle-coarse-of
elements reverse

16141 reality directly-of appearance see-of essential-point by-means-of intellectual words by-means-of reality-of meaning meet-of view-meditation-conduct-result-of sequence cut

16142 experience progress increase-of appearance see by-means-of delusion-appearance not-pure-of material-awareness self-cease

16143 awareness measure arrive-of appearance see by-means-of form-body two-to enjoy

16144 reality exhaust-of appearance see by-means-of three-kayas self-continuum-of bind from free

16145 thus result path-as make by-means-of cause-result from-the-start effort-accomplish-to make vehicle all from transcend is

16146 lamp is wall lamp like-and experience-in take-of essential-point-of branch-to final support-of instructions four-as show is

16147 that-also not-change three-on basis having by-means-of conceptual-thought-of increase exhaust-and reality and self-of appearance from go-place not

16148 dwell three all measure hold by-means-of body speech mind three realms three-to not-return understand

16149 obtain three-of vital-point hit by-means-of cause-condition wind-mind four-of connection cord cut-and hereafter that four together meet not-possible

16150 confidence four free measure grasp by-means-of samsara-nirvana-to hope-doubt not-and certainty object reality-of space-to gone is

16151 thus lamp four not-if samsara-nirvana-of connection not-cut-and

16152 body speech mind mind four always samsara wander from lamp four exist understand decide experience-in take by-means-of liberation-of enlightenment obtain is

16153 that-also lamp four exist by-means-of

16154 basis ripen do empowerment four by-means-of self-continuum purify from

16155 path appearance four measure-to arrive-andresult four-kayas space-in dissolve that-of essential-points from arise is

16156 that-also precious-jar-of meaning heart precious heart-of jar-in self-arising-of lamp sky like dwell

16157 middle mouth-of connection-cord-of sky like lamp four by-means-of interval join by-means-of

16158 outer sky great like primordially-pure space-of free-place-to mother son unite-and

16159 measure-to arrive-or bardo self-clear-of reality arise time impurity-together body-of jar break by-means-of

16160 spontaneously-accomplish precious secret cavity-in penetrate is lamp four-of reality experience-in take from arise is

16161 here-also summarize by-means-of lamp four-of enumeration explain if

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

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

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

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

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

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

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

thus
three divide if three
element gather-of distant-noose water-lamp wind-of essence from root ram-horn like
pristine-awareness gather-of distant-noose water-lamp light-root essence pristine-awareness-of color hold
deluded-appearance not-hold
power gather-of distant-noose water-lamp power five-of essence eye-of a-berry center in power-support essence form see make produce deluded-appearance see pristine-awareness appearance not-see that-also water-lamp actual pristine-awareness gather that is other two that-of support make-of aspect from designate only is lamp actual nirvana-of appearance hold
samsara and substance contradict-of reason
this know important
furthermore that from
divide aspect three is
element-of essence self-gather-of
distant-noose water-of lamp and
pristine-awareness gather-of distant-noose and
power gather-of distant-noose
thus
four characteristics to
general characteristics form-appearance hold capable produce-by-means-of object-appearance
self characteristics to three
element gather-of distant-noose-of characteristics appearance gather hold expand aspect abide
pristine-awareness gather-of characteristics light-clarity-of self-appearance clear hold
power gather-of characteristics appearance and appearance-object and self-know eye-of consciousness hold
that to appearance
first object-as appear mountain etc place set
appearance-object
object self-characterized rock etc like
appearance consciousness thought-free and sign name-of aspect is
appearance-object object self-characterized inert abide etc
furthermore that from

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
that from
16658 between-space itself emptiness to
16659 appearance self-face not-cease-by-means-of
16660 self-arisen dot great in abide
16661 unexpressable self-abide essence-as also
16662 primordial sky element into appear
16663 thus

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

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

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

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

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

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

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

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

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

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

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

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

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

17081 knowledge-intention-as abiding-by-is
17082 all-of part-at this-exactly-by
17083 discriminating wisdom exactly-by
17084 discriminating-not-exist mode-as abiding
17085 part subtle produce-of nature-as
17086 primordially-from abiding-is
17087 thus-is
17088 second definitive-meaning-is
17089 within self-abiding effortless-of intention knowledge time outer-appearance
self-appearance completely-obvious-as know-and
17090 dharma-all-of universal empty-and selfless-as know-and
17091 self-of primordial-wisdom-of measures know-by knowledge say
17092 excellent-is all-by difficult-to-realize intention not-sought self-from found-by
extremely-superior summit-become say
17093 primordially self-at exist-of jewel found-by self say
17094 self-arisen ceaseless-as appear-by appear say
17095 dharma-all clear-as know-by lamp say
17096 self-appearance self-face-at awareness-by pervade-and knowledge-by not say
17097 again that-exactly-from
17098 knowledge-by entity-and entity-not-exist-of
17099 appearance all-to completely enter-from
17100 universal-of meaning-all knowledge-and*
17101 not-sought left-of confidence attain-and
17102 self-of primordial-wisdom measures know
17103 nature pure-of dharmakaya-is
17104 three-not-found self-awareness-by
17105 all-from surpass excellent clearly-appear*
17106 other-by examine-of basis not-exist-by
17107 self-arisen primordially pure-of object
17108 other-of object-not self say
17109 made-by this-meaning find not-exist
17110 whom-to hope not-exist-of cause
17111 primordially self-appearance arise say
17112 lamp-by dharmata all
17113 two-as not-exist appearance make
by self-face pervade-by-is
thus say-and*
17115 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
karma-wind-by out dynamic move-from object aware-as arise
17181 that-also name-basis gathered-of primordial-expression-at abiding-is
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
pleasure-pain and
17329 mind delusion portion many grasp
17330 dharmakaya
17331 that all not-exist
17332 mind etc together not-abide

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

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

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

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

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

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

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

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

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

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

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

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

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

17707 mind mental-factors enter continuous break
17708 jewel-heap from
17709 mind intellect consciousness free
17710 concentration abode not-abandon
17711 this tathagata heart secret thought not-fathomable called
17712 pristine-awareness
17713 space like elaboration cease buddha dharma measureless basis source wheel
pristine-awareness ocean assembly together dharmakaya home always abide
affliction habit thicket all burn fire like abide
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
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
therefore mind cease time basis non-awareness part possessing cease though
17735 awareness not-cease cease basis awareness is by-means-of reason
17736 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
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 seems that itself grasp-grasp and possess-by-means-of purpose you-by-means-of ground path fruit all grasp-grasp and possess-as result
17772	Desire-from buddha not-accomplish and accomplish although reverse result
17773	Grasp-grasp from not-liberated-by-means-of purpose
17774	Also seems habit and karma various gather like
17775	Ground path fruit also that-to result
17776	Desire if delusion-as result-by-means-of flaw exist indeed
17777	Opponent-by-means-of this thus
17778	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

asked answer extensively given is
mind on entity not-have by-means-of
then mind genitive characteristic what
asked answer extensively give is
mind on entity not-have by-means-of
dharma-nature grasping-holder where exist
example like sky genitive characteristic as
grasping and holding not-have by-means-of
that on return word spoke
mind on grasping-holder exist or not-exist
asked answer extensively give is
mind on grasping and holding exist although*
dharma-nature grasping-holder not-have by-means-of
that on return also spoke
who genitive assertion fall will-become
mind and dharma-nature one by-means-of
mind on grasping-holder arise if
Buddha effort-by-means-of find not will-become
mind on grasping-holder exist by-means-of
asked answer reverse say is
if mind not-exist Buddha-ness
your find or what by-means-of
that on asked answer extensively given
mind on result not-seek
mind from various arise by-means-of
sentient-being latencies gather is
grasping object on move by-means-of
mind is samsara root is
mind is to-be-abandoned stage is
what by-means-of mind-as exist by-means-of
mind is confusion root is
all that from separate is
similar-basis from miss by-means-of
mind is defiled-as demonstrated
what by-means-of thought exist by-means-of
mind is action feather like is
what by-means-of mind not-have by-means-of
then reverse word spoke

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

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

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

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

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

17980 planet-tether not-have madman-like mind and eleven are says
17981 those also sequence like object and latencies various gathered by-means-of
water and*
17982 accept-reject on deluded by-means-of pig and*
17983 anger and pride coarse by-means-of tiger and*
17984 object many on enter from focus one on not-decide superimposition and
move on obstacle not-exist wind and
17985 object desire by-means-of intoxicate mire and
17986 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
twelve-five
18088 subject grasp afflictions twenty-five fifty
18089 root non-awareness and root one arise
18090 third thousand eight ten four is

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

18125 virtuous non-virtuous unspecified three exist and
18126 conception-possess conception-not-exist each suitable exist
18127 door five and basis-all consciousness conception-not-exist is
18128 thus three-realm mind and mental-factors fifty-one all abandon object
superimposition only is
18129 two-truths from
18130 mind and mental-factors three-realm
18131 superimposition form-possess conception is
18132 thus
18133 these abandon object is
18134 non-awareness nature is reason
18135 here mind path make buddha desire great-text madhyamaka etc tradition
by-means-of also
18136 mind and mind-itself two distinguish by-means-of mind group eight or seven
or six nature abandon object gather by-means-of
18137 mind-itself nature by-means-of pure accept object realize by-means-of path
cultivate on enter do
18138 this also that and part similar
18139 awareness and awareness from arise mind-itself and
18140 self characteristic grasp mind thus explain
18141 six-expanses from
18142 hey mind-hero great
18143 awareness and awareness from arise mind-itself is stain and conception all
from beyond
18144 brief nirvana cause and fruit all
18145 awareness self-appearance see beings object-field
18146 self characteristic grasp mind is thus superimpose appearance all and
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 Vibhangha from
18251 mind genitive nature light-clear
18252 defilements are adventitious
18253 says
18254 conceptual-thought ignorance is by-means-of accumulate long and samsara
cause is as
18255 Manjushri praise from
18256 conceptual-thought ignorance great is
18257 samsara ocean into fall cause is
18258 conceptual-thought that and free by-means-of
18259 you always nirvana
18260 says
18261 meaning

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

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

18295 essence ka-dag-of exalted-wisdom existence-non-existence-of extreme-from
transcended sky-like-is

18296 thal-'gyur from

18297 essence ka-dag exalted-wisdom-to

18298 non-awareness called existence-name non-existence

18299 one and two-of number non-existence

18300 conceptualized-by existence-non-existence establishment non-existence

18301 where-to non-divided-of dharma-nature-from

18302 exalted-wisdom merely-even establishment non-existence

18303 word non-existence expression-to establishment non-existence

18304 extreme-to non-abide self-aware pure

18305 expression-hold name-of extreme exhausted

18306 cause non-existence condition-of number non-existence-to

18307 two-appearance object and subject non-existence

18308 characteristic where-even divided non-existence

18309 object-condition coarse self-exhausted

18310 primordially non-existence-by pure-by-means-of pure

18311 confusion-cognition ceased-by anything-to non-engage

18312 non-born by-means-of cessation empty-are*

18313 thus

18314 own-nature spontaneously-accomplished-by-means-of exalted-wisdom
primordially qualities complete-by-means-of potency and
manifestation-ground establish desire-arising-of jewel like appearance-while
abiding-of essence entity and characteristics by-means-of empty are
again that from

18316 own-nature spontaneously-accomplished exalted-wisdom called

18317 non-born non-cease anything-to non-think

18318 object pure definite non-existence reason-by

18319 potency and quality cease non-existence-by

18320 play merely appearance-from

18321 various complete-of ground-mother

18322 non-existence reason-by appearance-to appearance reason-by empty*

18323 appearance-empty engage-of limb possessing

18324 buddha sentient-being pure object

18325 this-like ground called evident abide

18326 own-nature merely abide-from

18327 essence-of part-from conceptualized-by empty*

18328 limb emanate reason-by knowledge complete

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

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

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

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

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

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

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

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

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

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

18656 flow finish by-means-of stone with not
18657 memory source ceased essence clear
18658 clear-know object genitive end not-think
18659 sound-free correct word not-have by-means-of
18660 dependent-basis all finished
18661 says
18662 meaning fourth individual meaning on two
18663 briefly-demonstrated and*
18664 extensively explained
18665 first is basis blissfully-gone heart essence nature spontaneously-accomplished
genitive Buddha natural-state meaning genitive wisdom great that-by-
means-of sentient-beings all on add-subtract and great-small and good-bad
not-have-as pervade
18666 common scripture Tathagata-heart Sutra from also*
18667 sentient-beings all genitive body inside on Tathagata-heart first how-like
dwell says and*
18668 Uttaratantra from
18669 perfect-Buddha body is radiate by-means-of and*
18670 suchness not-different by-means-of and*
18671 lineage exist by-means-of body-possess all
18672 always Buddha-heart-possess
18673 says
18674 uncommon scripture Two-Examinations from also*
18675 sentient-beings are Buddha-ness
18676 but adventitious obscurations-by-means-of obscured
18677 says and*
18678 Doha from also*
18679 scholar all treatise explain by-means-of
18680 action on Buddha exist not realized
18681 says
18682 unsurpassed scripture is
18683 Vajrasattva heart mirror tantra secret from
18684 world genitive realm genitive sentient-beings all on
18685 Tathagata-heart sesame-seed oil-by-means-of pervaded like dwell says
18686 thus dwell if actual visible-as see suitable think if
18687 body-of appearance light and possessing stone possessing-by-means-of
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 doer all beyond
19311 Unchange vast blue self-place pure knowledge what essence also establish
without abide
19312 Now path-appearance and
19313 Bardo self-appearance all's life this from light five out arise
19314 Now or bardo or ground-appearance's set time this five's space self-dissolve
19315 Brief inner body and wisdom abide pure

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

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

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

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19404 First light curtain appear and

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19405 Second light ray-thread abide and

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19406 Third at bindu's rim arise
19407 Thus said
19408 That heart within bindu that color five clear color five pellet like
19409 Size fish-eye like
19410 Light standard flock within sleep eye like
19411 Clear standard sky-goer mind move eye like

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

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

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19441 first thig-le upright-standing-as arise when pristine-cognition self-of essence
pure-of appear-ones are

19442 this-of time jaw-below-of tent-house-like and

19443 pristine-cognition palace-as appear-ones are

19444 former-than extremely clear to

19445 thig-le and outer-of lights all-to mixed-as example mid-space-of rainbow
ground-as appear-ones are

19446 then this self again and again accustomed-to from

19447 experience higher-and-higher increasing-of appear-ones rising-of time is-by

19448 those-from eye variegated-lines and

19449 eye webs and

19450 net and

19451 net half-of appear-ones also see

19452 second pristine-cognition ripening-of thig-le are

19453 also that from

19454 pristine-cognition ripening-of thig-le spokes-on remain

19455 color and clear sun-of mandala-like

19456 this-to accustomed-to-by also self-appear see

19457 thus-by

19458 this pristine-cognition self-of essence naked-through seen-of appear-ones are

19459 pristine-cognition ripening-of thig-le spokes or horizontal-on appear-by

19460 color five-as clear-by rays emanate-by-means-of sun-with similar

19461 this-to also again-and-again accustomed-to from pristine-cognition all-of
sphere-of appear-ones spear-tip-of form-like and

19462 trident-tip three and

19463 tip five and

19464 weapons various-of form-like and

19465 stupas stacked and

19466 stupa great and

19467 lotus and

19468 flowers various and lotus thousand-possessing-of appear-ones see-by

19469 experience increasing-of appear-ones measure-to reach near are

19470 third awareness ripening-of thig-le are

19471 that from

19472 awareness ripening-of thig-le rim together-with

19473 self-clear round this-to what accustomed-to

19474 great purity-of appear-ones see become

19475 those all-by-means-of thig-le outer shape round

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

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

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

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

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

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

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

19677 that from
19678 wisdom pure-of characteristic are
19679 clear word enter basis gather
19680 afflictions karma and latencies burn
19681 ripening-doer samsara-nirvana life cut
19682 thus
19683 that-also basis-appear sense-power-to arise that state-as body and
pristine-cognition
19684 final ka-dag space to apply result ripen is
19685 wisdom lamp great is
19686 ground itself result ripen cause wisdom
19687 nature itself by-means-of dharma-body that
19688 know as body ripen by-means-of
19689 primordial-wisdom dharma body ripen
19690 that by-means-of primordial-wisdom continuum non-broken
19691 body and primordial-wisdom spontaneously accomplished clear
19692 thus lamp blazing from spoken as-is
19693 bindu lamp characteristic is
19694 round compact red clear eye in appear by-means-of primordial-wisdom
arising support do
19695 previous from
19696 bindu empty characteristic is
19697 round and nature all clear
19698 red clear color clear light
19699 elaboration with possessed spread do
19700 thus
19701 space lamp characteristic blue-green pervading great light from spread aspect
five eye corner two from self-clear arise by-means-of body arising ground do
thal-gyur from
19702 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-obsured 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 dharmas appear-ones numberless although

19984 reality meaning-to one-from not

19985 e-ma view continuum-of yogin-by

19986 that-of meaning-to changeless look

19987 that also intertwined-of body

19988 directly appear-and grasp difficult

19989 awareness-of essence that to

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

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

20060 self-dawn self-appear-of state-from thig-le meditate although sudden
grasping-holding-to not-gone-by-means-of vast open-attachment-as expand
produce essence complete not-distracted depth clear-of pristine-cognition
face grasp vast meditate error-place not

20061 that from

20062 not-error remain-of meditation are

20063 sense-power-of gate all clear-to

20064 mind-of concept-as not-moved

20065 know self-to discrimination-of mind

20066 outward lost not self

20067 type clear not and

20068 separated cut empty-to not-gone and

20069 bliss continuity without and

20070 equanimity dull-to not-gone and

20071 mindful aware clear rest and

20072 purification reverse not-gone and

20073 grasping part inner-to move easy and

20074 manner clear-of grasping part and

20075 color letter transform doer all

20076 those direction-to not-fallen-if

20077 not-error remain-of meditation

20078 thus

20079 that-of state-to concept-as moved

20080 sense-power-of appear-object two-appear-of part what arise all practice-by-
means-of liberate do from

20081 that-of error-place cut are

20082 spontaneously-arisen-as arise-by-means-of spontaneously-arisen-as liberate

20083 between there accept-reject-of attachment not-enter

20084 face-to-face show-of benefit not-meditate

20085 what-appear-of time when appear-there place-by-means-of aware-there
liberate-by

20086 suddenly dawn type without vast universally bubble-bubble dawn-by-
means-of two-possessing-of dharmas-to grasping part not-enter

20087 Seng-ge Tsal-rdzogs from

20088 Great-Complete cease-without practice self

20089 done-by-means-of arise become not

20090 attachment-without self-liberated three-to meet

20091 thus

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

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

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

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

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

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

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

20256 that very from

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

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

20259 primordial-wisdom like ground dissolve-to liberate is

20260 that from

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

20262 trust-of cause thus

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

20264 that from

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

20266 name and color not-separate-of cause thus

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

20268 strike drink like is

20269 that from

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

20271 know-to enter-of cause thus

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

20273 that very from

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

20275 thing not-exist-of cause thus

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

20277 that from

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

20279 two-as not-exist-of cause thus

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

20281 that from

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

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

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

20286 awareness unobstructed-to

20287 mind settled abide and coiled-of distinction exist

20288 second awareness depth clear object-to not-arisen and*

20289 mind self-abide settled two self-abide-as equal though*

20290 awareness clarity-to object not-exist

20291 mind object-possessor grasp-by-means-of bound-of distinction exist

20292 third awareness self-abide-by-means-of contemplation and*

20293 channel wind rest-of meditation two mind peak one-as abide-as equal
though*

20294 self-descend-of contemplation moisture and exist time always exist-to

20295 channel wind-of meditation dull excitement portion great effort-by-means-of
condition mouth-in exist-of distinction exist

20296 fourth awareness self-arisen object-to appearance and*

20297 thought and distracted two object-to effuse equal equal equal though*

20298 awareness sudden arisen-from grasp-free-to liberate

20299 thought grasp hold-to fixation-by-means-of object outward draw-of
distinction exist

20300 fifth nature-of intermediate-state and*

20301 yidam deity-of illusion-body two deity body appear only-as equal though*

20302 appearance vast small and self-appearance-as know time liberate not-liberate-
of distinction exist is

20303 nature intermediate-state awareness resonance appearance-to

20304 deity-of illusion-body thought familiarity trace-by-means-of done-of cause

20305 sixth self-nature emanation-body-of field-appearance and*

20306 mother traversed buddha-from pure field-to deed show two

20307 enjoyment-body-of appearance-part pure field together-as equal equal equal
though*

20308 self-nature emanation self-appearance spontaneous-from doorway-from
arisen is

20309 mother traversed-of field delusion-appearance stiff similar-to appear-of
distinction exist is

20310 actually self-appearance and other-appearance-of distinction exist

20311 seventh end ultimate-of liberation-place original-purity and*

20312 certain-not-exist ground-of spontaneous two awareness-of quality entity
self-nature compassion etcetera equal though*

20313 stain pure not-pure and delusion-ground do not-do-of distinction exist

20314 self-of section-by-means-of distinction this know important as

20315 result ground peak-to liberate say-from coarse-as not-speak

20316 eighth below-of intellect-by-means-of view meditation and*

20317 awareness direct-by-means-of view meditation two name-as equal though*

20318 senses and awareness-to appear not-appear-of distinction great

20319 ninth awareness-of body and*

20320 thought-of deity body two deity see only-as equal though*

20321 vast small and permanent not-permanent and thought familiarity trace-by-
means-of do need not-need-of distinction exist

20322 tenth awareness-of appearance object self-arisen and*

20323 delusion-appearance various-as arisen two not-pure-of thing this appear
only-as equal though*

20324 yogi-to water moon and dream like mode-by-means-of truth-free-as
arisen-by-means-of not-bind

20325 ordinary ones bind-of distinction exist

20326 eleventh light clear primordial-resonance-of sphere and*

20327 wind mind held-of rainbow light-of sphere two empty form arisen only-as
equal though*

20328 self-nature completely-pure-of sphere space awareness-of appearance is
clarity and*

20329 first above development-to mandala-by-means-of interval-to appearing-and

20330 wind holding to not-depend-and

20331 afflictions-and thought self-ceasing-and

20332 clear at self-abiding-by-means-of meditation-by-means-of adorned

20333 channel-wind-by-means-of signs ten pure-by-means-of wind-by-means-of
effort's follow doing development-decrease many-and not-stable-and

20334 not-clear-and

20335 part's decrease-and

20336 thought-and afflictions coarse later clear arising-and

20337 abiding part's moisture small so-forth

20338 distinction very great

20339 these path-result-and

20340 six-yogas-and
20341 Guhyasamaja-by-means-of subtle so-forth meditation time appearing although
20342 Heart-Essence-by-means-of direct-and two gold-and counterfeit-by-means-of distinction exists
20343 twelfth liberation-place's expanse pure-and
20344 practice time-by-means-of outer inner-by-means-of expanse pure two rig-pa gap without-and
20345 objects appearing pure only-like similar although
20346 liberation-place wind-mind pure-by-means-of samsara-nirvana pure-in abiding
20347 now wind-mind not-pure-by-means-of condition power occasionally-and
20348 not-clear-to stain with-possessing distinction exists
20349 thirteenth rig-pa inner clear naked at dissolve time various appearing-and rig-pa not-ceasing appearing-and
20350 mind-arising various thought groups-into spreading two appearing mind appearing similar
20351 rig-pa condition power-under not-go
20352 state clear-and not-separate
20353 spontaneous arising-and liberating time simultaneous without-border abiding
20354 arising feeling thought objects-to distracted ordinary self-only distinction exists
20355 fourteenth wisdom potency-in perfected-and
20356 conceptual-thought objects-to spreading two outward appearing similar although
20357 wisdom clearly directly straight dissolving-from outward-returning circling-not
20358 thought outward objects-grasp
20359 return inward one-into one continuing grasping-holding self-only gone distinction exists
20360 fifteenth mantra's peak this-at directly shown ultimate not-born so-forth-and
20361 below-to intended-ground each-to depend-from birth-free cessation-free etcetera-of words those
20362 empty clear elaboration-free self-arisen-of primordial-wisdom-as explain manner equal equal equal though*
20363 here direct essential-point-to placed-by-means-of meaning inside-from arise-by-means-of intellect thought-to not-depend thought cease-of cause 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 that-like alaya-ground and dharma-body etc.grammar-marker">-genitive
5 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
arising small earth water fire wind space five
22 puregrammar-marker">-genitive
five-arising is
23 clear
24 warm
25 bright
26 cool
27 spacious
28 moving self-nature-as hold
29 confused-arising five-from luminosity-five expanse-to arrive inner-expans-
to meet and*
30 spontaneous-presencegrammar-marker">-genitive
appearancegrammar-marker">-genitive arising great pure like

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

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

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

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

152 arisinggrammar-marker">-genitive
emanation wind

153 arisinggrammar-marker">-genitive
master water

154 arisinggrammar-marker">-genitive
dharma-nature space

155 thus

156 seventh meaning-application twofold

157 five-arising essencegrammar-marker">-genitive
meaning-application

158 that-very from

159 arisinggrammar-marker">-genitive
meaning-application this-like

160 dharma-body primordially-pure nature-in

161 essence change not-exist-by arising earth also

162 awareness-wisdom meaning engage-by arising fire also

163 awareness-wisdom not-move expanse-to gone-by arising wind also

164 awareness-wisdom three-cavity one gather-by arising water also

165 wisdom empty-luminous nondual manner-in dissolve-by arising space

166 thus

167 five-arising individualgrammar-marker">-genitive
meaning inner awareness-with connect meaning-application

168 nor-bu-phra-bkod from

169 outer-five-arising common self-continuum dharma

170 outer-appear arising all self-awareness itself connect-by common dharma

171 that-also division thus

172 earthgrammar-marker">-genitive
characteristic solid make also*

173 awareness-wisdom birth-cease from free connect

174 windgrammar-marker">-genitive
characteristic lift make also*

175 awareness-wisdom obstruction without connect

176 firegrammar-marker">-genitive
characteristic burn make also*

177 awareness-wisdom affliction power under gone also connect

178 watergrammar-marker">-genitive
characteristic moisten make also*

179 awareness-wisdom object all-to engage connect

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

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

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

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

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

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

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

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

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

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474 first life-hold wind five self-arisen from
475 life-hold wind-in also five
476 root hold life and*
477 protect make life and*
478 spread life and*
479 impure life and*
480 shatter make life and five thus*
481 those also sequence according-to*
482 awareness potential produce and*
483 bindhu potential produce and*

484 light potential produce and*
485 non-awareness root hold and*
486 mind helper make manner life channel-in exist
487 life wind potential awareness potential rely abide
488 second fire-equal wind five
489 again that from
490 fire together abide wind-in also five
491 clear-impure separate wind and*
492 warmth produce wind and*
493 clear-change wind and*
494 distinguish gather wind and*
495 praise make wind and five thus*
496 those also sequence according-to
497 life and non-dual
498 awareness and non-dual
499 lamp and non-dual
500 bindhu and non-dual
501 wisdom and non-dual abide
502 third color radiance produce wind five also that-from
503 color radiance produce wind-in also five consciousness produce wind and
504 mind arise wind and
505 radiance possess wind and
506 burn wind and
507 wild wind five thus
508 those also sequence according-to wisdom object
509 appear object
510 lamp object
511 non-awareness object
512 mind object horse make
513 fourth pervade wind five
514 self-arisen from
515 all-pervade wind-in also five
516 base pervade wind and
517 immediate pervade wind and
518 hate fear pervade wind and
519 memory pervade wind and
520 grasp body all pervade wind and five thus
521 those also sequence according-to

522 wisdom-in appear
523 lamp-in appear
524 know-in appear
525 think-in appear
526 mind-in appear potency make
527 fifth compassion non-exist karma wind five
528 again that from
529 compassion non-exist kalpa karma wind-in also five
530 move make wind and
531 liberate make wind and
532 reverse make wind and
533 quick make wind and
534 momentary wind and five thus
535 those also sequence according-to
536 aggregate pervade
537 moment pervade
538 bardo pervade
539 concept pervade
540 momentary deed complete three pervade
541 thus twenty-five also root five gather
542 those sound explanation
543 self-arisen from
544 correct earth-in move make cause thus
545 move-make wind call
546 pure wisdom life hold cause thus life-hold wind call
547 wisdom light five self-nature exist cause thus color radiance produce wind call
548 wisdom correct dimension liberate able cause thus compassion non-exist kalpa karma wind call
549 wisdom appear gather-separate non-exist abide cause thus fire-equal wind call thus
550 thus essence wind five awareness wisdom rely now heart-in abide-by wisdom self-sound potential light five clear essential-point that is
551 awareness wind separate when wisdom dimension gather outer-inner non-appear also wind mind pure essential-point-in arrive
552 here brief summarized explain
553 essence primordial-purity awareness jewel secret cavity self-nature luminous palace-in essence nature compassion three master abide

554 that-also essence kaya abide-by self-purpose non-clear though outer-appear
kaya arise base non-cease self-clear
555 nature light-five arise base life wind branch four speech essence primordially
abide
556 compassion self-arisen awareness essence two-know wisdom
spontaneous-completion-by
557 kaya and wisdom gather-separate non-exist intention-from shift-change
non-exist abide
558 two know
559 essence dharma-nature inner-clear depend-on all know
560 aspect dharma-possessor outer-clear depend-on aspect all-know wisdom
appear
561 five-winds root life wind compassion awareness wisdom portion-from pure-if
buddha wisdom and
562 non-pure-if sentient-being realization aggregate arise base become
563 that-from emanate branch wind four compassion potency-from sun-from
light-ray like
564 upward-go wisdom horse and
565 downward-clear wisdom ray potential light and
566 fire equal ripen make power possess and
567 pervade complete make power possess four
568 these also life wind only portion-in exist though
569 dimension-in not-emanate
570 emanate base non-cease essence only abide
571 essence branch light clear
572 thus-statement also kunsal from
573 that kaya abide manner
574 empty-luminous bubble form-reflection like
575 that speech abide nature
576 branch wind four fire spark ray like
577 awareness expanse-in clear
578 that mind clear nature
579 life wind self essence
580 wisdom fire spark without falling direction like
581 essence essence wisdom five abide
582 thus*
583 that also concept any-by non-deceive wisdom
584 alter and transform

585 face grasp and mark designate not capable
586 earth ground and sky like
587 clear coarse subtle by easy five-of back-of fire sparks like
588 expanse heart essence dharmakaya
589 that very awareness in abide-by all basis hold
590 that abide palace
591 that very from
592 dharmadhatu empty pervade sky like*
593 thus by
594 dharmakaya that precious interior-in abide merely when
595 dharmata pure original-tone called
596 awareness light house possess
597 light appearance in abide
598 that beginning common basis awareness expanse called
599 wind five with connect establish meaning
600 second fire five extensive explanation self-arisen from
601 fire to five
602 outer-inner all pervade fire and
603 outer-inner all clear fire and
604 outer-inner all equal fire and
605 outer-inner action concept fire and
606 outer-inner action accomplish fire and five thus
607 those also sequence by
608 lungs and
609 eye and limbs kind five being six and
610 flesh gap and
611 foot sole two and
612 hand sole two in abide and heat produce
613 third earth also five
614 that very from
615 earth also five
616 all illuminate earth and
617 unchanging vajra earth and
618 all arise precious earth and
619 appearance show all pervade earth and
620 accomplish completion earth and five thus
621 those also sequence by
622 awareness with together

623 lamp with together
624 thigle with together
625 wisdom with together
626 discriminating awareness with together rely abide
627 fourth water five also self-arisen from
628 water kind five is
629 unchanging water and
630 peaceful clear pure water and
631 quality arise extensive water and
632 attachment without water and
633 grasp without completion water and five thus
634 those also sequence by
635 channels all and
636 bones all and
637 blood all and
638 lymph all and
639 eye two of inside in abide-by moist and essence not-hold
640 five space five
641 again self-arisen from spoke
642 space five
643 common all pervade space and
644 object without clear-tone space and
645 unmixed pure space and
646 meaning indicate space and
647 pure field liberate space thus
648 those also sequence by
649 awareness actual and
650 light five and
651 expanse pure lamp and
652 sign wisdom and
653 twenty-one pointing-out instruction-by joined example meaning certain
confidence
654 thus five-arising awareness-attributes summarized great-arising is and that
basis small-arising is
655 vehicle supreme precious treasury from
656 fifteenth division elements place show
657 thus elements nature establish after
658 now support expanse wisdom place pure four

659 basis kaya
660 tone light
661 support wisdom
662 activity enlightened action extensive division
663 first basis kaya extensive division two
664 kaya three expanse general show and
665 kaya five enumeration particular explain
666 first kaya definition brief show and
667 place extensive explain two from
668 first is

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669 essence one aspect different-by kaya three expanse in abide
670 self-arisen from
671 kaya three wisdom appearance is
672 what-in obstruction without and
673 object perceive one being
674 essence individually appear
675 thus
676 that also awareness one appearance way
677 that very from
678 awareness thought without dharmakaya essence is
679 awareness unceasing clear sambhogakaya is
680 awareness whatever appear nirmanakaya is
681 thus
682 this-in complete
683 awakened
684 awakened

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685 expansion three from
686 completion
687 self-arisen from
688 body three pure appearance-in
689 one complete two complete all complete*

690 primordial-wisdom appearance cease non-exist clear*
691 complete-pure primordial-wisdom light-ray radiate*
692 concept non-exist pure awareness-in*
693 light-ray five-type cease non-exist clear*
694 grasp non-exist self-liberated great-in*
695 outer inner secret dharma all clear*
696 action release awareness-in*
697 actor-action dharma all time one complete*
698 mind from-separate awareness-in*
699 various appearance time one complete*
700 self-appearance clear-pure great-in*
701 delusion appearance time one complete*
702 self-liberated self-appearance great-in*
703 other-arise dharma all time one complete*
704 body three completion-mode thus*
705 thus said*
706 cleanse dual-grasp delusion aspect non-exist*
707 that from
708 action non-exist-by delusion cleanse
709 concept non-exist-by affliction cleanse*
710 grasp non-exist-by self-arisen cleanse*
711 attach non-exist-by conceptual-thought cleanse*
712 cling non-exist-by ignorance cleanse*
713 body three cleanse-mode thus*
714 thus said*
715 expansion-by
716 quality primordial spontaneous-accomplish expand
717 self-arisen from
718 concept non-exist awareness-in
719 light five clear-by primordial-wisdom expand*
720 awareness actor-action separate-in*
721 focus object non-exist body three expand*
722 awareness object non-exist appearance-in*
723 grasp mind non-exist light five expand*
724 awareness primordial-wisdom great-in*
725 meaningful self-appearance result expand*
726 body three expansion-mode thus*
727 thus said*

728 second location expansion explain
729 dharma-body
730 enjoyment-body
731 emanation-body location expansion explain three from
732 first also
733 essence
734 definition
735 self-body
736 example
737 sign
738 appearance
739 location
740 characteristic
741 object
742 intent and ten from
743 essence
744 empty-luminous cease non-exist self-clear
745 that from
746 change non-exist cease non-exist pervasion three
747 dharma-body essence
748 thus said*
749 definition
750 expanse primordial-purity spontaneous-accomplish suchness light-clear body
because essence primordial-purity unchange delusion non-exist dharma
751 nature spontaneous-accomplish luminous body self-abide great
that very from
753 fearless empty and clear and*
754 action all complete
755 dharma-body definitive-terminology
756 thus*
757 self-body
758 elaboration extreme all from free thus anywhere establish non-exist
759 self-arisen from
760 outer non-exist inner non-exist expanse-in non-exist*
761 dharma-body self-body
762 thus*
763 symbol example
764 awareness luminous-by sun and*

765 deep-by ocean and*
766 stain-by touch non-exist-by lotus and*
767 unchange-by mountain and*
768 spacious end middle non-exist-by space and*
769 all overcome confidence primordial possess-by lion like
770 that very from
771 sun ocean lotus and*
772 mountain space lion three*
773 dharma-body symbol example
774 thus*
775 go come from transcend sign
776 self-arisen from
777 go non-exist come non-exist abide non-exist*
778 dharma-body self-sign
779 thus*
780 appearance empty-luminous space expanse like
781 that very from
782 cease non-exist clear-potential essence empty*
783 dharma-body appearance
784 thus*
785 abide memory thought pure great
786 that from
787 limit non-exist focus non-exist hold non-exist*
788 dharma-body abide
789 thus*
790 characteristic
791 essence nature compassion three separate non-exist
792 that very from
793 essence nature compassion three*
794 dharma-body characteristic
795 thus*
796 object empty extreme not-cut awareness self-clear
797 subtle inner light five adorn spontaneous-accomplish self-resound
798 expanse awareness separate non-exist great aspect individual non-mix
799 self-arisen from
800 clear and potential and non-mix three*
801 dharma-body object
802 thus*

803 intention
804 direction and limit-in non-cut view
805 entity and sign-in non-establish meditation
806 grasp hold two from transcend conduct
807 spontaneous-accomplish primordial-liberation great fruition
808 primordial-establish meaning all complete activity
809 not-seek self-in abide quality
810 again that-very from
811 cease non-exist fixation non-exist attach non-exist*
812 dharma-body conduct*
813 spontaneous immediate waver non-exist*
814 dharma-body meditation*
815 look non-exist look complete view complete*
816 dharma-body view*
817 fabricate non-exist arise non-exist arising non-exist*
818 dharma-body fruition
819 establish non-exist establish complete establishment complete*
820 dharma-body activity
821 one arise two arise all arise*
822 dharma-body quality
823 thus*
824 second enjoyment-body location extensive explain five
825 essence
826 definitive-terminology
827 characteristic
828 appearance-way
829 abide-way
830 first
831 self-arisen from
832 birth exist death non-exist vajra possess*
833 light five body five not-mix individual clear*
834 father five object five cluster five possess*
835 awareness five know five realize five possess*
836 base five path five result five possess*
837 abide five object five essence five possess*
838 enjoyment complete body essence*
839 thus*
840 that-also expanse-from self-appear arise portion-from birth say though

841 meaning-in birth self-characteristic non-exist because death non-exist
death-lord demon conquer because
842 that-also lion power complete
843 inner non-exist inner-from jewel precious treasury*
844 arise wisdom arise all from transcend*
845 realize wisdom meaning transform*
846 spacious body-in outer inner clear*
847 thus*
848 light five blue and*
849 white and*
850 yellow and*
851 red and*
852 green
853 body five
854 expanse essence body
855 unchange vajra body
856 dharma-body
857 enjoyment-body
858 emanation-body five
859 father five
860 all-appearance
861 unchange
862 jewel-arise
863 meaning-accomplish five
864 mother five
865 space expanse lady
866 buddha-eye
867 mamaki
868 white-clad
869 samaya-tara five
870 cluster five
871 unchange etc. five five surround periphery light five enclosure beautiful
872 innate five
873 path five primordial-complete
874 body five primordial-establish
875 awareness primordial-arise
876 light five primordial-resound
877 stain primordial-pure

878 know five
879 realize measure from
880 body five know
881 primordial-wisdom five know
882 light five know
883 self-appearance know
884 two non-exist extreme liberate great know
885 realize five
886 object expanse realize
887 birth-go body realize
888 appearance light realize
889 arise-liberation category non-exist realize
890 wisdom awareness realize
891 base five
892 luminosity base awareness
893 entity base alaya-ground
894 delusion base mind
895 path base lamp
896 concept base wisdom
897 path five
898 common accumulation-path
899 application-path
900 seeing-path
901 meditation-path
902 non-learn path and five
903 uncommon path five
904 dharma-nature path expanse
905 awareness path know
906 luminosity path lamp two
907 cutting-through path arise-liberate
908 direct-crossing path expanse-awareness
909 result five
910 primordial-wisdom result family liberate
911 light result delusion-appearance cease
912 realize result delusion-concept clear
913 self-appearance result exhaustion arrive
914 final result expanse dissolve
915 abide five

916 bindhu abide heart
917 primordial-wisdom abide crown
918 lamp abide eye
919 expanse-appear abide space
920 liberation-place abide primordial-purity
921 object five
922 awareness object expanse
923 lamp object space
924 primordial-wisdom object bardo
925 light object self-appearance*
926 enjoyment-body object cluster
927 essence five
928 awareness essence primordial-purity
929 primordial-wisdom essence spontaneous-accomplish
930 light essence fivefold
931 wisdom essence realize
932 lamp essence empty-luminous
933 thus five-set appear some enjoyment-body heart-essence
934 some object
935 some method
936 some appearance
937 some wisdom because enjoyment-body brief one teach
938 second definitive-terminology
939 quality perfect
940 luminosity pure conduct
941 meaning two spontaneous-complete
942 primordial-wisdom measure reach
943 mark example light-ray appear body five word enjoyment-complete body
say*
944 self-arisen from
945 dharma-nature empty manner abide perfect*
946 clear non-mix all pervade perfect*
947 primordial-wisdom five gather-separate non-exist abide perfect*
948 all non-equal individual mark possess perfect*
949 method wisdom gather-separate non-exist abide perfect*
950 appearance five mark non-exist abide conduct*
951 grasp non-exist self-clear all play conduct*
952 spontaneous clear all equal abide conduct*

953 immediate spontaneous object abide emanation spread conduct*
954 body two meaning final play conduct*
955 spontaneous clear all equal abide conduct*
956 immediate spontaneous object abide emanation spread conduct*
957 body two meaning final play conduct*
958 grasp non-exist ground abide emanation ten-direction do conduct*
959 all arise produce conduct final complete conduct*
960 outer inner secret action all from transcend complete*
961 focus non-exist meaning simultaneous appear complete*
962 direction non-fall go come non-exist complete*
963 fabricate non-exist manner arise complete*
964 action all all from transcend complete*
965 empty primordial-wisdom self possess*
966 emptiness non-cease individual clear*
967 primordial-wisdom non-cease method play*
968 clear non-concept grasp non-exist*
969 ornament attire characteristic hold*
970 grasp non-exist self-clear essence abide body*
971 color individual characteristic hold body*
972 vajra meaning meaning possess body*
973 meaning sign self characteristic hold body*
974 outer inner non-exist all clear body*
975 essence change non-exist color clear body*
976 nature compassion ten-direction arise body*
977 thus*
978 third characteristic
979 family five individual-of mandala non-intermixed tone clear is
980 self-arise from
981 color non-intermixed individual-of characteristic hold
982 mark and example excellent light ray blaze
983 father and mother and body-of aspect hold
984 enjoyment complete body-of characteristic
985 say
986 fourth appearance mode is
987 nature rigpa one from
988 expanse-of body from ray-of body direction ten-in emanate-by-means-of
purpose do and *

989 rigpa-of body expanse from non-move and change non-existent self-appear
light clear field complete two inside and outside appear method
990 that self from
991 nature one nature two
992 enjoyment complete-of appearance is
993 say
994 fifth abiding nature is acceptance rejection non-existent expanse
995 two-in non-existent sky
996 light five complete vastness *
997 emanation emanate-of pervasive nature great-in abide
998 self-arise from
999 correct produce and reference non-existent
1000 enter and liberate mind also non-existent
1001 grasp and conduct face exist
1002 attachment and fixation word from transcend
1003 abandon abandon do two from transcend
1004 object and mind and intellect from transcend
1005 object reference non-existent that-in
1006 self-appear word cut appearance
1007 grasp non-existent self place liberate
1008 emanation direction ten-in do become and *
1009 reference pure object appear
1010 primordial wisdom single cut arise become
1011 reference non-existent object appear
1012 mark self place liberate become
1013 that from emanation vast arise *
1014 say
1015 third emanation body-of nature extensive explain five
1016 nature
1017 definition
1018 characteristic
1019 distinction
1020 investigation

1021 first emanation body-of nature expanse and rigpa-of body from ray body like
emanate-from other purpose do
1022 definition is
1023 self-arise from
1024 emanation body-of definition this plural is understand do
1025 world realm-of beings plural suitable appear reason also emanation body
1026 emanation body meaning do able reason also emanation body
1027 action all do reason also emanation body
1028 beings number from transcend plural expanse liberate able reason also
emanation body
1029 field realm one time long reason also emanation body
1030 compassion direction non-existent arise reason also emanation body
1031 wrath and fierce reason also emanation body
1032 pacify and establish reason also emanation body
1033 beings plural beautiful see reason also emanation body
1034 say
1035 third characteristic is
1036 tame benefit two complete make
1037 that-very from
1038 emanation body characteristic
1039 action complete action do*
1040 type two assert*
1041 thus*
1042 division common nature-emanation being-tame-emanation etc. say though
1043 occasion-here benefit two complete establish depend-on
1044 action complete emanation-body
1045 action do emanation-body two assert
1046 that-also self-benefit spontaneous-establish action complete emanation-body
1047 life this-or bardo self-appear spontaneous-accomplish door complete
1048 impure gate-from migration six self-appear appear preparation three
emanation benefit do
1049 self-appear mere family six stir expanse peaceful
1050 self-appear samsara empty need
1051 delusion-appearance empty need because
1052 common also
1053 exhaust empty become samsara bad-migration three*
1054 thus stated
1055 being all liberate mind generate because

1056 particular bardo emanation able not-able emanation arise buddha do all
1057 self-appear spontaneous-accomplish door down migration six abode level
appear time
1058 there self-appear empty self-appear dharma teach etc. benefit do
1059 cause that samsara appear that all empty
1060 spontaneous-accomplish door pure transcendence expanse dissolve time
1061 buddha transcendence called
1062 this wisdom exist all crucial great
1063 then self-benefit establish empty appear that self expanse liberate self-from
arise emanation because action complete emanation-body called
1064 self-arisen from
1065 action complete emanation-body
1066 self mindstream liberate manifest buddha
1067 then emanation spread
1068 outside-inside action complete-being
1069 outside inside action complete
1070 action complete emanation body desire
1071 say
1072 bardo spontaneous-accomplishment door eight complete see time
1073 self-face know liberate from
1074 impure samsara door there
1075 self Enjoyment-body father-mother union sky-secret from light-ray spread
abode-type each-each father-mother pure womb enter birth appear that
Dharma teach liberate show
1076 this example dream emanation open like
1077 self-appearance only summarize is
1078 channel-element pure near when life this also bindu inside beings six appear
exist
1079 these inside pith three bind-by exhaustion reach emanation spread not-depend
is
1080 difficult point this straightforward say know after arise me power is
1081 two action do Emanation-body is
1082 ground abide toin Enjoyment-body and*
1083 impure toin supreme Emanation-body and*
1084 very impure toin abode-type each-each suitable realm emanate beings
each-each benefit do
1085 That from
1086 action do Emanation-body is

1087 whatever tame that-to there show and*
1088 other suitable appear to
1089 that superior like
1090 other benefit not-confuse and*
1091 what transform able
1092 other suitable appear to
1093 beings overpower
1094 affliction nature without and*
1095 habit body like appear*
1096 time reach beings to
1097 authentic meaning great show do
1098 beings whatever tame to
1099 that suitable appear*
1100 thus*
1101 emanation body that also each authentic know four benefit do from
1102 all language each authentic know self-self language Dharma teach
1103 that also sense-faculty habit know that thought suitable show
1104 that also vehicle great and*
1105 small and*
1106 various and*
1107 Secret-Mantra also generation-completion and*
1108 each-each and
1109 mind and
1110 primordial-wisdom and
1111 universal-ground and
1112 universal-ground dharma-kaya-as teach etcetera many teach though
1113 nature great-completion is capable some time generally appearance from all
not-is
1114 self-arising from
1115 all term is knowing is
1116 whose term in that teach
1117 accordance accordance-as gather in
1118 some word door from teach
1119 some dependent-origination door from teach
1120 some aspiration-application door from teach
1121 some generation door from teach
1122 some both door from teach
1123 some bodhi five-by teach

1124 some samadhi three-by teach
1125 some expanse primordial-wisdom teach
1126 great-completion meaning contradiction place not
1127 person karmic some to appear
1128 that also teach-mode thus is
1129 some awareness empty-as teach
1130 some awareness-nonexistent empty-as teach
1131 some awareness nonexistent inert-as teach
1132 some awareness isolated-as teach
1133 some universal-ground dharma-kaya-as teach
1134 some virtue nonexistent vice nonexistent teach
1135 some meditation possessors-as teach
1136 some meditation nonexistent-as teach
1137 thus teach-doing emanation kayas
1138 secret-mantra unsurpassed is
1139 meaning some-from not-spoke
1140 not-spoke speak will-not-become
1141 occasion speak become though
1142 arhat solitary-realizer sutra and
1143 lesser-vehicle name also nonexistent inside in
1144 unsurpassed vehicle proclaim will-become
1145 therefore mind-lower others to secret
1146 those possessing person that
1147 action doing emanation-kaya-as considered
1148 thus said
1149 that-also great-completion arisen possible though
1150 mind-treasury and oral-instruction dart secret-cycles up-to from
1151 heart-essence unsurpassed this generally existence from not-arisen because
extremely rare dharma classification is understand should
1152 therefore jewel like precious cherish should
1153 uttaratantra in
1154 arisen rare because stainless because
1155 power possessing because and world's
1156 ornament become because jewel itself
1157 thus spoke as-is
1158 fifth emanation kayas examination-method is
1159 beings ordinary sentient-beings to benefit happiness dharma teach and
1160 Buddha emanation benefit do two similar similar slightly appear-by

1161 that examine certain is
1162 Self-Arising from
1163 emanation examine method this like know make should
1164 pass time also eye elsewhere stray not and*
1165 back neck demon-hole hair right curl one exist and*
1166 heart vajra form exist and*
1167 birth-place royal caste or caste high toin birth*
1168 conduct whatever also suitable like conduct*
1169 how say also that follow hold*
1170 self wish desire not accomplish*
1171 action effort grasp nature without*
1172 beings whatever wish goal clear*
1173 those possess emanation body is know make thus*
1174 that-also signs these exist that emanation show
1175 others whatever emanation is not certain
1176 pure mind generate self mindstream tame effort do
1177 two body five enumeration distinction explain essence
1178 definitive-term
1179 appearance
1180 distinction
1181 meaning-apply five from

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1182 first essence is
1183 mark complete example splendor gather blaze is
1184 Self-Arising from
1185 essence mark example possess
1186 nature each-each mark hold*
1187 thus*
1188 two definitive-term is
1189 family different five body appear-by family five body thus say
1190 That from
1191 appearance pristine-cognition great to
1192 family definitive-term like no
1193 thus*
1194 three appearance is

1195 father-mother body pristine-cognition appear is
1196 Self-Arising from
1197 body five pristine-cognition appearance is
1198 father-mother two manner appear*
1199 father aspect hold method body
1200 mother aspect hold wisdom body
1201 method wisdom two like appear*
1202 that also method cease without
1203 wisdom change without*
1204 thus*
1205 four distinction two from
1206 family five distinction is
1207 that from
1208 that also lineages five appear and
1209 thus-come lineage and
1210 vajra lineage jewel lineage
1211 lotus lineage action lineage
1212 thus lineages five-as considered
1213 thus said
1214 kayas five-as division is
1215 also that from
1216 kayas word meaning aspects five
1217 that also explanation-mode thus is
1218 manifester and vajra-mind
1219 thus jewel-source and
1220 appearance-limit meaning-accomplished is
1221 thus said
1222 five meaning-application also two from
1223 first awareness five meaning-application is
1224 self-arising from
1225 awareness meaning in thus-come-by thus lineage-as explained
1226 lineage meaning in birth death nonexistent-by vajra lineage-as explained
1227 awareness meaning in various arisen-by jewel lineage-as explained
1228 awareness meaning in defect nonexistent pure-by lotus lineage-as explained
1229 awareness state in action completed-by action lineage-as explained
1230 thus said
1231 second kayas meaning-application is
1232 also that from awareness appearance ceasing nonexistent-by manifester is

1233 awareness self-other benefit two realize-by vajra-mind is
1234 instantaneous 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 abide
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 abide self light five not-clear arise-basis exist
1298 to
1299 condition experience and bardo time lamp ground-appearance light five space
fill appear
1300 time experience life this also appear suitable
1301 bardo nature arise time
1302 liberation-place original primordially-pure jewel secret hollow to
1303 outer light inner-to force ground seize crystal light inner-to collected like
clear rain nonexistent appearance-basis abide
1304 that word-also self-arising from

1305 that word-also self-arising from
1306 light kayas primordial-wisdom and
1307 consort elements aggregates and
1308 ground lineage-as explained
1309 thus said and
1310 sentient-beings all to thus
1311 self-self body in abide
1312 thus said and
1313 appearance this in appearance-mode
1314 primordial-wisdom great appearance that
1315 location heart center in abides
1316 path ocean inside from arise
1317 object space empty
1318 body kayas primordial-wisdom
1319 eye wisdom lamp
1320 essence all-clear mirror
1321 example crystal stainless kaya
1322 time suchness intermediate-state
1323 jewel cavity in reach-completion
1324 appearance this in appearance-mode
1325 thus said
1326 this in appearance these see-if intermediate-state this in sever-by pure
single-cut appearance-mode called
1327 that-also time reach when aggregates five binding from liberated aspect and
1328 inner radiance outer arise-by upper space light five appearance great arising
1329 that from
1330 pure single-cut appearance
1331 primordial-wisdom pure space in
1332 light five change nonexistent clear
1333 that also cluster five five and
1334 father-mother manner-as arise
1335 that color thus
1336 blue manifester kaya
1337 primordial-wisdom dharma-expanse primordial-wisdom
1338 consort space expanse-lady
1339 elements empty space
1340 aggregate form aggregate
1341 ground action complete ground

1342 thus-come lineage-as explained
1343 white vajra-mind kaya
1344 primordial-wisdom mirror primordial-wisdom
1345 consort mamaki-as considered
1346 elements river great
1347 aggregate perception aggregate
1348 ground action released ground
1349 lineage vajra lineage-as explained
1350 yellow jewel-source kaya
1351 primordial-wisdom equality primordial-wisdom
1352 consort buddha-eye-as considered
1353 elements producing ground great
1354 aggregate compositional-factors aggregate
1355 ground various arisen ground
1356 lineage jewel lineage-as explained
1357 red appearance limitless kaya
1358 primordial-wisdom discriminating primordial-wisdom
1359 consort white-cloth great-mother
1360 elements burning fire
1361 aggregate consciousness aggregate
1362 ground specifically show ground
1363 lineage lotus lineage-as explained
1364 green meaning-accomplished kaya
1365 primordial-wisdom accomplishing primordial-wisdom
1366 consort samaya-tara-as considered
1367 elements lifting wind
1368 aggregate feeling aggregate
1369 ground action finished ground
1370 lineage action lineage-as explained
1371 thus pure appearance
1372 sentient-beings all to thus
1373 self-self body in abide
1374 intermediate-state in also thus arise
1375 thus said
1376 third intermediate-state in appearance manner in
1377 reality bardo like-that light five pristine-cognition appearance arise
1378 sense-faculty twenty-one last that reality bardo set from
1379 existence bardo before impure light self exist rely from

1380 there also that resonance family six each-each to arise
1381 Self-Arising from
1382 impure delusion light six
1383 sense-faculty last last to
1384 white arise and yellow arise
1385 red arise and green
1386 like-that dark-blue arise*
1387 smoky to arise think
1388 that impure delusion light
1389 thus*
1390 like-that lights gather not-realize beings impure delusion light and*
1391 realize possess pristine-cognition light two gather
1392 That from
1393 light distinction thought-transcend
1394 that also brief mind hold*
1395 pure pristine-cognition light and
1396 impure delusion light think
1397 thus*
1398 that-also expanse light exist body pristine-cognition clear
1399 delusion-time this also element five appearance color five beyond beings all
that nature abide
1400 Buddhas exhaustion field light-ray body measureless spread also that from
arise know should
1401 That from
1402 all that expanse also*
1403 I teach and show*
1404 thus spoke
1405 meaning three depend pristine-cognition distinction three
1406 essence
1407 distinction
1408 distinction certain term explain
1409 first essence
1410 primordial uncompounded know
1411 that expanse awareness primordially-pure reality empty nature arise
1412 Awareness Self-Arise Great tantra from
1413 hey secret-master definite hold*
1414 not-dharma wisdom self-arisen
1415 dharma all inside arise become

1416 that-from pristine-cognition arise
1417 thus*
1418 two distinguish
1419 pristine-cognition five defilement possess time beings mindstream
summarize nature spontaneous-accomplishment pristine-cognition say
1420 defilement pure Buddha time realize manifest result pristine-cognition two
explain
1421 That from
1422 pristine-cognition great explain-mode
1423 realize manifest Buddha and*
1424 nature spontaneous-accomplishment Buddha so
1425 primordial nature spontaneous establish
1426 then realize manifest become
1427 pristine-cognition definitive-term like no
1428 thus*
1429 three distinction certain term two
1430 common distinction and*
1431 certain term each explain
1432 first
1433 That from
1434 dharmadhatu pristine-cognition concept without and*
1435 mirror pristine-cognition cease without clear
1436 equality pristine-cognition not-mix complete
1437 discerning pristine-cognition before like realize
1438 action-accomplish pristine-cognition dharmas complete
1439 like-that aspect five think*
1440 thus*
1441 two
1442 again that-from
1443 word-meaning apply this like
1444 dharmadhatu pristine-cognition
1445 emptiness great object and*
1446 clear light appearance and*
1447 pristine-cognition awareness engage-object three
1448 those three gather expanse called
1449 that also aspect two
1450 pure pristine-cognition expanse and*
1451 impure beings expanse show

1452 pure pristine-cognition expanse
1453 empty-clear without-difference awareness expanse*
1454 unchangeable Dharma-body palace*
1455 impure beings outer expanse
1456 empty awareness-not uncompounded
1457 that-from earth stone appearance become
1458 beings object
1459 that dharmadhatu pristine-cognition so
1460 mirror-like pristine-cognition
1461 example mirror mandala
1462 whatever show condition that come like
1463 like-that awareness stainless to
1464 affliction condition power become
1465 that-from liberate awareness
1466 introduction inside know make
1467 that-from mark liberation-mode
1468 various appearance know-awareness object
1469 mind appear doubt
1470 awareness nature complete*
1471 mind entity dharmas also*
1472 awareness pristine-cognition nature complete
1473 that definitive-term like
1474 various object engage-by mirror
1475 that realize familiarize long*
1476 mirror pristine-cognition like no
1477 equality pristine-cognition meaning-apply
1478 dharmas equal essence to
1479 what direction not-fall
1480 equality Buddha all lord
1481 dharmas time one complete*
1482 equality definitive-term like
1483 reality extent-cut without equal
1484 awareness meaning possess-by
1485 equality pristine-cognition like no
1486 discerning pristine-cognition
1487 action-do separate awareness realize
1488 that realize mode aspect many*
1489 below arise word show

1490 that definitive-term like
1491 sense-faculty twenty-one because
1492 each discern thus that call
1493 discern pristine-cognition like no
1494 action accomplish pristine-cognition
1495 whatever appear awareness nature complete
1496 action without concept without nature complete
1497 action abandon yogin that
1498 authentic ground easy liberate
1499 like-that pristine-cognition great meaning
1500 realize authentic certain liberate
1501 thus*
1502 that fire long pristine-cognition know example each tantra word each add
tantra doubt have
1503 Sutra from
1504 ka not-born cause dharma all door thus word each meaning-apply each
explain and*
1505 New tantra other also letter sound explain like arise also fault that exist
1506 mantra loose translate distinction exist think
1507 Sutra treatise from
1508 brief extensive meaning summarize three-three apply all also fault that
observe
1509 nature great-completion tantras instruction tantras
1510 easy understand word each understand cause say and*
1511 Pandita great language each authentic know possess come
1512 those self-translation expanse difficult letters sound construct
1513 easy understand mistake without translate arrange and*
1514 translator other surpass possess kindness
1515 like-that pristine-cognition five each distinguish twenty-five become
distinction part possess before explain finish again here not elaborate
1516 meaning four action activity distinction three
1517 four activity essence brief show
1518 nature complete-mode progressive extensive explain
1519 self-appearance arise-mode aspect meaning summarize
1520 first essence
1521 definitive-term
1522 distinction
1523 mudra

1524	deity-assembly
1525	essence
1526	mandala seven from
1527	activity essence meaning two spontaneous complete
1528	pristine-cognition essence abide
1529	Self-Arising from
1530	activity all pristine-cognition
1531	action all do
1532	thus*
1533	that from
1534	activity Buddha self call
1535	action pristine-cognition experience take
1536	activity self is said
1537	I from arise I complete
1538	complete ground like no
1539	thus*
1540	distinguish four
1541	again that-from
1542	pacify and increase and*
1543	like-that power fierce think
1544	thus*
1545	mandala
1546	not-drawn primordial adorned self-complete self in exist
1547	mudra
1548	not-transformed basis-from complete enlightenment supreme etcetera kayas five in appearance
1549	deity-assembly
1550	not-generated primordially-complete peaceful-wrathful self in abide
1551	mantra essence
1552	channels-located letters wheel and that essence lamp four object-to appear
1553	that also self-arising from
1554	activity all mandala
1555	not-sought self in exist
1556	activity all mudra
1557	not-transformed four in complete
1558	activity all deity-assembly
1559	self body in complete
1560	activity all essence

1561 lamp primordial-wisdom great-as said
1562 thus said
1563 second nature completion-mode step extensively explained in two
1564 primordial basis in completion manner and
1565 sentient-beings time in completion manner
1566 first in two from
1567 generally shown
1568 basis primordial primordial-purity in inner primordial-wisdom light five
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-seek basis establish
1614 power Dharma-body essence
1615 all not-seek establish
1616 example jewel gold to
1617 yellow seek not-need like
1618 ground-appearance great mandala to
1619 power mandala seek not-need
1620 reality basis power complete*
1621 thus*
1622 four fierce
1623 again that-from
1624 green reality fierce
1625 all fierce aspect complete
1626 basis itself pure reality to
1627 what obstruction without arise
1628 example wind emanation
1629 what obstruction without move do
1630 like-that ground-appearance great from
1631 pristine-cognition obstruction without arise

1632 what need without pristine-cognition
1633 activity pure essence
1634 like-that basis essence to
1635 activity mandala complete*
1636 thus*
1637 two beings time complete-mode four from

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1638 first pacify
1639 beings all element self-arisen pristine-cognition heart in abide self-light white
pacify resonance
1640 Self-Arising from
1641 pacify great activity
1642 self cit-ta mandala in abide
1643 that also soft supple and*
1644 white light-ray spread like
1645 body speech mind like
1646 all-pervade pristine-cognition crown-ornament possess
1647 pacify mandala like abide
1648 thus*
1649 two increase
1650 light-luminous unchangeable channel-heart light body expand
1651 that from
1652 activity increase great
1653 self unchangeable channel great in
1654 activity increase great body
1655 light five body five expand
1656 awareness body expanse expand
1657 bodies pristine-cognition expanse expand
1658 lights ray expanse expand
1659 like-that body pristine-cognition
1660 not-abide mandala in
1661 Buddha path enter said
1662 thus*
1663 heart conch-shell also resonance body expand

1664 three power conch-shell right curl channel-petal eye pierce inside lamp four appear
1665 this appearance four power gather
1666 bardo reality pure appearance four power gather
1667 that distance-grasp direct light-luminous two power gather
1668 expanse progress pristine-cognition four link power gather
1669 bindu measure reach union mandala appearance power gather
1670 wisdom exhaustion spontaneous-accomplishment appearance power gather
1671 again Self-Arising from
1672 activity power mandala
1673 self conch-shell mandala in
1674 lamp aspect four clear
1675 that show this like
1676 awareness expanse lamp by
1677 body pristine-cognition power gather
1678 bindu empty lamp by
1679 outer element power gather
1680 wisdom self-arisen lamp by
1681 self that power gather
1682 distance-grasp water lamp by
1683 delusion that power gather
1684 awareness concept-free great by
1685 concept affliction power gather
1686 unchangeable Buddha path great
1687 bardo appearance power gather
1688 like-that power mandala
1689 self body complete*
1690 thus*
1691 four fierce
1692 awareness resonance mind project-gather realize assembly affliction possess sense-faculty each gate exit arise
1693 not-realize samsara itself not-revolve delusion-appearance produce
1694 realize realize power train arise-by arise-liberate type without water wave like power-awareness top dissolve action do
1695 Self-Arising from
1696 Buddha activity fierce
1697 self sense-faculty gate to
1698 activity fierce mandala abide

1699 eye sense-faculty not-cease-by
1700 object grasp concept
1701 activity fierce explain
1702 consciousness object arise
1703 fierce mandala one think
1704 affliction thousand thousand eighty itself
1705 object arise engage
1706 activity fierce show
1707 like-that activity aspect four
1708 self-self body complete said
1709 thus*
1710 three self-appearance arise-mode aspect meaning summarize four from
1711 pacify
1712 bardo first light-luminous mandala appearance arise*
1713 increase
1714 bardo second pristine-cognition four link appearance arise*
1715 power
1716 bardo third spontaneous-accomplishment jewel door eight see*
1717 fierce
1718 self-appearance liberate
1719 primordially-pure ground definite abide bardo fourth pristine-cognition
expanse dissolve
1720 Self-Arising from
1721 activity aspect four meaning
1722 path complete-mode this like
1723 pacify path this like
1724 bardo first mandala to
1725 body appearance see that
1726 pacify path authentic think
1727 bardo second pristine-cognition to
1728 pristine-cognition essence see that
1729 increase path is think
1730 bardo third spontaneous-accomplishment to
1731 self that see from
1732 familiarize measure reach and*
1733 power reality is said
1734 primordially-pure reality complete to
1735 obstruction without reach that

1736 fierce assembly is said
1737 thus*
1738 like-that body pristine-cognition activity all primordial self complete-by
1739 great-completion effort-accomplish beyond
1740 action-free spontaneous-accomplish nature release only enlightenment life
this obtain pith all this reach*
1741 other seek also not-find
1742 Illusion Secret-Heart from
1743 direction ten time four where from
1744 complete Buddha find not become
1745 mind-itself complete Buddha by
1746 Buddha other seek not
1747 seek also conqueror not-find
1748 thus*
1749 therefore self-complete spontaneous-accomplishment know should
1750 Supreme Vehicle Treasury from
1751 expanse pristine-cognition spontaneous-accomplish abode show
progressive-hall sixteen*
1752 progressive-hall sixteen*
1753 like-that expanse-awareness gather-separate not show etc before said by
nature great-completion four meaning certain establish from

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1754 now path certain experience take progressive explain
1755 focus object mind possess certain enter before guide method supreme and*
1756 awareness self-appearance mind possess direct experience take pith certain
well say liberation great city life this traverse method supreme secret from
common first enter mind-progressive certain begin show
1758 place first meaning bind aspect three
1759 who experience take do yogin distinction and*
1760 how experience take mode certain and*
1761 experience take meaning actual show
1762 first three
1763 common distinction
1764 each meaning explain
1765 supreme place certain
1766 first

1767 Self-Arising from
1768 hey hey near assembly listen
1769 mark word yogin and*
1770 sign only hold yogin and*
1771 follow yogin and
1772 nature certain yogin and*
1773 appearance mind yogin and*
1774 enter action yogin and*
1775 action cause yogin and*
1776 doer condition yogin and*
1777 complete result yogin and*
1778 authentic meaning yogin and*
1779 complete liberation yogin and*
1780 make complete yogin
1781 thus*
1782 two each meaning explain yogin twelve from
1783 first eight liberate not and*
1784 last four liberate mode certain show
1785 again that from
1786 mark word yogin
1787 word fixate word engage
1788 not-know word depend become
1789 that liberate I not explain
1790 sign depend yogin
1791 self sign depend become
1792 conduct other envy do
1793 self concept itself bind
1794 that liberate I not explain
1795 follow yogin
1796 what faith ground abide
1797 faith conduct do
1798 first ground hope place
1799 that self liberated-by I not-explained
1800 state itself certain yoga
1801 conceptually not-engage one-pointed meditate
1802 concept nonexistent state possessing
1803 that also liberated-by I not-explained
1804 appearance mind yoga

1805 all I mind from arise
1806 mind-itself realize-by what doing exist
1807 thus word all express doing
1808 I-by liberated-by not-explained
1809 engage action yoga
1810 meaning itself action-by accomplish consider
1811 action great-by bound those
1812 first mind-generate action do
1813 that-from seize-from action all
1814 all doing accomplishing
1815 that also liberated-by I not-explained
1816 action cause yoga
1817 continuum itself path-as raise
1818 cause-to hope cause-to depend
1819 cause itself clearly show
1820 that also liberated-by I not-explained
1821 doer condition yoga
1822 conduct-by true meaning seek
1823 lineage not-agree aspect grasp
1824 that also liberated-by I not-explained
1825 completion result yoga
1826 realization path-as carry
1827 ground path in not-dwell
1828 self that see-by
1829 true liberated great consider
1830 true meaning yoga
1831 self realization gain though
1832 intermediate-state appearance pure in
1833 self truth see-by
1834 that-from completion liberated consider
1835 completion liberated yoga
1836 certainty gain yoga
1837 certainty gain ground itself in
1838 self that gain see-by
1839 true ground-from transcend consider
1840 accomplished complete yoga
1841 primordial-purity buddha great
1842 that-from go nonexistent-by said

1843 yoga great that four to
1844 ground in purify nonexistent-by said
1845 path in traverse nonexistent-by said
1846 thus said
1847 that-also path meditate-method different-by
1848 here light-clear direct-make lower-from primordial enter ground-path purify
traverse not-need-by said though
1849 self path gate three defilement habit possess aggregate and*
1850 move concept and*
1851 coarse wind-mind mind pure need
1852 those pure time lower ground-path incidental complete sign arise
1853 higher complete lower incidental complete become intend great-completion
one to
1854 traverse train not say
1855 ground one awareness spontaneous-accomplishment
1856 all-do to
1857 not-change not-train awareness spontaneous-complete so
1858 like-that
1859 three supreme place certain yogin distinction general show and*
1860 vessel-possess person distinction explain two from

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1861 first
1862 Self-Arising from
1863 think not yogin also*
1864 aspect five contain
1865 that show this like
1866 power great complete prophecy great obtain
1867 breath great give body half and*
1868 command serve action yogin
1869 thus*
1870 yogin last four five those contain explain
1871 That from
1872 that yogin five complete
1873 thus*
1874 yogin five each explain

1875 again Self-Arising from
1876 realm three beings all
1877 command serve action yogin
1878 truth see person that
1879 delusion appearance cease
1880 body-mind half yogin
1881 spontaneous-accomplishment various appearance to
1882 certainty obtain become
1883 prophecy obtain yogin
1884 sense-faculty last last that
1885 direction ten emanation pure-land to
1886 abide Tathagata that
1887 breath great give yogin
1888 primordially-pure unchangeable great to
1889 action effort all free that
1890 power great complete yogin
1891 thus*
1892 two vessel-possess person explain to
1893 general great-completion Dharma teach suitable vessel before show like
1894 bla-ma la gus shing gtong-phod che-ba
1895 dad-pa dang shes-rab dang brtson-'grus che-ba
1896 mi dge-ba la 'dzem zhing 'khor-ba la skyo-ba
1897 khyad-par mchog-gsang rdzogs-pa chen-po la mos shing spyod-pa'i skal-pa
yod-pa ste brgyad-ldan gcig la bstan-no
1898 bye-brag-tu chos di'i bstan-pa rdzogs-par sbyin zhing*
1899 gang gis 'dzin-pa'i skyes-bu rgyal-mtshan rtse-mo bstan-pa'i srog-shing du
byon-pa ni
1900 thal-'gyur las
1901 ita-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
'gyur-med rab-tu brtan-pos 'dzin
1906 yang-na ngang-ring shugs dal-ba
1907 lhug-pa glen-pa'i lhod yod-pa
rtog-pa chung zhing rang-bzhin dal
1909 lus ngag bya-ba bral-ba dang*
1910 shes-rab ldan-pas 'dzin-par 'gyur

1911	ces-pa dang*
1912	nor-bu 'phra-bkod chen-po'i rgyud las
1913	kye-ma nyon-cig lha-yi rigs
1914	ngas bstan legs-par yid la zung*
1915	snang-ba'i dkyil-'khor chen-po 'di
1916	kun la bstan-par mi bya ste
1917	gsang-ba thub-pa 'ga' la bstan
1918	gsang-sngags gsang-ba'i dam-pa 'di
1919	bstan-pa'i rigs ni 'di lta ste
1920	gsang-ba'i gnyer-gtad thub-par byed
1921	gsang-ba'i don la gus-pa dang*
1922	shes-rab blo-rtsal che-ba dang*
1923	dam-tshig sdom-pa ldan la bstan
1924	de-nas khyad-par 'khor rnams-kyis
1925	rdo-rje 'chang la yang zhus-pa
1926	kye-kye bcom-ldan rdo-rje 'chang*
1927	rdzogs-chen man-ngag gsang-don 'di
1928	rang-gar bstan-pa ma yin te
1929	nges-pa'i lung rgyal khu-byug mchog
1930	di nyid bstan-pa'i gang-zag gi
1931	rigs dang spyod-lam chen-po dang*
1932	kha-dog mtshan-nyid gsum-du gsol
1933	de-nas bcom-ldan rdo-rje 'chang*
1934	ting-nge-'dzin las bzhengs nas ni
1935	khyad-par 'khor la bka' tsal-pa
1936	kye-ma khyad-par 'khor-tshogs nyon
1937	nga yis bstan-gyis legs-par nyon
1938	rigs-kyi khyad-par 'di lta ste
1939	rgyal rigs dang ni bram-ze'i rigs
1940	de-bzhin rje'u rigs chen-po dang*
1941	khyad-par chen-po'i mi rnams la
1942	gsang-sngags nges-don bstan-par gsungs
1943	yang-na rigs-med kha-dog brtag
1944	pho-mo gnyis ni gang-yang rung*
1945	kha-dog 'di dang ldan-pa ni
1946	rdzogs-pa chen-po'i snod-du gsungs
1947	yan-lag rags shing kha-dog nas
1948	so nyid thags-bzangs dkar-la 'dril

1949	mig-rtsa yid-tsam dmar-ba dang*
1950	skra-yi mtshan-nyid chen-po yang*
1951	g.yas-su 'khyil zhing kham-nag mdog
1952	lus la bkur-sti chung-ba dang*
1953	phyi-yi spyod-lam tha-mal mdog
1954	tshig rnames shugs-byung smra-ba dang*
1955	yang-na tshig-gi rnam-pa kun
1956	gcig-gis gang-ltar smras-pa ltar
1957	skyes-bu de yang de-ltar smra
1958	rdzogs-chen gdams-ngag bstan-par gsungs
1959	de rnams gcig la tshang-ba na
1960	shan-pa'i rigs sam smad-'tshong rigs
1961	phyags-dar khrod-pa'i rigs kyang rung*
1962	rigs-ngan gang-dag su yin kyang*
1963	gsang-ba'i man-ngag bcud 'di gtad
1964	rgyu chung yo-byed med-pa na
1965	rang-gi yo-byad sbyar nas kyang*
1966	lhag-ma med-par yongs-su sbyin
1967	gsang-ba'i bcud gsum man-ngag 'di
1968	rigs dang kha-dog brtag-thabs rnams
1969	nga ni mya-ngan 'das 'og-tu
1970	gsang-ba'i man-ngag yang bcud 'di
1971	nges-pa'i rgyal-po 'di ltar bstan
1972	de rnams bstan-pa'i skyes-bu la
1973	gong-gi gdams-ngag bstan-par bya
1974	zhes gsungs so
1975	don gnyis-pa ji ltar nyams-su len-pa'i tshul nges-pa la bsgrub-lugs gnyis te
1976	sprang-po'i tshul gyis bsgrub-pa dang*
1977	ri-dwags kyi tshul gyis bsgrub-pa'o
1978	dang-po ni
1979	rang-gi yul spangs nas
1980	gzhan-gi yul llongs-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
1990	man-ngag la yid ches shing the-tshom med-pa'i rtags yin no 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 mndung-skor spyod-pa yis
2136 dngos-po rnams la zang-thal spyad
2137 bar-snang rlung-'dra'i spyod-pa yis
2138 gzung dang 'dzin-pa'i rtog-pa spang*
2139 bya-khyung lta-bu'i spyod-pa yis
2140 g.yang-sa rnams ni rlabs-kyis bcad
2141 ri-bo lta-bu'i spyod-pa yis
2142 'gyur-med rang-dag steng-du spyad
2143 thog-chen lta-bu'i spyod-pa yis
2144 snang-ba phyir mi ldog-par spyad
2145 ces so
2146 rnam-grangs nyer-gnyis yod kyang ri-dwags lta-bu'i spyod-pa gnyis gcig-tu
phyogs-sdebs pas nyer-gcig-tu bshad do
2147 gnyis-pa rdo-rje'i glu-gar bya-ba'i rim-pa la gsum ste
2148 glu-gar gyi dus
2149 glu-gar dngos
2150 glu-gar gyi phan-yon no
2151 dang-po ni
2152 'khor-'das ru-shan 'byed-pa'i spyod-pa'i dus dang*
2153 tshogs dang*
2154 dbang-bskur dang*
2155 dkyil-'khor bsgrub-pa'i dus dang*
2156 ting-nge-'dzin gong-du spel-ba'i dus te rnam-lnga dag-pa'i tshe tha-mal-pas
ma mthong-bar gsangs te bya-ba ni
2157 de-nyid las
2158 rnal-'byor gang zhig skal-ldan-pa
2159 dur-khrod rnams-su rgyu-ba'i tshe

2160 rdo-rje'i glu ni yang-yang blang*
2161 mi rtog bsam-gtan gnas-pa'i grogs
2162 spyod-pa kun-gyi sngon-du 'gro
2163 de-phyir rdo-rje'i glu nyid blang*
2164 tshogs dang dbang-bskur dkyil-'khor 'jug
2165 de-dus glu la brtson-par bya
2166 mi rtog rgyud la bsten-dus-su
2167 'di nyid skabs-su blang-bar bya
2168 zhes so
2169 khyad-par-du sems rnal-du 'bebs-pa dang bying-ba gseng-ba'i mchog-tu
bshad de
2170 that-from
2171 whoever samadhi-to arrived
2172 this-by samadhi-to arrived
2173 if yogin dull of time
2174 this-by excited if samadhi good*
2175 self-aware great-bliss expanse-by strike*
2176 mudra great self-with join*
2177 say-so
2178 two song dance actual body of ritual
2179 mind of meditation
2180 speech of action and three from
2181 body of ritual-to implements and dance two
2182 that also feast and mandala-to enter and samadhi expand time
2183 peaceful-wrathful whichever of implements from
2184 peaceful is silk and jewel of ornament implements adorned having clothes of
rustling and*
2185 peaceful of crown-ornament and*
2186 vajra bell holding's
2187 wrathful of implements
2188 bone of ornament six ash great of smearing
2189 corpse of stripes
2190 bandha and*
2191 phur-pa holding's
2192 dance of deity of mudra arrange having's
2193 speech is mantra and essence recite having's
2194 mind is deity of body meditate having's
2195 especially samsara-nirvana boundary distinguish of time

2196 body naked ordinary-in abide having
2197 mudra various and dance various do
2198 speech and mind also that like*
2199 forest and lake-grove etcetera-in experience higher-to expand of time
2200 body yogin of implements from
2201 damaru and*
2202 bell and*
2203 flute etcetera blow having flower of head-ornament etcetera-by adorned
having
2204 mind deity of body meditate having and*
2205 rig-pa of face-introduction direct-to train having and*
2206 self-abide of samadhi-in abide three expand having
2207 foot of dance and right-extend left-draw having
2208 left-extend right-bend etcetera transform having
2209 speech of action vowels and consonants of letter long and short and*
2210 crooked-by sound pleasant say having
2211 om and e and hum and he and lyei shag etcetera nose-breath draw having
2212 supreme secret unsurpassable vajra of word take
2213 e ma ki ri ki ri
2214 mashta ba li ba li
2215 SA MI TA PU RU PU RU
2216 KU TA LI MA SU MA SU
2217 I KA RA SU LI BHA TA YE
2218 TSA KI RA BHU LI SA LA YE
2219 SA MUN TA TSAR YA SU BHA YAI
2220 BHE TA SA BH YA KU LE YAI
2221 SA KA RI DHU KA NA
2222 MA TA RI BAI TA NA
2223 BA RA LI HI SA NA
2224 MA KHAR TA KI LA NAM
2225 SAM BHA RA TA ME KA TSANG TAM PA
2226 SUR YA TA RA E PA SHA NA PA
2227 RA NA BHI TI SA BHU RA LA PA
2228 MA SMIN SA GU LI TA YA PA
2229 GU RA GU RA SA GA KHA RA NA LI
2230 NA RA NA RA I THAR PA TA LA
2231 SIR NA SIR NE BHE SA RAS PA LAM
2232 BHUN RDA BHUN RDA TSHI SHA SA KE LAM

2233 SA SA
2234 RI RI
2235 LI LI
2236 A I
2237 MI MI
2238 RA RA RA
2239 thus sun-moon union from explained as suchness song all-good father-mother intent take
2240 not-born because not-cease and
2241 go come nonexistent all pervade
2242 great-bliss dharma-supreme not-move
2243 space-equal liberation stain nonexistent
2244 root nonexistent support nonexistent in
2245 dwell nonexistent take nonexistent dharma great
2246 primordial-liberated spontaneous-equal vast great
2247 binding nonexistent completely untie nonexistent
2248 pervade-vast mansion primordial-exist essence
2249 pervade not-decline from completely-transcend
2250 vast great space expanse
2251 dharma-great blazing sun-moon mandala
2252 spontaneous-accomplish direct-apparent
2253 vajra mountain lotus great
2254 sun lion primordial-wisdom song
2255 sound-great music equal nonexistent
2256 space limit in enjoy
2257 buddha buddha all-equal and
2258 all-good vast dharma peak
2259 space-expanses good expande-space in
2260 expande-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

elements four conditions self-place pure
grasp hold appearance mind-itself in
bind self-grasp pure
exist appearance mind-itself in
phenomena self-place pure
not-exist appearance mind-itself in
emptinesses self-place pure
exist not-exist mind-itself in
establish extremes self-place pure
dharma appearance mind-itself in
self characteristic pure
dharma-not appearance mind-itself in
delusion self-place pure
thus
meaning second meditation progressive do yogin in four *
day-night mouth-join meditation
that instruction ocean all-placement method
that aim appearance-existence ground-place dharmata
that fruit affliction self-vanquish put
first in three *
Sun-Moon Mouth-Join in
meditation three *
deity etcetera mind meditation and *
vehicle great samadhi and *
times three buddhas all aim itself is thus and *
Thalgyur from
nature descend arise *
samadhi pure call should
channel wind bindu and *
body pith eye emptiness *
meditation called regarded
letter light color and *
various emanation emanate gather *
samadhi called explain in
not-fabricate self-place natural-state
how that unchanging
buddhas all aim
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 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 rnames dang*
2583	bzo dang sgyu rtsal tha dad dang*
2584	mig 'phrul la sogs sna tshogs pa'o
2585	sgra ni pi wang bum ldir dang*
2586	rgyud mangs rdza rnya gling bu dang*
2587	pheg dang har la sogs pa'o
2588	dri ni ngad dang sbyar ma dang
2589	yid mthun rten 'brel zab mos bya
2590	ro ni bu ram drug ldan dang*
2591	rgun chang sbyar ma sna tshogs bsgyur
2592	rtén 'brel yan lag sbyor ba'o
2593	reg ni mkhas pas khri stengs 'dug
2594	gzhung bsnol sbyor ba'i 'byung ba dang*
2595	shing gi lo ma 'ga' zhig gis
2596	reg pa tsam gyis chos nyid la
2597	'bral med sems kyis gnas pa'o
2598	zhes so
2599	khyad par du ra bzhi rnal 'byor du bya ba'i rim pa yang*
2600	de las gsungs pa
2601	sku gsum bslab pa'i rim pa nyid
2602	'byung ba'i yon tan gtsor byas te
2603	mchog tu sa chu me rlung gi
2604	sgra la bslabs pas nges par 'grub
2605	chu yi sgra ni bshad pa la
2606	mkha' 'gro ma yi sgra dbyangs 'dzin
2607	'di la rtag tu goms byas na
2608	sprul pa'i sku yang nges par 'grub
2609	sa yi sgra ni bsil zhing lci
2610	tshangs pa chen po'i sgra skad ldan
2611	'di la rtag tu nyan sbyong na
2612	longs spyod rdzogs sku nges 'grub bo

2613 me yi sgra ni rang byed bslab
2614 khyab 'jug chen po'i gsung dbyangs ston
2615 'di la nyan pa sus spyod pa
2616 chos sku'i yon tan nges par thob
2617 rlung gi sgra ni gzir zhing grag
2618 mkha' lding rgyal po sbyor ba'i gsung*
2619 'di ni rtag tu zlos shes na
2620 sku gsum thun mong bslab bya'o
2621 de ltar 'byung bzhi'i sgra don ni
2622 phyi yi dus la nges par sbyar
2623 dgun te dpyid dang dbyar dus ston
2624 chu dang sa ste me rlung gis
2625 rim par dus dang nges sbyar te
2626 rnal 'byor lus dang bstun byas na
2627 'grub 'gyur 'di la the tshom med
2628 ces so
2629 de ltar lha dang mi'i sems 'dzin gyi don bsdus na
2630 rang shar las
2631 lha dang mi yi sems 'dzin ni
2632 kha sna'i dbugs ni bsdams byas nas
2633 rtog med yid ma 'gyus pa ni
2634 shes pa rtse gcig ngo bo ste
2635 'phral gyi rnam rtog med par gsungs
2636 yang dag don chen mtshon mi nus
2637 zhes so
2638 gnyis pa byang chub sems dpa'i bsam gtan la gnyis te
2639 dbye ba dngos dang*
2640 zhar las byung ba'o
2641 dang po la gnyis las
2642 mdor bstan pa ni
2643 rang shar las
2644 byang chub sems dpa'i bsam gtan ni
2645 sems kyis 'dzin pa yin te
2646 ngang ngam shugs kyis skye ba'o
2647 goms nas klong du gyur pa dang*
2648 zas kyi 'du shes spang ba'o
2649 sa la gnas pa 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 bcos las ngag rnal du 'bebs
2667 dmigs pa rgyud rten bsam gtan gyis
2668 'phral byung nyon mongs mgo rnames gnon
2669 sa la gnas pa'i bsam gtan gyis
2670 rang rang rgyud kyi 'tsho skyong byed
2671 ces sa
2672 gnyis pa shar las byung ba'i bsam gtan bstan pa la gnyis te
2673 rang bzhin dang*
2674 bcos ma'i bsam gtan no
2675 dang po rang bzhin gyi bsam gtan ni
2676 skye 'gro thams cad la shes pa bag la yengs pa'i tshe gyin 'dar had de gnas pa
las kyang skye la
2677 mda' strong gi mig la yod pa dang*
2678 ri bong dang khra tshang na nyal ba'i mig la yod pa la sogs pa'o
2679 mdor na sems rnam shes bag la yengs pa'i dus thams cad na yod do
2680 gnyis pa bcos ma'i bsam gtan ni
2681 yid kyis ched du bcos nas bsgoms pa'i bsam gtan ting nge 'dzin mi rtog pa
dang rtog bcas lha'i bskyed rdzogs la sogs pa thams cad yin te
2682 blos ched du byas pa'i phyir ro
2683 skabs 'dir dgos pa la ltos nas gsum du bzhag ste
2684 de'ang rmal 'byor pa la phral du zas gos kyis gnod la

2685 phugs su rmi lam dang bag chags kyis khams gsum du brgyud pa'i phyir gnod
de
2686 de dag gi gnyen por zas kyi zhen pa bcad pa bsam gtan gyi thun
2687 gos kyi zhen pa bcad pa bsam gtan gyi thun
2688 rmi lam dang bag chags kyi zhen pa bcad pa bsam gtan gyi thun la bslab pa
dang gsum las

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2689 dang po ni
2690 bcud len sna tshogs la brten pa dang*
2691 rlung la brten pa gnyis las
2692 bcud len sna tshogs ni
2693 'byung ba lnga'i bcud len dang*
2694 sman dang*
2695 rtswa dang bdud rtsi la sogs pa mang yang rin po che'i bcud len mchog tu zab
bo
2696 rin po che dang bdud rtsi lnga 'dus pa'i bcud len ni
2697 thal 'gyur las
2698 bcud kyis len par 'dod pas ni
2699 bdud rtsi lnga rnams sbyar ba'i thabs
2700 gzhan dus 'byung ba snyoms pa la
2701 mkhas pas cha snyoms legs sbyar te
2702 rin po che yi snod du gzhug
2703 de nas sbrang dang u tsi ta
2704 kha tshar legs par btab nas ni
2705 dngul chu'i thigs pa res blangs nas
2706 nang bzhin sran ma'i rdog po tsam
2707 mkhas pa dag gis zas spyod na
2708 bcud kyis len pa chen por yang*
2709 'gyur bar the tshom mi za'o
2710 zhes so
2711 rlung ni steng 'og gi kha sbyar te
2712 ro ma'i rtsa nang du drangs la
2713 mgdin 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 mgdin pa dang ro mar thim

2716 bsam gtan gyi bde bas khyab par bsgoms pas zas kyi rnal 'byor 'grub bo
2717 'di dag thal 'gyur las
2718 bcud kyis len pa 'di lta bu
2719 rin po che la brten pa yis
2720 tshe ni nyi zla dag dang mnyam
2721 sna tshogs rdo yi sbyor ba yis
2722 mtshon gyis lus la tshugs pa med
2723 sngo la brten pa'i sbyor ba yis
2724 skra dkar gnyer ma med par 'gyur
2725 rtsi sbyor dag gi bcud len gyis
2726 gzi brjid ldan zhing gzhon par 'gyur
2727 sha la brten pa'i sbyor ba yis
2728 lus zungs ldan zhing stobs bskyled 'gyur
2729 gzhan yang rlung la brten pa yis
2730 ngo mtshar che ba'i bcud len bshad
2731 'byung ba rgyun gcod ces bya ba
2732 steng dang 'og gi rlung gis shes
2733 mkhas pas rlung gi gnas su sba
2734 yang na rlung gi 'gyur rtsis gyis
2735 zas kyi rnal 'byor dag tu 'gyur
2736 de ltar bcud kyis len pa yis
2737 'gro ba'i gdung ba chod pa'o
2738 zhes so
2739 de'ang dka' thub dang*
2740 bcud len gyi khyad ni
2741 rdo'am chu la sogs pa'i rten cung zad zos shing 'thungs nas sngags dang
dmigs pa re tsam lam du byed na dka' thub yin la
2742 ril bu'am khrol bu'am rten yod dam med kyang rung ste
2743 rlung dang dingas ma rnal 'byor du byed na bcud kyis len pa zhes bya bar
'gyur ro
2744 gnyis pa gos kyi zhen pa bcad pa bsam gtan gyi thun la bslab pa gsum las
2745 rten 'brel zab mo ni sha sbyor dang*
2746 rdo sbyor dang*
2747 sngo sbyor dang*
2748 rtsi sbyor la sogs pa ste
2749 mkha' 'gro mdzod nas bshad pa bzhin no
2750 gtum mo me'i drod la brten pa ni lus skyil krung la rlung kha sbyar te

2751 lte bar raM las me 'bar bas sprul pa'i 'khor nas bde chen 'khor lo'i bar khyab
par drod 'bar ste

2752 rkyang ma'i nang nas rlung bzung bar dmigs la

2753 rlung sna bug g.yon nas rgyu dus shas cher bzung zhing sbyangs pas gos kyi
bsam gtan 'grub bo

2754 rlung la brten pa ni

2755 tsog pur 'dug ste rlung nang du drangs nas bsdig pas pho kha tsha mer gyis
song dus dal bus bzung la

2756 dal bus btang zhing*

2757 rlung gi zhabs cung zad bzhag la yang drangs pas

2758 drod skye zhing srog chags med pa dang*

2759 nyon mongs pa dang rnam rtog rang bzhin gyis 'gag pa'o

2760 yang thal 'gyur las

2761 gos kyi rnal 'byor 'di lta ste

2762 rlung dang rten 'brel zab mos bya

2763 rlung ni 'phen cing sdud pa las

2764 'gro 'ong bskyel ba'i gnad kyis kyang*

2765 dmigs pa so so'i 'byung ba dang*

2766 rnal 'byor lus dang mthun par dbye

2767 rten cing 'brel pa'i sbyor ba yis

2768 gcig dang drug dang bdun gsum las

2769 ril bu phye ma legs sbyar la

2770 ltor btang byug pa'i mtha' yis bya

2771 zhes so

2772 gsum pa rmi lam dang bag chags kyi zhen pa bcad pa bsam gtan gyi thun la
bslab pa la

2773 rtsa rlung*

2774 rmi lam

2775 sgyu lus

2776 'od gsal

2777 'pho ba

2778 zung 'jug bar do dang drug las

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2779 | dang po ni sngar yang bstan la

2780 khyad par du rtsa'i gnad lte ba'i 'og a wa d+hU tl'i mar sna'i gong spu na gu'i
thad na dngas ma dmar po dang me'i sa bo a shad dmar la 'tsher ba reg bya
tsha ba las me 'bar te

2781 rtsa'i nang bsros nas spyi bo'i haM las byang sems dkar dmar 'thigs pas 'khor
lo bzhi dang lus kun khyab par bsgoms la ro rkyang gi rlung dbu ma'i mar
sna nas bcug ste

2782 'khor lo bzhi'i nang bka' la rtsa rlung thig le chu gcig tu sbyang bar bya'o

2783 de las drod dang ye shes skye ba ni lam dngos gzhi'i thabs kyi mchog tu
bshad pa'o

2784 de'i yan lag tu shes rab la brten nas gzhan lus thabs lam gyi gnad sngar bstan
pa bzhin grogs su bya zhing*

2785 mi brten na bde chen thig le'i 'bar 'dzag dang*

2786 bde ba'i rtsa gnyis dal bus gtems la lce chung bskyod pa'i nyams kyis shes par
bya'o

2787 rlung gi sbyor bas 'od gsal mnyam pa'i gnad nges pa la 'jug pas

2788 de'i nges byed kyang thal 'gyur las

2789 rlung la brten te las sems dblal

2790 khams gsum 'bros khung bcad pa'i phyir

2791 lus ngag zhen pa 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 bsnagal 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 sgrub pa sbyong byed du skyes pa dang*
2919 spos kyang yang 'byung ba'i phyir te
2920 dar cig 'phos kyang las mi 'pho bas las kyis 'byung ba'i phyir ro
2921 thal 'gyur las
2922 spo ba'i las ni rnam pa gnyis

2923 dngas po nyid dang stong pa'o
2924 dngos po gzugs kyis bsdus pa ste
2925 de ltar 'byung ba las 'byongs nas
2926 rlung la goms pa bstén 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 dbiyings 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 bsdus pa la
2969 gzugs su snang ba'i srog can la
2970 nang mthun las kyi 'gyur dag gis
2971 rang gi nad sogs gzhan la spo
2972 de ltar spos pas dngos las grol
2973 gzhan ni rten 'brel sbyor bas bya
2974 bems po'i 'byung ba bzhi dag las
2975 dngos por 'gyur ba'i rten 'brel gyis
2976 grangs dang brda dang skad dag gis
2977 dmigs pa bsgyur te nad sogs spo
2978 shing bu rde'u gseg ma dang*
2979 rtswa dang mgal dum gyo mo sogs
2980 de bzhin chu sa nam mkhas kyang*
2981 nges par bzung ste spo ba'i las
2982 rnal 'byor sems kyi stobs kyis bsgyur
2983 ces so
2984 gnyis pa rmi lam la gnyis te
2985 sngon 'gro dang*
2986 dngos gzhi'o
2987 dang po la gsum las
2988 sbyong ba ni nyin 'gar phyag dang bskor ba dang kha ton dang sems kyi spro
bsdu sha thang bas lus ngag sems gsum sbyangs pas rmi lam zing zing mang
po 'byung ba ni 'byongs pa'i tshad do
2989 de nas rmi lam de dag las bag chags kyi srab mthug brtag pa de nas nyin 'gar
rab tu dal bas kyiin '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
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 skies pa bud med du bsgyur
 3012 gcig mang por bsgyur mang po gcig tu bsgyur ba rnam '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 phuir ro
 3017 sngar gyi phal cher gyis 'di bshad pa mi 'dug na'ang zil gnon gyi bshad 'grel
 dang rmi lam gnad kyi man ngag tu gsungs pas gnad gal po che yin la
 3018 rang gis kyang nyams su blangs pas nges pa yin no
 3019 gnyis pa dngos gzhi la gsum ste

3020	chos nyid don gyi gnad
3021	thabs dang*
3022	dmigs pa'i gnad
3023	rtsa rlung chings kyi gnad do
3024	dang po la sbyang ba
3025	bsgyur ba
3026	bcad pa gsum las
3027	shin tu dka' bas gsum ka bsgom zhing*
3028	'bring gis gnyis sla bas gang rung re res chog par gsungs na yang*
3029	'di khrid du byed dus thams cad bsgoms pas lag len la thams cad sbyang ngo*
3030	dang po rmi lam sbyang ba ni nyin dus snang ba thams cad mdang rmis pa'i rmi lam du gsal ba'i 'dun pas sprul bsgyur byas la
3031	phyi bden med du sbyang dus sbyong byed rig pa la tshur bltas te shar shar gzhi med rtsa ba dang bral ba'i ngo bo rjen par sal sal bsgom
3032	thams cad gtad med bden med gzhi med ngos gzung med la snang ba'i rang bzhin du ngos bzung nas rtse gcig tu brtson 'grus thang lhod ma shor bar bsgom 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 rnames 'dun pa drag pos bya'o
3041	stong par bsgyur ba ni nam mkha' la sprin dengs pa'am du ba sangs pa ltar
3042	'khrul snang 'di skad cig gis stong pa rgya phyam du phyam phyal bsgom pas
3043	rmi lam du'ang de bzhin du 'gyur ba yin no
3044	rmi lam bcad pa ni ji ltar snang dus 'di nyid la
3045	bar snang thog tu rig pa 'dzin pa mi 'dogs
3046	tshur rig thog tu snang ba'i gzugs brnyan mi 'dzin
3047	snang sems gnyis la 'brel ba'i rtog pas mi bslad par
3048	rang gsal gyi rig pa khong gsal yangs par glod nas gang yang yid la mi byed pa'o
3049	de ltar byas pas dang po rmi lam rags
3050	de nas phra
3051	de nas brjed ngas

3052 de nas je nyung la song nas mthar ci yang mi rmi par rig pa rang gsal gyi ting
nge 'dzin nyin mtshan 'dres pa'i don la spyod de bsgom pa nyin mtshan kha
sbyor zhes bya'o
3053 gnyis pa thabs dang dmigs pa'i gnad la
3054 dkrugs pa
3055 gcud pa
3056 gnad la 'bor ba dang gsum las

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3057 dang po ni rmi lam spyod dus ma zin pa dang ma 'byongs pa zin pa dang
'byongs pa'i gnad de
3058 gang bsgom pa rnams phan tshun go bzlog la dkrugs nas phyal phyol du
sbyangs pas 'byongs par sla'o
3059 de yang 'khor lo bzhi'i gnas su rlung dang sems gtad pa dag kyang go rims
dkrugs pas 'grub pa'o
3060 gcud pa ni lus gnad seng ge'i nyal lugs 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 gitems nas de'i ngang la nyal bas
3065 rmi lam 'char ba'i gnad du 'di las zab pa gzhan med do
3066 de'ang sbyang ba dang*
3067 dkrugs pa dang*
3068 bsgyur ba dang*
3069 gcud pa dang*
3070 bcad pa dang gnad la bor ba gsum bstun pa mchog tu gces so
3071 rtsa gnas 'khor lo las dkrugs pa gcud pa gnad la bor ba gsum bshad kyang
skabs 'dir gnad du 'di nyid che bar myong bas grub pa'o
3072 gsum pa rtsa rlung chings kyi gnad ni
3073 rmi lam gyi dus kun la gces pa'i grogs te
3074 de'ang rlung gi thig le dra bar gzhug pa'i gnad la
3075 seng ge'i nyal lugs kyi dus su rlung dal bas 'phang zhing snang srid 'khor 'das
thams cad bdag gi sna bug nas dran pa'i 'khor lo thim par bsam zhing*
3076 rlung nang du bskyil la

- 3077 spyi bo nas haM las thig le babs pas snang ba thams cad bde ba'i ngang la
 snying ga na me long gi gzugs brnyan bzhin du bkra sa le ba la dmigs pa gtad
 nas
- 3078 yang yang sbyangs la
- 3079 snang ba de kun mgrin pa'i 'khor lo la yar bzlog ste
- 3080 a dmar po gcig tu gyur pa la sems bzung la
- 3081 rlung dang 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 rnam pa der 'char yang don la ma grub pa ltar
3136 snang ba 'di la bdag gzhan
3137 dgra gnyen
3138 zas gos
3139 longs spyod
3140 snyan mi snyan
3141 dgag sgrub

3142	skye shi
3143	bde sdug
3144	na tsha
3145	ci shar ci dran ci snang 'khor 'das kyi chos thams cad me long nang gi gzugs brnyan ltar snang dus nyid nas ngo bo med par shes pas
3146	'khrul snang bden med sgyu ma'i rang bzhin du 'byongs la
3147	rang gi lus kyang sgyu ma'i lus su mthong bas bar do'i sgyu lus zin pa la the tshom med pa'o
3148	ji skad du ljon pas zhus pa'i mdo las
3149	me long dkyil 'khor yongs dag la
3150	bzhin gyi gzugs brnyan snang ba ltar
3151	ji ltar rang bzhin ma grub par
3152	ljon pas chos rnams shes par gyis
3153	zhes pa dang*
3154	'phags pa ting nge 'dzin rgyal po'i mdo las
3155	ji ltar mtshan mo chu yi zla ba dag
3156	dngas shing rnyog pa med pa'i mtshor snang yang*
3157	chu zla stong pa gsog ste snying po med
3158	chos rnams thams cad de bzhin shes par gyis
3159	ji ltar skye bo mang po'i dbus dag tu
3160	sgyu ma byed pa dag gis gzugs sprul te
3161	rta dang glang po shing rta sna tshogs byas
3162	de la mi bden sna tshogs snang ba ltar
3163	chos rnams thams cad de bzhin shes par gyis
3164	ji ltar chu zhing rlon pa'i sdong po dag
3165	snying po 'dod phyir skyes bus de gshags kyang*
3166	nang dang phyi rol kun na snying po med
3167	chos rnams thams cad de bzhin shes par gyis
3168	zhes so
3169	gnyis pa mtshan dus sgyu lus rmi lam sbyang ba ni sngar bzhin snang ba thams cad rmi lam du shes pas snang srid thams cad sgyu ma rmi lam du rtsal sbyangs pas
3170	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 bsdus nas
3215 'od gsal chen po gnyid dang bsre
3216 de ltar goms nas sku gsum la
3217 nges par sbyor ro rnal 'byor pa
3218 zhes so
3219 de dag gi nyams su blang lugs rgyas par dus bzhi mnyam sbyor du gsal la
3220 'dir 'od gsal dus bzhi mnyam sbyor gyi gnad bsdus te bstan pa la bzhi ste
3221 nyin dus snang ba rgya yis gdab pa
3222 srod la dbang po gnas su bsdu ba
3223 nam phyed shes bya bum par gzhug pa
3224 tho rangs ye shes gsal bar byed pa'o
3225 dang po la mnyam gzhag dang rjes thob gnyis las
3226 mnyam gzhag ni gnyid dang bsre na seng ge'i nyal lugs kyis rlung dal bus
bzung la
3227 mig mi 'dzum par snying nang du 'od Inga'i gong bu la sems bzung nas nyal
bas
3228 phyi'i snang ba je nub la song dus
3229 gnyid dang rmi lam gyi mtshams na shes pa rtog med sal le ba cig yod pa de
'od gsal du ngos bzung la
3230 de'i ngang ma bying bas nyal bas gnyid 'od gsal du 'char te
3231 rmi lam ni med
3232 shes pa ni ting nge 'dzin gyi ngang la rang gsal
3233 gnyid du song byas na nye 'khor gyi gzugs sgra dri'i rnam pa ma 'gags par
shes la
3234 ma song byas na rkyen gyis de'i ngang las sad rgyu byung ste
3235 nyin snang las rtog pa 'gags pa tsam las snang cha so na gsal ba'o
3236 de yang tshogs drug gi yid shes 'gags la
3237 sgo Inga'i rnam shes ma 'gags par gsal ba'o
3238 yid shes 'od gsal du nub dus rlung dbu mar tshud la

3239 sgo lnga'i rnam shes rtog med yin pas yul snang yang 'dzin pa'i dbang du ma
song ba ste

3240 gsal la mi rtog pa'i gsal zhes bya'o

3241 'di'i dus su bde ba'i 'od gsal ting nge 'dzin gyi ngang la yod

3242 gsal ba'i 'od gsal snang la ma 'gags par yod

3243 mi rtog pa'i 'od gsal de'i ngang du rtog med rang chas su yod pas

3244 gzhi rang bzhin gyi 'od gsal ka dag tu

3245 bu rang dngas kyi 'od gsal gnyis med 'dres nas

3246 ye gsal la yang gsal shar bas 'od gsal ma bu 'dres pa zhes bya'o

3247 thal 'gyur las

3248 'od gsal 'pho ba rab kyis te

3249 gnyid kyi bsam gtan la sbyangs nas

3250 'byongs pas nyin dang mtshan med par

3251 phyi rol snang ba gsal ba ni

3252 'dis ni 'od gsal chen po 'grub

3253 ces so

3254 rang bzhin du bde ba'i 'od gsal snyoms 'jug gi lhan cig skyes dga'i dus na yod

3255 gsal ba'i 'od gsal ting nge 'dzin nyin mtshan 'dres pa na yod

3256 mi rtog pa'i 'od gsal sems kyi 'dzin rtog nub pa na yod

3257 dus gzhan na'ang yod de ngos gzung ba dka' la

3258 de'i dus su dpe gsal la don shes par sla ba yin no

3259 bde ba'i 'od gsal las ting nge 'dzin las 'bral mi phod pa dang snang ba dga'
bder 'char ba'i nyams skye'o

3260 gsal ba'i 'od gsal las du ba dang*

3261 smig rgyu dang*

3262 me khyer dang*

3263 sprin dang*

3264 glog dang*

3265 'bar ba dang*

3266 zla ba dang*

3267 sgra gcan dang*

3268 rin po che nag po'i rnam pa dang*

3269 'od lnga'i snang ba dang*

3270 thig le dang*

3271 lha sku dang*

3272 skye 'gro dang*

3273 zhing khams mang po mthong zhing*

3274 rags pas chod bzhin pa'i phyir gzugs mthong ba dang*

3275 sgom khang nas rtsigs pa dang ra ba thal phyin du 'gro bar nus pa la sogs pa
dang*

3276 spyan dang mngon shes du ma 'char ro

3277 mi rtog pa'i 'od gsal las ting nge 'dzin mtshan 'dres pa dang*

3278 gang snang la bltas dus rtog med du yal yal 'gro ba dang*

3279 gtam gang la'ang zungs med par rtog med du 'gro ba dang*

3280 rtag tu nam mkha'i ngang la gnas pa snyam byed pa'i nyams dpag tu med pa
'char ro

3281 'di dag ni myong ba nges pa tshad mas kyang grub par mngon pas gnad zab
mo'o

3282 mnyam gzhag gnyid dang mi bsre na skyil krung gis 'dug la

3283 dar cig mig bar snang la gtad pas shes pa gdangs phyed dus

3284 mig cung zad smad nas thad drang du bltas pas nyams so ma cig 'char te

3285 de ngos bzung nas ngang la bsgoms pas

3286 rig pa rang gsal nam mkha' 'dra ba'i gsal ba de gsal ba'i 'od gsal yin la

3287 de'i ngang goms pas snang sems phyam phyal bar med nam mkha' gcig tu
song ba 'dra ba ni de'i nyams te

3288 nam mkha'i dbyings na yod pa snyam pa dang*

3289 res lus sems bral bas snyam pa la sogs pa dpag tu med pa 'byung ngo*

3290 de'i tshe 'ja' 'od dang thig le dang sku'i snang ba yang grangs med pa 'char te

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 gzhag las langz zhes bya ste

3295 de'i ngang las langz nas phyi'i snang ba 'di dag 'od lnga'i rnam pa sang seng la
sky'e 'gro rtsi shing 'byung ba rnams snang bar lta ba dang*

3296 sgyu ma'i dpe brgyad du lta ba dang*

3297 nam mkha' ltar lta ba dang*

3298 da ci'i nyams dang bsres te stong gsal snang la 'dzin med gcig tu phyam
phyam sbyang ba ni gnad yang dag pa'o

3299 gnyis pa srod la dbang po gnas su bsdu ba ni

3300 skyil krung gis 'dug pa'i gsang ba nas tshangs bug gi bar dbu ma'i nang a dkar
pos dong tshe brtsegs pa ltar gnas pa kun mas yar gcig la gcig thim tshangs
pa'i bu ga'i bar bsgoms nas

3301 mthar thams cad nam mkha'i ngang du sems 'jog pa'o

3302 gsum pa nam phyed shes bya bum par gzhug pa ni

3303 nyal dus seng ge'i nyal lugs 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 Inga pa 'pho ba la gsum ste
3310 rab 'od gsal las 'pho ba
3311 'bring sgyu lus las 'pho ba
3312 tha ma lus ngag las 'pho ba'o
3313 de'ang 'pho sa'i yul gsum ma yin gyi
3314 'pho mkhan gyi blo rtsal gsum yin no
3315 kha cig 'phos gsum du sbyor te gzhan yin no
3316 'dir rang gis 'od gsal 'byongs na 'chi kar de'i ngang las rig pa tshangs bug la
bton nas chos kyi dbyings su 'pho ba'o
3317 sgyu lus 'byongs na 'chi kar sgyu lus kyi ngang nas tshangs bug la rig pa
'phangs nas chos nyid don gyi lha'i sku la 'phos pas bar do'i sgyu lus zin nas
sangs rgya'o
3318 de gnyis ma 'byongs na lus ngag sems gsum gyi gnad rtsa rlung dang bstun
nas tshangs bug la 'pho ste
3319 thal 'gyur las
3320 'pho ba'i bye brag rnam pa gsum
3321 dbang po dag gi dbye ba yis
3322 'od gsal dang ni sgyu lus dang*
3323 tha ma lus ngag yid la'o
3324 zhes so
3325 lus ngag yid las 'pho ba la rten can rtsa rlung dang rten 'brel 'byung ba'i byed
las bstun nas 'pho ba dang*
3326 rten med sems kyi dmigs pa rkyang pas 'pho ba gnyis las dngos su 'pho ba
dang dngos med kyiis 'pho ba zhes gsungs te
3327 thal 'gyur las

3328 lus ngag 'pho ba rnam pa gnyis
 3329 dngos su 'pho dang dngos med do
 3330 dngos ni rlung gi sbyang ba'i thabs
 3331 sgra dang bzo dang sgyu rtsal dang*
 3332 rten cing 'brel la sbyangs pas ni
 3333 so so'i 'byung ba nang mthun pas
 3334 lus ngag yid kyi gtad pas 'grub
 3335 dngos med sems kyi goms stobs ston
 3336 ces so
 3337 tshangs bug ni 'pho ba'i lam ste
 3338 rdo rje gdan bzhi las
 3339 bu ga dgu yi steng rol nas
 3340 'phral du yid kyis 'pho byed na
 3341 nyin bzhin bram ze gsod pa dang*
 3342 mtshams med 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 bzhag dang legs nyes dang snang tshul dang*
3364 'dzin rtog gang la'ang*
3365 'das pa'i rjes mi bcad
3366 ma 'ongs pa'i sngun mi bsu
3367 da ltar gyi bag chags gnyen po dang bcas pa rgyud la mi 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 bzhag na
3387 snga phyi med par 'dres nas
3388 gcig 'dus ngo bo nyid cis bya ste dus gsum mnyam pa nyid du rtogs pa'i rnal
'byor ro zhes so
3389 gnyis pa bar do dngos kyi gdams pa ni
3390 sa chu me rlung nam mkha' rnams rim gyis thim nas
3391 nam mkha' 'od gsal la thim pa'i tshe
3392 dbu ma'i yan sna'i haM dang mar sna'i a gnyis snying gar 'dus pas bde gsal
rnam par mi rtog pa'i 'od gsal
3393 snang ba dang*
3394 mched pa dang*
3395 thob pa dang*
3396 nye bar thob pa'i ye shes bzhi skad cig gcig dang*
3397 gnyis dang gsum dang*

- 3398 bzhir 'char te
 3399 sngar 'od gsal la goms pa'i rnal 'byor pas der ngos zin nas 'od gsal ma bu 'dres te
 3400 skad cig ma la yar ka dag chos sku'i dbyings su zang thal lo
 3401 der ma zin pa rnams la srid pa'i bar dor dbang po 'bring rnams yi dam lha'i sgyu lus shar bas grol la
 3402 tha ma rnams las bzang po'i 'phro mthud de
 3403 phyi ma la bla na med pa'i chos dang phrad nas grol bar nges so
 3404 sgyu 'phrul las
 3405 skye 'dir grol ba ma thob kyang*
 3406 skye gzhan srid par grol bar 'thob
 3407 ces so
 3408 thun mong gi lugs la'ang de kho na nyid la mos pa dag phyi mar grol bar bshad de
 3409 bzhi brgyad pa las
 3410 de nyid shes pas gal te 'dir
 3411 mya ngan 'das pa ma thob kyang*
 3412 skye ba gzhan du 'bad med par
 3413 nges par thob 'gyur las bzhin no
 3414 zhes gsungs pa bzhin no
 3415 de dag gi 'phros dang bcas pas theg pa chen po'i bsam gtan bshad zin to
 3416 gsum pa bde bar gshegs pa'i dgongs pa la gnyis las
 3417 mdor bstan pa ni
 3418 rang shar las
 3419 de bzhin gshegs pa'i dgongs pa ni
 3420 nam mkha'i mthongs su shes par bya
 3421 de la goms par gyur na yang*
 3422 ye shes snang ba lhug par 'char
 3423 yang dag lam yang de bzhin no
 3424 zhes so
 3425 rgyas par bshad pa ni
 3426 nyi zla kha sbyor la
 3427 bde gshegs dgongs pa rnam gnyis te
 3428 ma bcos bzhag pas byung tshor 'gag
 3429 ma bsgoms bltas pas drod tshad rnyed
 3430 ces so
 3431 de'ang chos nyid ma'i snang ba la re dogs spro bsdu med pas mnyam rjes ris med chen por dgongs pa bar mtshams med pa chu bo rgyun kyi rnal 'byor

3432 nam mkha' mtha' dbus med pa'i rang bzhin la yengs dang ma yengs med pa
klong gyur gcig tu 'jog pa yin no
3433 'di'i dus na nyin mtshan kha sbyor gyi sgom pa zhes bya ste
3434 nyin mo 'das pa'i cha
3435 mtshan mo 'khor ba'i cha
3436 nyin mtshan khyad mi phyed par shar 9bas
3437 sgom nyams nyin mo gsal rgyu med
3438 mtshan mo mi gsal ba med par phril gyis song ba yin no
3439 don gnyis pa de'i man ngag rgya mtsho cog gzhag gi thabs ni
3440 mig chu'i dngas ma la rgya mtsho zer la
3441 de mi 'gul bar 'jog pas rgya mtsho cog gzhag ces bya'o
3442 de yang mi bsgom na mi bsgom
3443 sgom byed phan chad mig mi 'dzum par hrig ge lta ba gnad yin no
3444 de ltar byas pas dper na rgya mtshor gza' skar la sogs pa'i gzugs brnyan ci
snang ba thams cad bkra yal le snang yul du yod la gzung yul du med pas
rgya mtsho la ma gos pa bzhin du
3445 rnal 'byor pa'i mig lam du phyi'i snang ba shar tshad snang ngor snang yang*
3446 snang thog tu shes pa ma shor bas gzung yul du med des ma gos pas
3447 phyi snang bas shes pa la ma gos
3448 nang shes pas snang ba la ma bzung*
3449 snang shes 'brel don chad pas gzung 'dzin yul med du sangs te tshogs drug
lhug pa'i sgom pa zhes bya'o
3450 'di la sgom pa dngos dang*
3451 gol sa bcad pa gnyis las
3452 dngos ni rlung sems gnad la gcun nas shes pa rang sor bzhag pa ste
3453 thal 'gyur las
3454 sgom pa zhes ni sems gnas la
3455 'gyu ba phyi nang gcod pa ste
3456 gzung dang 'dzin pa 'gag pa'o
3457 zhes pa dang*
3458 yi ge med pa las
3459 ye nas ma bcos rang byung cog gzhag nyid
3460 snang bas ma bsgyur blo yis ma bcos pa
3461 chos nyid mkha' la gnas na dgongs par bstan
3462 chos sku'i ye shes bsam pa kun spangs te
3463 'gyu byed med na sgom pa'i dgongs pa yin
3464 dmigs pa'i phyogs dag mi 'dzin na
3465 rgya mtshor gza' skar shar ba bzhin

3466 'dzin med gsal cha ma 'gags pa
3467 dgongs pa'i 'dug tshul de bzhin no
3468 zhes so
3469 de'i tshe chos nyid ye gzhag gi dgongs par rdzogs te
3470 klong drug pa las
3471 dag tu yod pa'i sems nyid la
3472 sgo lnga'i yul rnames rang dag par
3473 ma rnyog chu ni dngas pa bzhin
3474 snang ba rnames ni rang sar rdzogs
3475 zhes so
3476 gnyis pa gol sa bcad pa ni
3477 de yang tshogs drug 'gags nas dran med du song na
3478 zhi gnas phyogs gcig tu song bas te gol sa'o
3479 'phro rgod rgya 'byams la song na gol sa'o
3480 gting gsal rang gdangs ma rnyed na gol sa'o
3481 rtse gcig this phur du 'dzin na gol sa'o
3482 mdor na rig pa rang gsal rgya grol 'dzin med rang gnas kyi sgom pa las gzhan
rnams gol sa yin par rig par bya'o
3483 thal 'gyur las
3484 mgo la gnas pa'i sgom pa ni
3485 dbang po'i sgo rnames gsal ba la
3486 yid kyi rtog par ma 'gyus pa
3487 shes pa nyid la spyod pa'i yid
3488 phyir la spyod pa'i yid
3489 phyir la shor ba med pa nyid
3490 ces so
3491 de'ang shes pa la snang bas ma gos
3492 snang ba la shes pas ma spyad
3493 rang bzhin gsal dngas phyed la rtse gcig 'dzin pa'i brtod phur med par
3494 yangs pa khrol le rgya yan rang sangs chen po phyal phyal ba ni rang byung
ye shes kyi sgom pa ste
3495 de nyid las
3496 sgom pa'i mtshan nyid snang tshul ni
3497 mtshan nyid stong gsal rig pa la
3498 rang bzhin gang du ma 'dres pa
3499 gzung dang 'dzin pa'i mtha' zad dang*
3500 chos nyid rang ngo dag pa'o
3501 zhes so

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

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

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

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

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

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

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

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

3717 object-appear objects in
3718 nature not whoever familiarize
3719 this appearance-emptiness two-not
3720 six-aggregates not-block relaxed
3721 thus and *
3722 Rang-shar from
3723 phenomenon characteristic-appearance appearance in
3724 eye sense-power not-cease by
3725 mind view good
3726 self rigpa clear
3727 miracle outer appearance
3728 thought-free clear essence from
3729 self-arisen great know become
3730 phenomenon view view
3731 thus
3732 second inner dharmata see nature not wisdom-eye see
3733 self-rigpa also grasp mind not realize
3734 dharma-exhaust nature mind ease
3735 Rang-shar from
3736 dharmata rigpa arise-not in
3737 thought characteristic nature not
3738 rigpa negate-affirm not in
3739 cling conduct where exist
3740 dharmata think do
3741 do-not nature know should
3742 action-actor free rigpa
3743 what direction not-fall
3744 meditation great called
3745 that also realize-doer this like
3746 concept one wisdom by
3747 mind depth confidence become and *
3748 dharmata arise-not realize become
3749 wisdom great arise become
3750 thus
3751 third secret rigpa see expanse-rigpa two-not see
3752 intellect word buddha not obtain definitely-decide
3753 samsara-nirvana primordially-pure dharma-exhaust see mind ease
3754 Sun-Moon Mouth-Join from

3755 expanse rigpa who see
3756 this buddha ground familiarize
3757 this method other above not
3758 mind exist grasp distinction surpass
3759 thus and *
3760 Lion-Power-Complete from
3761 buddha all view core
3762 expanse-rigpa two beyond-not
3763 thus
3764 thus-like view name tag city continuum-cut view called
3765 womb city continuum-cut three-realms not-return this-life buddha
3766 that-also sense-power distinction supreme this
3767 middle bardo
3768 final nature emanation-body buddha
3769 Sun-Moon Mouth-Join from
3770 supreme birth-two not-need
3771 middle birth-two juncture in
3772 final breath emit
3773 emanation-doer self-mindstream liberate
3774 thus
3775 second that instruction mountain all-placement method
3776 all view definitely-decide fabricate-change not appearance appearance top
3777 rigpa rigpa top place by
3778 vehicle all aim there gather that nature all meaning see and *
3779 other this meaning not see
3780 example mountain-king peak low valley time one see although
3781 valley mountain peak not see like
3782 great-completion primordially-liberate spontaneously-accomplish aspect see
 vehicle progressive nine regard self-nature realize
3783 vehicle other this meaning not realize
3784 three-realms complete-liberation great complete
3785 Six-Vastnesses from
3786 view exist mind-itself in
3787 appearance-existence one self-dawn by
3788 three-realms self-place liberate
3789 ati self-place great complete
3790 place exist mind-itself in
3791 appearance self-place ground dawn by

3792 all-place great view in
3793 seek not manner complete
3794 thus
3795 third that aim three-realms complete-liberation
3796 thus realize yogin see liberation-not whatever not primordially bind-liberate
beyond ground-not self-appearance great dream illusion sky nature see by
3797 sky equal vastness great-of intent complete
3798 vastness six from
3799 arise feel non-existent mind self that-in
3800 non think lhag tong appear
3801 move come cease intent called
3802 samantabhadra I-by teach
3803 grasp non-existent mind self that-in
3804 non cease pure appearance is
3805 play great samadhi called
3806 samantabhadra I-by teach
3807 grasp non-existent mind self that-in
3808 self-arise appearance great is
3809 non cease non-think intent called
3810 samantabhadra I-by teach
3811 pain non-existent mind self that-in
3812 self-think separate appearance is
3813 self-place great intent called
3814 samantabhadra I-by teach
3815 eternal nihilism non-existent mind self that-in
3816 good bad separate appearance is
3817 accept reject separate intent called
3818 samantabhadra I-by teach
3819 accept reject non-existent mind self that-in
3820 direction non-existent self-liberate appearance is
3821 pervasive vast great intent called
3822 samantabhadra I-by teach
3823 say
3824 fourth that-of fruit affliction abode pure is
3825 that time affliction non abandon and non abide abode pure sky like cloud
dispel or
3826 water impurity dispel like first delusion non experience *
3827 now delusion that-in non abide

3828 later delusion non possible ground is first attain
3829 dharma abandon person called
3830 also that self from
3831 dharmata appearance mind self that-in
3832 bliss and pride self place pure
3833 self-as appear mind self that-in
3834 attachment thought plural self place pure
3835 self non-existent appear mind self that-in
3836 aspect and separate self place pure
3837 contamination possess appear mind self that-in
3838 produce arise self place pure
3839 contamination non-existent appear mind self that-in
3840 delusion condition stain self place pure
3841 say
3842 this view show fruit
3843 meaning fourth fruit continuum do yogi four
3844 nature completely pure fruit
3845 that pith-instruction rigpa leave method
3846 existence three primordially-pure intent
3847 affliction self-liberate fruit
3848 first is
3849 king seat take non move
3850 people accompany go non move
3851 minister prison take non move three from

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3852 first is
3853 example king caste head-from empowerment-by-means-of self king place
take non move like
3854 rigpa self place take dharmata from non move self place take
3855 second is king one country army lead battle go time that king people
surrounding possess change place non like
3856 door five consciousness arise ground empty samsara name non
3857 third is king one minister precious other country king prison take
king that also other king what say listen need like
3858 mind consciousness move continuum cut

3860 that arise ground rigpa self power obtain
3861 meaning fruit cause non-reverse sandalwood fruit like
3862 effort do arise like non
3863 primordially like abide meaning first spontaneously attain fruit say express
3864 second that method rigpa leave pith-instruction is all rigpa state primordially
self-arise self-abide self-liberate certainty rigpa whatever arise that self arise
place there correction non extreme place establish
3865 vastness six from
3866 obtain exist mind self that-in
3867 hope doubt self pure
3868 effort accomplish plural non
3869 body three self complete complete
3870 count exist mind self that-in
3871 vehicle individual self-arise
3872 desire victory intellect non
3873 essence supreme secret great complete
3874 reference exist mind self that-in
3875 appearance various self-arise
3876 name and color individual
3877 form two complete
3878 estimate exist mind self that-in
3879 appearance object true arise
3880 definite place self-arise
3881 reference support possess complete
3882 say
3883 existence
3884 three primordially-pure door three attachment thought karma habit all
self-purify great samsara-nirvana hope doubt non intent obtain
3885 that self from
3886 regret non-existent mind self that-in
3887 hope doubt non appearance is
3888 primordially-place confidence possess intent called
3889 samantabhadra also I teach
3890 appearance aspect non-existent mind self that-in
3891 single aspect subtle appearance is
3892 conceptualization non great intent called
3893 samantabhadra I teach
3894 say

3895 fourth affliction pride liberate fruit is
3896 that time affliction thought group whatever arise that self force non-withstand
grasp non straight self self-liberate go is
3897 example water ripple or snake knot self pacify go like
3898 that samsara-nirvana grasp non dharma non yogi called
3899 arise feel thought self go is
3900 vastness six from
3901 reference appear mind self from
3902 reference do aspect self place pure
3903 intellect group appear mind self that-in
3904 feel plural self place pure
3905 mind appear mind self that-in
3906 investigate do aspect self place pure
3907 form appear mind self that-in
3908 element gather self place pure
3909 consciousness appear mind self that-in
3910 cause condition plural self place pure
3911 feel appear mind self that-in
3912 experience plural self place pure
3913 concept appear mind self that-in
3914 affliction number plural self place pure
3915 thought grasp non mind self that-in
3916 remember grasp plural self place pure
3917 say
3918 this plural nature complete great pith intellect conceptualization possess
meaning
3919 vehicle supreme precious treasury from
3920 reference object intellect sequence enter path deep extensive explain
sequence hall seventeen
3921 like conceptualization possess enter path show

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3922 now again elaboration-free meaning rigpa self-appearance path good vajra
essence secret great show two *
3923 common vehicle distinction surpass manner definite do and *
3924 distinction-possess path itself explain
3925 first

- 3926 pith seven surpass
- 3927 path other wisdom great quickly realize liberation small not liberate this see sense-power pith effort great small only sense-power sharp-dull not pith and *
- 3928 other self self dharmata intellect confidence empty meditation dark-stone throw this mind intellect not rely direct like exist intellect not rely pith and *
- 3929 other express word progressive rely meaning primordially realize hope this word letter one not rely meaning direct see word buddha not become pith and *
- 3930 other self self natural-state meaning mind object ground path fruit distinguish time rely this self-clear direct become mind do thought ground path not rely buddha pith and *
- 3931 other cause-effect before-after rely enlightenment other seek this cause-effect good-bad action not rely enlightenment self dawn effort accept-reject not pith and *
- 3932 other channel wind bindu etcetera age youth time spread enlightenment accomplish age time arise power exhaust not liberate regard this self-arise light-clear sun-moon within dawn effort possess age old-young not razor pith and *
- 3933 other final fruit body three regard rely this body three path appearance dawn final light-clear primordially-pure vastness spontaneously-accomplish rigpa definite establish pith and *
- 3934 other self self dharmata intellect-by-means-of confidence empty meditation dark-stone throw this mind intellect not rely direct like exist intellect not rely pith and *
- 3935 other express word progressive rely meaning primordially realize hope this word letter one not rely meaning direct see word buddha not become pith and *
- 3936 other self self natural-state meaning mind object ground path fruit distinguish time rely this self-clear direct become mind do thought ground path not rely buddha pith and *
- 3937 other cause-effect before-after rely enlightenment other seek this cause-effect good-bad action not rely enlightenment self dawn effort accept-reject not pith and *
- 3938 other channel wind bindu etcetera age youth time spread enlightenment accomplish age time arise power exhaust not liberate regard this self-arise light-clear sun-moon within dawn effort possess age old-young not razor pith and *
- 3939 other final fruit body three regard rely this body three path appearance dawn final light-clear primordially-pure vastness spontaneously-accomplish rigpa definite establish pith and *

3940 this-is body-three path-appearance-to dawn-by-means-of final light-clear
primordially-pure-of vastness-to spontaneously-accomplish rigpa-of
definite-establishment finished-by-means-of pith-and

3941 thus seven great common vehicle shravaka secret-mantra outer-inner
progressive nine all surpass

3942 oh this also ati

3943 ati surpass or

3944 ati-also mind-vast instruction section three from

3945 mind-vast wide ground-free confidence do rigpa direct see

3946 mind breath one self-clear dwell

3947 not-change nine-change dawn final regard

3948 meaning direct see-not intellect only

3949 pith definite direct not-see surpass

3950 instruction section also

3951 outer inner secret circle three bardo time rely

3952 this light-body liberate pith exist this distinction surpass

3953 briefly pith thought not-possible surpass speak name rise here not-elaborate

3954 channel wind pith rely common channel wind conventional coarse path do

body training etcetera effort with many rely obstacle deviation very many

3955 this coarse abandon should pith not-move three bind only that path not do

3956 ultimate wisdom channel wind grasp effort beyond path do body light pure

train

3957 delusion-illusion obstacle clear etcetera common not rely

3958 obstacle delusion suffering

3959 that delusion channel wind path do element is delusion path do for

3960 this ultimate not-delusion path do obstacle deviation not

3961 deviation mind do intellect rely those meaning not see equal-two path

experience realization form deviate knowing-experience chief do

deviation-obstacle ridge not pass

3962 this sense-power direct see deviation deviation-place not meaning definite

direct arrive for

3963 deviate meaning seek go path there arise this not

3964 delusion-place this not knowing-experience raw-ri instant change-return path

measure not do

3965 light clear self self-radiance appearance experience deceive non certainty

grasp do reason

3966 six applications like non same

3967 wind radiance and *

3968 rigpa radiance distinction exist jewel light and *

3969 lamp light distinction exist reason and *

3970 delusion appearance rigpa energy impure radiance path do liberate non

3971 pure appearance light clear actual radiance path do liberate

3972 this distinction example do is

3973 completely explain from

3974 jewel lamp light that

3975 jewel intellect direct flow

3976 wrong wisdom distinction non also *

3977 like purpose distinction exist

3978 say like

3979 like distinction great seven small countless possess superior

3980 thalgyur from

3981 dharmata direct pith also *

3982 action good bad non recognize

3983 heart essence definite summarize

3984 sense power plural sharp dull non

3985 intellect word limit cease

3986 wisdom non sense power see *

3987 word dharmata non see

3988 common vehicle meaning non accomplish

3989 body three path appearance is reason

3990 this see realm three reverse non

3991 dharma all equal taste one

3992 ground fruit reference non

3993 say

3994 second distinction possess path explain two

3995 unripened ripen empowerment presentation and *

3996 ripened liberate instruction presentation

3997 first is empowerment and that companion samaya two from

3998 before also extensive explain though

3999 here relate important summarize show

4000 support person samsara mind reverse world this attachment non

4001 dharma meaning simultaneous obtain desire plural

4002 first guru characteristic possess one-to empowerment complete do

4003 that before elaboration possess empowerment mandala and vase rely-from

4004 body empowerment body yidam deity body self power obtain

4005 outer container palace clear

4006 inner body deity body mahamudra clear arise

4007 that yogin body illusion bind free do pith instruction
4008 then inner elaboration-not empowerment mandala vase rely speech
empowerment
4009 speech yidam deity recitation clear
4010 inner inexpressible meaning experience arise
4011 letter a express rely arise
4012 then secret very elaboration empowerment sign dependent-connection rely
mind empowerment
4013 mind phenomena nature top arrive
4014 mind light-clear great meaning experience
4015 then secret supreme body posture
4016 gaze rely body speech mind three empowerment
4017 body posture pith rely body three posture liberate
4018 speech speak cease rely sound power exhaust
4019 inexpressible meaning understand
4020 mind blessing-energize sign pith rely
4021 light-clear emptiness what essence establish not
4022 mantra path ripen aim
4023 thus body ripen complete arise-stage instant clear
4024 speech ripen complete power common not arise
4025 mind ripen complete complete-stage sign measure arrive
4026 body speech mind ripen complete
4027 dharmata direct path experience complete
4028 second that companion samaya sequence is
4029 like-that ripen complete-of support that-by samaya continuum-to rely-on is
4030 generally samaya-of root root-guru is because
4031 meaning-of siddhi desire-by
4032 root-guru please-by-means-of do-from siddhi arise
4033 dakini net thousand possess tantra from
4034 siddhi desire guru to
4035 time end till honor should
4036 say
4037 that also body speech mind three from non transcend
4038 body-of conduct like guru please do is
4039 seat establish and *
4040 mandala offer and *
4041 washing and *
4042 water wash and *

4043 gaze prostration and *

4044 see prostration like do

4045 that also gaze is guru-by self to gaze time prostration

4046 see is self-of guru see time

4047 speech word-by-means-of guru please do is

4048 guru-of fault non is

4049 quality reference and *

4050 special word plural speak should

4051 deity knowledge-by-means-of please do is

4052 guru-of activity engage-by-means-of

4053 guru please other enter intent and *

4054 other any guru faith enter do

4055 guru-of speech whisper skill

4056 word excess lack non exist other speak able and *

4057 guru mind intent like experience do from non transcend

4058 samaya great tantra from

4059 like guru action

4060 body and speech and mind pure-by-means-of

4061 guru supreme respect person

4062 vajra holder self become

4063 say and also *

4064 siddhi desire faith possess

4065 guru please from arise *

4066 if guru non please

4067 always samsara-of edge continuum

4068 say

4069 that also empowerment time quality offer and *

4070 feast do like guru please and *

4071 vajra sibling and *

4072 being other also delight should

4073 like do secret mantra samaya become and *

4074 blessing enter support special become

4075 compassion great feast great

4076 say

4077 like do empowerment receive samaya sequence previous show like keep
should

4078 second ripen that liberate do instruction presentation two

4079 instruction general link and

4080 practice experience take
4081 first introduction instruction hit manner all summarize three *
4082 guide manner hit
4083 introduction manner hit
4084 guest challenge complete hit
4085 first later two gather
4086 introduction instant hit direct-cut leap
4087 complete hit bardo instruction
4088 second practice experience take
4089 before and
4090 actual experience take progressive
4091 first in two *
4092 before reason
4093 before actual
4094 first three from
4095 before example terrifying path go before fear prepare path mind ease go like
4096 actual fear anxiety not go do
4097 before example tooth gap village ditch fear guard do strong become whatever opportunity not find like
4098 actual thus do inner mind ease hardship not like before
4099 before actual two definite
4100 before fear deliver good like
4101 actual self substance possess final arrive like
4102 that also before not actual distinction pith exist although
4103 deliver not terrifying path go not able like
4104 actual-meaning-of pith not-exist-by-means-of before go-of instruction use-also fruit not-arise because
4105 that two pair-to relate-by-means-of meaning accomplish is world-of farming like do-to male-female pair-union-by accomplish like
4106 second before go actual-to
4107 who before go
4108 preliminary how is
4109 example what like
4110 preliminary need
4111 supreme distinction five
4112 first what before go world beyond before method that nirvana aim
4113 that-also gates three grasp not liberate samsara not beyond

4114 body speech mind three bind liberation existence definitely exit before
supreme

4115 second before how

4116 before eon countless accumulate body speech mind sin liberation do before
called

4117 when before existence attach time body dwell being million action imprint
purify do before called

4118 speech sound not pure purify do also before called

4119 mind body within dwell insect four million mind move not pure purify do
before called

4120 go actual before or first instruction that learn need go

4121 before go actual meaning effort-not arise do nirvana go do also go called

4122 three example king merit possess other urge do what do before not go power
not go need or

4123 horse good go before equipment adorn urge go like

4124 actual before go

4125 four purpose

4126 actual train easy arise confidence obstacle not

4127 five distinction three *

4128 body three guide do elements four yoga train

4129 rigpa guide samsara-nirvana boundary divide conduct train

4130 mind guide body speech mind three natural-state train

4131 first

4132 thalgyur from

4133 body three train-of sequence self

4134 arise-of quality principal make

4135 supreme earth water fire wind

4136 sound train-by-means-of definite accomplish

4137 say sound four yogi do sequence speak

4138 second is that self from

4139 samsara-nirvana boundary divide non

4140 realm three body speech mind-by-means-of also *

4141 relate cut non become

4142 samsara-nirvana boundary divide explain

4143 say and *

4144 demonstrate child from

4145 this like also secret meaning self

4146 enter desire vessel supreme

4147 before body speech mind plural
4148 manifest grasp reverse for
4149 before conduct begin should
4150 say and *
4151 lamp blaze from
4152 samsara-nirvana boundary divide from
4153 body speech settle
4154 thus
4155 this three from

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

4181 common supreme distinction-by-means-of examine
4182 say
4183 that this like do only-by-means-of future time that self buddha become
4184 arrangement great chapter thirty two from
4185 who boundary divide desire
4186 body action self reverse for
4187 now where conduct by-means-of
4188 later like non is
4189 that self reverse-by-means-of body also *
4190 abide non-existent realm three
4191 body also enter non is
4192 say
4193 that also first body attach time speech and mind two that rely-from attach
4194 first body conduct do need
4195 body conduct do from later body action cease-from do desire non and body
sin pure need exist
4196 wheel arrange from
4197 body boundary who divide
4198 this-by samsara habit dispel
4199 say
4200 body boundary divide sun seven or
4201 eleven or
4202 moon half do
4203 outside body attachment self reverse and *
4204 inside body pacify possess and *
4205 secret illusory-body light-clear liberate definite
4206 that after settle three or
4207 eleven or
4208 seven do aggregate like expand body emanation body apply
4209 gold essence tantra from
4210 settle desire
4211 body action slow engage
4212 this-by buddha body touch
4213 special supreme secret-by-means-of accomplish
4214 say
4215 second speech boundary divide conduct is
4216 secret conduct seed tantra from
4217 that pass speech conduct begin

4218 mantra and verbal dharma sound
4219 exist and non-existent and appearance and *
4220 mind exist word plural various speak
4221 animal various sign language and *
4222 sound form various
4223 like who-by do person
4224 speech manifest grasp self cut from
4225 samsara-nirvana boundary this divide
4226 say and *
4227 thalgyur from
4228 like sign measure reach-from
4229 yogi-by-means-of speech conduct begin
4230 express realize nature for
4231 sound voice form various
4232 what speak reverse non-existent for
4233 god and naga and yaksha and *
4234 scent-eater grul-bum pervasive
4235 sound good bad distinction speak
4236 briefly move six-of sound
4237 mind remember think speech-by-means-of speak
4238 here also need form two
4239 supreme and common limit distinction
4240 say
4241 like speech express object distinction rely-from realm three samsara continuum cut do
4242 empowerment supreme tantra from
4243 suitable vessel six family sound
4244 self suitable speak by-means-of
4245 move six wheel turn
4246 say
4247 above explain day about effort begin
4248 effort supreme that self attachment reverse and *
4249 common that self appearance all like definite non recognize arise
4250 that body ground is
4251 mind fruit is
4252 that two relate path speech is
4253 speech conduct middle definite
4254 self other sound distinction speak samsara express relate continuum cut and *

4255 speech what speak that produce later non enter and *
4256 letter wheel liberate need exist
4257 wheel arrange from
4258 speech boundary who divide
4259 samsara express empty definite
4260 say
4261 third mind conduct is
4262 buddha son one tantra from
4263 that self-of below also *
4264 mind conduct begin should
4265 happy and unhappy bliss and suffering
4266 eternal and non-eternal like
4267 view meditation conduct thought and *
4268 dharma and non-dharma like and *
4269 attachment anger ignorance and *
4270 virtue and non-virtue like-of
4271 thought conduct form various do
4272 like who-by do person
4273 mind manifest grasp self cut from
4274 samsara-nirvana boundary divide
4275 say and *
4276 thalgyur from
4277 like measure reach-from also *
4278 yogi-by-means-of mind purify do
4279 pass and future present
4280 remember think spread gather wheel engage
4281 happy unhappy good bad mind
4282 exist non-existent various all
4283 outside examine-from inside think
4284 like think remember self
4285 later arise continuum connect definite
4286 this need what-by distinction
4287 say
4288 like sun many do-from later realm three wheel non enter
4289 vajra hut arrange from
4290 who think wheel self
4291 who-by turn able that-in
4292 later that-by mind continuum cease

4293 say
4294 that after spread gather non-existent settle-from remember window self close
4295 glorious sky light possess from
4296 concept cut window close
4297 say
4298 that body speech two attachment non time mind root cut conduct suitable
4299 self dissolve trace non purify-from realm three liberate is
4300 wheel arrange from
4301 mind boundary who divide
4302 this-by mind reverse non
4303 say
4304 like boundary divide conduct three-by-means-of realm three non enter do
4305 empowerment near realize from
4306 boundary who divide self
4307 realm three reverse non
4308 that settle show
4309 this plural preliminary ritual
4310 say
4311 like person effort possess plural month three conduct do-from that self excellent some liberate also exist
4312 middle and last all that direct direct manifest introduction
4313 thalgyur from
4314 like conduct complete do-from
4315 manifest pith always engage
4316 say
4317 now mind preliminary after introduction plural laziness possess power do
4318 third mind first introduce body speech mind three preliminary
4319 preliminary actual and settle two
4320 that self from
4321 before purify sequence is
4322 body preliminary move from
4323 individual action cause cease
4324 vajra posture do
4325 body purify mind benefit
4326 speech hUM settle
4327 spread apply and energy self purify *
4328 flexible energy path insert by-means-of
4329 like speech purify mind benefit

4330 mind first arise place and *

4331 middle abide place last move

4332 like three examine analyze

4333 mind purify mind nature know

4334 say and *

4335 settle ritual

4336 this time body speech mind pith

4337 yogin possess settle do

4338 thus

4339 that purpose two from

4340 common purpose body speech mind three obstacle sin obscuration pure

4341 supreme purpose body speech mind three liberation

4342 that itself from

4343 this purpose two *

4344 common supreme distinction show

4345 thus

4346 meaning second actual not-leak wisdom mind show method two *

4347 actual word explain

4348 meaning progressive distinction

4349 first word extreme decide

4350 meaning top place two from

4351 first

4352 actual four extreme from

4353 ground is actual not palace see king not see like great-completion some attire
ground body hand take not dharmata wide gone death-time ordinary die

4354 actual is ground not king see that characteristic definite not arrive like

4355 instruction some first pith top arrive final word extreme not decide after that
top not dwell scattered

4356 actual ground both not

4357 king palace whatever not see like

4358 vehicle common general word view meditation intellect path do

4359 meaning not meet final where go know not

4360 actual and ground both also is is king again again see characteristic also well
know like

4361 direct essence-of pith rigpa actual-by-means-of see-by-means-of

4362 view meditation is think only-not remain

4363 ground see-by-means-of reverse-of place not-exist-by-means-of
samsara-nirvana time one-to cut-of yogi called

4364 that-also dharmata direct pith guru-by show see-from confidence although
4365 effort-by-means-of experience-to not-take if this itself contaminated not-clear
buddha not-become
4366 later this meet difficult world behind abandon experience take important
4367 if pith exist although experience not take lower ground treasure like benefit
not
4368 second meaning top place
4369 rigpa self-instant place actual introduction vajra linked-chain appearance see
say
4370 that-also actual show not rigpa common express although top not arrive
4371 vajra-seat not see that story tell or
4372 blind good speak color other show like
4373 sometimes rigpa arise-not emptiness think
4374 sometimes various dawn think
4375 those two word guide good good essence emptiness sky like dawn manner
not-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
thalgyur from
4530 dharma body posture lion
4531 delusion fear all remove
4532 vajra eye see become
4533 say
4534 definitions is
4535 dharma body group liberate do
4536 body that purify illusion body time all abide
4537 abide samadhi abide non transcend
4538 posture samsara liberate do
4539 golden bird from
4540 Who dharmakaya abiding manner
4541 Person who body main-point
4542 That with compatible who knows
4543 This dharmakaya great-bliss in
4544 Yogin pure makes
4545 Thus it is said

4547 Thus three-bodies postures done three-bodies intent from not-transgressing
4548 That also nirmanakaya hunched future time asceticism relying liberating sign
4549 Sambhogakaya elephant future time doing-without spontaneous-completion mode liberating sign
4550 Dharmakaya lion future time genuine fearlessness liberating sign
4551 Elemental body gaze three-bodies gaze into liberating what
4552 Three-bodies luminous-clear self-in existing heart-in abiding
4553 Gaze done self-in thus existing intent three manifest making
4554 Three-bodies self-constituent existing self gaze three-bodies gaze into going
4555 Body elemental cold greater nirmanakaya with harmonize cold-warm balanced
4556 Hot greater dharmakaya with
4557 Balanced sambhogakaya with harmonize auspicious
4558 Particularly vision increasing swift
4559 Body posture not-bend body channels heart-in awareness self-resonance existing not-arising that not-raise outer sky-in awareness vision not-dawn therefore gaze precious
4560 Ordinary like abiding awareness actually dawning impossible
4561 Dawn time ordinary abiding increase impossible moreover again decreasing gaze precious
4562 That also snake limbs body-in existing though not-manifest bend manifest like gaze main-point from awareness dawning also thus
4563 Then posture three alone determined one or
4564 Two or
4565 Three or else hundred-thousands etcetera become what meaningful
4566 Sentient-beings all afflicting-three by three-realms into lead cause that from liberating cause therefore three determined
4567 Afflicting-three from body speech mind three ripening-by also three determined
4568 That also first samsara karma wheel from
4569 Desire impure from form into ripening
4570 Bird form emerged action and doer speech chief becoming
4571 Body into ripening time also speech in delight
4572 Object chief making desire great
4573 Desire in delight one comes
4574 That same pure path into taking cause
4575 Sambhogakaya posture shown
4576 Sentient-beings such supreme sambhogakaya posture always do
4577 Dharmata meaning supreme expert

4578 Also samsara wheel from delusion impure from form into ripening is pig emerged
4579 That same latency producing sentient-beings mind chief form into ripening
4580 This form into ripening time mind change many intellect change conceptuality great
4581 Speech in not-delight
4582 Always sleep in delight comes
4583 That dharmakaya posture in always abide
4584 Dharmata time three abide determined
4585 Also first aversion impure from form ripening
4586 Snake ripening body action chief form into emerging
4587 This body action in delight moving-desire
4588 Body strength great body coarse
4589 Body grooming in delight body emerged
4590 This nirmanakaya posture in always abide buddha determined
4591 Therefore posture three determined
4592 Sentient-beings destiny body speech mind three into emerged
4593 Those binding from liberating cause therefore three alone determined
4594 That from more not-needed
4595 Few incomplete therefore three alone determined
4596 This time speech main-point speech cutting
4597 From Thalgyur
4598 Speech training and abiding and
4599 Swallowing firm making
4600 Thus said

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4601 First speech training
4602 Speaking less ordinary speech cutting short sessions train
4603 Then long train
4604 Occasionally speech cause none though alone speak
4605 Abiding mantra and utterance etcetera virtuous utterance not-denry
4606 Other and word syllable one also not-mix
4607 This time body sign meaning understand cause
4608 Swallowing mantra etcetera utterance all not-do
4609 Firm what also not-utter state-from not-transgressing cause

4610 Body sign only also not-do
4611 From Seed Tantra
4612 Speech like how mute like
4613 Who and sign only not-do
4614 Thus who done person
4615 Mind projecting gathering self-cut
4616 Thus it is said
4617 Speech speaking cutting inexpressible meaning mind-in arising
4618 Sentient-beings other and speech not-mixed body purified purpose existing
4619 Body purified buddhas and bodhisattvas and
4620 Sky-goers dakinis blessing-from body illusory-body liberating
4621 Then object blocked speech purified sign non-human and sign meet
conversation say come
4622 Speech utterance blocked mind purified
4623 That sign previously non-human form seeing and
4624 Then clairvoyance dum-bu arise
4625 Thus speech main-point body mind connection cutting main-point instruction
4626 Mind main-point sky expanse eye gaze-from thought what not-think
4627 From Thalgyur
4628 Mind dhātu into placed accomplish
4629 Thus it is said
4630 Thus chief body speech two bound mind secondary caught dhātu-awareness
dawning elements into binding cut
4631 From Seed Tantra
4632 Thus body speech three bound
4633 Dharmadhatu vision in
4634 This habituation becoming
4635 Thus said and
4636 Body and speech and mind main-point
4637 Know and rely samsara-from liberate
4638 Thus it is said
4639 Meaning second main-point three relying direct self-point deliver three
4640 Main-point three vajra seal bind
4641 Direct awareness self-face introduce
4642 That-from vision dawning manner show
4643 First two
4644 Main-point three general seal show and
4645 Particular self main-point point deliver

4646 First gate and field and wind-awareness main-point three
4647 From Thalgyur
4648 Main-point three instruction separate not-do
4649 That also gate and field itself and
4650 Wind and awareness main-point itself seal
4651 Thus said
4652 Example like main-point hit weapon similar
4653 Body channels or meaning-heart etcetera main-point hit what done not-feel
dying similar
4654 Main-point three also dharmata change ground not-existing
4655 Gate main-point by see cause
4656 Field main-point by not-change cause
4657 Wind-awareness main-point sign measure deliver
4658 That also gate main-point threshold similar
4659 Field main-point escort similar
4660 Wind-awareness main-point bandit similar
4661 Arrow hit desire person change power not-existing captured and
4662 Enemy come bandit hand into not-enter impossible like
4663 Dharmata direct main-point not-hit impossible
4664 That also field not-existing basis ground not-existing
4665 Gate not-existing beings path lost
4666 Wind-awareness main-point not-existing knowing-awareness inside
not-penetrate therefore main-point three determined
4667 That from more limitless main-point lose
4668 Few meaning not-accomplish therefore three determined
4669 Second particular self main-point point deliver
4670 Main-point three general sequence determine and
4671 Individual main-point point deliver
4672 First body speech mind three not-moving gate and field and wind-awareness
bound
4673 Seeing lineage scripture by differentiate
4674 Self-arising awareness tantra from
4675 Thus body etcetera
4676 Main-point all fully press cause
4677 Awareness itself and direct
4678 Guru instruction from know
4679 Thus said and
4680 From Thalgyur

4681 Actual main self mind rely
4682 Body main-point and speech and also
4683 Mind main-point relying cause
4684 Wind what slow made
4685 Fully project from arising
4686 Body and mind connection cut that
4687 Three-realms in also reverse not
4688 Thus said and
4689 Gate three-bodies eye by look
4690 Field obscuration-doer separate
4691 Wind-awareness slow by wisdom accomplish
4692 Thus it is said
4693 Second gate and
4694 Field and
4695 Wind-awareness main-point three from

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4696 First
4697 Ordinary gaze manner wisdom not-dawn
4698 Three-bodies gaze manner three train
4699 Glorious Sky-Equal Tantra from
4700 Dharmakaya gaze manner
4701 Three-realms samsara press extract
4702 Sambhogakaya samsara ground not-destroy
4703 Nirmanakaya buddha-field into liberate
4704 Thus said and
4705 From Letterless
4706 Eye sky element gaze
4707 Thus said and
4708 From Secret Sound Tantra
4709 Lower reverse corner three
4710 Gaze manner type three famous
4711 Thus it is said
4712 That-also nirmanakaya lower buddha disciples look
4713 Sambhogakaya corner look buddha field-realm look and
4714 Dharmakaya reverse buddha base look

4715 Yigin eye faculty bad nirmanakaya gaze manner harmonize eye not-dim purpose existing
4716 Eye fault possess sambhogakaya harmonize eye clear purpose existing
4717 Eye faculty good dharmakaya mode harmonize swift vision measure arrive purpose existing
4718 Those from not-move three-eyes within realize determined
4719 Dharmakaya in dharmata eye existing speech in
4720 That blessing wisdom actually seeing this same certain
4721 Sambhogakaya in wisdom eye existing body in
4722 That blessing self-clear seeing knowledge expands
4723 Nirmanakaya in discriminating-awareness eye existing heart in
4724 That blessing sound word separate seeing hearing contemplation meditation all dharmata meaning within dawns
4725 That also three-eyes gaze dharmata eye up reverse latency down remove main-point
4726 Wisdom corner equal gaze samsara-nirvana taste equal mix main-point
4727 Discriminating-awareness lower look wisdom vision actually deliver main-point
4728 Gaze manner three determine what
4729 Lazy one sambhogakaya
4730 Diligent one nirmanakaya
4731 Equanimity one dharmakaya gaze manner auspicious therefore three determined
4732 Definitive-meaning gaze dharmata gaze pure obscuration exhaust
4733 Mode samsara-from liberating cause
4734 Second field main-point outer dhatu field sky empty cloud separate
4735 Inner dhatu field eyebrow-center treasure-spot gaze dhatu-vision blue and that-from arise five self-resonance
4736 From Thalgyur
4737 Dhatu outer and inner
4738 Outer cloud-separate sky gaze
4739 Dust rain remove time
4740 Expert direct main-point press and
4741 Inner lamp path make
4742 Thus it is said
4743 That also outer awareness dawning field
4744 Inner experience increase field
4745 Awareness and experience two not-existing-from samsara-nirvana mixed called

- 4747 First vision dawn not-desire
4748 Later dawn definite coarse entity like knowing also that-with compatible arise emptiness thought not-existing experience within not-dawn
4749 Sky empty awareness empty gaze cause
4750 Field sky compatible experience empty clear radiating-gathering separate vast one dawn cause
4751 Entity characteristic separate purpose existing
4752 From Mind Section
4753 Yogin sky bird-path abide
4754 Thus said and
4755 From Collection
4756 Meaning that what sky-only gaze make
4757 Thus said and
4758 From Middle Mother
4759 Transcendent discriminating-awareness perfection meditation
4760 Sky yogin making said etcetera scripture immeasurable
4761 That-also field outer-inner mixed equal limitless view called
4762 Dhatu-awareness non-dual view called
4763 Dhatu-awareness mixed samsara-nirvana taste equal view called
4764 This same Instruction-Child from also
4765 Dhatu and awareness gaze manner
4766 Obscuration-doer separate sky-like
4767 Thus spoken
4768 Third wind-awareness main-point
4769 Field and gate two meet time wind slow rely awareness capture called
4770 That-also wind somehow slow outer far shoot outer hold place main-point
4771 That also wind and slow cause
4772 Outer yogin life extend helper become
4773 Inner conceptuality cease cause make and
4774 Secret awareness direct seeing action do
4775 Actual contaminated not-seeing buddha make cause
4776 That thus also from Thalgyur
4777 Wind what slow make
4778 Fully project from arising cause
4779 Body and mind connection cut that
4780 Three-realms in also reverse not

4781 Thus said and
4782 Wind-awareness slow wisdom accomplish
4783 Fully project from arising cause
4784 Body and mind connection cut that
4785 Three-realms in also reverse not
4786 Thus said and
4787 Wind-awareness slow wisdom accomplish
4788 Thus it is said
4789 Awareness main-point hanging-cord dhatu fence place not-move make
4790 That same from
4791 Self-face awareness hanging-cord
4792 Going-coming separate sky capture
4793 Thus said and
4794 From Instruction-Child
4795 Dhatu inside hanging-cord
4796 Place arrange separate not-do
4797 Thus it is said
4798 That-also wind slow rely action separate meaning mind-in arise
4799 Awareness hanging-cord forehead gaze cause conceptuality source
exhaust-from
4800 Delusion base return wisdom mother-son meet
4801 Awareness wind separate-from going-coming not-existing awareness
self-arisen enter
4802 That also guide cause body main-point rely days five-six do
4803 Then gate practice that much only do
4804 Then field seek days six seven make
4805 Then direct self-point deliver experience take
4806 That very purified meditation knowing arise
4807 Other wrong not-wrong cause vision flickering see
4808 Faith not-existing guide finish time what say not-thing divination various
arise near therefore thus not-gone pure make
4809 That general guide great-this apply time preliminary measure arrive diligence
with purify cause actual main faith ordinary not-existing arise
4810 Actual main point-deliver hit direct delight special arise
4811 Subsequent support dharma end cut explain cause experience practice
maintain capable know-from doubt and conceptuality end dharma other mind
not-desire purpose existing
4812 Second direct awareness self-face introduce

- 4813 Awareness vajra hanging-cord golden thread sky hovering like dhātu
 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 Dhātu-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 Dhātu 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 Dhātu-awareness gathering-separate not-existing intent called
- 4845 Third vision four dawning sequence two

4846 Essence briefly show and
4847 Nature extensively explain
4848 First
4849 Vision four all time body posture abide
4850 Eye gaze manner gaze
4851 Wind-awareness mode slow three main-point harmonize
4852 Particularly vision first two purify later two effort rely mode purify
4853 Luminous-clear liberate therefore dhatu-awareness non-dual called
4854 These main-point awareness vajra hanging-cord separate not-do main-point
arise
4855 That meaning explain
4856 Awareness essence nature compassion three not-differentiable base-abide and
that resonance light channel pure vision from golden thread like coil curve
interval point bind
4857 Vajra buddhas sentient-beings all essence good-bad not-existing equal
unchanging abide part place
4858 Lu example water channel good from water increase decrease not-existing
emerge similar
4859 Body and wisdom increase opening various path-vision complete until that
from dawning cause
4860 Gu that inside dharmata not-mistaken view and meditation pull cause
4861 Rgyud samsara-nirvana pervade vision those collections from
4862 Body and
4863 Point radiate and
4864 Arise and
4865 Gather etcetera clear cause
4866 From Thalgyur
4867 Wind-awareness slow wisdom accomplish
4868 That-from vision four become
4869 Dharmata direct vision cause
4870 Intellect grasp view suppress
4871 Experience-vision above increase cause
4872 Delusion vision cease cause
4873 Awareness measure arrive vision cause
4874 Three-bodies realize path-vision transcend
4875 Dharmata exhaust vision cause
4876 Three-realms samsara stream cut
4877 Thus it is said

4878 That-also vision four number determine outer sun-moon time four increase decrease and
4879 Inner body speech mind four binding-from liberate and
4880 Secret empowerment four determination show and
4881 Actual lamp four vision determine rely four determine
4882 Sequence determine
4883 First base dharmata direct not-see remaining three dawning base not-existing basis and supported base first dharmata direct vision dawning
4884 That same dawn cause dharmas all meaning see self-arisen wisdom self-from find called
4885 Then direct that experience not-experience word only fruit not-arise cause
4886 Meaning experience cause that experience above increase arise
4887 Thus experience arisen measure firm make need
4888 Not-firm experience end not-existing dharmas possess not-existing and
4889 Buddha expand cause not-arise cause
4890 Experience firm measure arrive cause
4891 Awareness measure arrive vision arise
4892 Awareness vision measure arrive though that-from other not-change three-bodies fruit desire difference not-existing
4893 Actual vision mark dharmas fruit meaning hope ordinary and difference not-existing cause
4894 Vision experience base dissolve
4895 Subtle coarse vision holding cease-from
4896 Pure dharmata exhaust experience dharmata exhaust vision arise
4897 Those also first two nirmanakaya
4898 Measure arrive sambhogakaya
4899 Exhaust dharmakaya vision path make three-bodies path-vision dawn fruit dharmata exhaust pure dhatus arrive cause
4900 Self-vision potency three-bodies awareness mode dissolve cause
4901 Awareness pure fruit
4902 Awareness dhatus-from originally self-potency three-bodies dawn fruit function called
4903 Vehicle other name also not-hear essence
4904 Vehicle king intent called
4905 Main-point this realize difficult one
4906 Second individual nature extensively explain four
4907 Dharmata direct
4908 Experience above increase

4909 Awareness measure arrive
4910 Dharmata exhaust vision extensively explain
4911 First two
4912 Direct general connection place and
4913 Self characteristic identify
4914 First general direct conventional term famous direct and
4915 Ultimate dhātu meet direct two from

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

4939 Existing liberate certain famous dharmata this dharmata
4940 Dhatus dharmas
4941 Awareness dharmata famous both non-dual desire
4942 Direct sense-power activity field actually see existing
4943 That-also intellect not-rely
4944 Intellect wisdom whatever seek find time not-existing
4945 Seeker eye-possess not
4946 Luminous-clear form-possess not cause
4947 From Collection
4948 Wisdom investigate aggregates bottom not-find
4949 Thus it is said
4950 Luminous-clear vision this term famous form-possess not
4951 Subtle particle and coarse entity self-characteristic this not-existing cause
element-four harm destroy crush not-possible cause
4952 Form-possess destroy crush possible existing form characteristic that cause
4953 Three enumeration outer body speech mind three main-point three base
establish
4954 Inner dharmata field main-point
4955 Dawn cause gate main-point
4956 Wind abiding main-point three path clear and
4957 Secret habituation measure sequence
4958 Riper sign sequence
4959 Ultimate end exhaust sequence and three measure take and
4960 Supreme vision
4961 Riper point
4962 Complete body and three fruit complete cause
4963 Three group four determine therefore three called
4964 Or dharmata three-bodies spontaneous-completion existing self-resonance
vision three outer dawn number
4965 Dharmakaya self-resonance inner experience awareness-empty
4966 Sambhogakaya self-resonance light five outer clear wisdom self-clear
4967 Nirmanakaya self-resonance dawn liberation equal limitless
discriminating-awareness potency with three rely therefore three called
4968 That-also base three base establish entity difference not-existing main-point
and
4969 Path three obstacle clear path near far not-existing and
4970 Measure three measure deliver similar different random not-existing and

4971 Fruit three exhaust end deliver yes-no doubt not-existing therefore direct called
4972 Ordinary time pleasure displeasure equanimity three see pleasure pain middle three dawn
4973 Guru instruction experience take time dhatus awareness dharmas three direct see
4974 Dharmata direct intellect word add not-existing main-point
4975 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 dhatus 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 dhatus 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 Dhatus 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 dhātu 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 Dhātu 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 Dhātu vision two gather
5121 Above increase
5122 Vision those more beautiful more good more many go
5123 This purify manner general show and
5124 Vision manner particular explain two from

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5125 First
5126 Samsara binding-from liberate manner apply
5127 Vision that up-stand and
5128 Wing dawn and
5129 Boat-part and
5130 Part and

5131 Cloth vision and five complete wisdom five color power obtain-from
5132 Desire and
5133 Aversion and
5134 Delusion and
5135 Pride and
5136 Jealousy five manifest move binding-from liberate
5137 Latency only not-other not-existing cause samsara half transcend itself
5138 Then net form and
5139 Net half and
5140 Eye many line and
5141 Eye spot form like and
5142 Canopy tent house like see
5143 Form etcetera aggregate five collection self make-from transcend
5144 World self three two transcend
5145 Dharmata view pure blessing
5146 Then wisdom entity pure shape vision
5147 Wisdom palace shape like and
5148 Sun-moon pair connect form like and
5149 Lotus stack form like and
5150 Stupa stack form like and
5151 Lotus thousand-possess form like see cause
5152 Element five binding cause transcend
5153 Those also one-arise one-cease experience called
5154 That also previous-from difference become cause above increase called
5155 Thus awareness cause arise previously empowerment sequence rely arise
5156 Second vision manner particular explain
5157 Wisdom five color vision and
5158 Shape vision two from

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5159 First
5160 Vajra-of family aspect-by-means-of pure-by-means-of
5161 Mirror-like-wisdom-of self-light color white-of form dawn and*
5162 That same vajra unmovable-by-means-of resonance white toin pierce-to
dawn

- 5163 That below toin thus-gone-of family aspect-by-means-of pure-by-means-of
 dharma-of dhatus-of wisdom color lapis-of form dawn and*
- 5164 Aspect fully-display-by-means-of resonance lapis toin become-black-to dawn
- 5165 Jewel-of family aspect-by-means-of pure-by-means-of from
- 5166 Equality-of color yellow-of cloth and*
- 5167 Jewel Source-by-means-of resonance very pierce refined gold like dawn
- 5168 Lotus-of family aspect-by-means-of pure-by-means-of from
- 5169 Discriminate wisdom-of color red-of cloth and*
- 5170 Infinite-by-means-of resonance red toin very red coral color like dawn
- 5171 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 dhatus-of wisdom field boat-only vision conceptuality coarse
 cease from arise
- 5187 Those path arise sequence
- 5188 Diligence great to interval day five five
- 5189 Middle to day seven seven
- 5190 Low day twenty-one twenty-one in previous vision cease-from
- 5191 Also below vision those toin form dawn
- 5192 Color and shape-of interval here moment toin abide arise
- 5193 Then those cease-from also wisdom five-of shape form dawn
- 5194 Mirror-like shape eye spot-of form and like become
- 5195 That color very increase good from arise

5196 That toin habituation-from eye many line dawn
5197 This preliminary measure arrive from arise
5198 Then equality net half dawn
5199 That wind-of purify pure from arise
5200 That-from net vision preliminary pure complete from arise
5201 Then discriminate flower heap dawn
5202 Gaze manner effort from arise
5203 That-from lotus thousand-possess dawn preliminary purify from arise
5204 Then action accomplish weapon like dawn
5205 Nature not-fabricate from arise
5206 That-from wheel etcetera form various vision arise preliminary complete from arise
5207 Then dharma-of dhatus-of wisdom palace dawn
5208 Awareness eye-from draw from arise
5209 That-from canopy tent house like preliminary pure make from arise
5210 Those also diligence-of difference-by-means-of day three and*
5211 Seven and*
5212 Fourteen in one-arise one-cease
5213 That beyond experience above increase vision
5214 These mind-of preliminary time
5215 Conceptuality difference raise that cease sign
5216 Then awareness self essence-of vision dawn
5217 Light those point dawn hanging-cord one gather from arise
5218 Then point two connect-to vision method and discriminating-awareness aspect-by-means-of pure-by-means-of from arise
5219 Then point five connect-to vision wisdom five toin enter from arise
5220 Direct point connect manner not-different small existing cause
5221 That beyond experience above increase vision
5222 From Thalgyur
5223 Color five-of light also
5224 Victory-banner only boat-part vision*
5225 Field boat-only see measure
5226 Thus said and*
5227 From Self-Arising Tantra
5228 Self-face see thus
5229 Upper joint from finger-four from
5230 Separate person capacity-good
5231 Samsara toin enter how possible

5232 Boat-part form whatever dawn
5233 Emanation quality this-by-means-of accomplish
5234 See field only whatever dawn
5235 Heap same
5236 Outer vision cease whatever
5237 Moment sixteen
5238 This also thus become
5239 Thus said
5240 Third awareness measure arrive-of vision vision manner general show and*
5241 Nature particular explain two from

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5242 First
5243 Then point each-in body half each dawn nirmanakaya purify fully purify cause arise
5244 Then body self only each dawn nirmanakaya vision dharmata direct see cause arise
5245 Then body those father-mother five five become sambhogakaya wisdom measure arrive itself
5246 Then individual heap mandala with vision
5247 That itself periphery wall and individual chief-retinue form-vision
5248 Dharmakaya purification fully pure measure arrive cause arise
5249 This awareness measure-arrive vision
5250 Preliminary time body action and
5251 Do those connection measure later not arise sign
5252 That-also purify object defilement each purify antidote preliminary etc. vital arrive cause vision those dawn although separation result and purify-object purify-agent cause-effect designate merely
5253 That produce-from arise not
5254 Wisdom self-exist resonance defilement obscuration purify force-through vision cause
5255 Thal 'gyur from
5256 Awareness measure-arrive vision
5257 Sambhogakaya marks-examples clear
5258 Uncertain color rainbow-from
5259 Families five father and mother form-vision
5260 Thus and

5261 Bstan bu from
5262 Thus body to reach until
5263 Six and ten and five three to
5264 Without-doubt Sambhogakaya
5265 Thus
5266 Second nature particular explain to
5267 Measure-arrive definition general explain and
5268 Measure three particular explain two from

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5269 First awareness measure-arrive by-saying
5270 Awareness basis-abide awareness manifest become
5271 Path enter-from
5272 Basis-vision self-resonance spontaneously-accomplish dawn-door
body-form-vision-through
5273 Path-vision exhaust near-from
5274 Mandala complete those
5275 Measure is first half-body from body mandala complete until
5276 Arrive is that-from exceed place not-exist form-vision
5277 Those moon full form like
5278 Waxing increase cease-from mandala complete self-essence fabricate-not-exist
5279 Second measure three particular explain to three
5280 Outer vision
5281 Inner body measure
5282 Secret awareness measure
5283 First
5284 Vision control lands light-clear complete
5285 Thal 'gyur from
5286 Thus arrive-from complete measure
5287 Direct entity-vision cease and
5288 Earth stone vision melt and
5289 Self-know whatever enter and
5290 That enter inert move and
5291 Wind move measure grasp and
5292 Body dust-particle see arise

5293 Whatever appear form-body complete and
5294 That-from father-mother embrace and
5295 Five five father and mother unite and
5296 All periphery round to
5297 Yogin body also light-clear
5298 Go and come and sit vision
5299 All awareness measure-arrive
5300 Thus
5301 Second
5302 Body dust purify-from heart center-to white A from light-ray five coil
heart-window sun-reflection like intermediate-space light star-window inside
dawn pierce
5303 Crown-uspa-from wisdom wind abide nature-by lift vision
5304 Urna-from light-ray five fathom one light clear
5305 Hand finger five-to light five garland coil
5306 Body hair-door etc. outer-inner part dust-particle scope-from small each land
realms number-not-exist Buddha and beings measure-not-exist vision is
spontaneously-accomplish door eight dawn vision all here exceed lack not
self-vision-to vision
5307 Crown-palate wrathful mandala and heart-in peaceful mandala and
5308 Body part all-to nature emanation and
5309 Train-beings emanation and
5310 Various emanation vision-through Buddha field-in self-vision beings benefit
do vision
5311 Compassion door-from clairvoyance six sets and
5312 Dharma all know wisdom dawn
5313 Pure wisdom door-from Buddha field pure self-vision Sambhogakaya
complete and
5314 Mind defilement pure and dust doubt separation itself obtain-from
5315 Ground and ground latencies self-pure Thal 'gyur from
5316 Measure-arrive body also thus become
5317 Individual body dust free-from
5318 Intermediate-space light star-window vision
5319 Then light-ray hook shape
5320 Subtle and coil-through vision hold
5321 Body dust self-cease-from
5322 Copper-shining stainless light body
5323 Center-in A mark and

- 5324 Urna light-ray fathom one measure
5325 Crown-uspa wind-by lift vision
5326 Peaceful-body hand finger from
5327 Light garland form coil
5328 Sound-not mind activity
5329 Head skull palace from
5330 Heruka manifest arise
5331 This time self-body measure-to arrive
5332 Copper-shining body three one coil
5333 Thus
5334 Third secret awareness measure
5335 Subtle coarse move mind pure although
5336 All-ground consciousness only mind exist
5337 Awareness quality clairvoyance and eye-attachment not-exist dawn
5338 That itself from
5339 This time mind clear and
5340 Clairvoyance six and
5341 Far and concealed become
5342 Dharmas moment-by know become
5343 Measure-not Buddha realms and
5344 Thus body also mind-to vision
5345 Empty mind-to defilement exhaust
5346 Nature not-move empty-clear obtain
5347 Unmixed equal-complete expanse-to pervade
5348 Manifest clear-through many separate-not
5349 Part not-exist elaboration-not
5350 Thus
5351 That-also vision above two-to affliction-mind and mind-consciousness defilement manifest become purify-from
5352 This obtain time collections eight first seven pure-from
5353 Subtle coarse defilement-from free
5354 Body mind connection cut-from
5355 Outer vision object awareness-to vision
5356 Investigate agent consciousness part all-ground consciousness power-by self-condition do
5357 Star-arrow sky-to move measure-like momentary investigate agent self-dawn that self-free antidote separate-to not-look pure
5358 Vision above two time-at wind outward throw and inward not hold-from

5359 Conceptuality moment two-in not abide ability purify cause arise
5360 Body copper-shining
5361 Consciousness all-ground part concept-not object awareness fire-spark emit like clear-vivid
5362 Outer extending vision and inner self-vision vision aspect two see-through body mind separate cut
5363 Realms three-to outward not return ground supreme mandala great accomplish
5364 Again Thal 'gyur from
5365 Thus vision time all-to
5366 Body mind connect cut
5367 Contaminated exhaust body-from also
5368 Outward arise characteristic clear mind
5369 Star-arrow emit manner-by also
5370 Sky realm-to clear see
5371 That itself first time all-to
5372 Wind and separate pure-from also
5373 Effort and pure wind action
5374 Body-from outward throw cause arise
5375 See agent two part-from also
5376 Body light-clear pure-to
5377 Mind fire-spark emit like
5378 One-to not abide self-clear basis
5379 Vision aspect two manner-from arise
5380 This-by body mind connect cut-from
5381 Realms three return not
5382 Thus
5383 This time-at see agent also all-ground consciousness part star-arrow or fire-spark emit like and
5384 Awareness compassion wisdom part two exist-from
5385 See object outer inner two see wisdom part-to arise
5386 This time-at antidote intentionally gaze manner set etc. not
5387 Always dharmata wheel-from not pass-from
5388 Practice measure complete by-say
5389 Fourth dharmata exhaust vision-to two
5390 Exhaust manner brief show and
5391 Nature extensive explain
5392 First

5393 Before measure-arrive moon full like vision-from
5394 Self-resonance expanse-to dissolve manner
5395 That-from moon waning like
5396 Again body that fade-from bindu-to reach etc. first mind-to certain vision
5397 That container contents arise abide destroy empty four sequence-through
vision four purify manner-to meaning sequence apply
5398 Birth aging sickness death four increase decrease and also similar
5399 Outer container arise manner dissolve and
5400 Inner contents beings life measure up arise and
5401 Down wane exhaust sign
5402 Those not exhaust self realms three-from not free
5403 Thus outer container world exhaust-from
5404 Support ground not-exist-from
5405 Return ground not-exist vital point
5406 Inner contents beings exhaust-from birth continuum cut-from
5407 Now awareness itself death and separate
5408 Then vision what essence-as also establish not
5409 This is this is-not-by express difficult-from
5410 Dharmata exhaust by-say meaning result
5411 Result is person-by this is this is-not express difficult thought-by
not-conceive cause
5412 That-also dharma exhaust is measure-arrive time outer object inner body
dharma dust together is exhaust-from here all-ground consciousness dharma
mind-by include those exhaust-from
5413 All-ground part door three dharmata abide root non-awareness that exhaust
purify and
5414 Delusion dharma-to depend-upon
5415 Vision luminosity arise destroy not-exist that dharmata ultimate abide-from
5416 Dharmata two that exhaust come-from dharmata exhaust by-say
5417 Vision is that before spontaneously-accomplish vision exist inner dissolve-to
part part-from go time
5418 Primordially-pure vision cloud not-exist sky like manner pure momentary
abide-from vision by-say
5419 Entity and characteristic-as vision like not
5420 This time-at dharma merely-to also reference not-exist-from dharmata
exhaust
5421 Dharma-possessor object and
5422 Dharmata that empty hold part object-possessor-by include
5423 Realms three mind mental-events all-ground together return time

5424	Exhaust manner
5425	Gradual and
5426	Instantaneous two-from
5427	Gradual exhaust is vision four measure arrive time
5428	Instantaneous exhaust is first dharmata manifest see-from habituation do-from
5429	Experience increase etc. vision not arise-from exhaust also exist
5430	This mind supreme instantaneous by-say
5431	That-also before purify action potential guru-to respect other-from great each merely exhaust manner exist merely
5432	Second nature extensive explain to
5433	Essence
5434	Definition
5435	Nature
5436	Dharmata
5437	Boundary and five-from
5438	Dharmata exhaust essence
5439	Outer light five vision body together exhaust
5440	Inner dust together concept aggregate together exhaust
5441	Experience vision object exhaust
5442	Primordially-pure vision sky like manner-to awareness abide
5443	Thal 'gyur from
5444	Dharmata exhaust vision
5445	Experience vision empty-from
5446	Body exhaust sense object also exhaust
5447	Concept aggregate delusion-from free-from
5448	Express basis word and separate
5449	Thus
5450	Definition
5451	Dharma by-saying body speech mind aggregate dharma affliction together
5452	Itself purify agent path vision luminosity meditate part together
5453	Exhaust is empty
5454	Mind meditation object vision together self-reverse-from not-exist
5455	Not observe by-say
5456	That itself from
5457	Thus dharmata certain definition
5458	Dharma know aggregate gather-to
5459	Action do and characteristic hold

5460 Self-vision empty do-to
5461 Individual families hold
5462 Itself fabricate not-exist-to
5463 Natural abide-through real pervade
5464 Unfabricated original continuous-to
5465 Sound word name number exhaust
5466 Thus
5467 Nature
5468 Outer inner vision mind exhaust sky blue-grey resonance like
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 Nyingtingpa
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-cease-from
6482 Sprout birth not-exist
6483 You-by dharma all
6484 Illusion arise like show
6485 By-say and
6486 Condition five is exist not-exist
6487 By-say-from
6488 All-doing-from also
6489 Cause and condition not-exist peace supreme path
6490 By-say etc. explained
6491 That-from mind exist then
6492 Entity form-possess-to exist or
6493 Form not-exist-to exist
6494 Form-possess-to not-exist exist then power direct-perception-to see
suitable-from see suitable not observe direct-perception valid-cognition-by
clear
6495 Form not-exist-to exist then how know
6496 Movement know by-say
6497 Movement that need and direction part and
6498 Past future present three meet examine-from not establish
6499 Movement before and now movement meet then meet part memory-thought
before that now not cease exist need and

6500 Exist then before is contradict and
6501 Now before and part that cease conclude and not meet then now
memory-thought cause not-exist movement suitable not conclude-from stop
6502 Movement one is or different
6503 One then various-to movement lose and
6504 Different then move-make one is-from lose
6505 Thus mind exist-to not establish
6506 Root separate sky like realize-from
6507 Birth and birth-basis not-exist-from return place not-exist
6508 Place not-exist then memory-thought before after interval-to face-introduce-
from there dissolve-from mind-to basis not-exist recognize
6509 That know-from return place not-exist faith
6510 That know-from realm three name not-exist great-to decide
6511 That dharma-from action virtue vice benefit harm not-exist mind happy
6512 Also appearance know before after interval-to face-introduce-from
6513 Mind-to cause and characteristic-to not establish recognize
6514 That know-from mind itself empty-to identify grasp not-exist faith
6515 That believe-from mind by-say cause condition-from not arise decide
6516 That dharma-from memory-thought sudden thought-by benefit harm not-exist
mind happy
6517 Also mind happy
6518 Also mind before after interval-to face-introduce-from
6519 Mind-to root not-exist recognize
6520 That know-from mind itself one wheel-to elaboration different not-exist faith
6521 That believe-from made dharma-by buddha not become decide
6522 That cut-from mind not-exist meaning-from not realize side not-exist-from
mind happy
6523 Also dharma-nature before after interval-to face-introduce-from
6524 Mind-to birth not-exist recognize
6525 That know-from propensity body all-ground-by not harm faith
6526 That believe-from now mind birth not possible decide
6527 That dharma-from now mind house cease and return place and return-support
not-exist mind happy
6528 Thus mind search time four measure grasp-from
6529 Buddha not-exist-from buddha name only-to also not-exist
6530 Result-to hope hold mind turn
6531 That turn-from path effort exertion-to make dharma not-exist

6532 Thus not-exist dharma-to what also not-exist-from samsara nirvana-to
designate name only-from meaning-to not find-to liberate measure by-say
6533 That-from mind itself not-exist-to what also not-exist-from
6534 Mind-to cause reason not-exist-from see not-exist and
6535 Thus not-exist face-introduce four turn and
6536 Dharma-possessor sixteen-to realize
6537 Mind house destroy
6538 Example child house build destroy like
6539 That also action-by action destroy iron-by iron destroy like and
6540 Not permanent-by not permanent destroy illusion person-by illusion city
destroy like and
6541 Made-by not permanent destroy corpse-on corpse stack like and
6542 Not permanent-by made destroy wisdom now-by ignorance before destroy
like
6543 Thus mind-by mind destroy-from both track not-exist-to dissolve water-on
letter write like and
6544 Not-exist-by not-exist search also not find poor house-in wish-fulfilling jewel
not-exist search-also find place not-exist like equal
6545 Mind not-exist-to destroy place not-exist
6546 Example dissolve time water-to hold place not-exist like
6547 That-from mind not-exist meaning not know-from
6548 View meditation conduct mind-to search
6549 Bliss great liberation doctrine find time not-exist
6550 Boat sink-from water-to enter like
6551 Mind not-exist-to exist-to support that itself-by deceive and bind by-say
6552 Samantabhadra heart mirror-from also
6553 Appearance dharma-body-to desire me-to obstruction
6554 Whatever-appear mind-to desire me-to obstruction
6555 Self-arise other desire me-to obstruction
6556 By-say
6557 Then mind dissolve by-say exist that not-exist-to gone not by-say
6558 Dissolve before like examine-from not establish and
6559 Not examine then-also sudden memory-thought thought dissolve-from
6560 Mind self-continuum exist-from not-exist-to gone not-exist
6561 Dissolve cause and dissolve condition where-to also not-exist
6562 Then mind house destroy-to need not-exist destroy cause not-exist-from
6563 Mind primordially not-exist-to
6564 Not-exist nature realize-to make only-from

6565 Mind house basis-or entity exist is not-exist
6566 Memory source dharma-nature-to gone-from
6567 Not-exist understand-to make-to
6568 House destroy by-say term-to make
6569 Exist destroy what also not-exist
6570 That-from term result by-say appearance object vital-point whatever-appear nature-on place-from
6571 Inert appearance that-to grasp not-exist-from object mind two not-exist result and
6572 Know whatever-move nature-on place-from
6573 Mind house self-destroy-from movement thought-liberate result and
6574 Thus inert know two not-exist union primordial wisdom dissolve place identify-from not-exist result
6575 Thus result three time also dissolve time face-introduce vital-point four-to
6576 Not-exist dharma sixteen before like know
6577 That-also great secret certain heart-essence cutting-through mind primordially not-exist self-liberate
6578 Movement sudden primordially liberate know and
6579 Instruction other and mind ultimate-to not-exist
6580 Conventional-to exist-to pretend-from
6581 View meditation mind-to path make two
6582 Self-liberate self-dawn self-place only-to not agree although
6583 Meaning not agree
6584 Here primordially not-exist-to make and
6585 Other-to exist not-exist-to desire-from
6586 Union also
6587 Other-to exist two one-to one connect is union desire and
6588 Here primordially not-exist-from union-to enter cause not-exist and
6589 Not-exist essence-to different distinguish not-exist two different not-from two not-exist union by-say
6590 Vital-point this vehicle all-from peak become vital-point importance very great and crucial very great
6591 This-from appearance mind-to not desire and
6592 Mind exist not-experience basis buddha great-to show
6593 This-to depend-from appearance mind-to face-introduce and
6594 Mind itself empty-to face-introduce instruction heart-essence intention is know
6595 Instruction some-to thus arise possible then below provisional only-from definitive meaning not decide

6596 Third object appearance mind mirror-to dawn-from aggregate six equal
great-to pervade expand

6597 Outer appearance various

6598 Inner memory thought sudden

6599 Power six appearance object and possess all

6600 Not-exist clear appearance only-from

6601 Meaning-to outer inner where-to also not-exist eye-cataract hair-line and

6602 Illusion and

6603 Eye-magic and

6604 Emanation like mind-to appear although

6605 Appear time that itself-from exist not-exist extreme-from transcend know

6606 Appearance nature-from how designate also not contradict

6607 Is allow

6608 Not-is allow

6609 Exist allow

6610 Not-exist allow

6611 Appear allow

6612 Empty allow

6613 Delusion allow

6614 Liberate allow

6615 Good allow

6616 Bad allow

6617 Mind-to allow

6618 Other-to allow

6619 How designate although

6620 Empty nature-from how designate that itself-by first empty

6621 Designate mind

6622 Mind not-exist

6623 Not-exist-to designate maker not-exist-from dream action and illusion action
like

6624 Appearance and dawn and

6625 Virtue and non-virtue etc. that itself sudden

6626 That essence basis not-exist self-liberate

6627 Awareness primordial tone part-to exist-from identify intention
dharma-nature direction else-from grasp place not-exist

6628 Appearance existence samsara nirvana dharma all awareness nature-in
not-exist clear appearance appearance great-to self-dawn self-appearance

6629 Element four appearance sky nature-in dwell or

6630 Dream various sleep and
6631 Sleep awareness nature-from not move like
6632 All awareness nature-to self-appearance although
6633 Awareness-by delusion-appearance samsara not see
6634 Pure appearance transcended not see
6635 Samsara nirvana-by awareness not see
6636 All basis not-exist equal great nature-in move not-exist
6637 Essence-to not establish-from see and see-maker-from transcend and
6638 Awareness nature-from dawn-from samsara nirvana awareness self-tone or
play by-say merely
6639 Exist not-exist extreme liberate great
6640 Designate not contradict
6641 Meaning-to not establish
6642 Not-exist clear appearance only-to appearance existence samsara nirvana
dharma all dawn
6643 Space six-from
6644 Stain not-exist mind itself-to
6645 Object condition separate appearance
6646 Self pure great intention by-say
6647 Samantabhadra I-by show
6648 By-say and
6649 Jewel Display-from
6650 What also not-exist entity
6651 What direction-to not fall
6652 Whatever delusion entity
6653 Harmonious appearance only-to appear merely
6654 Although that meaning not arise
6655 Dharma-space ornament like appearance
6656 By-say and
6657 Empty primordial wisdom great
6658 Whatever not-exist-from whatever delusion
6659 By-say and
6660 Pearl Garland-from
6661 That I am being
6662 Mind is mind-from arise
6663 Many not is single
6664 Samsara nirvana I self
6665 Mandala etc. gradual entry

- 6666 Dharma is dharma-to appear
 6667 Abide is move
 6668 Sit and sleep and lie
 6669 Life is cut also
 6670 World three that-from arise
 6671 Brief how appear
 6672 Dharma all that-from arise
 6673 Earth water fire wind space
 6674 Element great all that-from arise
 6675 By-say from
 6676 Thus dwell is dharma-nature-to
 6677 Delusion from-beginning not-exist
 6678 Dharma-body sky like-to
 6679 Sudden being cloud-by obscure
 6680 Not-delude dwell is dharma-nature also
 6681 Mind-to delusion manner-to appear
 6682 By-say from
 6683 Being affliction five itself
 6684 Meaning-to exist is not
 6685 Sky-to cloud like
 6686 Sudden condition and possess
 6687 Cloud that sky itself-from arise
 6688 Thus sky-to dissolve know-from
 6689 Different not-exist one nature by-say
 6690 Thus affliction stain itself
 6691 Self-arise self-cease itself know then
 6692 Being bind suitable how become
 6693 By-say and
 6694 Appear manner not establish like
 6695 Grasp-to appear although where-to-also not establish-from
 6696 Place-not great-to show also
 6697 Jewel Heap-from
 6698 Dwell place not-exist mind itself this
 6699 Go place not-exist ya re cha
 6700 All enter mind six-to
 6701 Depend place not-exist ya re cha
 6702 All gather all-ground-to
 6703 Place place not-exist ya re cha

6704 Circle and delusion ignorance-to
6705 Change power not-exist ya re cha
6706 All object-attach affliction-to
6707 Basis root not-exist ya re cha
6708 Subtle and coarse stain-to
6709 Grasp place not-exist ya re cha
6710 Element coarse form all-to
6711 Place place not-exist ya re cha
6712 Person depend life life-to
6713 Time place not-exist ya re cha
6714 Aggregate six object appearance-to
6715 Permanent not-exist ya re cha
6716 Person memory thought arise feeling-to
6717 Exhaust not-exist ya re cha
6718 By-say and
6719 Also
6720 Basis root not-exist dharma-nature this
6721 Not search place-from wonder great
6722 Go and come awareness-to
6723 End not-exist wonder great
6724 Primordially dwell great primordial wisdom-to
6725 Antidote not-exist wonder great
6726 By-say and
6727 Common vehicle Arya Samadhi King-from also
6728 How mid-space little cloud not-exist-to
6729 Moment-to cloud mandala appear
6730 Arise-from cease and cloud mandala that
6731 First what-from arise examine
6732 Dharma all thus know
6733 How person rock mountain hollow dwell
6734 Song sing speak and laugh and cry-from
6735 Condition-to depend echo arise although
6736 Sound-from tone that when-also move not-exist
6737 Dharma all thus know
6738 By-say extensively said
6739 Meaning second dharma-exhaust mind-transcend intention copper-shining
foundation primordial wisdom move change not-exist face-introduce-to three

6740	Dharma-exhaust mind-transcend awareness copper-shining foundation face-introduce
6741	Self-clear nature dwell intention pervade expand great-to maintain
6742	Vital-point three dharma-nature wheel sky equal space clear great-to place
6743	First
6744	Self-settle awareness self-clear-to just place and
6745	Outward not send
6746	Inward not gather
6747	Middle-to not think self nature-to look-from
6748	Outer inner middle not-exist
6749	Self-clear foundation
6750	View meditation-by not confuse dharma-body
6751	Concept-by not move primordial wisdom
6752	Elaboration gather not make intention
6753	Clear-to thought not-exist
6754	Dwell-to grasp not-exist
6755	Vast-to lose not-exist
6756	Equal-to interval not-exist
6757	Enter maker not-exist self-tone great
6758	Primordially-from self-settle intention great great
6759	Tone and empty ocean like
6760	Clear and pure sun moon like
6761	Vast and pervade sky like
6762	Stable and dwell mountain king like
6763	This like meaning and being all moment-also separate not-experience primordially-from self-to exist although
6764	Face not know-from samsara-in bad thought elaboration-by mix although
6765	Now lama instruction-by identify-from dawn or dwell or whatever just self-settle place nature face-introduce like nature not wander only make
6766	Lion Perfection-from
6767	E ma lion cross not path
6768	Action effort not-exist lion-by
6769	Release place not-exist snow white-to
6770	Darkness clear power three perfect
6771	Think not-exist tone lion I-by
6772	Primordially pure stain-not snow good-to
6773	Element clear power three perfect
6774	By-say and

6775	Space six-from
6776	Permanent cease not-exist mind itself-to
6777	Good bad separate appearance
6778	Abandon accept separate intention by-say
6779	Samantabhadra I-by show
6780	Accept reject not-exist mind itself-to
6781	Direction not-exist self-liberate appearance
6782	Pervade expand great intention by-say
6783	Samantabhadra I-by show
6784	Dull excitement not-exist mind itself-to
6785	Release equal great meditation
6786	Aggregate six spontaneous intention by-say
6787	Samantabhadra I-by show
6788	Concern not-exist mind itself-to
6789	Hope doubt separate appearance
6790	Primordially place confidence possess intention by-say
6791	Samantabhadra I-by show
6792	By-say and
6793	Perfection Perfection-from
6794	Grasp attachment not-exist dharma-nature entity separate this
6795	Buddha all-by two not-exist intention dharma
6796	Particular empty and sign word path
6797	Action effort not-exist dharma-nature self place pure
6798	Complete samadhi dharma-nature object-from enter
6799	Pure and not pure term dharma-to not-exist
6800	One and two-from transcend primordially dwell meaning
6801	Self body nature-in bindu one-to enter
6802	Time not-exist realize-from samadhi not wander clear
6803	Extreme center not-exist-from dharma-nature name and separate
6804	Change not is straight all-to pervade
6805	Made not is arise place spontaneously accomplish
6806	By-say
6807	Second that nature-to maintain-to three
6808	View meditation object transcend great-to maintain
6809	Samadhi self-settle great-to maintain
6810	Intention mind transcend great-to maintain
6811	First

- 6812 Face-introduce nature that-to mind grasp effort and purpose-to meditate
 antidote not enter-from awareness vast wide primordially place height top-to
 vast interval not-exist self-liberate-to place
 6813 Jewel Display-from
 6814 Vast dharma-nature completely pure
 6815 Great view wonderful great
 6816 Appearance face self-appearance mandala itself
 6817 Object and object not-exist completely pure
 6818 Outer and inner not-exist completely appear
 6819 Empty and not empty word-from transcend
 6820 By-say and
 6821 Lion Perfection-from
 6822 First place place what is-to
 6823 Last that place place-to go
 6824 Now that meaning-to dwell
 6825 By-say and
 6826 Also
 6827 Grasp thought not-exist sky-to
 6828 Consciousness not-exist sky-to
 6829 Consciousness mind not move
 6830 Wander not-exist samadhi supreme
 6831 Buddha single grove manner
 6832 By-say
 6833 Second-to three
 6834 Self-dwell just place
 6835 Aggregate object appearance-to grasp make elaboration not make-from outer
 inner middle not-exist wide self-liberate-to vast place-from
 6836 Sleep-to go occasion-also that nature-to sleep-from dream light clear-to dawn
 6837 Thunder great
 6838 Door three spontaneous release-to whatever dawn suddenly hit-to
 self-liberate-to vast vast gone nature identify
 6839 Appearance expand
 6840 Body cross-legged and eye interval appearance-to stare look-from
 6841 Mind send gather cut-from awareness and half-pure nature identify-from
 wind five space-to bind
 6842 Self-appearance pure light clear outer smoke mirage rainbow light etc. and
 inner dharma-nature empty clear-to appear pure like dawn
 6843 Space six-from

6844 Samadhi three-to thus train
6845 Self-dwell just place samadhi
6846 Power door all not stop and
6847 Body action use not do
6848 Sleep also abandon not do
6849 Mind-by apart cut not
6850 Brief body speech self place-to
6851 Mind arising part outward not lose
6852 Power object all six-to also
6853 Know awareness action mind not move
6854 Self-appearance not think great-to
6855 Clear-to thought not-exist experience arise
6856 Thunder great samadhi-to
6857 Body ordinary like-from
6858 Speech speak word word and separate
6859 Mind tight-to not bind
6860 Self-dawn self-to not wander
6861 Appearance expand samadhi
6862 Body and object and awareness-by
6863 Self-appearance pure measure all grasp
6864 By-say
6865 Third intention mind transcend-to maintain-to four
6866 Mountain just place view
6867 Ocean just place intention
6868 Awareness just place instruction
6869 Appearance just place method
6870 First
6871 Awareness self-clear this identify-from whatever dawn-also view mountain
king like move change not-exist nature-to place
6872 Letter not-exist-from
6873 Mountain just place view secret itself
6874 Doubt not is change nature-by not-exist
6875 By-say
6876 Second
6877 Body cross-legged-to
6878 Eye ha re interval appearance-to place-from
6879 Know and half-pure ocean wave-by not move like nature-to clear place
6880 That itself-from

6881 Ocean just place that-by intention
6882 Appearance not is appear make
6883 Empty not is empty-to exist not
6884 Clear not is clear great object
6885 Dull not is excitement nature-by not-exist
6886 Not move not move move-to not become
6887 Not move not move move all-from transcend
6888 Made-by not arise place method great see
6889 Send gather not make just place one nature
6890 Dwell not is that-from transcend not-exist
6891 Secret primordial wisdom ocean like-to
6892 Primordially-from spontaneous vast not move space-to place
6893 Depth measure difficult great ocean great-from
6894 Set not-exist victory banner peak see
6895 Empty mind not-exist not make great body
6896 Made not-exist-from make all-from conquer
6897 Primordially-from not arise not make just place itself
6898 Appearance not change mind-by not make
6899 Dharma-nature sky-to dwell intention show
6900 Dharma-body primordial wisdom thought completely abandon-from
6901 Move make not-exist meditate intention
6902 Appear object and focus direction all not grasp then
6903 Ocean depth-to planet star dawn like
6904 Object-to grasp not-exist clear part not cease-from
6905 Self-arise intention dwell manner thus
6906 By-say
6907 Third
6908 Awareness clear empty primordial wisdom foundation naked burst that wide wide wide self-clear-to identify-from samadhi mind attach mistake place cut and copper-shining foundation dharma-body inside-from dawn
6909 Lion Perfection-from self-know many object-to outward look-from
6910 Dharma-body thought not-exist great inside find
6911 By-say
6912 Fourth
6913 Outer object five-to appearance-to wide look time inner self-clear foundation clear clear inside-from dawn nature-to place
6914 That itself-from
6915 Awareness clear dharma-nature object-to outward look-from

6916 Various separate awareness inside see
6917 By-say and
6918 Letter not-exist-from
6919 Appearance just place awareness method great
6920 Appearance great all basis not
6921 Element five Buddha path like appear
6922 Great five itself mother appearance-to clear
6923 Not wander nature-to grasp not-exist great-to place
6924 By-say
6925 Third vital-point three dharma-nature wheel sky equal space clear great-to place-to three
6926 Dharma-nature effort exertion and separate nature-by mind itself action separate-to place instruction
6927 Dharma-nature self direct-to introduce vital-point-by concept primordial wisdom-to dawn instruction
6928 Dharma-nature self place-from liberate vital-point-by appearance-to refute establish not-exist instruction
6929 First
6930 Nature action and separate that action-by not realize not action place-from realize-from door three self-settle vast-to place
6931 Result arrive-from
6932 Other also action separate dharma-nature
6933 Action not-exist-from liberate-to liberate
6934 By-say and
6935 Garuda Great Sky-from
6936 That-from samsara nirvana action action itself separate then
6937 Great perfection this-from other what do exist
6938 By-say and
6939 Six Objects-from
6940 Action and separate-from basis place by-say
6941 Second
6942 Appearance mind play face-introduce
6943 Play basis not-exist clear appearance-to face-introduce
6944 Clear appearance grasp then delusion-to face-introduce
6945 Not grasp self-clear not-exist appearance-to face-introduce-from outer object appearance mind and other-to not establish decide-from samsara-in birth object empty
6946 Also appearance grasp mind that basis not-exist-to face-introduce

6947 Basis not-exist empty self-course-to face-introduce
6948 Self-course track not-exist primordially liberate-to face-introduce-from
6949 Circle maker self mind basis not-exist-to liberate-from realm three name
not-exist dharma-nature-to echo
6950 Perfection Perfection-from
6951 Perception object-to not-exist dharma-nature peace nature
6952 Appearance self-to search self-appearance entity not-exist itself
6953 Appearance mind separate dharma-nature self meaning
6954 Send gather not make self object look
6955 By-say
6956 Here some appearance mind-to face-introduce
6957 Mind empty-to face-introduce and
6958 Face-introduce decorate-from
6959 E ma ho appearance mind-to face-introduce-from mind-to complete
6960 Mind itself empty-to face-introduce-from empty happy spread
6961 Empty awareness-to face-introduce-from
6962 Awareness itself space and two not-exist that only dharma-body by-say
word-to meaning self-characteristic-to attach-to appear
6963 This-to intended basis
6964 Need purpose
6965 Actually harm make valid-cognition and three exist-from heart-essence
intention direction-to not approach
6966 Intended basis
6967 Outer object-to meaning other-to not-exist-to grasp those provisional-from
that word said-from
6968 Self-dawn-from
6969 Sometimes appearance mind-to show
6970 By-say
6971 That-also appearance other-to not-exist mind delusion-to appearance is
only-from designate
6972 Need purpose is outer object-to attach abandon only
6973 Actually harm make
6974 Appearance mind is then mind-to color and shape etc. eye etc. power-by
certain conclude-from appearance-to form etc. shape and color-to
certain-from and
6975 Appearance mind
6976 Mind empty
6977 Empty awareness is then that three mutual mix-from

6978 Awareness delusion-to conclude and
6979 Appearance eye etc.-by not see-to conclude and
6980 Mind not delude-to conclude
6981 That three essence substance one is-from
6982 This distinction before detail explain and
6983 Appearance mind yoga-to make not liberate-from
6984 Self-dawn-from
6985 Appearance mind yoga
6986 All I mind-from arise
6987 Mind itself realize then what do exist
6988 That word all express make
6989 I-by liberate-to not said
6990 By-say scripture-by also harm and
6991 Mind not-exist-to realize time appearance not-exist-to conclude and
6992 Mind cease time appearance time that-to cease-to conclude-from
6993 Mind not-exist occasion-to appearance exist-from also harm
6994 Mind not-exist-to occasion five exist
6995 Middle Extremes-from
6996 Mind not-exist sleep and faint and
6997 Absorption enter two and
6998 Always perception not-exist
6999 By-say
7000 Brief gather
7001 Appearance mind-to desire this wrong thought darkness great is-from clear
need
7002 Third dharma-nature self place-from liberate vital-point-by appearance-to
refute establish not-exist instruction
7003 Outer object five not-exist empty self pure water moon like-from purify not
need
7004 Inner mind memory thought self dissolve track not-exist is-from effort
exertion two antidote-by destroy not need
7005 Appearance mind primordially liberate spontaneous-to abandon accept
superimpose not need
7006 Awareness copper-shining naked-to elaboration garment not put-from
complete complete complete track not-exist equal great-to inside
release-from
7007 Door five self-arise primordial tone-to free-to enter
7008 That-also inner self-clear essence awareness foundation naked-to burst-from

7009	That nature-from memory thought good bad what dawn-also distinguish not-exist self-arise primordial wisdom self-tone-to know-from track not follow-from
7010	Appearance mind rough not rough
7011	Clear not clear
7012	This that manner-to vast pervade-to release then samantabhadra intention space-to self-dawn
7013	Space six-from
7014	Being all self-appearance great
7015	Other-from search place not-exist
7016	Self power-by self know-from
7017	Three-thousand world where-from-also
7018	That itself search-also find place not-exist
7019	World all action object
7020	That itself appearance nature-to
7021	Who-by-also see not-exist
7022	Appearance nature bliss field
7023	This-to meditate yogi-by
7024	Samantabhadra I body
7025	Fortune and possess this-by see
7026	By-say and
7027	Also
7028	Object-to condition thought self dawn time
7029	This all nature not-exist know then
7030	Appearance all illusion or
7031	Dream and reflection like
7032	Not think reflection great experience
7033	Who continuum-to dawn that
7034	Appearance all thunder-to
7035	Appearance condition continuum-to not dawn-from
7036	Outward not return samadhi obtain
7037	By-say and
7038	Letter not-exist-from
7039	All arise and delusion appearance I mind
7040	All abide delusion appearance I heart
7041	All appearance delusion appearance I body
7042	All sound delusion appearance I speech
7043	See not cease I form like appear

7044 Hear not cease I sound like sound
7045 Smell make not cease I smell like feel
7046 Taste make not cease I taste like tone
7047 Feel make not cease I mind like quick
7048 Secret affliction I miracle
7049 Buddha being I cemetery
7050 All make I appearance self clear great
7051 By-say
7052 Then delusion appearance self place allow release then again delusion not go
7053 Being ordinary self-as grasp-from delusion although
7054 Yogi basis not-exist-to know-from correct change not-from self-settle-to
place-from not delude
7055 Pearl Garland-from
7056 Being samsara those
7057 Self concept action-by bind
7058 Nature not-exist know liberate-to certain
7059 By-say
7060 Also delusion and liberation is inner know to rely is although
7061 Outer appearance-by delusion and liberation any not make-from
7062 Appearance straight place-from enough
7063 Tilopa-by
7064 Appearance-by not bind grasp-by bind
7065 Grasp cut Naropa
7066 Thus instruction like
7067 That-also actual meaning self know that self tone nature-to place only-from
7068 Purpose correct view meditation action-by good correct not is nature change
not-exist-from and
7069 Self-arise primordial wisdom not true become-from
7070 Perfection Perfection-from
7071 Thought-by primordial wisdom meaning not find
7072 Thought-by primordial wisdom meaning find-from
7073 Self-arise primordial wisdom false become
7074 Meditate-from dharma body not see
7075 Meditate-from dharma body see then
7076 Self-appearance dharmata false become
7077 Look awareness meaning not realize
7078 Look-from awareness meaning realize then
7079 Dharma body cease not-exist false become

7080 Dharma-by ignorance trace not cut
7081 Dharma-by ignorance trace cut then
7082 Primordially pure primordial wisdom false become
7083 By-say
7084 Thus appear know dharmata-to realize-from conduct manner what make-also
dharmata-from not transcend
7085 Appear manner whatever appear although play not cease-to dawn from
7086 Self-arise meaning mandala-to dawn
7087 Eat drink dharmata approaching
7088 Sleep sit enlightenment accomplish
7089 Formation abide meditation
7090 Exhale inhale mandala accomplish
7091 Three-thousand spontaneously accomplish mandala
7092 Rain water self-settle drip drip
7093 Path nature bindu great
7094 Foot color powder
7095 Move gesture nature
7096 Speak vajra recite
7097 Memory thought generation stage wheel
7098 Whatever appear deity play
7099 Self body empower vase
7100 Descend continuum samaya
7101 Know aware self clear instruction
7102 Birth death dharmata familiarity measure
7103 Aggregate six object appearance realize self dawn from
7104 Realm three completely liberate great intention spontaneously accomplish
7105 Pearl Garland-from
7106 E ma thus appearance all
7107 Delusion itself also self liberate then
7108 Delusion not exist by what not liberate
7109 What like speak and action do all
7110 Empty aware clear conduct
7111 Good and bad thought all
7112 Meditate river space great
7113 Wrong view right desire all
7114 Yogi distinguish not view
7115 Hope and doubt grasp all
7116 Copper spontaneously arise result

7117	Mudra great desire apparent from
7118	Eat and drink approach to
7119	Sleep and sit accomplish
7120	Formation all abide
7121	Exhale and inhale mandala accomplish
7122	Three-thousand all mandala-to
7123	Rain and steam drip drip establish
7124	Go path object bindu great
7125	Foot trace powder
7126	Go desire manner manner itself
7127	Limb move mudra
7128	What like speak mantra word
7129	Thought all generation stage
7130	Mind move offer
7131	Form-to appear deity body
7132	Sound great speak music
7133	Self body vase-to
7134	Hair leaf mouth ornament beautiful
7135	Blood and yellow water water all
7136	Meaning heart etc. substance-by fill
7137	Self-to appear empower all give
7138	Not confer itself-to complete
7139	Pass desire samaya-to
7140	Keep desire bind
7141	Liberate desire decline
7142	Not exist desire supreme
7143	See all mudra have
7144	That-to attach experience
7145	Know aware clear instruction-to
7146	Object mind two-to place object
7147	Birth age sick die familiarity vital point
7148	Aggregate six not cease realize
7149	By-say
7150	Thus yogi what make dharmata nature-to generate deity wheel and empower complete instruction and together
7151	Complete dharmata wheel self-settle river continuum samadhi bridge not cut from
7152	Effort exertion

7153 Cause effect-to not depend-from actual attainment wonder great nature-by
obtain-from ground supreme mandala great complete

7154 That-also Thalgyur-from

7155 Thus all dharmata-by

7156 Accept do should what even not exist

7157 Place do should a little not exist

7158 Where-to not exist dharmata

7159 What appear self dharmata-from

7160 Fabricated dharmata side-to not exist

7161 What like make-also not think arise

7162 Abandon and accept not exist self appearance face

7163 By-say and

7164 Self-arise-from

7165 Appearance-to not attach

7166 Not exist not establish

7167 Exist not abandon

7168 Not exist-to desire not make

7169 Exist-to apparent not attach

7170 Make not establish

7171 Arise not stop

7172 Arise-to fault-to not look

7173 Affliction not abandon

7174 Buddha not establish

7175 Meditate not meditate

7176 View not view

7177 Delusion appearance not stop

7178 Equal appearance not seek by-say and

7179 Jewel Display-from

7180 Realize make know object-to appear time-to

7181 Appearance self appearance

7182 That time know mouth wide-to release should extensively said

7183 Meaning three spontaneously equal vast great space-to all primordially-from
transcend complete-from

7184 Bind liberate abandon accept not exist nature-to samsara nirvana name not
exist great-to echo

7185 Nature complete great vital point great vajra laughter great twelve wonder
word eight and together realm three complete liberate great

7186 Samsara nirvana name not exist great

7187 Cause effect-to transcend great
7188 Not make primordially complete great
7189 Abandon accept primordially liberate great
7190 Do not exist power shake great-to echo
7191 Now dharma-to do not exist
7192 Make-also death attach-from not transcend
7193 Primordially empty sky space vast-to pervade expand
7194 Jewel Heap Secret Great-from
7195 Kye Buddha all speech vajra heart essence
7196 View self-arise primordial wisdom-to depend and
7197 Virtue sin and view meditation-from transcend wonder
7198 Basis not move-from body speech action what make-also virtue sin benefit
harm and separate ha ha
7199 Kye speech vajra
7200 Thing nature dwell manner-to depend and
7201 Appearance this hair not change color not change wonder
7202 Pleasure pain what like think-also meaning-to change not exist ha ha
7203 Kye speech vajra
7204 Empty great all arise primordial wisdom-to depend and
7205 Memory thought conduct various what make-also play-to dawn wonder
7206 What like make-also not cease space-to birth not exist liberate ha ha
7207 Kye speech vajra
7208 Dharmata empty all pervade primordial wisdom-to depend and
7209 Birth not exist and primordially-from together abide wonder
7210 Person weapon sharp take-from go being all time one-to liberate although
7211 Person that continuum-to benefit harm and separate ha ha
7212 Kye speech vajra
7213 Self know empty all appear primordial wisdom-to depend and
7214 What like appearance all self helper-to dawn wonder
7215 What appear although self basis-from move not exist ha ha
7216 Kye speech vajra heart essence
7217 Awareness empty all liberate appearance-to depend and
7218 Self antidote-to self great wonder
7219 Affliction all self-by self liberate ha ha
7220 Kye speech vajra
7221 Awareness empty all essence-to depend and
7222 Effort exertion not-from result self find wonder
7223 One hold-from samsara nirvana all two not exist-to pure ha ha

7224 Kye speech vajra
7225 Essence empty great all place measure-to depend and
7226 Go six body three-to appear wonder
7227 Go being all-by meditate dust even not make-from time one-to Buddha ha ha
7228 Kye speech vajra
7229 Body three empty great primordially complete result-to depend and
7230 Time three gather separate not exist dharmata wonder
7231 Paramita six not practice-from accumulation all time one-to complete ha ha
7232 Kye speech vajra
7233 Awareness just place empty great all equal primordial wisdom-to depend and
7234 Action do all ornament-to dawn wonder
7235 Abandon accept all view-by liberate ha ha
7236 Kye speech vajra
7237 Empty empty primordially empty great-to depend and
7238 Buddha all again place abide wonder
7239 Action do meditate-by
7240 Downfall become ha ha
7241 Kye speech vajra
7242 Not empty empty thing possess-to depend and
7243 Not exist-to self-as grasp vehicle wonder
7244 Born-by birth not exist obtain ha ha by-say-from
7245 Self know just look-from nature-to laughter twelve-to abide-from effort
exertion self destroy
7246 Dharma exhaust mind transcend great-to echo should
7247 That-also complete great self voice nature-to straight explain-from mind
depth-to confidence make should
7248 Thus wonder word great eight-by also samsara nirvana dharma exhaust
object not exist intention-to echo should
7249 Also Jewel Heap-from
7250 E ma ho
7251 Speech vajra heart essence you listen
7252 Self know itself birth death and separate vital point-by
7253 Being million life cut and
7254 Paramita ten always practice person-to
7255 Distinction dust even not exist-from Samantabhadra I-by show
7256 Buddha all speech vajra
7257 Dharmata-to elaboration not exist vital point-by
7258 Always empty-to familiarize meditate person and

7259 Empty mind-to moment even not make person two Buddha-to distinction
dust even not exist-from Samantabhadra I-by show

7260 Kye speech vajra

7261 Awareness itself condition not make vital point-by

7262 Condition make virtue benefit not exist make faith possess and

7263 Life cut-to always happy person two-to

7264 Accumulation complete door-to distinction dust even not exist-from
Samantabhadra I-by show

7265 Kye speech vajra

7266 Awareness primordial wisdom-to go come not exist vital point-by

7267 Dharmata sign various body speech-to arise person and

7268 Hear think mind moment even not train person two

7269 Thing see-to distinction dust even not exist-from Samantabhadra I-by show

7270 Kye speech vajra

7271 Dharmata-to birth cease not exist vital point-by

7272 Hell hot cold experience person and

7273 Buddha all-by bliss experience person two-to

7274 Realize door obtain-to distinction dust even not exist-from Samantabhadra
I-by show

7275 Kye speech vajra

7276 Awareness-to change not exist vital point-by

7277 Mind dharma elaboration cut person and

7278 Self permanent view two-to distinction dust even not exist-from
Samantabhadra I-by show

7279 Kye speech vajra

7280 Dharma body self-to exist vital point-by

7281 Outside-to offer and praise and request various make person and

7282 Action do action and separate abide two-to

7283 Result obtain-to distinction dust even not exist-from Samantabhadra I-by
show

7284 Kye speech vajra that-from self arise great word these-to practice person is
effort not-from experience enjoy confidence find-from

7285 Appearance and body three not separate-to Buddha is by-say-from

7286 Word king eight these not change meaning great reason great eight-by
establish-from

7287 Mind also sharp-to sound like explain should

7288 Awareness nature that only-to certain-from

7289 Inferior-to truth two-to divide-from explain-from later realize make although

7290 Straight explain then hate become
7291 Self-arise-from
7292 Lion self voice express-from wild animal all faint and fear
7293 Complete great self voice speak vehicle low all faint by-say
7294 That-from capacity not cause effect definitive meaning desire all-to secret instruction
7295 Before that-from
7296 Word these hearer and
7297 Self Buddha etc.-to inside-to dust even speak not make
7298 That what-from
7299 These all-by word these all hear-from
7300 Fear and
7301 Astonish and
7302 Faint become
7303 Secret mantra all-to not faithful mind arise-from
7304 That ripen-from being hell great experience become-from
7305 Show and hear-to also see what say-from
7306 Wind direction even-to speak not make by-say
7307 Secret mantra common-from also
7308 Completely not ripen being-to
7309 Secret proclaim seven
7310 By-say and
7311 Bodhisattva ground-from also
7312 Mind not train-to empty show and by-say root downfall-to explain-from secret
7313 That also consciousness aggregate eight purify make wonder word great eight and
7314 Not change great nail letter twelve-by dharma exhaust do not exist great-to echo instruction heart not small explain and
7315 Hope doubt bind attach not-from samsara nirvana time one-to name not exist great mind release
7316 Nature-to arrive yogi great all-to cause effect virtue sin not exist straight explain and Padma and Vimala and
7317 Tilopa etc. like
7318 Self we all-to mind thus realize although familiarity-from arrive not arrive-from
7319 Nature-to not fear and result cause slight-to avoid and together explain
7320 Thus vajra laughter twelve instruction three-to time three explain-from thirty six become is root affliction dependent arise twelve manner enter and

7321 Manner-from reverse and
7322 Completely disperse is thirty six place pure and together understand should
7323 These meaning instruction certain-from brief explain word meaning
elaborate-from enough
7324 General meaning second decisive cut top-to bind gather-to three
7325 View self arise primordial wisdom-to decisive cut
7326 Intention time three time not exist nature maintain
7327 Actual meaning dharma not exist primordially complete-to echo
7328 First is self know empty clear move change not exist essence this copper
shining foundation essence decisive cut view meditation action result mind
dharma-by correct change what even not make not correct spontaneously
accomplish great view meditation self settle pervade expand great experience
make
7329 Perfection Perfection-from
7330 Secret mantra awareness just place
7331 View meditation action knot
7332 Outer inner secret discriminating awareness-to
7333 Mind concept not move-from
7334 Secret mantra secret view desire
7335 Victorious lion dharma body
7336 Grasp hold separate samadhi abide
7337 Sign not exist view-to
7338 Release equal great discriminating awareness clear
7339 By-say and
7340 Also
7341 All arise dharma body-from
7342 Space vast object not exist nature-to dissolve
7343 Accept correct not then action
7344 Self appearance see then view
7345 That-to not wander meditation explain
7346
7347 Release place not exist samadhi obtain
7348 Direction fall not exist self place hold
7349 Not make self arise primordially establish
7350 By-say and
7351 Dharmata not limit self arise ocean-to
7352 Self know concept separate gold fish move
7353 Empty clear samsara nirvana separate obtain

7354 By-say
7355 Second intention time three time not exist nature maintain-to two
7356 Essence self clear nature tone-to correct change not-from self place-to clear
clear dense dense coil clear light equal nature-to inside place and
7357 I-from self dawn thought concept track hold send continue cut-from
7358 Interval not exist wide self liberate vast time three time not exist pure
intention river space great vast-to outside place-from space self place-to clear
instruction
7359 First
7360 Body vital point and wind vital point together know self clear-to appearance
self appearance grasp hold not exist firm place
7361 Space six-from
7362 Suchness that not make then
7363 Sky cloud-by not cover like
7364 Primordial tone primordially-from clear part
7365 Thus sky clear-to
7366 Sun heart self appearance like
7367 Essence stain not exist body
7368 One gather certain heart essence
7369 I mandala itself
7370 By-say
7371 Second-to time three mind connection track cut method great ten experience
make
7372 Also that itself-from
7373 Person what-by past track not hold
7374 Future hope not take
7375 Now know self place-to place then
7376 Know all before after not exist one-to mix from
7377 One gather essence one by-say
7378 Time three equal-to awareness yogi
7379 Also past habit track after not follow
7380 Later arise habit all hope not welcome
7381 Now habit all continuum-to not rely
7382 Time three equal-to awareness yogi by-say
7383 Memory self end method-by samsara nirvana two not exist-to mix
7384 Past memory all interval cut and
7385 Future memory itself suppress and
7386 Now memory all self dissolve-to release

7387	Time three equal-to awareness yogi by-say
7388	Also past mind-to enter not send
7389	Future mind-to back not send
7390	Now mind-to mind not send
7391	Time three equal-to realize yogi
7392	Also past ignorance-to stone not throw
7393	Future ignorance-to father not abandon
7394	Now ignorance-to side-to not take
7395	Time three equal-to awareness yogi
7396	Past anger-to attach not attach
7397	Future anger-to hook not take
7398	Now anger-to pride not feed
7399	Time three equal-to realize yogi by-say
7400	Past delusion-by cloud not gather
7401	Future delusion-by earth not cut
7402	Now delusion-by rain not fall
7403	Time three equal-to realize yogi by-say
7404	Past Buddha-to answer not give
7405	Future Buddha-to threatening look not give
7406	Now Buddha-to blame not give
7407	Time three equal-to yogi by-say
7408	Past desire itself dispel
7409	Future desire all cut
7410	Now desire all object take out
7411	Time three equal-to yogi
7412	Past jealousy tight not take
7413	Future jealousy mind not gather
7414	Now jealousy mind not put
7415	Time three equal-to realize yogi
7416	Samsara nirvana two not exist-to realize yogi great by-say
7417	That-also time three Buddha
7418	Awareness primordial wisdom experience distinction possess happiness enjoy grasp attach abandon instruction give and
7419	Other nine refute establish object-to appear and self abide scripture not show delusion
7420	Identify-to time three connect track cut interval wide dharmata abide identify meditate
7421	Third actual meaning dharma not exist primordially complete-to echo

7422	Lion Perfection Perfection-from
7423	Virtue Buddha meaning not realize
7424	Virtue-by Buddha meaning realize then
7425	Complete great actual meaning false become
7426	Sin-by samsara fall not become
7427	Sin samsara fall not become
7428	Sin-by samsara fall become then
7429	Moment three false become
7430	Empty-by right meaning not see
7431	Empty-by right meaning see then
7432	Primordial wisdom light clear false become
7433	Sign-by self know meaning not see
7434	Sign-by self know meaning see then
7435	Self liberate dharmata false become
7436	Make-by spontaneously complete meaning not find
7437	Make-by spontaneously complete meaning find then
7438	Essence change not exist false become
7439	Grasp-by appearance see not become
7440	Grasp-by appearance see become then
7441	Nature cease not exist false become
7442	Analyze-by other side liberate not become
7443	Analyze-by other side liberate become then
7444	Heart feel all pervade false become
7445	Delusion appearance-by I not cover
7446	Delusion appearance-by I cover then
7447	Lamp two false become
7448	That secret mantra intention show
7449	By-say
7450	This secret meaning space-to echo need great awe great is-from straight explain-to not fear make should
7451	General meaning third confidence liberate top-to establish obstacle remove-to three
7452	Self liberate meaning general show
7453	Primordially liberate actual meaning particular explain
7454	Self liberate intention extensive say
7455	First
7456	Affliction-from certain release path king Ati vajra heart essence here
7457	Affliction not abandon place-to pure from

7458 Hearer self like abandon and
7459 Being like abandon and
7460 Mantra lower generation stage like transform and
7461 Complete stage like self dissolve release and
7462 Vehicle common general like antidote tame and
7463 Mind section like self manner place and
7464 Space section like that itself dharmata make pure like not
7465 What-from
7466 Affliction that primordially like exist not experience not know then
7467 Abandon-from not abandon
7468 Affliction that mind-by abandon then
7469 Abandon object abandon agent two substance one from pure not possible and
7470 Primordial wisdom-by abandon then mind-by primordial wisdom not see
7471 Primordial wisdom-by mind not see-from together not abide contradiction
abandon object abandon agent term not possible and
7472 Before after-by abandon not is past future substance oppose-from
7473 One exist time one cease and
7474 Time equal then mutual mix-from abandon object antidote-to conclude and
7475 Antidote abandon object-to conclude
7476 Mind continuum one time equal-from
7477 Also mind that itself-from affliction arise body and shadow like
abandon-from abandon time not exist
7478 Thus purify etc.-to also apply
7479 Sun Moon Union-from
7480 Suchness-to not realize then
7481 Yogi body and shadow like
7482 That-from that itself self arise-from
7483 Abandon-from abandon not
7484 Thus purify-by also not
7485 Transform-by also not change
7486 Change not exist heart essence not realize-from
7487 Crystal rock or turquoise stone like
7488 Purify and melt capable not
7489 Nature-by abide pure-to
7490 Yogi possess-by investigate
7491 Thus peace itself also not
7492 Direct insight not know-from
7493 Meru mountain king like

7494 Who-by break capable not
7495 Antidote-by liberate not
7496 Not search self pure not know-from
7497 Sediment clear desire water muddy like
7498 Later later clear not
7499 That itself clear although dharmata not
7500 Self appearance spontaneous not know-from ordinary fool appearance like
7501 Apparent attachment reverse not
7502 By-say-from water trace like self-by self liberate vital point-to know should
7503 This-to-also mind level two from
7504 Effort with self liberate
7505 Affliction what arise identify-from self place place-from self liberate-to complete complete gone nature-to move abide pure intention self liberate equal great moment-also not wander power train
7506 Effort not
7507 What arise that capable not bear self liberate dharmata is-from
7508 That-to view method that abandon not need-from nature nature or force-by liberate
7509 Mind level this two first distinction and
7510 Before after like abide
7511 That itself-from
7512 This mind level two
7513 Effort with all and effort not
7514 Effort with all self place place
7515 Appearance familiarize measure all
7516 Primordial wisdom pure appearance itself
7517 Outer inner all-to self dawn time
7518 Condition-by arise not
7519 Until those arise change although
7520 Self place self place itself-to liberate
7521 That-from yogi appearance
7522 Effort not all thus
7523 Self-by self liberate self itself-to
7524 Self blank self self liberate-from
7525 Iron-by iron all split and
7526 Stone-by stone all break like
7527 Self antidote self itself great
7528 Nature complete great realize-by

7529 Thus familiarize what
7530 Not search place meaning all find
7531 Not meditate-by bliss great spread
7532 Nature itself-to direct know
7533 whosoever this meets
7534 even one possessing inexpiable misdeeds
7535 liberation through habituating to this itself
7536 doubt itself not existing is narakam
7537 thus
7538 second ye-grol gnas-lus specifically explained having three
7539 ye-from liberated-finished-present self-liberated-effort-application's antidote
not-needed showing
7540 gnas-lugs that's nature from not-transgressing instruction
7541 natural-condition self-dissolved basis-only from other gone not-experienced
resting
7542 first
7543 mu-tig-phreng-ba from
7544 effort by liberation not
7545 ye-from liberation abiding
7546 thus
7547 also
7548 ma-rig-pa itself self-occurred
7549 delusion's cause itself ye-from purified
7550 kun-gzhi dharmakaya self-appeared
7551 stream's birth root cut
7552 yid-bzhin dgongs-pa ye-abiding
7553 movement-makers self-settled
7554 breath ye-from stream-cut
7555 birth-death from-beginning existing not
7556 desire's qualities ye-perfect
7557 attachment's extreme cultivation itself
7558 limbs unmoved ye-gone
7559 beings' path ye-from traversed
7560 spoken speech inexpressible
7561 ye-from speech-thought object beyond
7562 thought's emanation-gather ye-empty
7563 ye-from meditation-great abiding
7564 defilements self-purified

7565 defilement-less zang-thal-great abiding
7566 made by arising-place not-existing cause
7567 beginning itself from action-actor free
7568 basis from other-arisen dharma not-existing
7569 from-beginning self-occurred single-alone
7570 one two's number exhausted
7571 thig-le moon from free itself
7572 darkness from-beginning thoroughly-purified
7573 rig-pa's appearance luminosity-pervading
7574 samsara changeless ceased-finished
7575 ye-from spontaneously-perfect buddha-ground
7576 sign's entity empty-purified
7577 self-grasping thought ye-from exhausted
7578 conditions conditions by self-liberated
7579 reference-points cog-bzhag
7580 thus
7581 second
7582 thal-'gyur from
7583 rang-bzhin rdzogs-pa-chen-po's extreme
7584 dharmas self-place settled
7585 appearance-awareness dharmata unity
7586 ye-grol cog-bzhag itself reaches
7587 dgongs-pa thought from beyond
7588 marked self-place purified
7589 empty entity extreme liberation and
7590 movement-exhausted concept not-existing
7591 thought-exhausted mind from beyond
7592 thus
7593 previous from
7594 elements five itself ye-pure
7595 appearance luminosity itself liberated
7596 sense-faculties five itself cer-settled
7597 grasping's objects five self-place liberated
7598 thus
7599 third
7600 thal-'gyur from
7601 rang-mind liberation called
7602 one from one gone not

7603 who liberates not-existing mind
7604 basis from perfected going-coming not
7605 examined not-found cause-reason not
7606 basis-root not-existing empty-luminosity abides
7607 self-luminous abiding's mind that
7608 essence by liberated direction-partition not
7609 time by liberated reference-basis not
7610 effort-less liberated effort not
7611 confidence by liberated effort-striving not
7612 that to confidence by liberation explained
7613 ye-from liberated returning-basis not
7614 self by liberated antidote not
7615 cer by loosened seeing-place also
7616 completely liberated effort-less
7617 thus
7618 that-also gates-three ye-from liberated from-beginning effort by liberation
not-needed
7619 body's mudra turning etc. whatsoever not-needed elements self-essence
liberated six-realms back not-returning
7620 speech's effort essence-recitation etc. do not-needed
7621 expression clear-pure liberated
7622 speaking all sound-meaning's essence liberated
7623 mind's effort meditation cultivation etc. do not-needed
7624 what thought dgongs-pa's essence liberated
7625 other from arising not self-liberated antidote existing not-possible
7626 thus self-liberation antidote not-existing's essence
7627 liberation called to
7628 settled-only by liberation and
7629 knowing-only by essence-peak liberated and
7630 ye-grol and
7631 rang-grol and
7632 cer-grol and
7633 completely-liberated etc. many this rang-grol-chen-po antidote not-existing
effort not-needed showing
7634 third rang-grol's dgongs-pa extensively explained having three
7635 essence briefly-shown
7636 nature individually-explained
7637 meaning's conclusion-summary

7638 first
7639 mu-tig-phreng-ba from
7640 cessation not-existing's rig-pa to
7641 delusion-cause not-existing returning-place not
7642 ye-grol is definitely transcended
7643 rang-grol is objects-conditions exhausted
7644 cer-grol is appearances purified
7645 extreme-liberation is four-extremes ceased
7646 single-liberation is many emptied
7647 thus
7648 outer-inner non-dual zang-thal's rig-pa direct crystal stain not-existing like
7649 path not-existing's now result three-realms returning-place not that ye-from
liberated-finished sky-like dgongs-pa spontaneously-accomplished-finished
7650 liberation-manner great-five with common vehicles all from particularly
transcended essence
7651 second five
7652 ye-grol
7653 rang-grol
7654 cer-grol
7655 mtha'-grol
7656 gcig-grol's nature extensively explained
7657 first ye-grol returning-basis not-existing's essence relying-upon
7658 view-meditation effort-striving dependent all shown
7659 ye-she pervading generally-released made and altered not-existing's meaning
7660 from-whence also not-arisen
7661 to-where also not-gone
7662 wherever not-abiding change not-existing's meaning
7663 liberation untying-like not-is
7664 view-meditation by effort not-needed
7665 liberation called rang-lugs abiding from
7666 accepting-rejecting not-existing's meaning
7667 thus body-speech-mind three rang-lugs relaxed-settled
7668 mind itself natural arrived to liberation called
7669 that also permanently thus abiding vehicles common from transcended
7670 ye-from liberated's example
7671 ye-from liberated's example is
7672 A-li-ka's fruit ye-from ripened to
7673 now ripen cause not-existing like

7674 ye-grol having three
7675 ye-grol's understanding
7676 placing's establishment
7677 liberation-manner
7678 ye-grol's understanding is
7679 adventitious not beginning from liberated-finished
7680 now again liberating cause not-existing's essence
7681 rig-pa itself delusion not-experienced from arisen
7682 ye-grol as placing's establishment having three
7683 reason by establishment
7684 scripture by establishment
7685 logical-reason by establishment
7686 reason by establishment is
7687 ye-from rig-pa itself liberated's essence
7688 rig-pa to basis not-existing returning-place not
7689 root not-existing arising-place not
7690 characteristics not-existing certainty not-reached
7691 birth not-existing liberating cause not-existing
7692 that also ye-grol is sign as meditation-accomplishment whatsoever by
characteristics seeing not
7693 that also cause-effect sequence-not's reason by established
7694 rig-pa to continuum not-existing result not karma and ripening existing
not-possible
7695 scripture by establishment is
7696 brtson-pa-don-ldan from
7697 ye-from liberated's mind itself
7698 outside from liberated condition how possible
7699 thus
7700 logical-reason by establishment is
7701 gtad-yal-rag-gzhag's logical-reason by accomplished
7702 gtad-pa ye-from liberated
7703 that itself self-place liberated
7704 ye-from liberated because
7705 that also mind from arising-place not-existing
7706 abiding-place not-existing
7707 going-place not-existing's essence by ye-from liberated known
7708 liberation-manner is
7709 mind empty is liberation called or

7710 not-liberated called convention-only not-designatable
7711 ye-from liberated-finished's sign as
7712 now that to again liberate not-needed
7713 mind ye-from buddha-ed
7714 ye-from liberated that to liberating cause not-existing known
7715 second rang-grol antidote not-existing's essence relying-upon
7716 lama's instruction dependent all shown
7717 thus appearing-sounding dharmas all arisen also self from arisen
7718 liberated also self-liberated
7719 example like sky and cloud
7720 thus object other dependent cultivation
7721 view and
7722 conduct defect-possessing like not
7723 meaning by liberation called dharmas exhausted to
7724 rang-grol having three
7725 rang-grol's understanding
7726 rang-grol's establishment
7727 liberation-manner
7728 rang-grol's understanding is
7729 antidote not-existing's meaning
7730 appearance itself appearance from self-liberated
7731 appearance from apart dharmata whatsoever not
7732 thus empty etc.
7733 itself by liberated apart not
7734 example alcohol-sick alcohol by destroyed
7735 poison by poison destroyed
7736 iron by iron cut etc. like
7737 afflictions itself that itself by liberated rang-grol called
7738 rang-grol as placing's establishment having three
7739 reason by established
7740 scripture by established
7741 logical-reason by established
7742 reason by established is
7743 dharmata's reason by established
7744 liberation all rang-grol is
7745 other by untied like not established
7746 if other-liberation is
7747 entity one form different appearing not-possible like

entity's characteristic entity certainty reached like
scripture by established is
sems-sde from
liberation self-occurred other from not
thus
logical-reason by established is
rang-grol-chen-po controversy-basis not-existing's logical-reason by
accomplished established
thus appearance rang-grol is antidote other dependent not
liberation-manner is
self by self-liberated apart not other not
text other from also
desire-possessing desire path made liberation etc. explained
Kye-rdo-rje from
like fire by burned to
fire that itself by warm do
thus etc. spoken like
appearance appearance self's peak from liberated itself
appearance from apart liberating-cause or liberated-condition other not
that basis-not liberated
abiding's support not
basis-root not
basis-root not-existing's mind itself that
gsang-snnying from
basis-root not-existing's mind this
male female not neuter not
color not shape not
signless not lineage not
thus
that itself self from apart returning-place not
going-place not
birth not-experienced
whence arisen's place not that
itself self not-existing's dharma apart not rang-grol called
example snake's knot who by not-untied self-liberated like
third cer-grol seeing-yal's essence relying-upon
tantra scripture dependent all shown
cer by seeing only by

7785 that itself liberated
7786 mother-child meet liberation is
7787 appearance that itself thought not-altered
7788 appearance by not-cut settled self-pure liberated
7789 cer-grol seeing-yal four
7790 cer-grol's understanding
7791 cer-grol as placing's establishment
7792 liberation-manner
7793 example
7794 cer-grol's understanding is
7795 cer by seeing only by
7796 that itself seeing liberated
7797 moment first self to see or
7798 hear or
7799 awareness only by liberated
7800 that to dharmata direct's reckoning reaches
7801 cer-grol as placing's establishment three
7802 reason
7803 scripture
7804 logical-reason
7805 reason is
7806 gtang-yal where also not-perceived established
7807 appearance seeing-peak appearance only liberated
7808 awareness moving-peak moving only liberated
7809 empty self-place's essence by form cer seeing
7810 form slight-only shown
7811 that itself liberated
7812 thus sound etc. also
7813 that liberated how known
7814 form as seeing form not-existing elaboration cut
7815 that to cer settled
7816 that itself liberated
7817 other to entering awareness not-arising by
7818 scripture by established is
7819 gser-gyi-snnying-po's tantra from
7820 cer-grol-chen-po's view-gaze by
7821 buddhas beings two both liberated
7822 thus

7823 logical-reason is
7824 direction-free self-pure's logical-reason by established
7825 thus appearance cer-grol is
7826 that itself cer-place settled
7827 settled-place liberated
7828 liberated-place yal because
7829 liberation-manner is
7830 dharma-possessing part trained
7831 part cer-place liberated
7832 wherever gone not
7833 whence come not
7834 wherever going-place not
7835 wherever abiding change not
7836 dharma-possessing general trained
7837 appearances all cer-grol gone
7838 example
7839 example like blind-intellect temple gone
7840 seeing-limit not
7841 fourth mtha'-grol reference apart basis-not-existing's essence relying-upon
7842 reference what to also not-pointing essence
7843 one's extreme from liberated is
7844 two not-abiding
7845 two from liberated one also not-abiding
7846 thus both
7847 both not etc.
7848 extreme is existing's extreme appearance
7849 not-existing's extreme not-appearance
7850 both both not's extreme four cease liberation called convention
7851 mtha'-grol reference apart three
7852 mtha'-grol's understanding
7853 mtha'-grol as placing's establishment
7854 liberation-manner
7855 mtha'-grol's understanding is
7856 existing
7857 not-existing
7858 appearing
7859 empty's extreme whatsoever reference not-pointing
7860 meaning by this is this not's reckoning beyond

7861 mtha'-grol as placing's establishment three
7862 reason
7863 scripture
7864 logical-reason
7865 reason is
7866 reference-free essence reason by established
7867 whatsoever not-referenced extreme apart is
7868 extreme whatsoever abiding not
7869 therefore extreme-free center not-perceived view called
7870 scripture by established is
7871 rtsal-chen-yon-tan-rdzogs-pa's scripture from
7872 extreme apart liberation called thus
7873 logical-reason is
7874 one knowing all liberated's logical-reason by established
7875 one extreme apart knowing
7876 thus appearance designation all from liberated is
7877 reference whatsoever not-approaching because
7878 liberation-manner is
7879 existing extreme not-abiding
7880 not-existing extreme liberated
7881 not-existing extreme not-abiding
7882 existing extreme liberated
7883 existing-not-existing both not-abiding
7884 both liberated
7885 both not by
7886 both not liberated
7887 fifth gcig-grol peerless basis-not-existing's essence relying-upon
7888 means and wisdom dependent all shown
7889 one great-perfection thig-le single-alone elaboration apart is
7890 that's natural-condition liberated many number's extreme all emptied
7891 gcig-grol peerless basis four
7892 gcig-grol's understanding
7893 gcig-grol as placing's establishment
7894 liberation-manner
7895 example
7896 gcig-grol's gcod-ba is
7897 gcig-grol that not-established not
7898 one one liberated apart not-recognized whatsoever not

7899 therefore rig-pa to ye-from liberated not-liberated convention beyond
7900 gcig-grol as placing's establishment three
7901 reason
7902 scripture
7903 logical-reason
7904 reason by established is
7905 liberation all different not
7906 one other not-existing liberation called
7907 single-one rig-pa itself
7908 that also self-awareness single-alone not-existing's dharma apart not
7909 scripture by established is
7910 gser-gyi-snying-po from
7911 single liberation's dharmata is
7912 many taste-one is because
7913 thus
7914 logical-reason by established is
7915 one knowing all-liberated by established
7916 one awareness knowing
7917 samsara-nirvana all liberated because
7918 liberation-manner is
7919 dharmata as recognition appearance-awareness all liberated
7920 example
7921 many taste-one knowing
7922 salt one's taste certainty reached if
7923 salt all taste certainty reach or
7924 molasses and
7925 fire one recognition knowing all knowing like is
7926 bodhicitta-commentary from
7927 fire nature heat and
7928 molasses nature sweet like
7929 thus dharma all all also
7930 nature empty single
7931 thus said as-is
7932 thus liberation-mode five person one calculate not-is
7933 faculties difference-by who-to what desire-by liberated is
7934 third liberation-mode five conclusion five show is
7935 that also here liberation-mode five those reference-basis apart

7936 self-liberated is because focus view meditation conduct dharma reference apart is

7937 conditions conditions-by liberated example stain-by stain wash like condition bad condition bad-by liberated primordial-wisdom companion appear

7938 primordial-purity primordial-purity-by liberated awareness awareness-by liberated

7939 primordial-liberated in grasping-grasped union reference apart

7940 objects objects-by liberated poison-by poisons destroy like and

7941 release-liberated samsara-nirvana two not-reference-by cause cause-by liberated example iron-by iron cut like and

7942 limit-liberated convention word not-reference-by dharma dharma-by liberated example wood-from arisen fire that wood that burn like and

7943 one-liberated liberator thought not-reference-by mind-itself mind-by liberated example stone-by stones cut like is

7944 pearl-garland from

7945 conditions conditions-by liberated because

7946 focus dharma-to I not-depend

7947 objects objects-by liberated in

7948 grasping-grasped two-to I not-depend

7949 cause cause-by liberated in

7950 samsara-nirvana two-to I not-depend

7951 dharma dharma-by liberated in

7952 convention word-to I not-depend

7953 mind-itself mind-by liberated in

7954 indicate thought-to I not-depend

7955 stain-by stain wash like

7956 thus pure pure liberated

7957 poison poisons destroy and

7958 iron iron cut and

7959 stone stones sever and

7960 wood wood burn like

7961 self-self enemy self does

7962 lineage not-different liberation not

7963 thus said

7964 that-also all awareness complete nonexistent essence-by awareness liberated time dharma all liberated support-basis destroyed support-dharma destroy like

7965 rang-grol self-destroy basis expanse equalized is

7966 that from

7967 therefore basis-abiding rig-pa to
7968 self-appeared because appearance perfected
7969 self-occurred because basis perfected
7970 self-appearance because objects also perfected
7971 rang-grol because delusion-basis perfected
7972 rang-pure because path all perfected
7973 rang-awareness because knowables perfected
7974 rang-pervading because result perfected
7975 rang-place because cause-conditions perfected
7976 rang-realized because dharmata perfected
7977 rang-reversed because samsara-nirvana perfected
7978 rang-abiding because tantra scripture perfected
7979 rang-perfected because time-one perfected
7980 rang-known because instruction perfected
7981 rang-settled because meditation perfected
7982 rang-feature because expanse perfected
7983 thus
7984 thus perfected liberated rig-pa that itself beginning from ka-dag is dirt
not-existing
7985 heart is continuum exhausted
7986 single-alone great-bliss speech-thought expression beyond
7987 ye-from thoroughly-pure zang-ka
7988 stone-with pure empty
7989 general-appearance samsara-nirvana's projection-feature not-stained
7990 dharmas exhausted movement-dissolved inert-awareness beyond
7991 natural basis's buddha abiding
7992 mu-tig-phreng-ba from
7993 e-ma rang-rdzogs-chen-po's dharmakaya
7994 ka-from pure dirt exhausted
7995 first arisen continuum exhausted
7996 moon apart reckoning beyond
7997 suffering cause-less great-bliss
7998 expression's cause-less speech-thought beyond
7999 ye-from self-awareness thoroughly-pure
8000 outflows exhausted stone-with not
8001 entity exhausted empty abiding
8002 two's increase-not essence
8003 dharma apart means beyond

8004 concept-not clear movement-dissolved
8005 inert-awareness non-dual accumulations-two perfected
8006 rival moon-not cog-bzhag rang
8007 altered word-not all-pervading
8008 think-doer mind-not mindfulness apart
8009 fresh itself natural natural-condition
8010 unaltered supreme natural abiding
8011 thus
8012 thus outer-appearance inner-body-mind all not-existing clear-appearance
water-moon like realized rtsal-manifested
8013 rigpa sky like-of meaning-to stable plural
8014 dharma exhausted having appearance and body water-moon like refined
having
8015 wall and fence etcetera-to obstruction without having
8016 eye and clairvoyance limitless obtain
8017 noble-of truth see having again birth completely free
8018 primordially-pure-by ground-to free *
8019 elements four-of dust-particle power without wisdom fire-by burn having
8020 mist dissolve like sky-of expanse-to body miracle show having
8021 benefit-to become if wisdom fire-by burned-of dust-particle that plural
body-relic and self-relic-to bless having
8022 not become if self dissolve-to peace do having
8023 rigpa dharmakaya expanse-in abide having
8024 form-kaya activity and having samsara not empty-of time-until
sentient-being-of benefit do *
8025 copper-letter and signs measure from
8026 appearance four measure-to not arrive although *
8027 relic with not-visible primordial ground-to free exist say intention *
8028 trekcho-to free manner clear
8029 jewel pile tantra-from speak *
8030 not released self place place-of
8031 mind-by this word all also *
8032 who-by train without
8033 individual intellect-to understand appear
8034 this self self intellect-to understand having
8035 not-visible thought not exist-by
8036 appearance all self-pure having
8037 all copper leave plain-to

empty-luminous great kind-to become *
earth water fire wind arise four *
individual power not-visible
mist like expanse-to dissolve *
delusion fixation various
how think also birth not
grasping fixation part self-cease having
what not-visible self dissolve having
clarity self-by experience
body possess all also thus gone *
body not exist mention what need *
thus *
yogi this realization measure-to arrive if
dust-particle part not body relic with self-place dissolve
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 *
this essence is
rigpa essence-to copper relic with pure habit portion-from arise having
mind and that delusion-appearance not clear-appearance portion also time
that self-face-to completely pure-from mind and wisdom separate having
mind pure wisdom truth see having intellect bliss *
lion strength complete from
buddha truth see if jina son
thought heart-to understand if ever bliss *
thus extensive speak direct-to arrive time *
vehicle supreme jewel treasury from
again excellent realization-by free instruction chapter show stage nineteen *
thus trekcho meaning establish having
now thogal essence-from relic with light-body-to pure method extensive
explain two are
trekcho-from surpass manner and *
surpassing thogal self explain having *
first is
surpassing seven-by surpass having
appearance light surpassing
practice method connection surpassing
self-appearance direct see surpassing

8072 body essence channel surpassing
8073 appearance make door surpassing
8074 see power surpassing
8075 experience increase appearance surpassing seven
8076 first is
8077 trekcho-by outer delusion-appearance ground stone rock etcetera pure do not
able
8078 object do having illusion ground not exist etcetera expand intellect depend
8079 mind consciousness aggregate dharma depend fast not free
8080 thogal light five expanse rigpa appearance object do having
8081 delusion-appearance name not intellect expand not need
8082 mind dharma eye consciousness etcetera self-cease train having

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8083 samsara name-only repeat
8084 life that light liberated particular entered
8085 thal-'gyur from
8086 this self-object shown from
8087 circumstantial-conditions entering not
8088 zang-ma and thal-byung
8089 object awareness appearance aspect from
8090 straight self basis from liberated
8091 thus
8092 well khregs-chod manifested also appearance measure not-reached
aggregates liberated shown particular what
8093 very great
8094 khregs-chod by manifested also atom part-not from
8095 light go not-possible
8096 light gone-not vajra-body not-established
8097 occasional illusion-body final not-decide and
8098 light-body not-attained transference great body not-attained other benefit vast
support that not-accomplish because
8099 light atom dissolve portion from
8100 transference great benefit not-do clairvoyance clairvoyance and
8101 miracle accomplish vast small particular existing
8102 second

8103 rig-pa ye-from luminosity spoken that khregs-chod by empty measure
self-light not-see that

8104 thod-rgal by essence-held dharmata essence luminosity inside captured time

8105 dharma-possessing self-resound luminosity outside appearance technique
shown existing transcended

8106 rang-shar from

8107 self-appearance rig-pa's king this

8108 all existing realization not

8109 thus

8110 third

8111 rig-pa's ye-she khregs-chod see-not cover addition see not one decide that

8112 thod-rgal ye-she's sight open dharmata's sun-rays clear

8113 thal-'gyur from

8114 dharmata direct appearance by

8115 intellect grasping view suppressed

8116 thus

8117 fourth

8118 khregs-chod coarse nerve-wind dependent

8119 thod-rgal light-nerve clear recognized lamp actual path made

8120 that from

8121 also nerve delusion-mandala by

8122 nature appearance ye-she five

8123 bubble eye see

8124 thus

8125 fifth

8126 khregs-chod faculties six's gate not-pure mind's dharma clear-seek from

8127 thod-rgal pure luminosity's gate ye-she's wind moved lamp four's appearance
arise transcended

8128 that from

8129 gate how arisen is

8130 entering wind moved by

8131 lamp four actions four arisen

8132 thus

8133 sixth

8134 khregs-chod see-not rig-pa self-clear faculty clear-seek 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-expanses ye-she's wheel extensively shown
8168 first four
8169 settling body essence three
8170 seeing gate essence three
8171 guiding expanse essence three
8172 appearance object essence three

8173 first
8174 body's posture three whichever suitable
8175 stomach relaxed with nerve-wind ease abiding's purpose existing
8176 deliberately held wind etc. wrong spread arise nerve twist tight's cause
8177 that gaze held time wind essence very slow from outer held nose draw this particular dharma essence gather great is
8178 that nose out-inhale doing common method wheel four's inside filled mind clear-clear portion meditation produce
8179 that method wind wrong
8180 spread
8181 coil
8182 dull four obstacles arise delusion-appearance not-appear
8183 here wind purify increase path not-made
8184 wheel four inside filled mind all thought spread cease also definitely cease not-possible because
8185 karma-wind itself cease mouth release
8186 nose taste-only enter
8187 then wheel four all nerve inside enter
8188 thought different movement horse-doing here stopped
8189 mouth and lung connected
8190 lung's nerve straw hole that inside mind's horse that self-cease release
8191 wind mouth slow outer draw duration abide held
8192 horse person two separate
8193 person heart inside rig-pa dissolve thought-not meditation self-arrive accomplish essence that
8194 occasion wind hur sound with fierce throw
8195 wind gather obstacle mind unhappy and
8196 affliction thought movement and
8197 heart ache all clear
8198 time those fierce throw essence supreme
8199 that-also wind essence this not-know cultivate appearance increase sign measure arise definitely not-become
8200 second seeing gate essence three
8201 gaze three whichever doing effort held not
8202 stomach relaxed self-arrive made
8203 eye not-move gaze held essence that
8204 thal-'gyur from
8205 distant-settled move not essence

8206 this time gaze three apply
8207 thus
8208 third guiding expanse essence three
8209 eye slow corner up-down expanse appearance limit eye not-move recognition
movement-not awareness clear-empty piece piece settle essence
8210 that from
8211 expanse essence guiding is
8212 thus
8213 rtsal-rdzogs from
8214 dharmata mindfulness dissipated sky to
8215 clouds-five appear golden garuda soar
8216 grasping-attachment concept-extreme apart condition coo
8217 self-appearance direction-fall-not sky to
8218 empty-luminosity elaboration apart garuda soar
8219 appearance grasping not condition coo
8220 sign elaboration apart sky to
8221 grasping-grasped apart dharmakaya garuda soar
8222 dharmata self-appearance thig-le condition coo
8223 thus
8224 fourth
8225 outer object sky cloud dissolve gaze rig-pa clear-dissolved portion
appearance increase quick
8226 inner object expanse lamp gaze luminosity mother-child connect
8227 secret object rig-pa self-clear gaze ka-dag dharmas exhausted dgongs-pa
self-place clear essence existing
8228 rang-shar from
8229 sky empty mandala in
8230 unaltered lamp forms four
8231 not-ceased meaning clear
8232 rig-pa expanse lamp is
8233 sky empty expanse-center in
8234 expanse nature light body
8235 not-ceased cease-not clear
8236 ye-she five heart body
8237 knot manner arise
8238 that also go and come
8239 move and flicker
8240 rig-pa expanse lamp to

8241 placed rig-pa not-move if
8242 changeless realization excellent explained
8243 wisdom self-occurred lamp is
8244 superimposition all cut
8245 thig-le empty lamp is
8246 effort not shine become if
8247 distant-ropes water lamp by
8248 that gaze not-distracted if
8249 complete meditation measure spoken
8250 thus
8251 thal-'gyur from
8252 this object essence such
8253 cloud apart outer object empty to
8254 yogin sky bird-path abides
8255 this not-apart dharmata
8256 thus
8257 also
8258 object appearance characteristic is
8259 sky blue-green limit-not
8260 light color form and
8261 ye-she five self-appearance show
8262 pure expanse lamp to
8263 thig-le body delusion-appearance pure
8264 nature itself essence itself
8265 non-dual gather-separate not appear
8266 thus
8267 this's time nerve inside wind movement thought subtle sha-ra-ra arise also
8268 direct meaning harm not
8269 thought that itself self self-hold not-possible liberated clear-clear go
8270 bird fledgling held fly like
8271 yal object emanate also previous knot one one continuous spread distraction
that like not
8272 karma habitual-patterns not-accumulate
8273 luminosity meditation not-destroy
8274 rig-pa's rtsal manifest make
8275 wisdom thol-byung arise open
8276 that also gaze held effort thought great self-cease
8277 great small subtle all rang-grol gone is

8278 thal-'gyur from
8279 dgongs-pa one from move not
8280 appearance appearance's thog clear
8281 face mirror like from
8282 liberated that that itself liberated
8283 awareness movement empty-yal
8284 seeing-awareness rig-pa different not
8285 that itself self's thog liberated
8286 one knowing all liberated because
8287 two three's number extreme exhausted
8288 concept grasping object not-appear
8289 movement grasping ye-from empty
8290 empty dgongs-pa clear perfected
8291 many's number extreme exhausted
8292 thus
8293 this's time view-meditation conduct three dgongs-pa expanse-one gather
8294 rdo-rje-sems-dpa' heart mirror from
8295 extreme-cut direction-fall not view measure possess
8296 clear concept not meditation measure possess
8297 self-occurred altered not conduct measure possess
8298 great-bliss outflows not enlightenment entity-not this
8299 grasp not-get water-moon like
8300 desire-all self-occurred rich treasure like
8301 thus
8302 that-also expanse-awareness appearance not-arise eye corner equal gaze
8303 see time sky's center cloud edge thad not-move gaze essence
8304 letter not from
8305 rig-pa cog-bzhag instruction itself
8306 this secret heart-place
8307 eye definitely settle do
8308 that also gather-separate not examine
8309 eye corner itself expanse arise
8310 light subtle coil arise
8311 that essence knot
8312 subtle flicker movement
8313 eye sky element examine
8314 buddha body thig-le arise
8315 that itself dgongs-pa heat obtain

8316 rig-pa body knot
8317 body with appearance
8318 thus
8319 occasion here luminosity's chapter three certainty place
8320 dgongs-pa essence chapter mind's dirt purify manner
8321 condition not-move equal settle manner
8322 that sign measure time certain arise manner three from
8323 first three
8324 essence dgongs-pa actual
8325 mind habitual-patterns indicate example
8326 that apart manner summary-chapter
8327 first
8328 kun-tu-bzang-po heart mirror from
8329 ma-skyod sky like thus rig-pa clear
8330 clear not-distracted depth difficult fathom condition
8331 empty-luminosity vast great-bliss expanse enjoy
8332 single-peak clear ultimate expanse condition
8333 not-mixed perfected spontaneously-accomplish ground abide
8334 thus
8335 rig-pa's essence that wisdom four self-rtsal arise realization lhag-mthong
gnas-lugs indicate
8336 wisdom four
8337 rang-shar from
8338 that also rig-pa's essence to
8339 wisdom forms four possess
8340 wisdom forms four such
8341 completely liberating wisdom is
8342 all liberate do
8343 affliction pure field liberate
8344 concept-not birth-not condition liberate
8345 non-recognition rig-pa's expanse liberate
8346 wisdom concept condition liberate
8347 therefore liberating wisdom
8348 completely moving wisdom is
8349 body five ka-dag expanse move do
8350 light five grasp-not expanse move do
8351 rig-pa ye-she expanse move do
8352 lamp sky expanse move do

8353 therefore moving wisdom
8354 completely gather wisdom is
8355 elements light five inside gather
8356 sky lamp inside gather
8357 body five rig-pa condition gather
8358 rig-pa concept-not inside gather
8359 therefore gather wisdom
8360 elements light five inside gather
8361 sky lamp inside gather
8362 body five rig-pa condition gather
8363 rig-pa concept-not inside gather
8364 therefore gather wisdom
8365 completely distinguish wisdom is
8366 non-recognition rig-pa two distinguish
8367 affliction ye-she two distinguish
8368 pure impure two distinguish
8369 samsara nirvana two distinguish
8370 realized not-realized two distinguish
8371 good bad two distinguish
8372 therefore distinguish wisdom
8373 thus
8374 second mind and latencies intended purification objects at that time purified from
8375 that of metaphor is
8376 vajrasattva heart of mirror from
8377 a ho vajra holder listen
8378 not-ripened conceptualization samsara is
8379 example like gibbet iron inserted like
8380 liberation not liberation time not arising*
8381 ignorance iron inserted liberation not become
8382 ignorance water like being afflictions gather
8383 aversion fire is eon fire mass like
8384 attachment entity all salt water drink like
8385 delusion thickening empty house darkness like
8386 pride arrogance mountain overthrow like
8387 jealousy ill-will narrow valley blind like
8388 afflictions five wisdom obscure do
8389 mind example like bitch thief like

8390 consciousness example like forest monkey like
8391 mind example like impure mud swamp like
8392 alaya example like being pig like
8393 knowing example like bird feather wind carry like
8394 apprehending grasping example like man woman like
8395 karma distinction bird snare tangled now like
8396 suffering distinction water of whirlpool like
8397 afflictions fruit endure method without
8398 samsara suffering apprehending grasping fixated peg this
8399 done by not exit release by exit become
8400 done dharma all abandon easy accomplish
8401 thought all abandon wisdom supreme not move
8402 secret mantra king by afflictions wisdom become
8403 example like empty house lamp raised like
8404 wisdom lamp by ignorance aware become
8405 thus
8406 third that with separation way of summary in three
8407 direct self time separation way actual
8408 separation proof establish
8409 enumeration other speaking
8410 first is
8411 outer appearance clear light at looking by
8412 delusion without inner self tone meditation self place in clear time
8413 mind and wisdom instant split by alaya eight collections with wisdom by obscured
8414 samsara dharma not clear
8415 passed self-nature spontaneously accomplished is
8416 samantabhadra mind mirror from
8417 mind separated awareness buddha actual
8418 intellect separated wisdom intent actual
8419 interior separated light rays pure appearance actual
8420 thus and*
8421 self-arising from
8422 mind separated awareness buddha actual
8423 intellect separated vajrasattva i
8424 clarifier appearance in concept without know
8425 concept without discriminating awareness equality is
8426 self by self-liberated great

thus
second proof is
appearance nature in unmoved placed by samsara dharma self-awakened
went water unmoved by sediment self-awakened like being
jewel water clear metaphor intent depth difficult measure showing is
previous from
self-arising nectar drop this
example like jewel water clear like
sediment possessing placed sediment clear
thus heart pith instruction this
apply afflictions stain not become
thus and
single alone easy appearance companion appear
unborn expanse in wisdom clear light
all in exist all by see without
measure by not measure sky expanse like
clear shining sun light like
changing without mountain king mount meru like
deep measure difficult ocean depth like
stain without mud lotus like
face grasp without water moon like
whatever appearing sky miracle like
clear complete rainbow like
thus
third enumeration other speaking is
expanse awareness etcetera intent all root awareness expanse one in dissolve
cut decide being
again that very from
meaning all arising without expanse in deliver
enlightenment path lamp recognize do
dharma all speech separated nature in gather
tantra all letter without tantra great self awareness tantra great deliver do
scripture all show by means of non-existent root scripture great into deliver*
pith instruction all expression base from separation into deliver*
accomplishment all doing agent from separation into deliver*
conduct all unfabricated supreme great into deliver*
meditation all clarity grasping-without great into deliver*
view all open-naked whatever also not-attachment into deliver*

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*
thus*
8684 where exist question indeed
8685 that-from
8686 ah awareness location-condition indeed*
8687 self heart center-in abide*
8688 father-mother two-of portion hold*
8689 method-and wisdom manner-in abide*

8690 father-of portion hold method body*
8691 mother-of hold wisdom body*
8692 light-and light-ray manner-in abide*
8693 space-and awareness with thoroughly adorned*
8694 spontaneously-complete bindu great-in abide*
8695 thus*
8696 also awareness light-of expanse-in body-and wisdom as how abide
8697 location determine indeed what-and what question
8698 power-perfect from
8699 self self heart jewel within*
8700 color fill light blaze vase manner*
8701 within wisdom fire light blaze*
8702 measureless wisdom many appear*
8703 body essence each-each-on*
8704 speech emanation numberless-and*
8705 mind intention surpass without one*
8706 thus and*
8707 all-ground dharma-arise great treasure*
8708 awareness wisdom mound-as abide*
8709 appearance hold-without field-of treasure*
8710 awareness wisdom space-in abide*
8711 secret-assembly jewel corner-eight treasure*
8712 awareness wisdom mound-as abide*
8713 appearance hold-without field-of treasure*
8714 awareness wisdom space-in abide*
8715 secret-assembly jewel corner-eight treasure*
8716 awareness wisdom father-mother manner*
8717 life-assembly jewel corner-four treasure*
8718 awareness wisdom bindu-in abide*
8719 meaning-coil bandha measureless treasure*
8720 awareness wisdom wrathful-body-as abide*
8721 cease-without clear door two treasure*
8722 space-and nadi thread-in abide*
8723 emptiness sign-free sky treasure*
8724 awareness wisdom light-as abide*
8725 that secret treasure-as demonstrate*
8726 thus*

8727 also awareness nature that base heart location time space light five-of
within-in exist peacock egg like
8728 path space-to arise time sky rainbow light and*
8729 End reach time fetus egg shell-from free like indeed
8730 Power-Perfect from
8731 Base-in abide awareness indeed
8732 Wisdom space-in three-bodies perfect
8733 Example peacock egg like
8734 Within light wisdom clear demonstrate
8735 Path-on arise awareness indeed
8736 Example rainbow like demonstrate
8737 End-to deliver awareness indeed
8738 Peacock chick egg all
8739 Break-through emerge like indeed
8740 Thus
8741 Also wisdom that unripe time-at all open
8742 Appear time-at light
8743 Familiar time body-appearance
8744 That-from
8745 Elaboration without space itself-from
8746 Luminosity unobstructed contact arise
8747 Appear time-at light appear
8748 Perfect time-at self-appear indeed
8749 Familiar time-at body become
8750 Wisdom method relate by
8751 Ultimate mandala five see
8752 Thus
8753 Thus abide body and awareness and space and wisdom characteristic indeed
8754 Also that-from
8755 Body characteristic this-like indeed
8756 Change without and clear and
8757 Empty and concept free indeed
8758 Awareness characteristic this-like indeed
8759 Subtle indeed and emanate and
8760 Nadi-thread and move indeed
8761 Space characteristic this-like indeed
8762 Vast spontaneous thick empty infinite
8763 Clear warm cool and

8764 Flexible moving self-nature hold
8765 Pervade rim wall indeed
8766 Wisdom characteristic this-like indeed
8767 Arise and arisen and self-clear and
8768 From-and know and realize indeed
8769 Clear blaze pervade-infinite indeed
8770 Appear dark open and
8771 Empty clear wisdom supreme
8772 Secret-mantra characteristic pure-as consider
8773 Thus
8774 Second lamp location manner indeed
8775 God-to cubit one
8776 Demigod-to finger four
8777 Human-to color one
8778 Animal-to self-clear
8779 Preta-to sesame seed like
8780 Hell-to horse-hoof like
8781 Buddha-to measure without
8782 Bodhicitta arrow one
8783 Emanation-body-to fathom one indeed
8784 Self-light wisdom appear exist indeed
8785 Also that-from
8786 Wisdom location large-small and
8787 Appearance six direction-from
8788 Thoroughly explain this-like indeed
8789 Joyful all-to cubit one abide
8790 Strife all-to finger four abide
8791 Equal-possess to color one indeed
8792 Two-possess all-to self-clear only
8793 Hunger-possess all-to sesame seed like
8794 Suffering-possess to horse-hoof like
8795 Thus indeed abide explained
8796 Buddha all-to measure without
8797 Bodhisattva arrow one indeed
8798 Emanation body-to fathom one abide
8799 Buddha bodhisattva and
8800 Emanation body-and god all-to
8801 Manifest field-to appear indeed

8802 That all below five field-to
8803 Not-demonstrate see become-not
8804 Thus
8805 Also intermediate-space-in self-appear buddha bodhisattva god three lamp
appear great field vast by
8806 Other five self body field by small
8807 Third space awareness arise manner two-from
8808 Space indeed within exist light five wisdom self-glow outer field-to blue
pervade great light and
8809 That-from expand five possess great wisdom light two field appear self-arise
indeed
8810 Awareness indeed vajra nadi-thread appear portion body with indeed
8811 Power-Perfect from
8812 Buddha all view-essence indeed
8813 Space awareness two-from not-surpass indeed
8814 Thus and
8815 Vajra nadi-thread itself-from
8816 Portion body indeed think-not pervade
8817 Self-arise space lamp-to
8818 Self-appear light indeed think-not pervade
8819 Bindu empty lamp-to
8820 Ray possess bindu think-not pervade
8821 Wisdom five essence-to
8822 Demonstrate word indeed think-not pervade
8823 Condition without field appear-to
8824 Cease without arise think-not pervade
8825 Thus
8826 Fourth experience take manner two indeed
8827 Essential-point-by constrict and
8828 That-from arise experience-appearance indeed
8829 First-in also general place-method and
8830 Particular essential-method two-from

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8831 First indeed
8832 Self-arise from

8833 Dharma-nature self-appear sky-in
8834 Awareness wisdom not-distract
8835 Hold-without state-in place become
8836 Wisdom pure self-appear see
8837 Non-awareness delusion-appear dharma reverse
8838 Thus and
8839 Set without banner-to
8840 Change without lamp clear
8841 Concept without wisdom-to
8842 Clear-obscure without light five clear
8843 Thus and
8844 Jewel precious nectar-to
8845 Do and meditate-by find not-become
8846 Lamp space appear-to
8847 Not-distract clear hold-without examine
8848 Thus meaning-from not-distract
8849 Precious nectar lamp indeed
8850 Release-place without find supreme
8851 Hold without self-place free
8852 Thus
8853 Second indeed
8854 Thalgyur from
8855 Body essential-point resonance-by indeed
8856 Wisdom posture pure-by indeed
8857 Bindu coil and stir-by accomplish
8858 Light indeed extend and gather indeed
8859 Connection-possess restrain-by wind essential-point
8860 Enter action indeed end-by distinguish
8861 That change-by from wind cease
8862 Delusion encounter and join indeed
8863 Awareness essential-point release and
8864 Coil and sky-to place indeed
8865 Space essential-point gather and
8866 Draw and element overflow join
8867 Appear essential-point increase and cease
8868 Various self-place free indeed
8869 Thus

- 8870 Also body see time that perfect essential-point resonance that-to not-change look indeed
- 8871 Wisdom fortress-mouth etc. time-at posture not-change indeed
- 8872 Bindu not-expand eye center-to roll light root constrict indeed
- 8873 Light overflow brow-to place indeed
- 8874 Concept scatter wind bind and emit indeed
- 8875 Awareness essential-point nadi-thread sky-to release indeed
- 8876 Space essential-point center-to gather eye corner-from lead look indeed
- 8877 This all essential-point indeed
- 8878 Second thus experience take time gradually experience arise space-awareness essential-point indeed
- 8879 First experience take from end perfect until
- 8880 Lion Power-Perfect from
- 8881 Self-appear awareness thing that
- 8882 Wisdom nadi-thread-in abide
- 8883 Example winged fly swift like
- 8884 Moment only-in everywhere go
- 8885 That-to arrow-by reach become
- 8886 Deer swift only become
- 8887 That-from meaning-to not-distract
- 8888 Bee nectar-to circle only
- 8889 That-from self-appear look become
- 8890 Example mirage like abide
- 8891 That-from meaning-to not-distract
- 8892 Move or flutter only become
- 8893 That meaning-to not-distract
- 8894 Sink like and blaze become
- 8895 That-by very look become
- 8896 Go-come not light appear see
- 8897 That meaning-to stable become
- 8898 Bindu empty lamp see
- 8899 That-to true look become
- 8900 Bindu body with see
- 8901 That meaning-to not-distract
- 8902 Delusion-appear enjoyment-body-to see become
- 8903 Body appear that all
- 8904 Illusion rainbow like indeed
- 8905 That-to thoroughly stable become

8906 Day night without indeed
8907 Example fox she eye
8908 Day and night without like
8909 Self-appear mandala thus indeed
8910 Thus
8911 Also empty-form rainbow-light bindu body etc. all
8912 Outer intermediate-space-in exist widely say and
8913 That-in exist think hold
8914 Error by thus not indeed
8915 Within body light-root clear-in exist all
8916 Eye light-root clear-by inward empty-form see indeed
8917 Also heart resonance-root all-pervade emanate indeed
8918 Now base-appear arise time
8919 Self face know self-glow-in clearly place-by
8920 Increasingly clear go
8921 Wind-mind pure time spontaneous appear what by body within see
power-base dissolve-in within enter time
8922 Measure reach cease go indeed
8923 Again set time base-appear base-to dissolve primordially-pure free from
8924 Appear that all expand appear time expand self-characteristic without
8925 Within self-reverse from obscuration without
8926 Here tantra and instruction-from outer sky-in exist say that
8927 For-now intentional say condition outer sky-to eye place see portion and
that-in exist like by
8928 Nature outer-in exist other-by also see possible from
8929 Outer-in without know
8930 Other-by self empty-form not-see that body-by obscure by
8931 Self-by see light-root pure gap-from within arise see hole-from within-in sun
arise appear see like
8932 Proof eye close-from empty-form see this-by also within-in exist know
indeed
8933 Therefore body etc. appear outer field-in without also exist like appear
8934 Mirror-to look time face arise like
8935 Within light-root clear mirror-in
8936 Heart awareness face-like resonance appear that
8937 Field-in without also within see reference pure light-root quality portion-from
arise
8938 Outer inner two portion mix appear only delusion also many all true

8939	Manner thus understand person wisdom-possess great-perfection expanse-from arise called
8940	Various self-free yogin I like
8941	Manner this confident scripture-and join
8942	Lion Power-Perfect great tantra-from
8943	Body appear that all
8944	Field appear not indeed
8945	Example young girl-by
8946	Mirror characteristic clear-to
8947	Self face appear see like
8948	Dharma-nature field sky-to
8949	Awareness appear body-to arise
8950	Self location-condition see indeed
8951	Field-in exist not indeed
8952	Reference pure manifest clear
8953	Self center-and mandala with
8954	Wisdom meaning-to field without
8955	Sentient-being time-at field like appear
8956	See field-to realize great
8957	Understand field-in bliss great
8958	Appear see experience great
8959	Self-awareness one-only companion supreme
8960	Appear field-in without by
8961	Vajra nadi-thread itself-from
8962	Portion body indeed think-not pervade
8963	Thus
8964	This understand-reason one exist by intelligence-possess all-by know must
8965	Nature realize easy by body-appear say say contradiction without by
8966	Outer sky-to space-awareness-and lamp-appear say confuse-possess all-to realize easy for explain must
8967	Self within understand-reason former like indeed
8968	Fifth special determine manner indeed
8969	Awareness-to change without essential-point-by

- 8970 First base-from transcend samsara-in delude also awareness bad-to go without
- 8971 Then lama-by face-introduce that lose-from wander that later decide time joy and

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- 8973 Not-meditate awareness and
- 8974 Meditate time-to distinction without and
- 8975 Wander time and
- 8976 Pass time awareness-to good-bad without indeed
- 8977 Sleep-to go time and
- 8978 Wake time and
- 8979 Go-come awareness-to good-bad distinction without like indeed
- 8980 But appear manner good-bad dream joy-suffering only exist by
- 8981 That-to depend-from path meditate indeed
- 8982 Essence good-to go hope indeed not indeed
- 8983 Awareness-to transfer-change without reason
- 8984 That word also self-arise from
- 8985 E ma ho
- 8986 Jewel precious nectar this
- 8987 Beginning without time time
- 8988 I jewel precious lose
- 8989 That time suffering wrong wander
- 8990 Jewel precious nectar that
- 8991 Search-by find place without indeed
- 8992 Self-from self-arise self-by realize
- 8993 Jewel precious nectar that
- 8994 Lose not-feel find feel
- 8995 Lose-by thing characteristic without
- 8996 Find-by joy glow with
- 8997 Find time and lose time
- 8998 Distinction without one state-in realize
- 8999 Thus
- 9000 Also self-awareness state-in lose that self state-from find also
- 9001 Self-awareness one wheel-from
- 9002 Other-to enter without indeed

9003 King treasure-in jewel lose-from jewel without-by suffering do indeed
9004 Treasure-from find-by joy-bliss expand also two both treasure one-from
not-move like
9005 Awareness state-from samsara-nirvana two-as appear also thus like
9006 This vast Dharma-nature expanse realize wish-fulfilling supreme
self-essential-point determine secret-word indeed
9007 Second that-from lamp experience demonstrate three indeed
9008 Preliminary place characteristic
9009 Actual lamp press-method
9010 That-from appear arise-manner indeed
9011 First indeed
9012 Life this action all abandon
9013 Lama holy please do
9014 Very secluded place darkness decorate room-in immovable three-with sit
9015 Lama yoga perfect meditate request heart-from place
9016 Thalgyur from
9017 Lamp press this-like indeed
9018 Faith-possess samsara mind-free by
9019 Lama offer-and giving do
9020 Samsara connection all abandon
9021 Secluded direction-or charnel-ground-in
9022 Companion abandon one-only abide must
9023 Thus
9024 Second indeed
9025 Ah-to place and
9026 Clear enter two-from

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9027 First indeed
9028 Cross-legged sit thumb finger press-by red-clear clear light round appear-to
place experience take
9029 Session short-to number many do
9030 Thumb finger effort release slow look
9031 Again press-by appear see Dharma-nature manifest appear called
9032 That-from
9033 Self thumb and finger-by

9034 Bindu empty lamp press
9035 Press that-from what arise
9036 Dharma-nature manifest appear indeed
9037 Thus
9038 Clear enter indeed
9039 Then light five appear-from first smoke like and
9040 Dull illusion like and
9041 Cloud hover like and
9042 Fire spark emanate like and
9043 Sun and moon and
9044 Star form like and
9045 Intermediate-space rainbow like and
9046 Light white clear and
9047 Yellow clear and
9048 Red clear and
9049 Green clear and
9050 Blue and
9051 Various and
9052 Net pattern and
9053 Ray arise and
9054 Round gather and
9055 Bindu and
9056 Stupa and
9057 God body and
9058 Sentient-being form various there-here far-near self-appear time-at
9059 Clear enter-by wind five arise appear measure without arise
9060 Thalgyur from
9061 That-from wisdom expand experience
9062 Color and shape also
9063 Outer and inner all clear pervade
9064 Above-from above-to certain expand
9065 This time body speech bliss sign
9066 Appear measure and manner-with join
9067 Thus
9068 Third that-from appear arise manner indeed

9069 First red-yellow round from
9070 Later light five-of halo-to appear
9071 That-also wind-of essential-point-by move from
9072 Outward hold slow essential-point
9073 Then clear-of portion experience-by taken
9074 Lamp mirror like
9075 Light single-flicker like
9076 Bindu bowl like-from body with expand indeed
9077 That-from
9078 Thus press appear indeed

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9080 Empowerment complete round self-clear complete
9081 Finger two pure-from three-to become
9082 Then again again press-by
9083 Wisdom five color indeed
9084 White red green blue yellow
9085 Field-to appear effort indeed
9086 Then effort-without outer also
9087 Wind portion-by go-come and
9088 Mirror pure shape like-from
9089 Two and three portion appear indeed
9090 That itself always familiarity-from
9091 Color five light-by also
9092 Slice like-from edge cut appear
9093 Field edge like-from see measure indeed
9094 That-from familiarity measure find-from
9095 Bindu center-to body with
9096 Half body pure-to while abide
9097 That-to five five pair-with
9098 Very clear bindu-with connect
9099 Father-mother body appear possess
9100 Delusion-appear cease-from pure-field indeed
9101 Thus
9102 This all time-at formerly demonstrate measure and sign manner all arise
9103 Wisdom perfect appear space and

9104 Dharma-nature pure appear awareness and
9105 Bindu ripen appear body-from mandala-to measure reach-from
9106 Again Dharma-nature cease appear conduct
9107 Thalgyur from
9108 Wisdom perfect appear and
9109 Dharma-nature first appear-from
9110 Appear three perfect-from cease become
9111 Thus and
9112 This time body speech mind measure
9113 Individual appear see time
9114 Self-to ripen-by sign complete
9115 Cease measure all manifest appear
9116 Thus
9117 Thus experience take-by effort supreme all year three
9118 Middle all year five
9119 Last all year seven month eleven
9120 Day six Dharma-nature cease appear see light body free
9121 That-from
9122 This-to effort great-small-by
9123 Day and month year all-by
9124 Individual time-to certain accomplish
9125 Move very without time all-from
9126 Individual measure-to reach indeed
9127 Thus
9128 This experience take secret essential-point great indeed
9129 Third day night wheel manner determine four indeed
9130 Continuum-to sense-organ essential-point-to gather memory door close
9131 Dawn know object vase-in put wisdom directly clear
9132 Morning wisdom clear-to demonstrate arise-feeling all self-place pure
9133 Day appear vast-by strike
9134 Sign all suppress indeed
9135 This formerly also explain though
9136 Here also leap-over companion-as explain summary experience take
9137 Little former-and not-different distinction exist
9138 Day time elephant gaze-by manifest-to look
9139 Delusion-appear self-cease release sign suppress indeed
9140 Night time bindu empty lamp-to cognition place
9141 Bindu that expand time cognition-also clear portion expand

9142 Decrease time cognition increasingly subtle go-from end reference without
go state cognition reference think emanate gather without equipoise
9143 Sleep-to go time forehead center-in bindu empty dissolve manner mind place
having
9144 Sleep-of luminosity essence seize
9145 Midnight-at heart within-of luminosity-to mind hold having sleep by
9146 Dream luminosity-to liberate having habit-continuum cease indeed
9147 Then morning lion gaze by bow-span-of sky-to AH white one-to
consciousness place by
9148 Clear-empty elaboration-from free-of meaning within-from arise
9149 That manner-in how-much abide meditate indeed
9150 Six-Expanse from
9151 Body-of posture press having
9152 Consciousness sky-of range-to cast
9153 Like-that eye indeed space-between-to
9154 Elephant-of gaze by
9155 Memory-without great-spreading great-as place
9156 Like-that awareness sky-to place
9157 This-from separate without indeed
9158 Yogin continuum-by what meditate
9159 Daytime appear expand-spread indeed
9160 Nighttime self-of place house-in
9161 Time four equal-of measure hold for
9162 Sense-organ door all self-gather having
9163 Bindu empty-of lamp-to
9164 Yogin endowed mind place by
9165 Bindu itself indeed expand time
9166 Consciousness itself-also expand place
9167 Like-that bindu subtle become time
9168 Bindu increasingly-subtle increasingly-subtle-to
9169 Consciousness increasingly-subtle increasingly-subtle place
9170 Sleep-and dream essential-point by indeed
9171 Before attachment habit-continuum root-from extract
9172 This-like nighttime-of time all-in
9173 Yogin fortune-with endowed act
9174 This-by appear self-expand reach
9175 Thus
9176 Like-that day-night wheel-continuum-by experience take having

9177 Delusion-appear self-cease luminosity-to liberate indeed
9178 That-from
9179 Body-and field-and awareness by
9180 Self-appear pure-of measure all hold
9181 Like-that self-appear measure grasp having
9182 Six-classes delusion-of appear cease
9183 That cease time-at
9184 Awareness measure-to reach indeed
9185 Like-that measure-to when reach time
9186 Self-of body-also not-appear
9187 Elements-by produced-of flesh-blood body
9188 Elements self-place-at pure-of cause
9189 This field-as appear-of cause
9190 Delusion-by grasped-of mind-of body
9191 Elements self-place-at dissolve-of cause
9192 This-also not-appear self-place-at dissolve
9193 Awareness-by grasped-of light-of body
9194 Water-moon mandala like indeed
9195 This time Dharma-nature cease-and near
9196 This-in what familiar Buddha-field
9197 Then body three limit exhaust having
9198 Action-free perfect-of body obtain
9199 This time body-of limit all-and
9200 Free-of near indeed
9201 Base-at familiar yogin-by
9202 Self-of place-also empty become
9203 Path-at familiar yogin-by
9204 Elements coarse-of stain exhaust
9205 Fruit-at indeed who familiar
9206 Not-return ground-to this-by reach
9207 Thus
9208 Also light-body-and samadhi-of body two-of distinction indeed light-body
awareness-of self-light stain without Buddha-of eye-of field-from
sentient-being-by see unable
9209 Samadhi god-body indeed ripening habit-continuum produce four-elements
particle very clear pervasive nature possessing sentient-being god-eye exist
having-to appear-of distinction exist understand

9210 Meaning three profound-expanses wisdom-of wheel extensive explain-in three indeed
9211 Essence briefly demonstrate
9212 Nature extensively explain
9213 Aspect meaning summarize
9214 First indeed
9215 Lion Power-Perfect from
9216 That-also intention five what question
9217 Mountain general-meaning-of intention by view by transcend should
9218 Wisdom general-fill-of intention by ground grasp should
9219 Bindu range-penetrate-of intention by appear-of arise manner examine should
9220 Sun-moon gap-equal-of intention by meaning end-to deliver should
9221 Ocean expanse-penetrate-of intention by awareness space-to deliver should thus
9222 Second five-from

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9223 First mountain general-meaning-of intention-of essence indeed nature great-perfect luminosity transfer-change without-of awareness space-and wisdom two-from without indeed
9224 That itself sense-power-by realize time
9225 Space-awareness field-to appear time person-of sense-power best middle last three-to view intention conduct fruit four-four-as arise having portion twelve indeed
9226 Power-Perfect from
9227 Mountain general-meaning-of intention arise-of time-at
9228 Great-perfect view end reach
9229 Sense-power best middle last three-to view all three arise
9230 Sense-power best-to wisdom-of appear spontaneous arise-of view indeed
9231 Self-of wisdom realize without-of awareness body-with together realize indeed
9232 That-of time intention indeed clear-in not-move ocean-on planet-star arise like indeed
9233 Conduct indeed cease without power-arise-of conduct sky-of spear cast like indeed
9234 Fruit indeed birth without self-arise-of appear see indeed
9235 Sense-power middle-of view indeed

9236 Self-of awareness birth without only realize
9237 Intention indeed ocean-on flag attach like concept-of portion-from free
indeed
9238 Conduct indeed not-block spontaneous mad-one like indeed
9239 Appear what-to indeed obstruct without conduct
9240 Fruit indeed
9241 Sign conquer having self-place-of intention-with endowed indeed
9242 Sense-power last-of view indeed appear this itself-to illusion-or emanation
like realize indeed
9243 Intention indeed self-of appear essence demonstrate having intermediate-in
wisdom arise understand lion-chick womb-egg-from free like indeed
9244 Interior-of wisdom obscured see indeed
9245 Conduct indeed
9246 Samsara-nirvana two grasp-of conduct-with endowed indeed
9247 Fruit indeed
9248 Body abandon having nature emanation body-of field-to breath reach indeed
thus
9249 Second wisdom general-fill-of intention-of essence indeed
9250 Awareness-of power empower from-perfect realize indeed
9251 Sense-power three-by realize manner different indeed
9252 Also that-from
9253 Wisdom general-fill-of intention arise-of time-at
9254 Also person sense-power best middle last three-by view manner three-as
become
9255 Sense-power best-by empowerment that itself birth-without-of fruit
self-nature-as demonstrate only realize
9256 Intention indeed
9257 Wisdom-by practice-by bindu-to spread place having bliss great sky-equal-of
intention-from not-move indeed
9258 Conduct indeed
9259 Awakening mind white-red-to pure-impure without conduct
9260 Fruit indeed
9261 Buddha-family ground-of suchness see indeed
9262 Sense-power middle-of view indeed
9263 Appear awareness-of power-as become only realize indeed
9264 Intention indeed
9265 Clear-in not-distracted sun-moon pair-as relate like abide
9266 Conduct indeed

9267 True Dharma-nature yogin manner-in conduct
9268 Fruit indeed
9269 Birth-death without-of suchness obtain indeed
9270 Sense-power last-of view indeed
9271 Empowerment-of qualities all expand arise realize
9272 Intention indeed
9273 God-body sign-with together rely having meditate
9274 Conduct indeed
9275 Dharma-nature-of display-in conduct
9276 Fruit indeed
9277 Quality-of gate-from Buddha obtain thus
9278 Three bindu range-penetrat-of intention-of essence indeed
9279 Intermediate-of wisdom self-arise-of awareness-by self-appear-of range
self-awareness-as penetrate having Buddha-hood indeed
9280 Person-of sense-power-of distinction-by different indeed
9281 That-from
9282 Bindu range-penetrat-of intention arise-of time-at
9283 Also sense-power best middle last three-to view sign not-different three-as
arise
9284 Sense-power best-of view indeed
9285 Example meteor sky-in move like
9286 Wisdom-of power quality-as arise having
9287 Moment three-to liberate realize
9288 Intention indeed
9289 Space-between-to sun arise like clear open pervasive all-to pervade abide
9290 Conduct indeed
9291 Wisdom-of body pure complete-in enjoy
9292 Fruit indeed moment three-to primordially-pure ground-at Thus-come indeed
9293 Sense-power middle-of view indeed
9294 Dharma-nature-of bliss leak without great-of appear gap-by arise realize
9295 Intention indeed
9296 Moment each-each-to view-of field distinction-possessing each-each see
having
9297 Realize distinction-possessing each-each arise and
9298 Dharma-body-of appear each-each see and
9299 Heart-of suchness pure complete-of intention-in abide
9300 Conduct indeed
9301 Self-of heart-of light-ray-and two-from without conduct

9302 Fruit indeed
9303 Self-of awareness-of appear birth without-of Dharma-body-as see indeed
9304 Sense-power last-of view indeed
9305 Wisdom pure-of appear-to
9306 That-from I arise or
9307 I-from that arise think realize
9308 Intention indeed
9309 Appear that itself-to see agent without abide
9310 Conduct indeed
9311 Doubt-and indecision-of conduct-with endowed indeed
9312 Fruit indeed
9313 Nature emanation body-of field-to breath issue-of fruit obtain indeed thus
9314 Four sun-moon gap-equal-of intention-of essence indeed
9315 Appear-emptiness cease not-equal equality-as realize indeed
9316 Sense-power-by individual separate indeed
9317 Power-Perfect from
9318 Sun-moon gap-equal-of intention expanse-penetrates-of time-at
9319 Sense-power best middle last three-to view sign three-as arise
9320 Sense-power best-of view indeed
9321 Wisdom open realize
9322 Intention indeed cease without-of wisdom river-of channel like-and
not-separate indeed
9323 Conduct indeed
9324 Wisdom great-of conduct-by display not-cease conduct
9325 Fruit indeed
9326 Method-and wisdom two practice-and release two indeed aspect four
gather-separate without-of fruit obtain
9327 Also sense-power middle-of view sign three indeed
9328 View method-and wisdom two-from without realize
9329 Intention indeed method-and wisdom-of nature space-between-to sun-moon
arise like-of manner-in abide
9330 Conduct indeed bliss great secret-of bindu white-red-to conduct
9331 Fruit indeed
9332 Buddha-family Buddha five-of practice womb-in Buddha-hood-of fruit
obtain
9333 Sense-power last-of view sign three indeed
9334 View father-mother-of practice-by awakening mind seed-as indicate-of view
realize

9335	Intention indeed
9336	God-of nature heart essence remember having samadhi clear-of manner-in abide
9337	Conduct indeed
9338	Medicine five nectar five-to conduct
9339	Fruit indeed
9340	Intermediate-in tutelary-deity god-of illusory-body seize having
9341	Appear pure-of fruit obtain thus
9342	Five ocean expanse-penetrat-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-penetrat-of intention-of time-at
9347	Also sense-power three-to view sign three arise
9348	Sense-power best-of view indeed
9349	Wisdom great-of activity-by whatever-appear self-of appear itself realize
9350	Intention indeed
9351	Appear-to attachment small alcohol-by intoxicated like indeed
9352	Conduct indeed
9353	Samsara-and nirvana-in conduct
9354	Fruit indeed appear-in not-abide-of wisdom one-cut-as arise-of fruit obtain indeed
9355	Sense-power middle-of view sign three indeed
9356	View clear open wisdom-of body-as realize indeed
9357	Intention indeed
9358	Fierce-in duration short waterfall like-with endowed indeed
9359	Conduct indeed
9360	All-of conduct-object not-is awareness-vision like-of conduct-object-with endowed indeed
9361	Fruit indeed
9362	Empty wisdom-of heart-essence-to end reach-of certainty obtain
9363	Sense-power last-of view sign three indeed
9364	View indeed
9365	Delusion-of appear gap-by abandon desire indeed
9366	Intention indeed
9367	God-and human-of mind hold-in abide
9368	Conduct indeed

9369 Fabricated two grasp-of conduct-with endowed
9370 Fruit indeed
9371 God-and human-of status obtain thus
9372 Third aspect meaning summarize indeed
9373 Intention five that-by secret heart-essence-of yogin all bind having
9374 Yogin-of experience arise indeed
9375 Mountain general-meaning-by great-perfect view high-low-and slack tight
without equal view transcend
9376 Wisdom general-fill-by that manner-in self-abide Dharma-nature-as ground
grasp
9377 Bindu range-penetrate-by space-appear-from awareness-of liberate manner
examine
9378 Sun-moon gap-equal-by intention Dharma-cease-of expanse-to deliver
9379 Ocean expanse-penetrate-by space-awareness primordially-pure ground-at
stable ground hold indeed
9380 Also first view-by high wash having delusion-appear-of fear conquer having
lion play like-and
9381 Second-by self-power Dharma-nature-as obtain king-awareness
empowerment like-and
9382 Third-by pure space-to reach peacock chick egg-from emerge like-and
9383 Four-by all-equal vast great expand sun-moon two without equal like-and
9384 Five-by self-appear wisdom-as clear mountain neck-from sun arise like-of
intention bindu supreme secret supreme meaning gather establish
9385 Lion Power-Perfect from
9386 Mountain general-meaning-of intention indeed
9387 Lion play like indeed
9388 Wisdom general-fill-of intention indeed
9389 King race head-from empowerment like indeed
9390 Bindu range-penetrate-of intention peacock chick egg-from emerge like
indeed
9391 Sun-moon gap-equal-of intention sun-and moon two-from without equal
enter like indeed
9392 Ocean expanse-penetrate-of intention indeed
9393 Mountain neck-from sun arise like thus
9394 Like-that aspiration five each-each-to sense-power three-as separate having
fifteen each-each-to view intention conduct fruit four-four-as separate having
Dharma-of enumeration sixty become eon-of increase-decrease-and
sentient-being-of affliction-and view-of enumeration sixty purify having

9395 Wisdom-of nature experience take-of pure complete-as demonstrate
Vajra-Holder speak indeed
9396 ### CITATION: Supreme Vehicle-of Treasury from
9397 Spontaneous leap-over-of wisdom experience take-of essential-point
establish chapter twenty indeed
9398 Like-that guidance method-by experience take-of method all demonstrate
having
9399 Now introduction give having experience how take-of sequence extensive
explain-in two indeed
9400 Introduction general-of sequence-by Dharma all establish-and
9401 That distinction determine having mind-and wisdom-of indicate example
extensive explain
9402 First-in introduction-of precede go-and
9403 Introduction actual two-from

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9404 First
9405 Dwelling direction half sun-of light-ray-with together crystal stain without
prepare do indeed
9406 Face-introduce ornament-of tantra from
9407 Dwelling direction half also
9408 Aperture sun-of light-possessive
9409 Clear make mirror extend having-by
9410 Light-of appear outside come see indeed
9411 Thus
9412 That-to vajra-mind mirror example-of face-introduce-to before arisen
show-by bless from

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9413 Jambu continent this-in arise manner indeed
9414 Samsara Dong-Sprug precious secret tantra-from
9415 Buddha five-of lineage hold
9416 Crystal-of stupa thousand-span five
9417 Wisdom five-of nature possess
9418 Sky expanse five-of lineage hold

9419	Appear without sky-to pervade expand
9420	Color not-mixed individual clear
9421	Essence nature compassion three
9422	Essence cease without pure ground
9423	Nature element great five
9424	Compassion form-body complete demonstrate
9425	Vajra space-of mandala-from
9426	Nature spontaneous complete-of body
9427	Wisdom five possess water-moon body
9428	Not-clear clear self-nature possess
9429	Crystal-of stupa thousand-span five
9430	Vajra-Holder-of left-to descend
9431	Tone-of aspect three possess
9432	North-east direction-in corner-to enter
9433	Nighttime direction-in daytime see
9434	Wisdom right corner near place
9435	Buddha single certain see become
9436	Wisdom superior-seeing wisdom indeed
9437	Buddha intention single indeed
9438	Nectar tongue-by meaning apply
9439	Awareness cuckoo word one indeed
9440	Change without vajra body-of supreme
9441	Instruction commentary corner-proceed possess
9442	Vajra-Mind testaments indeed
9443	Thus and
9444	Then thirty-three-of place
9445	Complete-victory-of palace-of upper-story
9446	Potalaka called descend
9447	Then mountain five-peaks peak-to descend
9448	Then Vajra-Seat-to descend
9449	Then Gangs-Ti-Se-to descend
9450	Then stupa great that light-ray-as emanate having
9451	Sentient-being-of concept dispel speak
9452	Beginning world this form time vajra space-of mandala-from emanation nature-of blessing-from
9453	Teacher Vajra-Holder being-of benefit-to Joyful-Stacked gone-of left-to descend having
9454	Thirty-three-and

9455 Mountain five-peaks-and
9456 Vajra-Seat-and
9457 Snow-mountain Ti-Se-of interval-to being-of benefit-to one-from one-to descend
9458 Now Ti-Se-of peak precious light-emanate-of house-in abide having
9459 Sky-goer-and accomplishment-and awareness-mantra-holder many worship doing-and aspire
9460 Like-that actual mirror without also
9461 Indicative-example determine having jewel various or
9462 Snow-and ocean-of continent-to etc.-from self-arise-of crystal search having introduction mirror-as do indeed
9463 Introduction ornament-from
9464 Jewel heart-essence jewel light-blaze or
9465 Jewel lapis lazuli blue water-crystal or
9466 Earth-of heart-essence jewel eye-ma-phug
9467 Stone-of heart-essence jewel crystal-by
9468 Buddha all-of state establish
9469 Thus and
9470 Jewel Intricate-Display from
9471 Vajra-Mind indicative-example indeed
9472 Stain without white moon-of color
9473 Dark-and appear-of interval-from examine
9474 Jewel luminosity stain without-by
9475 Appear color five-with endowed
9476 Body five individual not-separate having
9477 Front-and back-to separate not-separate
9478 Appear-clear Dharma-nature light great
9479 Clear-of Dharma-nature all-as blaze
9480 Appear make lamp all-of supreme
9481 Empty great-of sky expanse-in
9482 Appear all light-as arise
9483 Arise that itself separate not
9484 Who-by-also grasp able not
9485 If wisdom eye possess-by
9486 Self-appear stain without moon full like
9487 Face-beautiful mandala see become
9488 Distracted without great-perfect meditate indeed
9489 Thus

9490 Like-that-of mirror that mantra-water stain wash having self-of root-of
guru-to devotion-by
9491 OM AH HUM hundred thousand-by bless having dependent-origination
heart-essence-by flower scatter having auspicious speak having
9492 Branch seven-by rule request having
9493 Again auspicious speak having
9494 Silk color five-and incense powder imagine having garment offer having
9495 example all-of precede go should
9496 second introduction actual-to
9497 lineage-and *
9498 introduction two-from
9499 lineage is
9500 buddha intention-by-means-of lineage
9501 awareness-holder sign-by-means-of lineage
9502 person ear-continuum-from lineage three speak
9503 introduction actual is
9504 instruction precious introduction vehicle one
9505 family one
9506 bindu one
9507 primordial-wisdom eye one
9508 example one vajra-mind mirror-by-means-of introduction show
9509 example rely-from meaning recognize
9510 elaboration non-existent vastness *
9511 merit ornament-possess body
9512 emanation vajra light-vitality to
9513 bhagavan splendor infinite-by-means-of
9514 birth non-existent pure vastness from
9515 essence enlightenment supreme-of drop three emit
9516 body manifest appear water-moon mandala like from
9517 body-of drop crystal secret body bring-out-from example
primordial-wisdom-as establish
9518 speech elaboration non-existent vastness from
9519 speech-of drop nectar enlightenment mind-of essence extract-from
9520 meaning primordial-wisdom introduction
9521 mind vajra like not-change-of state from
9522 mind-of drop essence enlightenment-of mind clear lamp bring-out-from
sign primordial-wisdom confidence certainty establish
9523 body-of drop self-arise primordial-wisdom five ornament-possess

9525	nature completely pure stain non-existent primordial-wisdom front back non-existent clear
9526	primordial-wisdom direct-penetration great
9527	outside inside non-existent clear
9528	two-in non-existent primordial-wisdom
9529	inside non-existent-of inside from
9530	condition non-existent primordial-wisdom part intermixed clear
9531	non-intermixed completely complete primordial-wisdom
9532	child-appearance supreme inconceivable and time same become
9533	simultaneously arise primordial-wisdom
9534	appearance infinite body-of lineage hold *
9535	beings thought eliminate
9536	body lineage great-relics called
9537	body three primordial-wisdom five-of example show-by-means-of vajra-mind primordial-wisdom clear is
9538	show example-of form many though example plural-of inside-from supreme become precious crystal call
9539	crystal nature-by-means-of completely pure outside inside non-existent clear that show-by-means-of
9540	dharmakaya recognize
9541	crystal-of inside light rely-from
9542	prajna life become-of wind limb four possess from
9543	prajna body-as clear manner recognize
9544	outside clear-of light rely-from
9545	emanation body light-of arise manner recognize
9546	crystal support-by-means-of show-from ground abiding primordial-wisdom nature recognize
9547	inside clear-of characteristic hold primordial-wisdom recognize
9548	outside clear-by-means-of form all know primordial-wisdom recognize
9549	inside dissolve-by-means-of all know primordial-wisdom recognize
9550	crystal-of appearance various show-by-means-of
9551	appear manner recognize
9552	crystal self-of nature show-by-means-of abiding nature single recognize
9553	crystal light self-possess-by-means-of rigpa primordial-wisdom-as recognize
9554	that plural also show example definite aspect summarize
9555	lamp plural arrange-of tantra from
9556	intention sign and ear-continuum from
9557	secret mantra meaning-of valid-cognition arise

9558 example rely-from meaning recognize
9559 sign rely-from confidence become
9560 meaning essence decide-by-means-of
9561 ground establish primordial-wisdom three
9562 seed manner abide that
9563 condition from arise primordial-wisdom-by-means-of
9564 fruit manner ripen that
9565 non-recognition-of darkness clear
9566 know object obstacle self pure
9567 non-seek fruit self see
9568 say meaning sequence like introduction do
9569 that-to first general ground self-arise nature body
9570 introduction do
9571 that-to nature nature compassion three reside
9572 emptiness rigpa essence possess bindu single that
9573 mirror clear one teacher-by-means-of hold
9574 student-to show
9575 this word speak
9576 samantabhadra appearance mirror this
9577 direction agree example nature recognize do
9578 recognize meaning that appearance introduction is
9579 first samantabhadra abiding nature introduction is
9580 rigpa direct-penetration abide-by-means-of crystal like
9581 rigpa thought non-existent clear crystal like
9582 rigpa spontaneously-accomplished abide crystal like
9583 rigpa non-cease direction non-existent crystal like
9584 say
9585 Light five outer eye clear also
9586 Within-from clear-of nature possess-of
9587 Nature indeed
9588 Light white also that and not-separate abide having compassion demonstrate
9589 Crystal essence-by primordially-pure-and three-as demonstrate also
9590 Not-separate having bindu single-of meaning example that how abide within
understand should
9591 Then delusion-base demonstrate indeed
9592 Crystal sun-ray-to extend having
9593 Within light two outer demonstrate having

9594	Base-from base-appear arise-of time-of cause self-nature one-of ignorance cause-of condition
9595	Color five possess field
9596	White subtle that all-to search-of mind demonstrate
9597	Beginning-of move that light-and together arise having
9598	Together arise-of ignorance knowable-of obscuration-as arise
9599	All-Good base-from transcend-of wisdom-of sense-power-by moment one-by distinction separate
9600	Moment one-by complete Buddha having
9601	Buddha all-of common without great-grandfather-as before Buddha indeed
9602	Liberate manner this-by
9603	First-of Buddha-of arise manner-and arise manner all know should
9604	First-of Buddha cause without
9605	Buddha beginning end without
9606	Wisdom eye one stain without
9607	Thus Manjushri-from speak having
9608	All-Good-of liberate base demonstrate indeed
9609	Also base-from base-appear-as arise essence know having liberate having samsara-in delude not many-of Buddha now-also space-from arise measure without exist speak
9610	Base-appear that sentient-being all-by self-appear-as not know having
9611	All imagine-of ignorance affliction obscuration-as arise
9612	Thus having
9613	Awareness rise sleep-by habit-continuum-by delusion various-as arise
9614	That-also crystal cloth color various-of top-to hope-by place or
9615	Light white that color white-to etc. each-each place having equal
9616	There awareness-of wisdom concept collection-of net-and
9617	Body-of interior-in enter having
9618	Four hold-of awareness heart center-in abide manner-and
9619	Sentient-being all-to pervade manner introduction give
9620	That-also nature delude manner introduction indeed
9621	Delusion condition-from arise crystal light-like
9622	Thing various appear crystal light-like
9623	Appear also essence change crystal-like
9624	Exhaust without increase without crystal light-like
9625	Thus speak all understand having sign meaning well apply
9626	Delusion-of sentient-being liberate manner sign meaning indeed
9627	Lamp Blaze from

9628 Base itself fruit ripen make wisdom indeed
9629 Wisdom body-as ripen having-by
9630 Essence itself-of Dharma-body that
9631 Wisdom Dharma-of body-as ripen
9632 Thus speak having
9633 Heart center-from wisdom three-stack lung wind-and wisdom-of tone two
meet having
9634 Power mind-as become having
9635 Power base-of manner-in dissolve-and not-move abide-of example
9636 Within light outer emanate having white mind-of example
9637 Six mind called
9638 Light five wisdom-of example
9639 Base hold-of awareness indeed
9640 Mind-and wisdom two example-of introduction that suitable indeed
9641 Intermediate-of introduction sound light ray three-and
9642 Vajra-Mind heart-interval nadi path introduction etc. appropriate all crystal-to
certain know produce having
9643 Yogin essence-and know apply having confidence make having experience
take diligent should
9644 Fruit-as liberate manner indeed
9645 Above interior-clear primordially-pure-of liberate base self-arise essence
itself body-as clear also
9646 Outer-clear called
9647 Light five-and white two mixed-as introduction give
9648 This wisdom exist essential-point great exist having
9649 Path-of wisdom or
9650 Wisdom without desire middle extremely not-abide or
9651 Self great-perfect primordially-pure-to wisdom without desire exist having
9652 Delusion root-from pure also
9653 Body two not-cease-as arise
9654 Wisdom space-to exist need having
9655 Light five white-and mixed that mirror wisdom
9656 Also white separate-as arise enjoyment-body-from emanation-body
emanate-of example
9657 That all pure two possess-as aspect all know-as Buddha-hood-of introduction
9658 Superior who Buddha nirvana-from pass called
9659 Emanation-body-and enjoyment-body Dharma-body-to dissolve
9660 Crystal sun-of condition-from free having

9661 Beginning-of base primordially-pure-to stable ground seize having
not-delude abide

9662 Essence-to not-separate that like liberate also

9663 Aware not-aware-of distinction-by

9664 All wisdom-of body only-in abide all know called

9665 Main wisdom two possess indeed

9666 Interior-clear-in exist having cease ground-to deliver-of essence that first
human-of common-base self-arise essence itself body-and not-separate

9667 However sun cloud-by obscured-and

9668 Liberate like self essence know having obscuration all-from liberate having
realize manifest become-of portion-from

9669 Beginning-of base-and

9670 End-of liberate ground two distinction very great

9671 Essential-point great indeed

9672 Wisdom space-in swirl crystal light-like

9673 Dharma-body clear pure arise crystal itself-like

9674 Thus

9675 Self essence know-of Dharma-body that self bed-in self itself abide indeed

9676 Now also not-delude-of Dharma-body stable ground hold desire

9677 Self-clear naked open great-of manner-in clear — snap not-distracted keep
itself essential-point great

9678 Being-of protector glorious guru holy-of mouth-from

9679 Self essence know-of Dharma-body self bed itself indeed

9680 Not-delude stable ground hold desire who exist all

9681 Not-wrong not-delude not-distracted do essential-point indeed

9682 Intention ocean like wisdom-possessing-by know make

9683 Thus well speak indeed

9684 Introduction this all-of time-at relax fresh self-by-also new confidence
common not produce having other-to demonstrate should

9685 Also World Sun Dharma-Lord Guru mouth-from

9686 Introduction all sequence-by introduction give careful should

9687 Ha-le

9688 Ho-le

9689 What exist portion without

9690 Introduction not

9691 Not-introduced not do

9692 Dharma-not-of action declare not

9693 Delusion for not follow

9694 Guru etc.-of name take having Dharma-not-of action bad all not do
9695 Name meaning together make need indeed thus instruction make having
9696 Future time-at-also Dharma this entered all-by like-that mind-in place
respectful
9697 Meaning two that distinction determine having sentient-being-and wisdom-of
indicate example extensive demonstrate-in two indeed
9698 Root awareness-from delusion-by reverse manner mind-of introduction-and
9699 Awareness self-appear-with together self-appear wisdom-of introduction
9700 First indeed
9701 Introduction ornament-from
9702 E-ma-ho
9703 Appear mind-as introduction give mind-to come manner
9704 Mind itself empty-as introduction give empty bliss-as expand reach
9705 Empty awareness-as introduction give
9706 Awareness itself space-and wisdom two-from without thus speak having
9707 This-in three indeed
9708 Outer field-of essential-point-by inner mind establish-and
9709 Inner mind-of essential-point-by secret space establish-and
9710 Secret space-of essential-point-by supreme awareness itself establish
9711 First-in appear field base without delude demonstrate-and
9712 Appear hold self mind empty demonstrate two-from

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9713 First indeed outer appear various white-red-of appear container-contents
element five-by gathered-of expanse-in clear this all
9714 Self mind delusion-of face-to appear not-except outer meaning-of thing-and
9715 Inner mind-of thing two both not establish having
9716 Base without empty-of miracle without clear-appear-of nature eye-defect-of
hair-shadow-and dream illusion-of appear like understand should
9717 Six-Expanse from
9718 Appear all illusion-or
9719 Dream-and image like
9720 Thus and
9721 Root Wisdom from
9722 Dream like illusion like
9723 Gandharva city like
9724 Like-that arise-and like-that abide

9725 Like-that not-destroy also speak
9726 Thus
9727 What-to appear mind-to appear
9728 Eye-defect-of hair-shadow eye-defect-possessing-of sense-power impure-to appear like
9729 That-from
9730 Object exist-of mind itself-to
9731 Appear various self-arise
9732 Name-and color individual indeed
9733 Form-as aspect two-as complete
9734 Thus
9735 Mind-to appear also appear manner outer-clear this all self-of mind not
9736 Self without-also exist
9737 Field-as abide
9738 Color-and
9739 Shape etc.-as see cause
9740 Mind-to that all not-exist mind not
9741 Here appear field form etc. outer-in appear this all not-exist clear-appear delusion dream like introduction give
9742 This form indeed
9743 Color thought etc. arise-arise first arise-of appear field hold that appear-of mind called
9744 Grasped-of mind called
9745 Field-of mind called essence seize having
9746 Appear-of mind that exist question field not-exist clear-appear hold-by-also not-true
9747 Color essence seize-as not establish having-also not-exist
9748 Arise cease abide three-in examine having-also not-exist cause
9749 Mind itself empty-as introduction give called
9750 Self dissolve place without wisdom Buddha-as introduction give
9751 That-by Dharma ordinary-and
9752 Great-perfect ordinary-by appear
9753 Appear field not-separate having
9754 Outer appear field self-characteristic mind-as desire indeed
9755 Mind-only various-true odor-with mistake indeed
9756 Here appear mind-as introduction give time appear not-appear-as mind-by hold having
9757 Field first meet-of mind-to appear-of mind-and

9758 After that distinction mental-event-as examine hold-of mind called desire having
9759 Abandon purify delusion-appear delusion-hold samsara called
9760 Two-truth-in
9761 Mind-and mental-event three-realms-of
9762 Superimpose aspect-possess concept indeed
9763 Thus and
9764 Treasury from
9765 Concept-and examine coarse-subtle indeed
9766 Thus abandon explain all meaning together enter having essential-point great this intelligence supreme holy wisdom-possessing all-by realize should
9767 Also outer-inner base without meet this like one need indeed
9768 Second inner mind-of essential-point-by secret space establish indeed
9769 Mind-to examine having essence essence seize without time
9770 Inert like become not-exist
9771 Spread spread clear essence seize-as not-exist declare not know also
9772 Self-clear empty self-tone-of manner space primordially-pure stain without arise Dharma cease inner-of Dharma-space-as introduction give
9773 Limit free stain without-of realization within-from arise
9774 That manner-in familiar luminosity space-appear-of appear also secondary see indeed
9775 Introduction ornament-from
9776 From-without not-exist empty-by
9777 Element self-cease light-appear ray
9778 Action agent free-of empty-by
9779 Body three indicate-of light-appear obtain
9780 Thus
9781 Three secret space-of essential-point-by supreme awareness establish indeed
9782 Mind space-in pure-of empty that also empty extreme mere not-exist
9783 Clear — snap
9784 Self-clear self-clear individual self-by aware-of wisdom Dharma-body stain-from free introduction give
9785 Awareness portion-from extreme go not
9786 Thing not-exist eternal go not
9787 Where-also declare not two both-and two both not extreme free expanse vast great-in decide manner-in place
9788 Awareness self-tone nadi-thread bindu-with together self-appear indeed
9789 That-from

9790 Base-in abide awareness-by
9791 Dharma-nature gather-of space-and meet
9792 Characteristic hold-of awareness-by
9793 Pure complete-of space-and meet
9794 Nadi-thread-of awareness-by
9795 Nature light-of space-and meet
9796 Thus
9797 Like-that field appear base without introduction give
9798 Appear field container-contents-of samsara-to transcend
9799 Appear mind-as introduction give
9800 Arise liberate self-dissolve-of object know
9801 Mind itself empty-as introduction give
9802 Grasp hold delusion-of root cut
9803 Empty space-awareness-as introduction give
9804 Experience take body three one-as roll having
9805 Life one-by perfect-of Buddha obtain cause
9806 Mind-from delusion reverse manner-of introduction very important demonstrate
9807 Example-of introduction-by
9808 Awareness-of wisdom self-in exist-of meaning
9809 Awakening mind-of lamp-by sign confidence demonstrate indeed
9810 That-from
9811 Buddha all-of measure hold
9812 Example-of wisdom all-to examine
9813 Sign-of wisdom measure hold
9814 Bindu empty-of lamp examine
9815 Meaning-of wisdom measure hold
9816 Manifest clear-of appear examine
9817 Thus
9818 Briefly summarize
9819 Outer appear-of field base without
9820 That hold appear-of mind empty-as introduction give
9821 Samsara delusion ground without one-as know having
9822 That-by not-sufficient
9823 Root awareness-of meaning manifest introduction space-awareness gather-separate without introduction give
9824 Primordially-pure-of Dharma-body-to deliver should intelligence supreme excellent all-to instruction indeed

9825 Meaning two self-appear wisdom-of introduction two indeed
9826 Instruction object sense-power-of distinction-and
9827 Instruction introduction-of sequence
9828 First indeed
9829 Sense-power best middle last three-to seven seven-as separate having
twenty-one indeed
9830 That all-also wisdom-and
9831 Purify-and
9832 Liberate different
9833 First best called indeed
9834 Wisdom-and realize-of portion
9835 That-also separate seven indeed
9836 Best-of last-and
9837 Best-of middle-and
9838 Best-of best-and
9839 Best-of advanced-and
9840 Best-of supreme-and
9841 Best-of peak-and
9842 Best-of end reach
9843 That all-also self-appear realize easy-of portion-from place
9844 Middle-to also seven indeed
9845 Middle-of last-and
9846 Middle-of middle-and
9847 Middle-of best-and
9848 Middle-of advanced-and
9849 Middle-of supreme-and
9850 Middle-of peak-and
9851 Middle-of end reach
9852 Like-that last-to also seven indeed
9853 Last-of last-and
9854 Last-of middle-and
9855 Last-of best-and
9856 Last-of supreme-and
9857 Last-of advanced-and
9858 Last-of peak-and
9859 Last-of peak complete
9860 Second indeed
9861 Like-that sense-power twenty-one become introduction also twenty-one arise

9862 That also individual introduction give two indeed
9863 Common-of distinction-and
9864 Distinction-of indicate manner
9865 First indeed
9866 Light-and wisdom awareness three-to
9867 Seven group-as introduction give indeed
9868 Vajra-Mind heart mirror tantra-from
9869 Awareness base-from transcend
9870 Path-to enter essence know make cause example meaning-of introduction etc.
introduction give twenty-one know should
9871 Snow or
9872 Conch or
9873 Ocean-from arise crystal stain without one
9874 Window-of appear-to extend
9875 Light color five spontaneous arise
9876 That-also what question
9877 Color blue-and
9878 White-and
9879 Yellow-and
9880 Red-and
9881 Green
9882 Crystal one follow-of person that-of eye right-to hand right-by hold having
9883 Eye-of top-to place appear see become hand left-by eye left block should
9884 That example-of introduction
9885 Meaning that-like self-of heart center-in abide
9886 That meaning-of introduction
9887 Sign self-of thumb-by eye press light bindu fish eye like arise
9888 That sign-of introduction
9889 Dharma-body-of introduction
9890 Sun mandala-to apply
9891 Enjoyment complete body-of introduction
9892 Thus-come body cloth-on draw self-of front-to place having
9893 Crystal eye-of top-to place having
9894 Eye sky-to look
9895 Enjoyment complete body mouth eye ear possess see become
9896 Likewise enjoyment complete body field intermediate-to arise understand
should
9897 Emanation body-to introduction give

9898 Dharma-possessor sign-as appear self-of awareness miracle-as essence know make
9899 Dharma day self-of light ray-of mass know make
9900 That concept habit-continuum-of interior this itself not abandon essence know make
9901 That emanation body-of introduction
9902 Root bind method appear self manner-as arise-of introduction that
9903 Like-that aspect seven light-of introduction called
9904 Wisdom-of introduction what question
9905 Dharma space-of wisdom-of introduction copper vessel-of essence-to examine
9906 Copper vessel well water fill having
9907 Eye-of top-to clear make mirror place look
9908 Bindu-and
9909 Bindu particle-of manner-as arise
9910 That-from-also light-and
9911 Weapon point like emanate
9912 That Dharma space-of wisdom-of introduction
9913 Mirror like-of wisdom-of introduction what question
9914 Silver mirror two-of interval dust-color mandala draw
9915 Interval compare near side two-to mirror each place
9916 That-from appear two arise
9917 Equality-of wisdom-of introduction
9918 Water moon-to essence seize
9919 Discriminate-of wisdom-of introduction
9920 Lamp essence seize
9921 Action accomplish-of wisdom-of introduction
9922 Crystal stain without-to essence seize
9923 Not-abide-of wisdom-of introduction
9924 Sky rainbow-by essence seize
9925 Complete complete-of wisdom-of introduction
9926 Sky cloud without-by essence seize
9927 Seven that wisdom-of introduction
9928 Now awareness-of introduction demonstrate
9929 Awareness youth vase body-of introduction
9930 Clothes color white wear one self-of front-to place having
9931 Eye-of top-to jewel place having
9932 Eye sky-to extend look

9933 Thus-come peaceful body see become
9934 That awareness vase body-of introduction
9935 Awareness youth hero power possess body-of introduction
9936 House dark black-in clothes black wear self-of front-to place having
9937 Above-of like look
9938 Thus-come wrathful body see become
9939 Awareness base abide-of introduction
9940 Ocean clear-to essence seize
9941 Awareness all-as clear-of introduction
9942 Sun-and moon essence seize
9943 Awareness two-from without-of introduction
9944 Vase body-to essence seize
9945 Awareness stain-with together-of introduction
9946 Sun-moon cloud-by obscured like-to essence seize
9947 Awareness what-also not-abide-of introduction
9948 Eye space-between-to look know should
9949 Like-that seven awareness-of introduction
9950 Like-that twenty-one complete having
9951 Buddha-family son that nirvana-from pass time
9952 Awareness eye-from path arise intermediate-of appear-to enter thus
9953 Second distinction-of indicate manner two indeed
9954 Introduction-of condensation briefly demonstrate-and
9955 That nature extensively separate
9956 First indeed
9957 Light-and wisdom-to introduction give seven-by sense-power last seven
confidence-of indicate example demonstrate
9958 Body-and
9959 Bindu-to introduction give seven-by middle seven luminosity essence-to
confidence produce-and
9960 Awareness-and space-to introduction give seven-by best all confidence
demonstrate indeed
9961 Introduction ornament-from
9962 Twenty-one intelligence sequence like
9963 Light-and wisdom itself-to indeed
9964 Introduction aspect seven all-by
9965 Intelligence small sequence seven all liberate
9966 Body-and bindu itself-to also
9967 Introduction itself aspect seven-by

9968 Middle seven-of meaning purpose
9969 Awareness-and space-to seven
9970 Great all-of meaning purpose
9971 Thus
9972 Second three-from
9973 Light-and wisdom-to introduction give
9974 Seven-from
9975 Wisdom-of self-light space-from move-of appear light five clear-by self-light introduction give-and
9976 That-from outer-clear-as arise space-of wisdom-of appear introduction give-and
9977 Mirror like etc. five-of self-appear know-of sprod
9978 Interval-of connect ray-by appear-and
9979 Body three one-as connect-of appear-and
9980 Appear-clear-from wisdom self-appear-of appear-and
9981 Dust-color-from awareness mother-son-of measure-and
9982 Human female-from wisdom heart-interval-of appear seven introduction give
9983 Second bindu-and
9984 Body-to introduction give
9985 Seven-from
9986 Bindu-to wisdom five-of appear pure bindu-of appear-as arise five-to
9987 Copper vessel-of essence-by bindu self introduction give-and
9988 Cloth-of surface-by wisdom-of light appear introduction give-and
9989 Swirl water-by intermediate first-of appear introduction give-and
9990 Peacock mirror-by intention introduction give-and
9991 Stir copper vessel-by bliss great Brahma-of gate-from appear-of bindu nine stack introduction give
9992 Body-to two indeed
9993 Awareness youth vase body-and
9994 Youth wrathful frown possess body
9995 This two-also half body-and
9996 Self single-and
9997 Collection mandala-from
9998 Being-and
9999 Being female-and
10000 Father mother pair connect-as appear-as introduction give five exist also
10001 Peaceful wrathful two-of body-as family gather having like-that seven
10002 Third awareness space-to introduction give seven-from

10003 Awareness-of introduction two indeed
10004 Body three not-separate-as introduction give-and
10005 Father mother mouth join-from emanation emanate-as introduction give
10006 Awareness body-as ripen-of introduction
10007 Space-of introduction five-from
10008 Wisdom wind-by move-of space appear introduction give-and
10009 Family five surface appear space-of wisdom introduction give-and
10010 Space-of ornament net-and
10011 net half hang-by-means-of measureless palace introduction and *
10012 window-of direction four center and five-in family five-of appearance light
mirror raise-from show-by-means-of
10013 expanse-of body introduction and *
10014 vessel water fill flower five-of cluster that like raise-from show-by-means-of
10015 expanse-of cluster introduction seven
10016 this plural also introduction time offerings and *
10017 collection-of material excellent arrange
10018 clothing and dwelling prepare should
10019 introduction ornament tantra from
10020 that after suitable vessel recipient plural
10021 self-of nature look-for
10022 dwelling direction half and *
10023 hole sun-of ray possess
10024 clear make mirror raise-by-means-of
10025 light five outside arise see is
10026 eye-of top intelligent that place-from
10027 self light clear outside also see
10028 disciple left-by-means-of corner-by-means-of one-to one look
10029 between relate thread ray-of appearance see *
10030 also eye-of top light place-from
10031 also one-by-means-of one-to look time
10032 body three one-to relate method also see *
10033 butter-lamp essence that self-by-means-of look time
10034 primordial-wisdom clear light self-of nature also meet
10035 intelligent color pigment edge mirror two
10036 clear make eye-by-means-of method supreme self look time
10037 rigpa mother child-of measure plural that meet-from
10038 dharmata mother-of measure plural know is
10039 Khampa-of form image inside empty sense door huge

10040 inside butter-lamp put primordial-wisdom door hold *
10041 vase water moist good-of inside self look
10042 bindu self-of nature meet is
10043 cloth cloth white red plural spread-from
10044 clear make possess eye-by-means-of look become time
10045 primordial-wisdom plural-of light plural self nature meet
10046 ocean surface pond or whirlpool water edge
10047 clear make possess eye-by-means-of that look time
10048 light-of dome sky fill-by-means-of
10049 intermediate first-of appearance certainty establish
10050 peacock mirror self-of garland hang-by-means-of
10051 clear make possess eye-by-means-of look time is
10052 bindu light clear possess see is
10053 primordial-wisdom intent self-of nature also introduce
10054 stick vase hundred gather that head
10055 clear make possess above like look time
10056 bindu nine pile Brahma-of meaning introduction
10057 family five-of mask field place-from is
10058 clear make possess above like look time
10059 sky expanse self-in form-of body
10060 appearance self experience-of intent
10061 person ornament possess self-of front place
10062 clear make possess eye-by-means-of look time
10063 light-of body move come ray and possess
10064 that self see-by-means-of enjoyment body self alone appear *
10065 rigpa youth vase body called
10066 also appearance non-existent house that-in
10067 person color black excellent ornament
10068 self-of front above like place-from is
10069 clear make possess eye-by-means-of look time is
10070 wrath body terrifying-of form image sky-in is
10071 move come sign-with together see
10072 enjoyment wrathful body essence demonstrate
10073 awareness itself youth wrathful frown possess
10074 hero itself power-with endowed demonstrate
10075 human ornament possess action appear interval abide
10076 clear half possess-by above like look time
10077 being itself-of abide manner introduction give having

10078	body half demonstrate image itself meet
10079	crystal make custom body hand fill
10080	yogin possess left-by hold having
10081	vajra essence-by-means-of body speech mind-by-means-of establish
10082	vajra holder blessing-by-means-of introduction
10083	mirror clear water essence-by-means-of gazing
10084	lamp essence clear light-by-means-of shine
10085	butter-lamp self-of light clear-by-means-of dwell
10086	color pigment light-by-means-of clear make
10087	vase water essence bindu-by-means-of moist
10088	rainbow light essence appear-by-means-of clear
10089	ocean water essence wave-by-means-of move
10090	peacock feather essence color-by-means-of shine
10091	crystal mirror essence clear-by-means-of dwell
10092	nine pith body essence-by-means-of show
10093	five family mask essence-by-means-of display
10094	sky expanse essence form-by-means-of appear
10095	light body essence move-by-means-of come
10096	wrathful body essence terrifying-by-means-of appear
10097	seven introduction essence example-by-means-of show
10098	introduction time essence offerings-by-means-of arrange
10099	dwelling place essence prepare-by-means-of should
10100	Color mismatch silk tongue flutter
10101	Clear make possess again look time
10102	Wisdom move possess inner wind self meet
10103	Abide wind hold called intention
10104	Body color red yellow green blue
10105	Color white red cloth look
10106	Family five individual body self meet
10107	Family plural distinguish called introduction
10108	Tree interval space direction four above below
10109	Pearl etc. garland complete surround
10110	Clear make possess eye again look
10111	Net and net half also
10112	Very clear light decorate
10113	Above below direction center clear see
10114	Family five net introduction give
10115	Measureless palace self show called introduction

10116 Again dwelling place direction half
10117 Direction four window center together
10118 Self light god image well draw
10119 Side spread above below center red emit
10120 Light possess substance plural spread
10121 vase water essence look good inside
10122 bindu self essence nature meet
10123 cloth red white essence spread-from
10124 clear eye essence look time
10125 primordial wisdom light essence nature meet
10126 ocean surface essence pond edge
10127 clear eye essence look time
10128 light dome essence sky fill
10129 intermediate first essence appearance establish
10130 peacock mirror essence garland hang
10131 Intelligence elaboration great plural purpose demonstrate
10132 Elaboration middle all-to light-to interior light-and outer appear two
10133 Wisdom-to essence nature compassion three
10134 Body-to self single father mother
10135 Collection three
10136 Bindu-to base path fruit three
10137 Awareness-to base abide-and characteristic hold field appear three
10138 Space-to outer inner two introduction-of enumeration sixteen-by demonstrate
10139 Elaboration small all-to example-and meaning-and sign three
10140 Very elaboration-from free all-to manifest single-of appear-by essence meet
indeed
10141 That-from
10142 Great all-of purpose indeed
10143 Introduction twenty-one-by
10144 That outer-from inner-to gather
10145 Also gather indeed this all
10146 Light-to two wisdom three
10147 Body-to three demonstrate bindu three
10148 Awareness three space-to two
10149 That all gather-of meaning purpose
10150 Very gather indeed this all
10151 Example-and sign-and meaning three-by
10152 Self nature abide-of fruit obtain

10153 Mudra god-of yogin enter
10154 Sign possess-of meaning purpose
10155 Elaboration free single intention indeed
10156 That all-of hold free
10157 Ripen having ripen path-as make
10158 Manifest continuum-by abide-to
10159 Heart essence self-by self see having
10160 Other effort all-by what do
10161 This itself-to familiar should
10162 Thus speak
10163 Scripture inner contradict abandon indeed
10164 Jewel Intricate-Display from
10165 Alas Buddha-family son I complete nirvana-from pass after
10166 Time-of degeneration five hundred-of time-at
10167 Deceive child-of nature possess all-by
10168 Buddha-of intention example-to confidence make-of time arise
10169 That time self-of tantra secret this arise indeed
10170 True awareness itself-to example demonstrate not-exist
10171 Nature-of light five self nature-as exist-to
10172 Image-of light five demonstrate also Buddha become not
10173 Example introduction block not question
10174 That awareness manifest-of meaning not see mind examine hold-by
awareness example this like some-by sky-and
10175 Some-by element different-and
10176 Some-by light-and
10177 God body-by demonstrate
10178 Common vehicle general-and
10179 Outer inner secret portion some-to low pure nature only make having
10180 Negate base awareness primordially-pure-to
10181 Thing self-characteristic grasp negate cause speak indeed
10182 Secret heart essence meaning demonstrate occasion this-at
10183 Example how-much demonstrate also deviation-and
10184 Grasp place not-exist
10185 Awareness manifest see all-by that helper only introduction give also
10186 Again essence-and
10187 Expand-and
10188 Dissolve manner-by crystal like primordially-pure open great only crystal
above pure-by demonstrate cause

10189 Suitability-with together indeed
10190 This little tantra that-also demonstrate that speak
10191 That-from
10192 Vajra-Mind indicative-example
10193 Color white moon-of color
10194 Thus etc.-by example sign meaning three-by awareness demonstrate having
10195 Birth without cease without open expanse demonstrate indeed
10196 Then sense-power-with suitable introduction give this indeed
10197 Experience take hand guidance-with together indeed
10198 Deviation place-and stagnate place without
10199 Ear lineage-and hand gesture together
10200 Confidence-and
10201 Superimposition cut
10202 Word-and meaning-as connect
10203 Buddha-of Dharma lineage-of place demonstrate introduction supreme speak
10204 ### CITATION: Supreme Vehicle Treasury from
10205 Vajra place difficult introduction rely having demonstrate
10206 Chapter twenty-one
10207 Like-that experience take-of sequence extensive demonstrate having
10208 Now experience take doer yogin-of sign determine sequence demonstrate
three indeed
10209 Life before-to purify-of sign now body speech mind-to how abide meaning
general demonstrate
10210 Now path-to enter-of sign door three appear-with together arise manner
distinction explain

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10211 Intermediate-and after-to liberate delude determine-of sign secret-by
conclusion summarize
10212 First three indeed
10213 Before body-by three body speech mind-to how purify-of sign
10214 Speech-by how familiar-of sign
10215 Mind-by how train-of sign
10216 First indeed
10217 Life before-to body-of gate-from three body speech mind-to purify having
obstacle-by now that sign demonstrate four indeed
10218 Sign-of sequence

10219	Arise-of suitability
10220	Familiar fruit
10221	Not familiar determine not obtain
10222	First indeed
10223	Glorious Sky Without Body Blaze Great Tantra-from
10224	How perfect Buddha all-of
10225	Body-of sign-and speech-of sign
10226	Like-that vajra mind-of sign
10227	How before arise like
10228	Here also sentient-being all body-to
10229	This all appear become
10230	This itself who-to appear that
10231	Before-from purify-of fortune possess
10232	Before not ripen having-from
10233	Now time certain fruit
10234	Who-by accomplish person that-to
10235	Body-of sign-and like-that speech
10236	Mind etc. sign this arise indeed
10237	Thus having
10238	Life before-to Buddha body-to purify-of sign-as born-or woman who-of forehead center-in conch right swirl-or three-point like frown vertical-and
10239	OM mark all
10240	Line or
10241	Self protrude-as exist
10242	Speech-to purify-of sign-as born throat right-and
10243	Woman-of left-in lotus petal eight-or
10244	Conch right swirl-or
10245	Silk tongue like-or
10246	Hook-and
10247	Sword-and
10248	AH mark all line-or
10249	Self protrude-as arise
10250	Mind-to extensive sign-as heart center-in vajra-and
10251	Wheel-and
10252	Three point-of complexion-or
10253	Jewel shape-or
10254	Letter aspect HUM-with together
10255	Second sign that all arise-of suitability indeed

10256 Being all-to base-from three body speech mind self-in exist that before purify
having now arise
10257 that self from
10258 butcher lower trade suitable non also *
10259 ground from body speech mind exist
10260 that from before familiar by-means-of
10261 above intermediate obstacle enter
10262 above body speech mind sign
10263 this all also arise exist
10264 say
10265 third familiar do fruit obtain method is
10266 sign that exist life this effort quickly body speech mind liberate
10267 that also body sign exist body this now purify life two vajra body obtain
10268 speech-by-means-of speech vajra birth two accomplish and *
10269 mind familiar three accomplish
10270 sign and familiar fruit definite know
10271 body lineage blaze from
10272 sugata body who purify
10273 that forehead expanse also *
10274 conch right coil or
10275 also top three frown upward
10276 like also letter A+oM
10277 mark or self mark
10278 who sign this arise person
10279 before buddha body purify
10280 this self purify yogi that
10281 buddha body different non
10282 confidence possess time is
10283 life two obtain become
10284 this intermediate obstacle non enter
10285 meditation self effort is
10286 this self supreme precious
10287 buddha all speech
10288 before arise person that self
10289 suitable vessel possess that
10290 that throat right left
10291 lotus petal eight or
10292 also conch right coil

10293	like banner spread or
10294	hook or sword and *
10295	letter AH mark
10296	mark self or mark also *
10297	who exist person that
10298	buddha all speech also *
10299	this-by before purify by-means-of
10300	life two-by-means-of speech one
10301	definite fruit obtain become
10302	this also intermediate obstacle non precious
10303	intermediate non cut speech meditate
10304	certain obtain definite
10305	buddha plural mind also *
10306	before familiar who do
10307	this-by body sign this
10308	who heart place is
10309	top three vajra upward raise and *
10310	like wheel spokes four or
10311	sequence three complexion or
10312	jewel shape self or
10313	letter hU~M mark
10314	who arise person is
10315	buddha mind also
10316	this-by meditate suitable possess
10317	this-by meditate effort do
10318	intermediate non life three
10319	buddha mind mandala
10320	buddha doubt non
10321	say
10322	Fourth sign that plural exist dharma practice not take
10323	first non-existent habit residue long *
10324	immediate non-virtue arise near
10325	karma momentum force fierce
10326	before sign exist only-from
10327	that non protect later
10328	before virtue small and now various mixed karma
10329	body sign possess form and *
10330	speech that superior Brahma form and *

10331 mind sign possess demi-god birth
10332 that self from
10333 this self intermediate obstacle from
10334 fruit self non obtain
10335 mind thought disturb place become
10336 body like form realm god
10337 speech Brahma place
10338 say
10339 second speech how familiar now sign three arise method
10340 sign arise body three mind yogi effort do
10341 life two liberate obtain
10342 other non obtain self
10343 sign and that nature is
10344 that self from
10345 like beings that-in also *
10346 before buddha body three
10347 familiar purify sign also *
10348 like arise dakini
10349 buddha all body self
10350 before who familiar that
10351 speak word force and *
10352 cut become non also *
10353 this self become suitable possess
10354 sun day time one
10355 verse thousand or
10356 also four hundred verse
10357 meaning mind appear become
10358 what speak other benefit person
10359 this-by before body also *
10360 familiar is dakini
10361 before buddha all also *
10362 speech who familiar that
10363 voice Brahma melody like
10364 all ear pleasant and *
10365 verse thousand also *
10366 day one mind grasp and *
10367 beings all servant like
10368 this-by samsara become that

10369	before buddha speech also *
10370	this-by familiar dakini
10371	buddha plural mind also *
10372	before familiar person
10373	other word one speak-by
10374	that meaning that manner
10375	like understand and *
10376	self speak word plural
10377	become non other follow grasp
10378	this-by buddha plural also *
10379	before familiar dakini
10380	like body speech mind also *
10381	who familiar person is
10382	life two buddha obtain
10383	say
10384	third mind sign now mind arise familiar do life three mind vastness liberate show
10385	again that very from
10386	being whatever mind in also signs these with possessing that
10387	buddha kaya speech mind in also*
10388	this by familiar i teach
10389	not learned meditation self descend and*
10390	mind nature by ease obtain
10391	this by before kaya in familiar
10392	thought by dharma all mind appear and*
10393	before not seen object see and*
10394	before not heard dharma word
10395	nature in knowing is
10396	this by before buddha
10397	speech in familiar dakini
10398	always alone dwell and*
10399	whatever fear mind without and*
10400	mountain and forest roam person
10401	this by before mind in also*
10402	familiar is dakini
10403	thus possessing person that
10404	gap without truth practice if
10405	life three by obstacle without

10406 buddhahood in doubt without
10407 thus
10408 signs these nature by body speech mind in primordial abiding life before in
familiar clear send being
10409 that very end not reach
10410 obstacle become life this in arise
10411 here also effort without certainty without called
10412 karma different power by existence other enter
10413 signs these mind apprehend hold meaning familiar by being many bird and
wild animal and*
10414 dog and horse etcetera in arise being life before white kaya speech mind train
by arise
10415 black karma by lower existence being born
10416 later from present action depend
10417 present truth supreme dharma practice important
10418 again that from
10419 thus family and not family in
10420 before familiar force by
10421 this signs body in arise exist
10422 bird and wild animal dog etcetera
10423 animal form in apprehend
10424 this signs all arise exist
10425 before train obstacle is
10426 thus
10427 meaning second present path entered signs particular explain in two
10428 common general signs know and*
10429 uncommon supreme secret path signs manifest
10430 first in three
10431 confusion self by self deceived changing signs and*
10432 pith-instructions' essential self directly not-arrived certainty without signs
and*
10433 awareness direct by not-seized demon obstacle signs
10434 first is
10435 practice not-taken people and bird and wild-animal etcetera also arise exist
10436 changing meaning without cause signs called
10437 second is

10438 vehicle common path practice-taken and this preliminary trained and object-conceptual beings' view-meditation-conduct-result practice time arise possible

10439 deviation and deviation-not limbs know for explain if

10440 hundred and sixteen from

10441 first body speech mind in arise certainty without signs fifty complete

10442 examination words skilled self-arising and*

10443 other mind part-knowing and*

10444 deity body seeing and*

10445 body on relics fall and*

10446 speech in power arise and*

10447 other prophecy give and*

10448 concept cease and*

10449 calm-abiding continuity long and*

10450 body heat part-emit and*

10451 worldly spirits' forms see and*

10452 dharma compose words superimpose craft and*

10453 awareness light immeasurable emanate and*

10454 mind light and*

10455 sense-faculties clear and*

10456 previous happiness especially great and*

10457 sleep not-arise and

10458 joy special and*

10459 awareness increase and*

10460 always song sing heart desire and*

10461 travel heart desire and*

10462 eye go other to not-attach and*

10463 foot step fast and*

10464 mind wide carry and*

10465 awareness always change and*

10466 mind one to not-arrive and*

10467 words examination analyze fine and*

10468 dakini voice hear and*

10469 border-land people and together dwell experience and*

10470 always heart tremble and*

10471 body hair upright rise and*

10472 fingernail center letters self-arise and*

10473 aged teeth grow and*

10474	other body in blessing show and*
10475	crossed-leg sky into leap and*
10476	hand palm wheel exist and*
10477	foot toe net connected and*
10478	mouth from light emanate and*
10479	go-sit feeling and*
10480	body animal emanate know and*
10481	limbs from relics small fall and*
10482	gods and*
10483	asuras fight see and*
10484	letters design previously not-know know and*
10485	eye from sound emanate and*
10486	non-human with converse able and*
10487	outer wind bind able and*
10488	sun moon hold able and*
10489	other elements stir time know and*
10490	body from fire sparks emanate and*
10491	palms clap sound wonder emanate
10492	dream changing certainty without signs sixty-six
10493	dream in always dharma teach
10494	listen
10495	read
10496	hold
10497	meditate do and*
10498	deity body see and
10499	stupa and*
10500	palace and*
10501	prophecy see and*
10502	lion throne sit and*
10503	place previously see not various see and*
10504	sravaka and bodhisattva body see and*
10505	crystal stupa climb and
10506	gold stairs climb and*
10507	snow plain meditate and*
10508	sky fly buddha field see and*
10509	lion ride direction go and*
10510	crystal spear other strike and*
10511	beings lower-realm from liberate and*

10512	samsara river cross dream and*
10513	body exchange dream and*
10514	buddha face see and*
10515	jewel treasure find and*
10516	beings refuge place enter dream and*
10517	lower-realms three cease thus aspiration make and*
10518	four-continent see and*
10519	guru and abbot prophecy dream and*
10520	three-kaya see and*
10521	dharma all know dream and*
10522	central mountain peak reach dream and*
10523	oneself buddha dream and*
10524	beings six steering upward turn dream and*
10525	limbs jewel stupa become dream and*
10526	own body buddha emanation spread dream and*
10527	three-realms hole from extract dream and*
10528	gold bow-arrow hold dream and*
10529	head top buddha dwell dream and*
10530	own body clear-light become dream and*
10531	samsara cease dream and*
10532	oneself king empower dream and*
10533	demons defeat dream and*
10534	own body self purify dream and*
10535	birth aging sickness death river four cease sound hear dream and*
10536	oneself bodhisattva body emanate dream and*
10537	reality ineffable meaning realize dream and*
10538	oneself body different many emanate dream and*
10539	speech beings gather dream and*
10540	mind characteristics see dream and*
10541	gods realm see dream and*
10542	gold temple top sit dream and*
10543	buddha speech hear and*
10544	body see and*
10545	mind intent realize dream and*
10546	hand two gold umbrella hold sky fly dream and*
10547	gods and asuras prostrate dream and*
10548	jewel heap enjoy dream and*
10549	scripture rain fall dream and*

10550 dharma sound various own ear resound self music various worship dream and*

10551 gods' lord jewel throne foot four possess top place sky lift go dream and*

10552 naga lords self jewel rain fall dream and* bardo vision arise dream and*

10553 elephant top sit man power possess four foot four lift sky depth go dream and*

10554 gold wheel top self dwell sky three-times leap dream

10555 relics blazing tantra commentary as spoken

10556 third obstacle signs

10557 body various emanate know and*

10558 body from light emanate and*

10559 where gone direction sound emanate and*

10560 other power enter and*

10561 gathering assemble and*

10562 words superimpose craft and*

10563 person that obstacle arise signs much

10564 occasion water mandala sit neape wood stick finger sixteen insert

10565 body sandalwood oil smear outer inner things coarse meditate dispel certainty

10566 demon blessing from emanate know examine reflection two appear

10567 dharani water body wash phat utter emptiness sky-like meditate dispel is

10568 other also yogin whoever reality not-realize realize thinking-from

10569 bliss demon enter

10570 all empty realize penetrate action and result by not-harm hold and*

10571 flesh-eating dakinis that before prophecy and*

10572 gathering etcetera siddhi small accomplish and*

10573 dakini and converse ear near formless sound good-bad dharma explain

etcetera come and*

10574 occasion clairvoyance subtle arise conceit with exist

10575 this all demon obstacle know creation-completion dwell or gathering great

accumulate aspiration make and*

10576 emptiness meditate liberate

10577 awareness self-arise from

10578 mouth-words engage depth not-realize mad like arise if

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*

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-expanses inconceivable state buddha condition become
10718 thus light familiar confusion-appearance clear-light liberate body speech
signs special appear
10719 relics blazing from
10720 light by-who familiar
10721 self see activity-field
10722 earth and water and fire and wind*
10723 four-elements appearance self-dissolve
10724 gradually color five enjoy
10725 this separate-not signs
10726 other see activity-field
10727 mad like obstacle-free
10728 whatever attachment not and*
10729 mountain rocks all transparent-penetrate and*
10730 likewise ground depth enter appear*

10731 water all also transparent-penetrate
10732 body clothes also not-have
10733 naked whatever obstacle-free and*
10734 food etcetera desire self-free
10735 this appearance this in
10736 elements self-place dissolve and
10737 contaminated aggregates not-appear
10738 result obtain certainty without
10739 said
10740 outer appearance experience-signs like
10741 inner awareness also arise
10742 person what by path not-wrong enter nirvana signs arise is
10743 self-arise from
10744 awareness changeless horse ride
10745 correct light always look
10746 teacher words meaning great indicate
10747 awareness king see measure
10748 this correct hold
10749 alone dwell happiness obtain
10750 own-appearance companion arise for
10751 other mind accord is
10752 own that separate-not for
10753 attachment clinging not become
10754 own ground go for
10755 whatever hostility make not-become
10756 own meaning gain for
10757 cotton leaf like also*
10758 insect worm free for
10759 said
10760 second expanse familiar signs also
10761 essence
10762 definition
10763 division
10764 characteristic
10765 result and five from

10766 first essence is
10767 vast pervade great self clear self-clear is
10768 definition is
10769 center called
10770 expanse called
10771 reality thing nature vast end without is
10772 divide if outer expanse sky
10773 inner expanse lamp
10774 secret expanse light and bindu
10775 unsurpassed expanse confusion-appearance self-cease appearance great
10776 that rank according
10777 awareness and*
10778 wisdom and*
10779 three-kaya and*
10780 result object is
10781 characteristic is
10782 vast open appear able pervade clear object appear mirror clear expanse like
10783 briefly reality thing not
10784 reality appear make object clear power produce
10785 result is
10786 reality object not-mistaken understand depend
10787 reality own essence see direct not-change path make buddha
10788 thus expanse familiar outer signs wonder appear-experience arise
10789 relics blazing from
10790 expanse familiar who
10791 breath outer inner move cease
10792 sky bird-like go and*
10793 likewise water fish-like
10794 fortunate this go
10795 before not-see objects and*
10796 continent and Meru with and*
10797 sit place one from see and*
10798 likewise buddha field
10799 before see not those
10800 this all time one see become
10801 thus signs and possess
10802 this from month sixteen in
10803 dharma-expanses also see become

10804 said
10805 inner experience-signs is
10806 vajrasattva heart mirror from
10807 person that before-signs these arise
10808 alone sit experience joy and*
10809 body cotton leaf like light and*
10810 human with associate heart not-desire and*
10811 sky fly think-do and*
10812 appearance this cease joy perception and*
10813 body and life not-attach and*
10814 appearance this whatever mind not-enter and*
10815 awareness not-dull clear and*
10816 awareness naturally slow and*
10817 associate joy and*
10818 affliction what by arise not-able and*
10819 affliction arise also think not-hold and*
10820 form beautiful attachment not-arise and*
10821 form ugly hate not and*
10822 samadhi power food drink perception not-arise and*
10823 human with associate other mind not-accord make and*
10824 these complete nirvana before-signs said
10825 third bindu familiar signs also

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10826 first bindu essence
10827 definition
10828 division
10829 characteristic
10830 result and five from
10831 essence is
10832 different not one dwell moon without
10833 definition is
10834 bindu not-change
10835 le vast great all pervade
10836 divide if
10837 body dwell channel bindu

10838 nature path bindu
10839 complete result bindu three
10840 first conventional cause bindu white red two and*
10841 ultimate wisdom bindu five
10842 category two
10843 wisdom bindu five and*
10844 ground bindu good light upper-bur body general channel in not-move dwell
10845 result-exposition from
10846 body place is this-like
10847 crown and heart channel in*
10848 not-fabricate pure reality dwell
10849 said
10850 path bindu good channel in wisdom wind move go make
10851 good bindu lamp four object arise make
10852 good peak wisdom analysis various channel in move make
10853 good ornament possess bindu lamp four depend experience increase
appearance show make
10854 nature path bindu is
10855 reality bindu fabrication without all pervade and*
10856 Samantabhadra bindu good bad big small not appear and*
10857 expanse bindu outer inner not clear and*
10858 expanse pure bindu deviation obscuration direction fall without arise and*
10859 wisdom bindu primordial make without dwell and*
10860 wisdom great bindu affliction what by not-obscure direct appear and six
10861 complete result bindu is
10862 dharma-kaya bindu single elaboration-free identification separate
primordially-pure essence state arise-way various appear
10863 establish cause any not
10864 bindu characteristic is
10865 various pain without
10866 round elaboration without
10867 awareness appearance show wisdom transparent-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
defect what by not-stain characteristic stain without
10871 capacity not-cease appear play various arise
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-penetrated and*
10973	ground under enter and*
10974	water drown without arise*
10975	thus arise fortunate by
10976	expanse awareness confidence enter-not if
10977	elements self dissolve
10978	change self not
10979	this from birth transfer and
10980	reality bardo in
10981	instant five liberate become
10982	what person fortunate possess

10983 nirmanakaya familiar and
10984 this confidence become person
10985 body speech mind signs these
10986 who in arise person is
10987 this also fortunate become
10988 before hear dharma and*
10989 meaning own continuum also*
10990 simultaneously arise
10991 this become dakini
10992 likewise before not-hear
10993 dharma words various
10994 nature mouth speak
10995 likewise secret-mantra other
10996 tantra words as
10997 order how clear become
10998 likewise dharma all
10999 word meaning form all
11000 beings how faith
11001 dharma and accord also*
11002 how ask answer that
11003 fortunate this speak
11004 this speech lion
11005 body strength previous than
11006 foot fast strength gain
11007 body wrinkle without and*
11008 hair white also black become
11009 likewise sixteen age like
11010 youth luster possess also*
11011 example grass youth
11012 rain again fall
11013 grow self-grow have like
11014 before not compassion also*
11015 this depth from arise and*
11016 that after beings benefit enter
11017 own body benefit
11018 beings arise when
11019 this how desire
11020 body and limbs give able

11021 outer possessions mention what need
11022 likewise own guru
11023 as-before body etcetera give able
11024 thus who in arise person by
11025 nirmanakaya this touch
11026 said
11027 thus nirmanakaya signs exist that desire nature nirmanakaya field
miraculously birth take beings benefit year sixty-eight thousand dwell
11028 that state four-continent million emanate beings benefit immeasurable do
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

11058 self-arise from
11059 that joy possess and*
11060 worldly attachment not and*
11061 appearance all light arise and*
11062 light kaya mass not-cease see and*
11063 grasp without body joy and*
11064 awareness one-point become and*
11065 awareness naturally slow and*
11066 awareness not-distracted and*
11067 awareness other not-enter and*
11068 awareness anything not realize and*
11069 awareness not-change and*
11070 awareness not-cease clear and*
11071 awareness not-thought cease and*
11072 awareness grasp without self-liberate and*
11073 outer inner dharma grasp small and*
11074 body attachment and clinging not said
11075 fifth awareness in essence
11076 definition
11077 division
11078 characteristic
11079 result and five from
11080 essence is vajra chain appear
11081 Lion-Power-Complete from
11082 own-appearance awareness thing that
11083 wisdom chain dwell
11084 said
11085 definition is
11086 before not-aware guru pith-instruction by aware is awareness
11087 divide if three from
11088 ground-dwell awareness ground thing meaning nature virtue-defect fault
beyond
11089 path-appearance awareness philosophical-system respective famous
11090 mind-itself and*
11091 unborn and*
11092 co-emergent wisdom and*
11093 mind-beyond and*
11094 meaning alaya and*

11095 bodhicitta called etcetera name whatever
11096 buddha and beings all pervade dwell self-awareness wisdom self-clear empty
naked this
11097 insight awareness vajra chain kaya direct appear thought words cage free
11098 virtue-defect fault-merit bright-dim without
11099 diligence that view not-distract light-body transparent-penetrate accomplish
that
11100 characteristic is
11101 self-clear naked this
11102 result is
11103 that practice primordially-pure transparent-penetrate liberate make
11104 common three-kaya result consider
11105 here path make
11106 primordially-pure extreme-free great kaya and wisdom not-establish
11107 arise-basis not-cease crystal-like result consider distinction great
11108 thus awareness trained signs
11109 relics blazing from
11110 awareness who familiar
11111 that body signs this
11112 where place thing
11113 there self-awareness insert able
11114 where dwell ground that
11115 body also that follow
11116 as awareness same
11117 other faith change able and*
11118 thought-continuum clinging self-cease and*
11119 inner signs possess
11120 direct who aware
11121 this elements own-place
11122 fortunate this dissolve
11123 unborn supreme siddhi gain
11124 said and*
11125 result-exposition
11126 thus practice from
11127 signs and measure this-like
11128 body light transparent-penetrate appear*
11129 ground touch without obstacle without and*
11130 speech power complete speech pair exhaust

11131 mind transfer able
11132 eye form nose tongue
11133 body sense-faculties all cease
11134 nature not become measure
11135 said
11136 third signs other distinction say path measure well grasp in three
11137 unborn obtain signs general show
11138 qualities signs particular explain
11139 signs three mixed distinction separately say
11140 first is
11141 primordially-pure realize confidence enter yogin that existence birth after
not-take signs body insects not and*
11142 hair and fingernails not grow two
11143 then month three other see light five center race five kaya sky rise dissolve is
11144 relics blazing from
11145 unborn who
11146 root cut person that
11147 signs this-like also arise*
11148 this signs who possess is
11149 me fortune equal is
11150 body insect etcetera
11151 this all birth continuum cease and*
11152 who hair and fingernails and*
11153 this all not-grow continuum cease if
11154 this birth without is
11155 thus signs possess and
11156 month three in also*
11157 this elements self dissolve
11158 contaminated aggregates not-appear
11159 own body light tone center
11160 race with this become
11161 said
11162 this exhaustion time yogin fortune-great
11163 second is
11164 that qualities praise is
11165 appearance body speech qualities and*
11166 not awareness empty qualities immeasurable is

11167 own-appearance buddha field peaceful-wrathful two mandala and
dharma-kaya qualities enjoy
11168 that from
11169 thus realize person
11170 exist not-exist qualities think inconceivable
11171 one dwell wisdom is
11172 self self-show teacher great
11173 not-arrange primordial-tone self dwell
11174 method and wisdom nature from
11175 buddha race also two appear*
11176 this all that retinue appear*
11177 ground-appearance nature without from
11178 speak think express without dharma appear*
11179 three-times equal also*
11180 primordial this all self-dwell
11181 said

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11182 third in signs single only and*
11183 two mixed and*
11184 three possess and*
11185 body signs complete bardo liberate
11186 body and speech two exist body speech signs possess emanation field liberate
and*
11187 mind signs complete bardo momentary three liberate and*
11188 three all complete compassion other benefit do and*
11189 self-benefit obtain certainty know
11190 life countless bless benefit done support that light liberate is
11191 body and mind signs two exist self-benefit quick obtain liberate
11192 speech and mind signs gather is
11193 year ten light-body obtain and*
11194 also body speech mind three signs gather support other benefit not arise two
year liberate is
11195 that from
11196 who person effort possess
11197 body signs complete person

11198 bardo reality in
11199 truth see buddha
11200 body speech signs exist
11201 this emanation field
11202 breath-out birth one take
11203 mind signs possess
11204 this life formation
11205 birth two between without
11206 shooting-star sky in
11207 shoot way momentary three
11208 emanation with and*
11209 essence self-dissolve
11210 body speech mind signs gather if
11211 this bodhicitta great
11212 beings hold compassion possess
11213 this beings hold for
11214 year million hundred-thousand
11215 human body one also*
11216 this meaning complete and
11217 birth two between not-enter
11218 complete attain
11219 also fortunate whoever
11220 body and mind signs possess if
11221 thus possess year ten in
11222 elements self-place dissolve and
11223 appearance not-appear
11224 reality pure ground deliver
11225 who body speech mind signs
11226 thus person fortunate
11227 who gather fortunate
11228 this from year two in also*
11229 this elements self dissolve
11230 change this certainty without
11231 said
11232 that outer inner signs special without signs some exist also uncertain signs is
liberate not become and
11233 outer inner signs certain that liberate measure exist
11234 thus signs exist only liberate not pervade

11235 liberate signs exist pervade for special this important
11236 relics blazing from
11237 body speech mind signs all
11238 some arise person is
11239 complete liberate not
11240 worldly common siddhi and*
11241 gradually sravaka pratyekabuddha
11242 this all ground in also*
11243 this that ground enter
11244 pure great result not
11245 who body speech possess
11246 signs complete person
11247 equal great ground in also*
11248 this all go dakini
11249 said
11250 thus signs only exist certainty not say if
11251 now liberate signs outer inner any without now meditation without gone
action harm meditation not-need
11252 later skull head not-place do and*
11253 reality original meaning see view-meditation complete say also*
11254 lie send other and self both deceive demon enter know
11255 that from
11256 thus signs not possess
11257 own-appearance confidence enter
11258 who claim accept that
11259 examination view and*
11260 likewise examination meditation
11261 this all liberate
11262 this ability not
11263 samsara in long
11264 person this also dwell
11265 said
11266 that leap-over meditation yogin signs these liberate certain deception without
arise diligence special instruct is
11267 that from
11268 therefore expanse awareness familiar important
11269 expanse and awareness who familiar
11270 above explained signs these

11271 not-arise impossible
11272 well said as diligence do
11273 general meaning third bardo and next liberate confusion certain signs
conclusion in two
11274 yogin liberate enlightenment obtain signs and*
11275 beings six confusion birth take signs show
11276 first in two
11277 signs brief show and*
11278 extensive explain
11279 first is
11280 reality direct meaning meditate also*
11281 diligence inferior measure not reach
11282 stone with solid-awareness separate time existence take not defilements from
liberate signs relics self-ringsel and sound light appearance great complete
buddha
11283 that Great-Perfection this system buddha two
11284 complete buddha signs appear stone with remainder with nirvana is
11285 perfectly complete buddha diligence excellent stone with pure aggregates
remainder without nirvana is
11286 vajrasattva heart mirror tantra from
11287 nirvana that two
11288 perfectly complete buddha and*
11289 complete buddha
11290 that perfectly complete buddha is
11291 aggregates remainder without buddha
11292 complete buddha person that
11293 light and*
11294 sound and*
11295 relics and*
11296 kaya and*
11297 earth move etcetera arise said and*
11298 relics blazing from
11299 person wisdom-power excellent is
11300 confusion appearance this in
11301 elements self-place dissolve and
11302 essence result in
11303 contaminated aggregates not-appear
11304 result self-ground become

11305 thus outer signs
11306 what nirvana from
11307 that kaya and relics and
11308 likewise light and sound and*
11309 earth move become
11310 said
11311 second extensive explain five
11312 kaya and*
11313 relics and*
11314 light and*
11315 sound and*
11316 earth move extensive explain
11317 first in essence
11318 division
11319 cause
11320 place
11321 result and five from

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11322 first essence is
11323 deity form appear kaya single and*
11324 half-kaya and*
11325 father-mother and*
11326 mass and*
11327 mandala great and*
11328 that direction accord stupa and*
11329 wheel and*
11330 vajra and*
11331 jewel and*
11332 lotus and*
11333 cross and*
11334 sword etcetera
11335 creation-completion not reach letter and*
11336 hand-symbol and*
11337 half-kaya and*
11338 self-single appear

11339 complete father-mother and*
11340 mass and*
11341 mandala appear
11342 divide if peaceful kaya and*
11343 wrathful kaya two
11344 relics blazing from
11345 race possess nirvana
11346 that remainder contaminated
11347 aggregates trace burn purify
11348 that kaya two
11349 peaceful kaya and wrathful kaya
11350 said and*
11351 self-arise from
11352 kaya form two exist
11353 peaceful and wrathful say
11354 wrathful thus-gone
11355 peaceful nirmanakaya power not
11356 said and*
11357 vajrasattva heart mirror from
11358 kaya two
11359 peaceful kaya and wrathful kaya said
11360 continuum two from
11361 essence cause beings all primordial clear-light kaya and*
11362 relics exist from
11363 here creation-completion clear show manifest cause pure elements gather
arise
11364 latency exist not-ripe nature
11365 manifest ripe relics appear
11366 former from
11367 beings primordial
11368 self-place great ground dwell
11369 ripe not-ripe distinction
11370 manifest and latency
11371 said
11372 place head or spine from arise much
11373 other from also arise
11374 here clear-light familiar arise kaya two from arise show is
11375 relics blazing from

11376 likewise kaya head from
11377 or spine vertebrae joint from
11378 said
11379 result is liberate obtain rank
11380 that peaceful-wrathful both arise consciousness sky dissolve
11381 sky primordially-pure own-tone arise time liberate reality bardo without
buddha
11382 this-life liberate include
11383 support this separate part future that is for
11384 peaceful kaya arise appearance this cease immediately clear-light
own-appearance samadhi day five liberate
11385 samadhi day concentration ground part say
11386 yogin long short difference exist
11387 wrathful kaya arise eye from vajrasattva nose-rope arise
11388 sound light ray three own-appearance arise instant part five liberate
11389 thus relics blazing from
11390 if both arise
11391 this bardo without also*
11392 essence primordially-pure great
11393 confidence possess this become
11394 day five truth see
11395 that buddha dissolve
11396 if wrathful kaya arise
11397 this reality bardo in
11398 instant part five in
11399 liberate become dakini
11400 said and*
11401 vajrasattva heart mirror from
11402 peaceful kaya arise appearance this cease immediately stability obtain
11403 emanation kaya emit not-able
11404 wrathful kaya arise that stability obtain
11405 day twenty-one emanation kaya emit able said
11406 that peaceful kaya arise clear-light path deliver primordially-pure ground
transparent-penetrate liberate
11407 bardo own-appearance emanation not-arise
11408 primordially-pure that emanation appearance separate own-appearance
emanation arise ground not

11409 however other-appearance sambhogakaya-nirmanakaya arise basis is other
benefit activity that depend arise also*

11410 primordially-pure actual emanation appearance portion without know

11411 wrathful kaya arise sound light ray three own-appearance know liberate time

11412 spontaneously-accomplished ground-appearance arise moment stay

11413 samadhi day twenty-one complete and*

11414 own-appearance impure samsara door beings six appear

11415 pure door emanation kaya whatever tamed emanate benefit do

11416 illusion illusion benefit do like

11417 own-appearance own-appearance benefit do

11418 emanation emit before liberate what need

11419 self not-liberate self-benefit not-complete other-benefit arise occasion not for

11420 emanation shooting-star run only and*

11421 that long time long short certain explain

11422 emanation emit able not-able this confuse

11423 buddha other benefit do able not-able mind focus much

11424 error great

11425 buddha benefit not-do buddha Great-Vehicle not-want impossible

11426 emanation emit able not-able bardo spontaneously-accomplished door arise

11427 long without transparent-penetrate primordially-pure liberate emanation not

11428 emanation field impure time that not-appear for

11429 spontaneously-accomplished door appear impure appear

11430 there emanation benefit not-do if

11431 samsara appearance not-set buddha activity own-appearance not-complete

11432 complete make emanation open appear

11433 that benefit do samsara empty again emanation appearance

11434 spontaneously-accomplished door eight in dissolve primordially-pure ground

11435 go is

11436 primordially-pure ground that appear not-appear beyond three-kaya

11437 arise-basis only three-kaya individual actual difference without

11438 that ground-appearance again other benefit arise way know

11439 place this supreme vajra secret great

11440 now future not-wrong speak know arise me power know

11441 second relics extensive explain in three

11442 common division brief show

11443 special division extensive explain

11444 relics and ringsel distinction meaning conclude

11445 first is

generally beings all primordial buddha wisdom five nature individual and
individual not dwell that kaya race life hold relics five not-ripe latency exist
yogin clear-light essence path train manifest ripe
ringsel etcetera five arise race separate liberate is
relics blazing from
supreme-person nirvana
buddha all relics arise*
buddha race distinction from
relics race five-five arise*
ringsel thus-gone relics*
likewise ringsel called
vajra race relics is
ringsel jewel
ringsel lotus
likewise ringsel called
action race relics is
said
that person relics race five from
one or all complete whatever arise race five mass appearance
relics race that buddha liberate signs is
that from
method-possess nirvana
body this all arise is
individual race relics arise if
reality bardo in also*
individual race buddha
kaya see liberate
said and*
vajrasattva heart mirror from
relics also five
color dark-blue Vairocana field complete buddha
color white Vajrasattva
color yellow Ratnasambhava
color red Amitabha
color green Amoghasiddhi
color various kaya five spontaneously-accomplish ground reach said
second special division relics race five color
big small measure

11478 place distinction
11479 cause what from arise and four from

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11480 first color race five portion possess five
11481 that peaceful relics color and*
11482 wrathful relics color portion two arise
11483 relics blazing peaceful color said is
11484 ringsel white
11485 ringsel blue-black
11486 ringsel yellow
11487 ringsel red
11488 ringsel green
11489 self-arise in
11490 wrathful relics color said is
11491 that race show this-like
11492 ringsel white luster
11493 ringsel blue-black
11494 ringsel heat yellow-possess
11495 ringsel dark-blue
11496 ringsel red-green-black
11497 likewise color division
11498 said
11499 big small measure ringsel mustard seed equal white mustard same
11500 others poppy seed equal small mustard seed between oily round
11501 place ringsel head dwell
11502 ringsel rib joint and*
11503 ringsel liver top and*
11504 ringsel kidney and*
11505 ringsel lung top dwell
11506 cause two from
11507 peaceful relics cause ringsel bone pure and*
11508 ringsel heat pure and*
11509 ringsel blood pure and*
11510 ringsel elements pure and*
11511 ringsel awareness pure body gather arise

11512 wrathful relics cause is
11513 ringsel head skull luster and*
11514 ringsel blood pure and*
11515 ringsel joint pure and*
11516 ringsel foot pure and*
11517 ringsel five elements pure from arise
11518 self-arise from
11519 ringsel head from arise*
11520 ringsel blood from arise*
11521 ringsel joint from arise*
11522 ringsel foot from arise*
11523 ringsel five elements
11524 pure from correctly arise*
11525 said
11526 that relics five all shape very round oily gather
11527 depth clear light five exist sun show time very shine clear is
11528 relics blazing from
11529 alas listen dakini
11530 ringsel called white luster
11531 oily gather color clear
11532 mustard seed grain equal
11533 this bone pure from
11534 ripe gather arise is
11535 method-possess that head from arise*
11536 ringsel called blue-black
11537 poppy seed equal or
11538 or small mustard seed equal
11539 this heat pure gather
11540 that rib joint from
11541 arise is dakini
11542 ringsel color yellow
11543 poppy seed equal blood from
11544 that liver top from arise*
11545 ringsel red luster
11546 big small measure poppy seed equal
11547 this elements gather gather
11548 fortunate kidney from
11549 arise is dakini

11550 ringsel indra
11551 poppy seed equal color clear
11552 awareness pure from
11553 this lung top from arise*
11554 this all shape round gather
11555 all depth clear color five
11556 said
11557 peaceful relics own-appearance certain race ground liberate
11558 wrathful relics
11559 dharma-kaya
11560 sambhogakaya
11561 nirmanakaya
11562 evident-awakening meaningful kaya
11563 unchangeable vajra kaya obtain
11564 self-arise from
11565 ringsel unborn obtain
11566 ringsel meaningful
11567 ringsel sambhogakaya obtain
11568 ringsel nirmanakaya obtain
11569 ringsel vajra
11570 said
11571 third relics and ringsel distinction meaning conclude is
11572 relics like ringsel called
11573 shape round color five whatever dwell
11574 ringsel cause pure white red flesh bone heat breath pure gather arise
11575 relics pure very pure from arise
11576 produce place and arise place body joints and flesh skin between arise
produce
11577 ripen place bone and flesh and skin all in exist thus those all from arise
11578 that flesh and skin and bone from arise and*
11579 blood and serum pure from arise and*
11580 heat from arise and*
11581 breath from arise
11582 race four color white and*
11583 red-yellow and*
11584 red and*
11585 green-dark-blue five arise
11586 this result nature emanation breath-out

11587 that heart-essence meditation fortunate arise that is
11588 other all uncertain
11589 some higher-realm birth
11590 some lower-realm birth etcetera
11591 beings common and*
11592 bird and dog etcetera and*
11593 evil and*
11594 good-friend examination scholar also arise for
11595 relics elements harm not-break iron hammer strike also not-break
11596 ringsel fear
11597 burn ash also break ringsel not-arise is
11598 ringsel hope corpse burn time very not-burn important
11599 that relics blazing from
11600 this and also like
11601 ringsel tiny is
11602 sesame seed dust particle equal
11603 this elements break able
11604 this emanation field
11605 said and*
11606 ringsel joints between or
11607 or flesh and skin between
11608 this all from produce arise*
11609 said
11610 that people common and*
11611 buddha ringsel and
11612 very pure not-pure light five exist not and*
11613 bodhi-tree and leaf know
11614 third light in essence
11615 cause
11616 division
11617 liberate measure result and four from
11618 light essence is
11619 color five self-clear
11620 continuum elements pure and*
11621 awareness familiar own-tone two gather beyond time arise
11622 divide if occasion upward-stand
11623 wing-arise
11624 rim three

11625 or ladder way sky-pierce insert and*
11626 sky center reach light house appear
11627 result rim arise bardo first liberate
11628 upward-stand sky-pierce like arise primordially-pure transparent-penetrated
reality bardo without liberate
11629 wing-arise bardo last life liberate
11630 light ladder like person died body or house or
11631 crematorium around insert if
11632 samadhi day seven wisdom four union liberate
11633 light house like arise
11634 mass appearance day five liberate
11635 vajrasattva heart mirror from
11636 light two
11637 light house way arise and*
11638 light upward-stand ladder way arise
11639 light house like arise day five stability obtain
11640 complete buddha
11641 light ladder like arise day seven complete buddha
11642 said and*
11643 relics blazing from
11644 light form three
11645 rim around with
11646 what trace from arise
11647 this bardo first in
11648 certain result obtain
11649 if upward stand
11650 this bardo not-appear
11651 instant buddha
11652 light wing from appear
11653 this bardo last in
11654 complete awakening obtain
11655 said
11656 that spontaneously-accomplished appear emanation spread
11657 that state world directions also beings benefit emanation out-emanate
11658 own-appearance reflection beings six and*
11659 other-appearance self-character beings two field
11660 emanation two benefit do also*
11661 that from

11662 thus light mandala in
11663 who enlightenment gain person
11664 this fortunate great-mind by
11665 emanation direction ten
11666 beings benefit nature
11667 this do dakini
11668 said
11669 fourth sound in
11670 essence
11671 division
11672 cause
11673 result measure and four from
11674 sound essence ear faculty resound
11675 divide if pleasant unpleasant middle etcetera exist
11676 occasion here slow continuity long peaceful drum-sound and*
11677 fierce short wrathful thunder-sound two hum and thug called
11678 cause general cause sky gap two clash condition from arise
11679 here stability obtain cause from arise
11680 result is
11681 sambhogakaya and*
11682 that emanation spread obtain
11683 that slow continuity long hum peaceful kaya samadhi day seven stability
obtain
11684 hum thug stack fierce short wrathful kaya liberate
11685 that two race five exist
11686 race five where liberate sign examine is
11687 yogin died place or
11688 corpse carry direction east resound vajra race
11689 south jewel race
11690 west lotus race
11691 north action race
11692 up arise thus-gone race buddha accomplish
11693 relics blazing from
11694 where died place house
11695 east direction near
11696 sound very resound is
11697 this vajra race become
11698 likewise south direction also*

11699 sound jewel race appear*
11700 west lotus likewise
11701 north action race become
11702 likewise up thus-gone
11703 sound nature this-like
11704 hum thug stack and*
11705 continuity long gentle long sound
11706 peaceful wrathful distinction
11707 thus sound possess become if
11708 this sambhogakaya
11709 kaya result able
11710 that all sambhogakaya measure equal
11711 thus sambhogakaya also*
11712 emanation kaya emit able
11713 able accord enter method by
11714 this ground final-reach
11715 said and*
11716 vajrasattva heart mirror from
11717 sound also two
11718 hum arise day seven complete buddha
11719 thug arise day fourteen complete buddha said
11720 fifth movement in essence
11721 cause
11722 division
11723 result four from
11724 essence is vessel under ground beings support lift
11725 cause is person that power wind move move
11726 divide if movement very move
11727 greatly move
11728 all very move and four
11729 result is
11730 person common bodhisattva race etcetera and*
11731 this door not-see preliminary training death or
11732 object-conceptual some or
11733 labelled-liberation labelled person common path faith and diligence do life
transfer signs
11734 that breath separate immediately move center arise sravaka noble ground
white form see obtain later seven purify dwell

11736	eighth and*
11737	see and*
11738	diminish and*
11739	done realize and*
11740	sravaka and*
11741	pratyekabuddha ground inferior ground eight
11742	death day three east move pratyekabuddha ground obtain
11743	this stream-enterer
11744	once-returner
11745	never-returner
11746	arhat ground and four
11747	death day six south move bodhisattva ground
11748	this great-joy and*
11749	stainless and*
11750	light-maker and*
11751	light-radiant and*
11752	difficult-training and*
11753	manifest and*
11754	far-gone and*
11755	immovable and*
11756	excellent-wisdom and*
11757	dharma-cloud cause ground ten
11758	all-light result ground eleven
11759	death day nine up sound little with move awareness-holder ground obtain
11760	this maturation ground and*
11761	power-over-life sa*
11762	mahamudra'i sa*
11763	spontaneously-accomplished sa dang four*
11764	that-also individual those-pluralgrammar-marker">-instrumental quickly result not-obtain-by*
11765	self-self-possessive sa that-plural-possessive first obtain-nas completely perfect-nir cultivate-possessive interval at long-time-du remain-par said-te*
11766	sku-gdung-'bar-ba las
11767	sa-ni moving-possessive birth-being that-possessive
11768	breath dang separate-possessive time move-nas

11769	thisgrammar-marker">-instrumental sravaka sa obtain-bo
11770	like-that day-ni three-in-also*
11771	that sa-possessive moving arise-nas
11772	thisgrammar-marker">-instrumental pratyekabuddha-possessive sa
11773	day-ni six-in arise-ba na
11774	this-ni bodhisattva-possessive
11775	sa enter-go dakini*
11776	if day-ni nine-in-also*
11777	sa-ni moving become-nas ni
11778	this-instrumentalgrammar-marker">-ablative vidya-dhara-possessive
11779	sa-in freely exercise-able*
11780	sa-ni moving-possessive fortune-possessive-to
11781	buddha result not-visible-te*
11782	like-that sa dang path-plural-in
11783	long-time-du cultivate-zhing remain-pa'o
11784	thus
11785	that-also vehicle-possessive door dang entry-path individual individual yin-par not-understand-bar
11786	now-hearing hear-chung-ba-plural cause-nature kho-na-possessive sa-path- possessive sa all-in apply-ba ni
11787	burden-bear-possessive interval-daygrammar-marker">-instrumental lha-sa like traverse-possessive interval-day thatgrammar-marker">- instrumental there go-able-possessive birth-being-to calculate hit-pa dang resemble-yang*
11788	all indicate-not-able-te*
11789	horse-driver dang*
11790	foot-quick-one dang*
11791	bird-in etc.-pa burden-heavy-than long-time day do-pa chod-la
11792	slow-nas far-du take-time-pa yod-pas not-certain-pa like
11793	path individual-possessive method dang wisdom-possessive action yang that-like-par wise-one wisdom-possessive-onegrammar-marker">- instrumental
	understand-par realize-par do'o
11794	meaning two-pa six-realms confusion-by birth take-possessive sign-in two-te
11795	general-possessive manner establish-pa dang*
11796	sign actual show-pa'o

11797	first-ni
11798	thus birth-being all-to
11799	go-possessive path two*
11800	result two-te four-from
11801	path-ni dharmata-possessive intermediate-state dang*
11802	existence-possessive intermediate-state two not-being-by path exist-not-possible
11803	Fruit-to Buddha and being self-to return two from go-place-not-exist
11804	buddha-toward go-pa-in path five-te
11805	path-of-accumulation*
11806	path-of-application*
11807	path-of-seeing*
11808	path-of-meditation*
11809	path-of-completion dang five*
11810	birth-being-toward confusion-possessive path-also continuum five-te
11811	dream-possessive path*
11812	latent-tendencies-possessive path*
11813	karma-possessive limit-possessive path*
11814	confusion-mandala not-certain-possessive path*
11815	cause dang result individual individual not-certain-possessive path
11816	result-from distinction-as buddha-ni just-as-it-is-possessive buddha-possessive result dang*
11817	realization manifest become-possessive buddha-possessive result-possessive
11818	birth-being-possessive result-ni hell*
11819	hungry-ghost*
11820	animal*
11821	human*
11822	god*
11823	asura six-from go-place-not-exist
11824	two-pa sign actual-in six-from

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11825	first hell-toward birth-possessive sign-ni
11826	die-possessive time that-at sky cloud black-by gather-te
11827	darkness kindled like go-la
11828	rain dang*

11829	steam dang*
11830	wind great dang*
11831	hail dang*
11832	dust-whirlwind swirl-nas hot hell eight dang*
11833	cold eight dang*
11834	intermittent dang*
11835	neighboring dang*
11836	birth-being hell unbearable dang*
11837	vajra hell seven-in birth*
11838	that-in later this two hot hell eight-possessive category-in include-yang life long-pa dang*
11839	suffering great-by distinction-as make-te separately count
11840	that-also immediate-etc.-possessive karma-by hot hell last that-in birth-pa all-possessive life interval kalpa one yin-yang*
11841	dharma abandon-possessive karma-possessive-one that that-than-also billion hundred-thousand-by long-du remain-pas birth-being hell unbearable thus explain-te
11842	arya wisdom-possessive transcend-possessive sutra hundred-thousand hundred-from
11843	dharma abandon-pa that-possessive karma-possessive result-by birth-being hell great unbearable exist-pa-in birth-te suffering unbearable experience-from
11844	there-also fire-possessive gather-possessive kalpa great arise-ba na
11845	east-direction-possessive world-in birth-being hell great exist-pa-possessive place where there-in birth-te
11846	there-also fire-possessive kalpa great arise-ba na thus ten-directions limitless boundless extent-du said
11847	therefore secret-mantra-possessive door-in enter-nas vajra guru-to samaya great break-pa that life long-zhing suffering great-ba-te
11848	samaya supreme-as establish-pa trunk-possessive tantra-from
11849	who vajra guru-to
11850	evil-mind possess-pas disparage-te
11851	samaya-from break-pa great-pa-dag
11852	as-long-as ocean great-from
11853	hair-possessive strand each-each-by
11854	water that throw-ba exhaust become-pa
11855	kalpa ocean that amount-du
11856	remain-par become-pa which yin-pa
11857	vajra-possessive hell-in famous-pa yin

- 11858 thus
- 11859 two-pa hungry-ghost-toward birth-possessive sign-ni
- 11860 die-possessive time-at sky not-clear-at light-ray spread nub-direction-possessive appearance like dang*
- 11861 sun moon die-pa dang*
- 11862 cloud yellow-by sun moon not-visible-pa dang*
- 11863 rain fall-possessive after cold-pa dang*
- 11864 that-possessive twilight-at rain fall-pa-te
- 11865 these-plural-ni hungry-ghost outer-possessive obscuration-possessive-one dang*
- 11866 inner-possessive obscuration-possessive-one dang*
- 11867 sudden-possessive obscuration-possessive-one dang*
- 11868 particular-possessive obscuration-possessive-one dang*
- 11869 erroneous-toward gone-possessive obscuration-possessive-one dang*
- 11870 karma dang karma-possessive arrangement-possessive obscuration-possessive-one dang*
- 11871 enjoyment appearance power-to not-become-possessive obscuration-possessive-one dang that-plural-in birth-pa'o
- 11872 three-pa animal-possessive sign-ni
- 11873 life transfer-possessive time-at sky gloom zhing confidence-warmth-in oil-not-exist zhing cloud black-by gather-pa dang*
- 11874 mist rise-gis gloom-pa'am
- 11875 smoke-possessive form-by valley blue-tinged-te go-pa dang*
- 11876 gloomy zhing joy-not-possessive sky arise-nas animal many-legged dang*
- 11877 legless dang*
- 11878 four-legged dang*
- 11879 winged dang*
- 11880 clawed-in etc.-par birth-pa'o
- 11881 Fourth asura-to birth possess sign
- 11882 Die possess time-at wind fierce direction all-from rise
- 11883 Cloud mass black creature fear possess form like arise
- 11884 Cloud plural very disturb thunder fierce light garland flash roar sound
- 11885 sun moon-possessive light cloud-by not-visible-bar obscure-pa-te
- 11886 asura horned five-pa dang*
- 11887 face six-pa dang*
- 11888 arm long dang*
- 11889 belly swollen great dang*
- 11890 sky-goer ral-pa-possessive five-possessive birth take-pa'o

- 11891 five-pa god-toward birth-possessive sign-ni
 11892 breath dang separate-possessive time-at
 11893 sky clear-at sun moon clear zhing wind dust-not-exist-pa-in direction-plural
 radiance good zhing greatly joyful-bar see-pa
 11894 this-ni desire-possessive god race six dang*
 11895 pure-abode race-possessive god five dang*
 11896 clear-light-in etc.-possessive birth-place fifteen dang*
 11897 sense-field four-limit-in birth take-possessive sign
 11898 six-pa human-toward birth-possessive sign-ni
 11899 life pass-possessive time-at sky greatly clear zhing pure-pa-in dust-not-exist-pa dang*
 11900 gentle-cloud thin white-silk-possessive thread like stretch-pa dang*
 11901 sun dang moon rainbow-light-by surround-nas
 11902 sequence like
 11903 human body mere dang*
 11904 pure-one dang*
 11905 jewel-possessive birth-place-in birth-possessive sign
 11906 these-plural-ni general-possessive manner establish-te
 11907 particular-by exclude-nas
 11908 bad wind dang*
 11909 hail-in etc.-pa non-human angry-by send-pa'am
 11910 birth-being other evil-possessive-one die-possessive sign yin-pa-also possible-la
 11911 good rainbow-light dang sky pure-pa-in etc.-pa holy-being other-plural ground rise-pa dang
 11912 samadhi obtain-pa dang*
 11913 life transfer-pa-in etc.-possessive yin-also possible-pas
 11914 here self-own-possessive mind-in sign that arise-possessive capacity-possessive-one
 11915 alive-time mind dang conduct good one-in die-time sign good-pa that appropriate-la
 11916 alive-time bad-one-in sign good-yang other-possessive sign impose-pa yin-te
 11917 world-in rainbow-meaning seek-pa dang meet-pa thus call
 11918 that-possessive sign-from bad that arise-bar appropriate-te outer-inner dependent-origination one yin-pa-possessive reason
 11919 here particular-exclusion not-know-nas holy-being-to sign bad-pa dang mistake-pa possible-pas slander hit come-la
 11920 evil-possessive-one-to sign good-pa rainbow-meaning seek-pa dang meet-pas after-from rejoice arise-nas

11921 that-possessive after-from learn-pa arise-possible-pas
11922 that-plural turn-back-possessive for explain
11923 as proclaim-pa sku-gdung-'bar-ba signs-possessive tantra-from
11924 thus birth-being all-possessive
11925 life-possessive formation do-possessive time
11926 sky-possessive-ni characteristic-by
11927 this all birth-possessive place-in exercise
11928 who die-pa that time-at
11929 sky gloomy-black darkness black
11930 like-that rain dang steam dang*
11931 wind dang hail dust-whirlwind dang*
11932 this all who-to arise-pa that
11933 hell-possessive-ni birth-place-in
11934 this-in intermediate-state not-exist-par
11935 become-pa yin dakini*
11936 sky mist like-at
11937 light-ni yellow-at sun moon die
11938 wind dang dust-not-exist-pa-at
11939 yellow-mist sun not-visible dang*
11940 rain-or trace-or also-or
11941 that-possessive twilight-at fall-par become
11942 thus who-to arise-pa that
11943 hungry-ghost-possessive-ni birth-place-in
11944 birth yin dakini*
11945 sky gloomy zhing wind also not-exist
11946 cloud-ni black-at gap-not-exist
11947 also-or mist appearance dang*
11948 gloomy zhing joy-not-possessive-at
11949 life-possessive formation who-by do-pa
11950 this-ni animal place-su'o
11951 greatly fierce zhing wind-by disturbed
11952 cloud-ni mass-black fear-possessive form
11953 greatly disturbed zhing go-come with
11954 thunder dang light-possessive tongue protrude dang*
11955 sun moon visible-not-able
11956 thus who-to arise-pa that
11957 this-ni asura birth-place
11958 sky clear zhing pure-pa-at

11959	sun dang moon-possessive appearance clear
11960	wind dang dust rise-not-able
11961	this-ni god-possessive birth-place
11962	also-in sky clear pure-at
11963	not-dividing cloud-ni white-silk like
11964	greatly thin zhing thread-like appear*
11965	also-or sun moon light-housing-possessive
11966	thus who-to arise-pa that
11967	human-possessive birth-place thisgrammar-marker">-instrumental obtain
11968	thus sign dang who-possessive-one
11969	certainly race six ground certainly yin
11970	thus not-be formation-plural
11971	sign-not certain-not yin
11972	thus sign-ni that-plural all
11973	day-ni two-from three-to come*
11974	this all birth-place there-in birth-possessive sign
11975	thus said
11976	that-also sign-not die-pa-plural where-to birth self-possessive karma-by know-yet
11977	yet death-time hell-possessive fire-possessive appearance dang*
11978	hunger-thirst fear-possessive appearance dang*
11979	consciousness gloomy-pa'am animal-possessive inside-in dwell-pa think-pa'am
11980	human-possessive land before not-see-pa'am
11981	meru-possessive inside dang ocean-possessive inside-possessive experience-am
11982	god-possessive mansion-am pleasure-grove-possessive inside see-pa- possessive appearance-am
11983	white-clear like-possessive appearance see-pa-plural six-realms individual individual certain-possessive inner-possessive sign-as sutra-from explain-la also tantra-section-from
11984	warmth foot-sole dang*
11985	teeth dang*
11986	navel da nga
11988	throat dang*
11989	between-eyebrows dang*

11990 crown-from dissolve-pa-in six-realms-possessive birth-place take-pa-
possessive sign-as said
11991 sign arise-pa-plural-also self-possessive mind dang agree-as appear-pa
yin-nas birth-place individual-possessive sign-as certainly know-par do'o
11992 ### CITATION: From the Treasury of the Supreme Vehicle
11993 vehicle-possessive supreme jewel-possessive treasury-from
11994 three-times signs-possessive arrangement certain establish-te chapter
twenty-two-pa'o
11995 thus instruction-possessive general-possessive place dang effort dang faculty
excellent-plural life this-in liberation-possessive method signs-possessive
sequence dang together-pa show-nas
11996 now middle-plural intermediate-state-in completely perfect
buddha-possessive dharma-possessive arrangement extensive establish-la
two-te
11997 intermediate-state general-possessive manner establish-pa dang*
11998 individual-possessive nature extensive explain-pa'o
11999 first-in intermediate-state-possessive essence
12000 certain-term
12001 division
12002 appearance-pattern

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12003 first essence-ni
12004 outer object-possessive dharma inner-possessive mind-to appear-pa-
possessive situation
12005 that-also inner space primordially-pure-from other-to appear-pa all
intermediate-state-possessive situation-te
12006 ground-appearance body dang wisdom-as appear-pa-possessive self-radiance
form-body two-by activity arise-pa-possessive self-face-possessive
appearance-aspect-ni pure-pa dharmata-possessive intermediate-state yin-la
12007 confusion-appearance six-realms-possessive dharma all unclean-pa
confusion-possessive intermediate-state yin
12008 pure unclean-possessive dharma that two who-possessive interval-in
exist-nas
12009 primordially-pure-possessive space-from outward move-pas again
primordially-pure-du dissolve need-possessive reason nature
primordially-pure-possessive interval-in exist-pa'o
12010 first also that from arise

- 12011 first-also that-from arise*
- 12012 last-also that-possessive nature-to deliver need-possessive reason
- 12013 primordially-pure-possessive space-in intermediate-state not-exist
- 12014 that self dharma-other before-after-to not-depend zhing who-possessive-also interval-in enter-pa not-possible
- 12015 transfer-change dang appear-empty limit-from transcend-pa-possessive reason
- 12016 thallogical-result-from
- 12017 beginning first-possessive primordially-pure-at
- 12018 confusion-ground only-as express-not-able
- 12019 like-that not-confused-pa-also what
- 12020 thus
- 12021 point this-also wisdom exist-nas concise-great
- 12022 two-pa certain-term-ni
- 12023 interval thus-pa upper lower before-after which-any-possessive center-possessive dharma yin-pa-possessive aspect-from express-te example-as dream intermediate-state sleep-toward go-mouth dang wake-pa two-possessive interval-in exist-pa like
- 12024 center thus-pa center indicate-pa'o
- 12025 two thus-pa beginning end two join-du enter-possessive connection-rope like center-in remain-te two-possessive center-possessive connection-rope like
- 12026 three-pa divide-nas common dang*
- 12027 common not-yin-pa two-from
- 12028 vehicle common-pa some-from
- 12029 birth death intermediate-state dang*
- 12030 dream intermediate-state dang*
- 12031 dharmata intermediate-state dang
- 12032 existence intermediate-state-in etc.-pa desire-yang*
- 12033 common not-yin-pa-possessive vehicle secret king here
- 12034 nature intermediate-state
- 12035 death-time intermediate-state
- 12036 dharmata-possessive intermediate-state
- 12037 existence-possessive intermediate-state dang four-as regard-te
- 12038 thallogical-result-from
- 12039 intermediate-state-possessive dharmata thus like
- 12040 greatly secret-possessive dharmata explain

12041 divide-nas aspect four-from
12042 thus
12043 four-pa appearance-pattern-in two-from
12044 first general-as show-pa-ni
12045 realm three general-aspect-in appearance-pa-ni
12046 grasping-grasped attachment-aversion affliction-plural manifest-become-as
desire-pa dang*
12047 subtle form formless
12048 six-realms individual individual-in appearance-pa-ni
12049 cause water one-only-in god-by nectar-in etc.-pa-te
12050 two-truths-from
12051 thing-one mind-ni different reason
12052 object not-established-pa self-as see*
12053 thus
12054 individual door-category-in donor one-to enemy-friend-as many-as appear-pa
dang*
12055 pleasure-pain dang confused not-confused dang*
12056 attachment-aversion dang*
12057 good bad dang*
12058 dharma dang possess not-possessive-in etc.-pa appearance-pattern
many-from
12059 later-possessive karma good-bad-by cause-result different-in exercise-pa-
plural
12060 in-short who-to what appear-yang yesterday-possessive dream good-bad
various like appear-pa-te
12061 appear-yang not-established-pas not-exist-pa clear-appearance-in
exercise-pa'o
12062 two-pa particular-as explain-pa-ni four-from
12063 nature remain-pa-possessive intermediate-state-possessive appearance-pa-ni
12064 form-in etc.-pa aggregate five-possessive binding-by body five-possessive
appearance-pa self-cease-pa dang*
12065 element dang sense-field-by binding-by light dang*
12066 color-possessive appearance-pa self-cease-pa dang*
12067 karma dang affliction-possessive binding-by wisdom dang
dharmata-possessive appearance-pa self-cease-te
12068 outer appearance-possessive object-in inner grasp-possessive mind attach-pas
12069 error four-possessive water river cross-difficult-possessive depth-in day-night
wheel-like exercise-pas karma dang latent-tendencies many-in exercise-pa'o

12070	error four-ni samsara-possessive confusion-appearance dream illusion resemble-pa-possessive nature not-know-pas
12071	impermanent-at permanent-as grasp
12072	untrue-at true-as grasp
12073	suffering cause-result-in pleasure-as grasp
12074	nature-by empty-pa-at thing dang mark-as grasp-pa'o
12075	that-plural-possessive antidote-by conqueror-possessive dharma-possessive summary four child individual individual-possessive birth-being guide-possessive for say-pa yin
12076	death-time-possessive intermediate-state-possessive appearance-pa-ni
12077	body-possessive element disturbed-pas outer body-possessive suffering experience-du feel
12078	mental-factor feeling-possessive path lose-pas inner mind-possessive suffering experience-du feel
12079	latent-tendency grasp-possessive lake overflow-pas life this-possessive appearance-in attachment-yang separate-pa-possessive suffering experience-du feel
12080	self harm dharma-not-possessive karma remember-pas later negative-path- possessive precipice-to fall-by fear-possessive suffering experience-du feel
12081	attachment-grasping cherish-possessive-by support-possessive body remember-pas support aggregate-possessive castle collapse-by fear-possessive suffering who feel-te
12082	meaning-by inanimate-consciousness separate-nas death-by fear-possessive suffering-in remain-pa'o
12083	dharmata intermediate-state-possessive appearance-pa-ni
12084	aggregate self-grasping-possessive support abandon-pas
12085	body dang wisdom-possessive dharmata manifest-as appear*
12086	karma dang latent-tendency-possessive connection cut-pas nature meditation-possessive dharmata-in enjoyment
12087	faculty grasp-doer-possessive object empty-pas self-appearance clear-light- possessive dharmata-in exercise-pa'o
12088	existence intermediate-state-possessive appearance-pa-ni
12089	outer body-possessive existence mind-possessive body-possessive faculty all-complete unobstructed-as go
12090	inner mind-possessive existence think-doer many-in think zhing mind enter
12091	body mind two gather-possessive existence support two ma-except-pa all-in unobstructed-as go zhing mind loose-pa'o
12092	
12093	support two-ni
12094	blessing-from accomplish-pa vajra-possessive seat dang*

- 12095 mother-possessive womb two
 12096 that-in master most vajra-possessive seat india-possessive that-in
 identify-yang
 12097 here primordially-pure not-change-pa-possessive inner space buddha all
 buddha-pa-possessive place supreme pure suffering-from liberated-pa-
 possessive door-in dwell-pa that-in desire-la
 12098 mother-possessive womb-ni not-pure-pa samsara-possessive door six-realms-
 possessive birth-place which-any-in desire-pa yin-pas
 12099 word thus-in not-yin-par know-par do'o
 12100 general sutra-possessive place-plural provisional-meaning dang
 definitive-meaning two
 12101 intention dang indirect-intention two-te manner four-by bind-la
 12102 tantra-section-possessive place-plural that-possessive top-on word thus-in
 yin-pa dang
 12103 thus-in not-yin-pa two-te limit six-by bind-par know-par do'o
 12104 that-plural-also thallogical-result-from
 12105 intermediate-state-possessive appearance-pa-ni
 12106 nature remain-pa aggregate dang*
 12107 element dang affliction object-as appear*
 12108 death-time-possessive mist rise-gis gloom dang*
 12109 consciousness one-as not-remain-pa'o
 12110 dharmata intermediate-state body dang-also*
 12111 wisdom light dang color
 12112 drop expand dang element-appearance-pa-dag
 12113 what-as appear dharmata measure-palace
 12114 existence-possessive appearance flicker-flicker dang*
 12115 flash-flash dream appearance like
 12116 true-appearance false mind-possessive object
 12117 white-mist-in etc.- race six light
 12118 individual individual-possessive focus-possessive object appear-pa'o
 12119 thus
 12120 five-pa ground-boundary-ni four-from
 12121 nature remain-pa-possessive intermediate-state-possessive ground-boundary
 mother-possessive womb-from exit-nas last death-condition-possessive
 disease-by strike-pa until
 12122 that-from breath gasp-by ma-cut-pa-possessive interval-in death-time-
 possessive intermediate-state'o
 12123 inner breath cut-nas clear-light arise-te spontaneously-accomplished-
 possessive appearance-possessive interval-ni dharmata intermediate-state'o

- 12124 that-from spontaneously-accomplished dissolve-te flash-flash dream like
 arise-nas mother-possessive womb-in enter-pa until existence
 intermediate-state-possessive ground-boundary
- 12125 that-also death-time-possessive time end-possessive introduction show-pa-
 plural-to traveler-to cross-la robe-shake-as give-possessive instruction thus
 call
- 12126 that-also death-time-possessive that traveler path-enter yin-la
- 12127 death-possessive suffering-in great yin zhing*
- 12128 that-possessive path appearance various-pa self-appearance-as not-know-nas
 enemy-as arise-pa-possessive danger yod-la
- 12129 know-nas helper-as appear-pa-possessive danger yod-pas
- 12130 death-time-possessive shake that-to hit-la
- 12131 robe-shake-as hit-pa-possessive instruction thus example meaning that fit
- 12132 that-plural-ni intermediate-state general-possessive manner establish-pa-te
- 12133 divide half-as easy-possessive need yod
- 12134 meaning two-pa individual-possessive nature extensive explain-pa-in four-te
- 12135 nature-possessive intermediate-state-in knowable-possessive class rope-cut-
 pa entering-box like-possessive tone-instruction
- 12136 death-time-possessive intermediate-state-in not-clear-pa clear give-pa
 beautiful-woman mirror look like-possessive instruction
- 12137 dharmata-possessive intermediate-state-in self-appearance-to
 mind-confidence-pa before familiar-possessive person dang meet-pa'am
 mother lap-in child enter like-possessive instruction
- 12138 existence-possessive intermediate-state-in karma-possessive continuity
 connect-pa fox hole break-in fox insert like-possessive instruction
- 12139 first-ni
- 12140 entering-box do-pa-possessive before harm-enemy-by catch-am not-catch
 examine-nas harm-pa not-exist-par box with finish-time later box there-in
 when-enter-also superimposition cut-not-need-par doubt dang*
- 12141 obstruction-attachment not-exist-pas enter-pa like yogin that-also first-from
 samsara-from liberation desire-pa method which profound point which great
 examine-nas self mind-confidence-pa-possessive dharma that-also limit
 not-decide-pa dang doubt enter-pa dang beginning-to not-arrive-pa three
 abandon-la
- 12142 first-by hearing-by mind cultivate
- 12143 middle-by thinking-by rope-cut
- 12144 last-by meditation-by la repeat-te mind ease-as do-pa-ni box approach-pa
 dang resemble-la
- 12145 box-to enter-pa like meaning-plural-as settle-pa dang die-time danger dang
 fear not-exist-pas enter-pa'o

12146 this-plural-possessive meaning extensive-as before show-la
12147 here practice condensed-te slightly explain-nas
12148 outer appearance-in look-pas appear-object illusion-possessive
confusion-mandala like see-te
12149 ground-not empty-pa-possessive self-form only-as see-time
12150 dharma-various various-as appear all look meditate exercise-possessive
mirror-in ye-as arise-te
12151 dharmata-possessive play cease-not-du arise-pa-possessive self-power
yin-pa-possessive reason
12152 that-also dharma-various general eat under garment house like white-red
various-as appear-pa look one-in look-pas
12153 what-as appear what arise what hear all self-dissolve empty-pa-possessive
play-as see-time appear blockage with correction discard hand-not put-pas
12154 appear-pa appear-ground-from liberate-te confusion ground-not-as liberate-pa
illusion-possessive peak only-as arise-pas outer object-as grasp-pa-possessive
samsara-from liberate-pa'o
12155 dharma-various piece-pa mountain excellent-born woman-in etc.-pa first
appear-object-as what arise-in piece-as cut-te what appear-ground there great
great put-pas
12156 consciousness great-in investigation doer ma-enter-te
12157 appear-pa mind-by ma-change
12158 mind appear-pas-by ma-seize-par self-place-in dissolve
12159 consciousness-group six ma-prevent-par self-place-in put-pas
dharmata-possessive appearance-pa spontaneous-as arise-pa'o
12160 thus outer dharma-various-in look-pas object-not empty-pa-possessive
self-form-as know-time grasp-pa object-not sky like pure-pas
grasp-pa nature-not-as realize-pa thus call
12162 thus outer-in look-er-possessive consciousness-in look-pas
12163 move-pa empty-dissolve outline-not-as dissolve-nas
12164 suddenly-dissolve-par not self-clear-as realize-time
12165 inner dharmata birth-cease ground-not great-as realize-pas
12166 grasp-pa support-not sky resemble-pa-possessive nature-in self-dissolve-as
spread-le
12167 support-not-in ye-re
12168 penetrate-through-as remain-ne
12169 true-not-as pervade-ne
12170 root-free-as fix-se
12171 dharmata equal-pa great-possessive nature-in smile ge put-pas
12172 inner grasp-pa mind-possessive twist-nail come-out-possessive need yod-de

12173 thus object mind ground-not root-free-as realize-time
12174 secret self-awareness grasping-grasped elaboration-free remain-pa-in go-te
12175 awareness self-clear primordially-pure great master-possessive word-by
introduce give lamp four-by space-awareness gather-separate not-exist-pa
clear-light-possessive nature-in meditate-time
12176 outer space appear-pa self-radiance-possessive light five clear-pa mirror
inside-possessive form-reflection like
12177 aspect outer-appear-yang essence inner-in remain-pas
12178 appear-empty water-moon-possessive form-reflection like know-te
12179 appear-pa-in joy-play-possessive grasp-attachment ma-do
12180 outer appearance-possessive clear-light-in far look-pas
12181 inner awareness-possessive clear-light near clear-te
12182 awareness meditate-mind-possessive antidote dang free-pa nature pure
vast-possessive view wide
12183 self-descend nature-remain-possessive meditation clear
12184 clear-light exercise-possessive accept-reject not-exist
12185 primordially-pure self-clear-possessive result obtain-pas
12186 confusion-appearance ma-abandon-par abandon
12187 confusion-thought ma-prevent-par block
12188 dual-grasping ma-train-par pure-nas
12189 fault ma-abandon-pa-from pure-la
12190 quality ma-seek spontaneously-accomplished-pas
12191 realm three completely-liberated-possessive meaning
12192 view-possessive object-from transcend-pa
12193 meditation-possessive mind-from transcend-pa
12194 exercise-possessive calculate-from transcend-pa
12195 result-possessive dharma-from transcend-pa
12196 samsara empty-carry-possessive fortune-in
12197 dharmata manifest-appearance-possessive field spacious-te
12198 bliss-possessive source-possessive land circle good-in
12199 desire-according self-arisen-possessive palace obtain-nas
12200 first-possessive lord light-not-change-pa-possessive king dang*
12201 light five spontaneously-accomplished-possessive queen gather-par
12202 boy appearance holy thought-by mi-think-pa self-possessive father mother
dang meet-te
12203 joy-bliss separate-not-possessive eternal-establish obtain-pa-possessive time
thus call
12204 this-plural-possessive scripture extensive-as before show-la

12205	situation clear-pas certainty-by do-nas
12206	sun-moon union-from
12207	exclamation conqueror you listen
12208	that-plural-all-ni condensed-pa-by
12209	one-as remain-pa-possessive drop obtain
12210	that-also what dang what call-nas
12211	put-pa-plural-by self-spread obtain
12212	intention-plural-by time show
12213	exhaust-pattern-plural-by intention show
12214	stable-possessive confidence-by not-turn sign
12215	thus meaning-plural condensed-pa'o
12216	that-possessive result this-plural yin
12217	space-possessive lamp who see-pa
12218	dharma-possessive space-in manifest-as exercise
12219	drop-possessive lamp who see-pa
12220	effort-with-plural-possessive hope-base obtain
12221	wisdom lamp who see-pa
12222	general dang self-possessive characteristic realize
12223	water-possessive lamp who see-pa
12224	faculty-plural-in power-over obtain
12225	lu-gu-rgyud-in who habituated
12226	awareness-plural balance-on obtain
12227	that-possessive result body three-by
12228	this self-all-ni self-awareness ground
12229	nature remain-pa-possessive intermediate-state-in
12230	this-plural habituated-possessive birth-being-ni
12231	element all self-vanish-as
12232	become-pa this-in doubt-not
12233	I proclaim-pa-possessive dharma-plural-ni
12234	utra-tantra all-also here condensed-pa'o
12235	thus extensive said
12236	meaning two-pa death-time-possessive intermediate-state-in not-clear-pa clear give-pa beautiful-woman mirror look like-possessive instruction-in eight-te
12237	example many dang together-as die-par certain-possessive cause think
12238	death-possessive sign examine-pa
12239	reverse-possessive method show-pa
12240	death-time-possessive appearance show-pa

12241	give-pa-possessive instruction show-pa
12242	birth-place-possessive sign show-pa
12243	purify-pa-possessive rite show-pa
12244	common not-yin-pa-possessive place other show-pa'o

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12245	first-in three-te
12246	obtain-difficult-possessive manner-in think-nas leisure-freedom opportunity-not-exist-par dharma-in train
12247	train-pa-possessive rite show-pa
12248	decay-certain-possessive continuous-cause think-nas always definite-emerge dang weariness produce-la
12249	death-certain-possessive example-in think-nas need-time empty-possessive profound-meaning meditate-pa'o
12250	first-ni
12251	birth-as difficult-pa jambu-continent karma-possessive ground-from dharma exercise-possessive place-in birth
12252	obtain-as difficult-pa leisure endowment obtain
12253	meet-as difficult-pa master virtue-possessive friend dang meet
12254	enter-as difficult-pa holy dharma jewel-possessive door-in enter
12255	know-as difficult-pa unsurpassed instruction exact not-wrong-pa know
12256	abandon-as difficult-pa samsara suffering-possessive ocean abandon-nas liberation buddha-possessive continent-to go-pa-possessive time now effort dang courage produce-nas ma-accomplish-nas
12257	later this-like-possessive favorable-conditions complete-pa not-possible-pas
12258	leisure-freedom dang opportunity-not-exist-par day-night profound meaning-in meditate-par appropriate-te
12259	arya nagarjuna-possessive presence-from
12260	favorable become-pa-possessive land-in remain-pa dang*
12261	birth-being holy-to-ni rely-pa dang*
12262	self-by good-pray before-train virtue arise
12263	wheel great four-ni you-to possess
12264	thus-pa dang*
12265	arya shantideva-possessive presence-from
12266	leisure endowment this-ni greatly obtain-as difficult
12267	birth-being purpose accomplish obtain-as become-pa-la
12268	if this-in effort-as ma-do-nas

12269	later-ni again proper obtain-pa where become
12270	thus-pa dang*
12271	this-like-possessive leisure obtain become-nas
12272	now effort-as mi-do-nas
12273	die-pa-possessive corpse-to negative-path-to go
12274	kalpa billion hundred-thousand-in
12275	happy-path-possessive sound-also not-hear-nas
12276	happy-path obtain-pa mention what need
12277	thus said
12278	that-also now-possessive pleasure-pain dang appearance this all before-possessive karma-from become-la
12279	now-possessive karma-by later-possessive appearance produce-pa-te
12280	before-in karma evil-pa do-pa-plural-ni here-also faculty not-complete-pa dang*
12281	limb crooked-in etc.-pa dang*
12282	form ugly zhing poor-la other power-as become-pa-in etc.-par ripen-la
12283	before-in karma good gather-pa-plural-ni here-also faculty clear zhing form beautiful-pas see-nas mind-pleasant-pa dang*
12284	retinue dang enjoyment dang possess zhing always self-power prosperity-in etc.-par become-pa'o
12285	life later-ma where-to birth yang now-possessive thought-conduct good-not- good-in depend-te
12286	accumulation gather zhing giving dang morality-in etc.-pa exercise-pa-plural happy-path high-possessive world-in birth zhing retinue dang prosperity-by high-la
12287	patience dang integrity-in etc.-abide-pa-plural form beautiful-pa dang*
12288	army friend dang protector-shelter do-pas land center-in birth-pa dang*
12289	all-by honor zhing other-by harm not-exist-par birth-pa dang*
12290	before-in master-to respect zhing dharma-in exercise-pas
12291	now master proper virtue-possessive friend dang meet zhing dharma-in exercise-pa dang*
12292	land good desire-wish dang possess-par birth-la
12293	before-in three-jewels-to respect-pas offering-pa-plural-ni here-also good-as completely go-forth-pa dang*
12294	ordination complete-te purity-as conduct-possessive life-possessive end reach zhing*
12295	vehicle holy-possessive dharma exercise-pa dang*

- 12296 before-in hearing thinking meditation-in train-pa-plural here-also wisdom
 great zhing dharma-possessive arrangement measure-not-pa-possessive
 door-in hearing dang thinking dang meditation-by self dang other-possessive
 purpose two spontaneously-accomplished-as do-pa-in etc.-pa quality
 measure-not
- 12297 before-in evil mi-virtue-possessive karma do-pa-plural here-also
 negative-path various-in birth-la
- 12298 high-realms obtain-yang faculty not-complete-pa-in etc.-pa poor zhing merit
 small-as birth-la
- 12299 here-also mi-virtue exercise-pas later-in-also suffering dang possess-pa-
 possessive race-in birth-pa'o
- 12300 in-short life before-in what do now-possessive pleasure-pain dang body
 mind-possessive form-by know-la
- 12301 later-ma where-to birth now-possessive thought-conduct-in depend-te
- 12302 sutra-section trunk arrange-from
- 12303 before what do now-possessive body-in look
- 12304 later-ma where-to go now-possessive mind-in look
- 12305 thus
- 12306 thus think-nas-also now mi-virtue abandon virtue accomplish always holy
 dharma-in mind remain need-te
- 12307 dharma ma-except-pa what-by-also benefit-not-reach-pa-possessive reason
- 12308 girl jewel-by ask-pa-possessive sutra-from
- 12309 here father dang mother dang relative-plural dang*
- 12310 relative dang retinue refuge-as not-become-te
- 12311 son dang daughter like-that protector-shelter not
- 12312 quality possess-pa this-plural ma-except-pa
- 12313 world protector-shelter become-pa other any not-exist
- 12314 thus-pa dang*
- 12315 king-to instruction-pa-possessive sutra-from
- 12316 time-possessive danger-as king go-become-nas
- 12317 enjoyment friend dang relative dear accompany-not
- 12318 birth-being-plural-ni where-from where-go yang*
- 12319 karma-ni shadow like follow-as accompany
- 12320 thus
- 12321 two-pa decay-certain-possessive cause-in think-nas always definite-emerge
 dang weariness produce-pa-ni
- 12322 that-like obtain-difficult-possessive leisure obtain-yang element four
 gather-pa-possessive aggregate yin-pas decay-par certain-te compounded
 yin-pa-possessive reason

12323 bubble burst-pa-possessive aggregate like this when decay-opportunity
not-exist-pas

12324 now ma-perish-pa-possessive support this-in self-by liberation
holy-possessive dharma do

12325 dream magical-illusion like life this-possessive appearance this-by what do
thus heart-from think need-te

12326 ratnagotra-possessive tantra-from

12327 element coarse-possessive form-plural-in

12328 sit-possessive ground-not alas

12329 birth-being stable-possessive life breath-to

12330 time strike-not-pa alas

12331 group six object-possessive appearance-in

12332 permanent-pa not-exist alas

12333 birth-being-possessive remember-thought arise-feel-in

12334 exhaust-not-pa alas

12335 body-from arise-pa-possessive suffering-in

12336 pure-not-pa alas

12337 thus

12338 that-like impermanent-pa yin-yang*

12339 permanent-pa dang true-as grasp-pas life this-possessive appearance-in
attachment-possessive birth-being-plural confusion-pas

12340 self-ni that-like ma-become-pa one do need thus heart-from inner think-pa
dang*

12341 self-by other-to benefit give-am

12342 enemy conqueror-am

12343 land obtain-am

12344 what do-yang that all-in essence not-exist zhing deceive-pas inner
self-possessive mind only-to look-par do-ste

12345 glorious atisha-possessive presence-from

12346 exclamation world conduct-plural-in far look-pas

12347 do-pa all purpose-not suffering cause

12348 what-in think-yang benefit-as mi-reach-pa

12349 self-possessive mind-to look-pa habituate-par do

12350 thus-pa like think-request

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	blessing-la word this recite
12655	carry carry power-possessive-plural
12656	craving dang attachment dang grasping dang*
12657	remember dang seize dang think dang touch
12658	release dang peace dang liberate-parmdzo
12659	word-ni that all time three recite
12660	that-from river-possessive channel-to send
12661	death-from-ni reverse-pa-in
12662	doubt not-exist naraka-ni
12663	thus
12664	four-pa death-time-possessive appearance show-pa-ni
12665	element individual individual-in dissolve-time channel-wind disturbed-pa-possessive appearance individual individual-te
12666	earth earth-in dissolve-pa-possessive sign-as body heavy zhing rise-not-able
12667	water water-in dissolve-pa-possessive sign-as mouth dang nose-possessive water outward flow-nas come*
12668	that-from dry
12669	fire fire-in dissolve-pa-possessive sign-as body-possessive edge-four-from heat lose
12670	luster dang complexion gather

12671	wind wind-in dissolve-pa-possessive sign-as breath gasp arise-not zhing body-possessive strength lose-te
12672	sun-moon union-from
12673	earth-ni earth-in dissolve-pa dang*
12674	like-that water dang fire dang wind*
12675	individual individual self-in dissolve-pa-ni
12676	birth-being-possessive body-in thus come*
12677	earth-ni self-in self dissolve-pas
12678	body-ni heavy zhing food take-not
12679	rise dang go-pa-possessive strength all exhaust
12680	water-ni water-in dissolve-pa-possessive time
12681	mouth nose-possessive water-ni drip-par do
12682	like-that fire-in fire dissolve-pas
12683	mouth nose-plural-ni greatly dry
12684	body-possessive edge-possessive heat-plural lose
12685	like-that wind-in wind dissolve-pas
12686	breath-ni coarse-coarse limb move
12687	eye-also upward turn-pa'o
12688	thus
12689	five-pa give-pa-possessive instruction-in three-te
12690	habituated excellent space-awareness self-place-in put-pa
12691	middle transfer purify
12692	last other-condition-in rely-pa'o
12693	first-ni
12694	yogin alone-as die-pa-plural clear-light-possessive appearance-in gather-separate not-exist-nas time that-in-also other-to not-depend-par self-appearance clear-pas that-possessive nature-from ma-distracted-par put-te
12695	body key-posture three which-any-or cross-legged-or
12696	lion-possessive sleep-method-by awareness space-awareness place-pa- possessive nature-in die-nas
12697	moment that-in upward-possessive penetrate-through-as liberate-te dharmata-possessive intermediate-state not-exist-pa-ni
12698	also that self-from
12699	that-time birth-being fortune-possessive-one
12700	appearance-pa self-ni self-clear-nas
12701	not-remain consciousness self-place thus
12702	thus-pa dang*

12703 aggregate lion-possessive sleep-method-by
12704 awareness self-ni eye-to place
12705 mind little interval-space path-as do
12706 space dang awareness not-change-nas
12707 person that intermediate-state not-exist-par-ni
12708 buddha-in doubt not-exist
12709 die-pa-possessive breath-also slow-as become
12710 thus
12711 space-awareness habituated-plural-ni die-time snow-or cave-or person-in
etc.-pa mind-distracted-possessive condition not-exist-par die-pa important-te
peace god-by-also*
12713 near-in stay-pa who any-also*
12714 grief do-pa-also not-exist-pas
12715 this-by buddha remember etc.
12716 who-by-also distracted-par become-pa not-exist
12717 thus said-pa like
12718 two-pa-ni before show-pa like transfer-possessive key do-ste
12719 that-also wind consciousness-in enter-time life-wind heart-from place lift-pa-
possessive time yin-pas awareness heart-from self-possessive
master-possessive body color fill-as think-pa hig-possessive sound seven-or
twenty-one-by brahma-opening-to throw-pas primordially-pure-possessive
ground-in moment-by penetrate-through-as liberate-te
12720 sun-moon union-from
12721 wind four sequence-by cease-nas-also*
12722 wind great one-by move-pa-possessive time
12723 thus-pa-from
12724 consciousness wind ride wind-in purify*
12725 that-also above-to send-pa precious
12726 awareness gather dang throw-pa precious
12727 that-also hig-by throw-pa'o
12728 that self master-possessive mouth-to meet
12729 thus
12730 awareness-possessive wisdom wind consciousness-in enter-time here
transfer-pas
12731 instruction-plural here clear-hit-te
12732 that self-from
12733 that-time master-possessive instruction-plural
12734 self-possessive continuum-in familiarize-par do

12735 meaning this-plural-by clear-also hit
12736 thus
12737 breath transfer-time place dang place-in enter-pa transfer dang*
12738 body dang wisdom-in enter-pa space-awareness-possessive instruction two
yin-la
12739 space-awareness-in-also habituated-pa other-condition-in not-rely-pa dang*
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
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
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
that-possessive time primordially-pure-possessive ground-in you buddha
12754 there recognize ma-know-nas clear-light spontaneously-accomplished-in
dissolve-time body dang wisdom-possessive appearance arise
12755 that-from wisdom four preparation-possessive appearance arise
12756 that-from spontaneously-accomplished-possessive door hundred arise-pas
you-by self-appearance-as recognize-par doshig
12757 self-face recognize ma-after primordially-pure-possessive ground-to you well
gone thus time three recite-la
12758 self self-also appearance that-to moment equal-par put zhing-also that-in
clear give
12759 that-by liberate certain-te
12760 sun-moon union-from
12761 if space-awareness not-clear-nas
12762 dharmata bliss-possessive intermediate-state-in
12763 awareness-possessive appearance grasp-pa-possessive for
12764 before show-pa light-plural mind-in do

12765 that-by true-possessive appearance obtain
12766 if that-plural not-clear-nas
12767 self-possessive master remain-pa-at
12768 above-possessive instruction clear-also hit
12769 master not-exist-nas vajra brother
12770 know-pa-possessive clear-also hit-par do
12771 thus
12772 that-like instruction hit-continue die-pa'am
12773 dharma awareness not-agree-pa other-plural death-time-in instruction jewel
form three-by other-to benefit show-pa-ni
12774 that-also outer breath cut inner breath ma-cut-pa-possessive time that
12775 self self-by moment-possessive interval-in dharmata manifest-possessive
meaning-in remain-par do-la
12776 that-from other person breath dang separate-la gap that-possessive mouth
nose three dang self-possessive mouth nose three join-la wind upward go-pa-
in piece three
12777 here gather-pa-in three-from
12778 there-possessive piece first white-aom think-la throw*

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12779 two-pa red-ah with-te throw*
12780 last what-also think-not-par throw
12781 here-possessive three all hum-as think-te that-possessive consciousness hum
blue-green self-possessive awareness-to pull*
12782 speech-in-also hum thus cause shoe-sole-to forcefully pull
12783 that-possessive time-at self-possessive body speech mind three strength
produce-la shoe-sole shoe-sole inside-to pull-pas
12784 that-possessive wind warm pierce-by self-possessive inside-to arise-bar
certain
12785 that-possessive time-at other person that-possessive eye between hriq-by
come*
12786 that-from body-also suddenly-by rise able-pa come*
12787 that-like become-time eye-possessive that thusness dharmata
manifest-possessive appearance show-la
12788 eye suddenly become-time drop empty-possessive lamp thumb finger-by
introduce-pa like put-nas

12789 clear-light self-in exist-pa that this yin-te this self body-from come-out-time
dharmata intermediate-state self-possessive-as arise-pa self-appearance this
yin-gyi other not-pas self-face recognize-par doshig thus time three hit-la
12790 appearance that see-am instruction that understand-am thus say-time voice
come-nas good*
12791 sign arise-yang hit-pa yin-pas
12792 dharmata-possessive intermediate-state-in not-think-possessive samadhi
obtain-te buddha-bar certain
12793 that-also sun-moon ga-union-from
12794 if other-possessive benefit do-nas
12795 that self compassion-by grasp-pa-possessive for
12796 door three-plural-ni door open-te
12797 breath-ni hold dang inhale dang throw*
12798 letter syllable three insert-pas-ni
12799 body dang speech mind strength produce-for
12800 breath dang together-te wise-by do
12801 that-like again dang again do-pas
12802 that-possessive appearance this like
12803 if body-possessive strength obtain-nas
12804 instruction-plural-ni hit-par do
12805 yet consciousness clear become-nas
12806 meaning self-in equal-par put
12807 faculty-possessive door-plural self near-in
12808 eye-possessive thusness look-as put-in
12809 equal-as remain-pa-possessive mind arise-nas
12810 not-think possess-possessive samadhi obtain
12811 thus
12812 instruction this-ni robe-shake-as hit-pa call-pa great-completion
this-possessive point great-important one yin
12813 that-like faculty gather-nas-also again die reverse-par do-pa-possessive
key-by clear hit-nas
12814 now ma-die-pa-in effort produce-nas meditation important
12815 six-pa birth-place-possessive sign show-pa-in warmth crown-to dissolve-nas
excellent primordially-pure middle intermediate-state-in last
emanation-body-as breath give-par certain-la
12816 birth-being ordinary-plural high-realms-in birth-pas breath give
12817 that-also die-time eye dust-eye-do zhing genitals-to warmth gather-nas
animal-toward birth
12818 hand right move zhing warmth crown-to gather-nas god

12819 word confused zhing armpit right-in warmth gather-nas asura
12820 foot left move earth-to strike zhing warmth foot-sole-to gather-nas hell
12821 body yellow zhing luster not-exist warmth throat-to gather-nas hungry-ghost
12822 word clear zhing memory ma-lose-par warmth eye-in gather-nas
human-possessive birth-place-in birth
12823 also that self-from
12824 outer-possessive appearance this like
12825 if warmth-ni upward dissolve-nas
12826 breath great give-par become-pa yin
12827 eye-ni not-clear dust-eye-nas
12828 negative-path place-plural-in-toward birth
12829 hand-plural-ni right move-nas
12830 person that god-possessive place-su'o
12831 mouth-from word-ni confused-pa-ni
12832 asura place-in that-like birth
12833 foot left-pa earth-to strike
12834 that-ni hell-possessive place-su'o
12835 body-possessive color-ni yellow luster-not-exist
12836 that-ni hungry-ghost land-su'o
12837 mouth-from birth-being voice utter-nas
12838 that-ni animal place-su'o
12839 also-or mouth mute tooth closed-nas
12840 that-like animal birth-place
12841 word clear memory ma-lose-nas
12842 that-ni human-possessive place-su'o
12843 outer-possessive sign-ni that-plural dang*
12844 inner-possessive sign-ni this-plural join
12845 crown-in warmth-plural gather-pa-at
12846 that-ni god-possessive place-su'o
12847 like-that foot-sole warmth gather-nas
12848 that-ni hell-possessive place-su'o
12849 armpit right-in warmth gather-nas
12850 that-ni asura land-su'o
12851 like-that throat-in warmth gather-nas
12852 person that hungry-ghost place-in birth
12853 like-that genitals-in warmth gather-nas
12854 that-ni animal birth-place
12855 eye-in warmth-plural gather-pa-at

12856	human-possessive place-in birth yin
12857	that-like sign dang who-possessive-one
12858	this-ni certain only
12859	thus
12860	that-plural-from distinction-as animal-toward birth-nas genitals-to warmth gather-pa dang*
12861	tooth closed-pa'am
12862	mouth-from animal-possessive voice various utter-pa'am
12863	eye dust-eye-possessive appearance-by cover-pa-ni outer-inner-possessive sign meet-par explain
12864	seven-pa birth-place purify-pa-possessive rite-in three-te
12865	death-time-in purify
12866	corpse-on purify
12867	after-in purify
12868	first-ni
12869	sun-moon union-from
12870	letter a-possessive preparation-possessive-by
12871	breath dang that-possessive number dang join
12872	if that interval ma-die-nas
12873	crown-in mouth place breath-by-ni
12874	consciousness-by body-possessive center-in-also*
12875	a-ni focus-te gather-par do
12876	thus-pa dang*
12877	that-like rite possess-pa-possessive time
12878	person that-possessive breath dang ma-separate-nas
12879	letter breath dang together-pa-by
12880	doubt not-exist-par remain-nas purify
12881	thus-pas
12882	go-pa most dharma this-possessive door ma-see-pa-plural high-realms- toward pull-pa-possessive for method this explain-te
12883	person that-possessive heart inside-in white-possessive light-possessive sphere egg like think-du put-la
12884	that upward-to upward-to gone-as focus-pa pair do do-la
12885	self self-by-also that-possessive consciousness that-like become-pa-la focus-nas
12886	a person that-possessive age breath outward go long-pa dang join-la time short-du tone dang together-pas recite-te

12887	breath gasp-gasp go-time that-possessive crown mouth place a a thus twenty-one recite-pas steam whistle-ru-ru come-te
12888	evil-possessive-one yin-yang high-realms-to send-la
12889	intellect-possessive view meditation-possessive-one-also dharmata-to send
12890	if hell-toward birth-possessive sign-possessive-one yin-nas breath dang separate-time that-possessive consciousness heart-place'am
12891	navel-in a-focus-te light five-as fire-by melt-pa-la self-possessive upper-garment moment remain-pas place above-to send
12892	hungry-ghost dang*
12893	animal dang*
12894	asura dang*
12895	god dang*
12896	human-plural-also above-from above-to send-la
12897	human-toward birth liberation-toward send
12898	below-possessive suffering mi-experience-bar above-possessive bliss obtain-pa-possessive method-by benefit give-pa-possessive rite
12899	that-also focus-pa continue die-nas above-to send-la
12900	complete-nas before like
12901	two-pa corpse-on purify-pa-ni
12902	corpse that-possessive before mandala cubit two-pa-in etc.-pa do-te saffron-in etc.-pa good-scent-by sprinkle do-la lotus petal eight beautiful color-in write-pa-possessive center-in jewel-am clay if white-earth-by transform-pa-possessive vase mouth ornament neck-binding mantra-thread dang together-pa-possessive inside-in water clean vase-substance dang together-pas fill-pa-possessive direction four vermilion-or madder-by a four write-pa put-la
12903	vase light five-possessive measure-palace-as think-pa-possessive inside-in teacher samantabhadra blue-green samadhi dang together-pa father-mother- possessive direction-corner-in race five-possessive buddha dang*
12904	above-in master lineage-plural think-la
12905	moment-by invite-te insert-nas
12906	om ah hum swaha dang a hundred-thousand by approach do-la
12907	interval interval-in om a bhaya rgya tam kem
12908	so-and-so-possessive evil dang obscuration all shantim ku ru ye swaha
12909	thus recite zhing*
12910	mantra-thread-from hold-te self self vajra-mind-as think-pa-possessive light-ray mantra-thread-on wrap-te gone-pas master dang god individual-possessive body-possessive part-from nectar fall-pas vase fill-as think-la

12911 worship dang praise what know-pas praise-te
12912 end-in a a thus recite-pas wisdom-pa go
12913 samaya-pa water dissolve-as think-la
12914 vase that corpse-possessive crown-on put-te
12915 a age amount recite-nas
12916 vase-possessive water that wisdom five-possessive water stream-as focus-la a
dang together-pas wash-pas obscuration pure-as think-te a much recite-pas
12917 hell-possessive place-from send-par certain
12918 that-from vase throat hold-la bhaya age amount-by wash-pas hungry-ghost-
from send
12919 that-from vase secret-place-in hold-la
12920 earth dang wind-possessive mixture combine-pas animal-from send
12921 that-from vase armpit-in hold-la kem recite-nas wash-pas asura-from send
12922 that-from vase crown-on hold-la tam recite-nas wash-pas god-possessive
place-from send
12923 that-from om ah hum swaha thus recite zhing vase heart-in hold-nas
wash-pas human-possessive birth-place bad purify-te
12924 human body jewel-as pull-time that-by liberation-possessive
fortune-possessive-one-toward send
12925 that-like day three-or five-or seven-do nas
12926 aggregate burn-am send-nas god human special-or liberation-possessive sign
sky-in not-arise not-possible-pa'o
12927 that-plural-also sun-moon union-from
12928 that self die-par become-pa-possessive time
12929 outflow with-possessive aggregate-in
12930 vase crown-on put-nas-ni
12931 letter-possessive-ni syllable self dang*
12932 wisdom water stream-by purify-nas
12933 hell-possessive place-plural empty-nas-ni
12934 that-possessive after-to that-like
12935 hungry-ghost sign dang possess-pa-la
12936 letter bhaya-possessive preparation-possessive-by
12937 breath dang together-te number-ni seven
12938 tongue-possessive top-on bhaya put-te
12939 consciousness-by essence that-by gather
12940 that-like vase mouth-possessive top*
12941 wisdom water stream-by wash-nas
12942 hungry-ghost place-plural empty-nas-ni

12943	person that-also-ni that-after
12944	animal sign dang who-possessive-one
12945	letter rgya-possessive preparation-possessive-by
12946	this-possessive place-plural purify-par do
12947	breath dang together-te time number nine
12948	genitals rgya-by hit-nas-ni
12949	consciousness-plural-ni empty-pa-by
12950	again dang wind dang together-pas throw*
12951	that-like vase genitals-possessive top*
12952	wisdom water stream-by wash-nas
12953	animal place-plural empty-nas-ni
12954	person that-also-ni that-after
12955	who god-possessive sign arise-nas
12956	letter tam-possessive preparation-possessive-by
12957	breath dang together-te number-ni-also*
12958	eleven with-pas consciousness purify*
12959	crown-in letter tam thus think
12960	consciousness outflow-not eye-to pull*
12961	that-like vase crown-possessive top*
12962	wisdom water stream-by purify-nas
12963	god-possessive place-plural empty-nas-ni
12964	that-by human-possessive birth-place obtain
12965	asura sign dang who-possessive-one
12966	letter kem-possessive preparation-possessive-by
12967	breath dang together-te twenty-possessive number
12968	armpit self-ni right-in-also*
12969	letter kem-ni wise-by put
12970	Consciousness-expanded-into Great-Sameness
12971	Like-that vase armpit-
12972	Wisdom-water-stream-by washed-if
12973	God-not realms emptied-from
12974	That-also human-of birth-realm obtain
12975	Like-that after followed-by
12976	Gradual-of realms transferred-from
12977	Gradually life-span shortened-becoming
12978	Human-of realm-of bliss obtain
12979	Human that-of breath with not-separated-if
12980	Letter breath with included-by

12981 Doubt without realms purify
12982 If breath with separated-to
12983 Aggregates-of realm-to vase-by
12984 Wisdom-water-stream-by purified-if
12985 That-also doubt not-eat=undoubted
12986 Thus
12987 That-too not-died-one-to signs six arisen that realm those-of letter
contemplated breath-by above-to drawn-if above-to guided vase not-needed
12988 Died-after corpse-of realm-to letter those contemplated vase-by washed
guided
12989 That-too realm other-to born finished-even ritual-of blessing-by
12990 Hell-to etcetera those-of life-of measure dream-in dream mere-by instant and
moment and moment finished-from human-of realm-to born
12991 Then migration-of lord god not-is
12992 Migration-of lord human
12993 Human-of basis-on effort-if life one-by liberation obtain and above-from
above-to realm choose exist
12994 Gods above-from below-to fall and life one-by liberation not obtain and
12995 Renunciation and ordination etcetera-of also basis not-is because
12996 Common-of virtue special even not accomplish-if
12997 Supreme virtue think not-pervade see what mention
12998 Faults also god killed-if downfall-of portion coarse from not arise and
12999 Human killed-from downfall arise because
13000 Therefore human-of body migration-of lord called
13001 Third after purification
13002 Corpse without below seven-sections how-to-do gradual
13003 Sun-Moon-face-union from
13004 If aggregates not-exist
13005 That same died-from day-count
13006 Twenty-one until-even
13007 Seventh at ritual-by effort
13008 Focus-of meditation possess precious
13009 Or seven-times seven do
13010 That time that-to path also show
13011 Dharma various teach
13012 Thus ritual who possesses
13013 That same-to also doubt not
13014 Certainly fruit obtain

13015 Thus spoken
13016 Elaboration-to attached spontaneously self-arisen-from taught as
13017 Six-classes-of mandala and
13018 realm-recitation and
13019 food-offering etcetera do
13020 Elaboration without those-by above-of ritual that same-by do
13021 That-too donor-of resources gradual superior-middle-inferior three-from
13022 Inferior-by above-of six-classes realm draw ritual day one
13023 Middle-by seven
13024 Superior-by seven-times seven do
13025 First mandala and vase prepare and
13026 Self and vase-of deity generate wisdom-being invite absorb recitation do and
13027 That-to offer praise and
13028 Died that-of name-card wash karma-cause-effect and vehicle great-of dharma
much teach and
13029 Path purify show
13030 That-to dharma teach
13031 Vairochana Abhisambodhi from
13032 World-in omniscient those
13033 Uduvara-flower like
13034 Hundred times even occasionally
13035 Arise will even not-arise
13036 Thus etcetera or
13037 Dharma this-of door see is-if
13038 Teach complete whatever suitable say
13039 Path purify
13040 Bardo-of dharma condensed say or
13041 Common to
13042 Accumulation-of path and preparation-of path
13043 Seeing-of path and meditation-of path
13044 Supreme not-exist special path
13045 Enlightenment obstacle not-exist path
13046 Path five rely-upon-from
13047 Noble path that traverse
13048 Thus and
13049 Path shown also
13050 Lotus mud-by not-stain like
13051 Existence three stain not-stain like

13052	Existence-of lotus-from arisen
13053	Bliss-possess-in born
13054	Thus say
13055	Here entered those-to
13056	Three-kayas-of path show
13057	Spontaneously Self-Arisen from
13058	Ho Awareness power-of king Lotus-power-of body-to prostration
13059	Life passed this-to liberate do and
13060	Obscurations all purify please
13061	Ho life passed such you listen
13062	East direction-of world-of realm-in
13063	Manifest-joy-of pure-land-in
13064	Teacher Vajra-Sattva called body-by tame dharma teach
13065	Son-of-family you there body-by tame dharma listen outer-inner-of superimposition cut and
13066	Bliss-possess-of pure-land-to proceed and
13067	South direction-in Glory-possess called pure-land exist
13068	There emanation body-of thus-gone perfectly complete buddha Ratnasambhava called
13069	Qualities-of door-from tame dharma teach one exist
13070	There son-of-family you fear not qualities-by tame dharma teach that-to listen and
13071	Outer-inner-of superimposition cut and dharma-nature primordial-pure-of pure-land-to proceed
13072	West direction-in Lotus-pile called pure-land exist
13073	There emanation-of body Light-endless called exist
13074	There speech-by tame dharma teach
13075	There son-of-family you fear not speech-by tame dharma listen and
13076	Outer-inner-of superimposition cut and
13077	There not-abide dharma-nature primordial-pure-of pure-land-to proceed
13078	North direction-in karma perfectly complete pure-land exist
13079	There thus-gone perfectly complete buddha emanation body Meaningful-accomplishment called exist
13080	There activity-by tame dharma teach
13081	There-to son-of-family you fear not
13082	Activity-by tame dharma listen and
13083	Outer-inner-of superimposition cut and
13084	Dharma-nature primordial-pure-of realm-to proceed

13085	North-east corner-in power perfectly display called pure-land very vast called exist there Glory Hand-vajra called exist
13086	There-to son-of-family you fear not power-of force request and
13087	Demons and afflictions-of force suppress and
13088	Dharma-nature primordial-pure-of realm-to proceed
13089	East-south corner-of world-of realm-in
13090	Pure-land compassion decorated called in
13091	Bhagavan compassion all-of lord Avalokitesvara called exist
13092	There-to son-of-family you fear not do
13093	Bhagavan that-to miraculous-power-of power request and
13094	Compassion directions-ten make and primordial-pure-of realm-to proceed
13095	South-west-of world-of realm-in pure-land Gentle-protector called exist
13096	There Bhagavan Manjusri-youth-become called exist
13097	There-to son-of-family you fear not dharma all-of eye enter make power request and
13098	Appearance-existence-of dharma all teach and primordial-pure realm-to proceed
13099	West-north-of world-in pure-land mind agitate all pacify called exist
13100	There Bhagavan Unshakeable called exist
13101	There-to son-of-family you fear not dharma all-of thusness show power request and
13102	Dharma-nature primordial-pure-of realm-to proceed
13103	Above direction-in space perfectly pure called world exist
13104	There Bhagavan Space-king called exist
13105	There-to son-of-family you fear not
13106	There view-of natural-state great-perfection basis-of power exist
13107	Power that request dharma-nature-of basis-appearance-to proceed
13108	Below direction-in pure-land not-move called exist
13109	There Bhagavan Light-protect great called exist
13110	There-to son-of-family you fear not
13111	There self-awareness manifest appear called power exist
13112	Power that request dharma-nature self-appearance-of space-to proceed
13113	Directions ten-of world center-in charnel-ground great fire-mountain blaze called exist
13114	That also very fearsome
13115	Fearful and trembling
13116	Terrified and frightened one exist
13117	There Bhagavan Lotus-power-of king called exist

- 13118 Son-of-family you there fear not Bhagavan that-to awareness self-abide-of power called exist
 13119 Power that request dharma-nature self-appearance-of space-to fear not frightened not terrified proceed
 13120 Alas life passed bodhisattva you listen
 13121 West direction-of world-of realm-in
 13122 Bhagavan Light-endless-of pure-land thought-not-pervade called exist
 13123 Son-of-family you there lion-of posture-by go and
 13124 Elephant great-of gaze-by look
 13125 Manifest-joy called grove-in
 13126 Bodhisattva space-endless-of cave lion-roar called in Noble Space-treasury called very fearful and trembling one exist
 13127 There fear not go
 13128 That passed outer outside-in
 13129 Buddha Lamp-maker good called
 13130 Ornament light-of heap possess exist
 13131 That you-to appear
 13132 Son-of-family that see time body-by tame dharma teach
 13133 Enjoyment complete body marks and signs possess body and two-from not-different perfectly nirvana pass
 13134 Alas life passed bodhisattva you listen
 13135 Son-of-family dharma great light-of compassion passed beyond side-in
 13136 Self-awareness-of appearance thought-not-pervade exist
 13137 Son-of-family there lion-of gaze-by go and
 13138 Elephant great-of gaze-by look
 13139 Awareness uncompounded-of appearance called in
 13140 Dharma-nature emptiness clear great-of place lion-roar called in
 13141 Very trembling one exist
 13142 There fear not garuda space-to hovering motion-by go
 13143 That passed beyond side-in
 13144 First buddha Light-not-change called exist
 13145 That you-to appear
 13146 That see time three-kayas distinction not-make dharma teach become
 13147 Dharma-body birth-cease all from separate show-by
 13148 Body-speech-mind two-from not-different perfectly nirvana pass become
 13149 That time son-of-family you-of body stabilize
 13150 Speech stabilize
 13151 Mind stabilize do

13152 Awareness stabilize do
13153 That-by birth not-exist become
13154 Thus path show thus spoken as say and
13155 Dedicate and
13156 Aspire and
13157 Auspicious say karma-of conclude
13158 Ritual this nature great-perfection this-of disciples-to belong those-to special spoke
13159 Secret-mantra common clearly taught seven-sections-from more deep and superior because dharma this-of vajra master do those-by tradition obtain please
13160 Eighth common not-is realm other show two
13161 Yogin-of death-manner general show and
13162 Elements dissolve manner difference explain
13163 First faculty inferior middle and superior become death-manner three-from
13164 Inferior above taught like world and accord die
13165 Sick time also diviner and
13166 Doctor and
13167 Service various do supreme dharma truth characteristics not-see sign is and
13168 Divination and ritual and medicine and astrology hope tirthika and difference not
13169 Then die time also relatives and circle students and friends surround die
13170 Die after also virtue and grief and lament do and
13171 Seven-sections and corpse cremate etcetera do
13172 Karma first-of ordinary those-of death-manner from
13173 Dharma-of part even not-exist ordinary those and same
13174 Middle and superior those thus examine
13175 Thus not-die if meaning-of yogin not-is
13176 That-to deer and
13177 Lion and
13178 Beggar and
13179 Child like die four yogin middle-of death-manner
13180 Condition without die like attached those solitude-to die
13181 Example deer kill that human not-go cave or
13182 Valley empty or
13183 Forest edge or
13184 Wilderness hermitage-to die like
13185 Yogin that anyone see not die any-to fear from free sign

- 13186 Beggar like die
 13187 Example beggar who is distinction not hole or
 13188 Market street or crossroads or shop etcetera-to die like
 13189 Yogin that also thus die realm-of attachment cease dharma-of sphere use sign
 13190 Also child all die not-die distinction not state-to die like
 13191 Yogin that also delusion some-from calculate not
 13192 Die condition and die place and die to fear and not-die joy also not ordinary
 just pass like die delusion-of appearance cease sign
 13193 Superior those-of death-manner
 13194 Sky-goer and
 13195 Knowledge-holder and
 13196 Fire-heap and
 13197 Sky like death-manner four-from
 13198 Yogin diligence superior this same aggregates not-exist depart is sky-goer die
 time corpse anyone not-see and same
 13199 Bardo not-exist buddha sign
 13200 Yogin supreme one other teach purpose-to people all see space light-heap
 center-in sound and light include vanish
 13201 Knowledge-holder those realm above-from above-to leap time aggregates
 include space-to sound and light include all see go like
 13202 Continent thought-not-pervade emanation thought-not-pervade-by benefit do
 sign
 13203 Yogin power lord great Lhetsun Lion-power like
 13204 Yogin practice end reach death-manner
 13205 Example cause fuel-wood finish-by fire-heap great exist those also self
 finish-from die like
 13206 Cause elements finish-by condition aggregates-of lump not-exist go is
 afflictions self-from liberate sign
 13207 Example Tsari holy Dgyer Mi Majo two cave-from light-heap-to blaze
 space-to go like
 13208 Yogin primordial-pure realm dust particle body-of vase break time
 before-after not one-in mix
 13209 Sky like death-manner
 13210 Body appear-of interval substance separate cut space and like
 13211 Realization primordial-pure body within heart-of light-clear abide and
 13212 Pot break-by outer space and pot-of space mix which is not-know like
 13213 Body-of dust particle departed aggregates this is and that-of within awareness
 this is not-know buddha
 13214 This primordial-pure realm sudden-through liberate sign

- 13215 That-to sky and sky-goer-of death-manner two body-of dust particle departed primordial-pure break-through liberate death-manner is and
 13216 Fire-heap and knowledge-holder two leap-through spontaneous liberate death-manner
 13217 Death-manner thus who-from arise
 13218 Nature great-perfection-to faith sign common tradition year not-enter and
 13219 That same-of meaning enter sign direct meaning see-by intellect word purpose not-depend and
 13220 Primordial-pure-of realization enter-by self-of next migration place which is face know and
 13221 Die to difficulty and fear not life accomplish and die deceive service any not do and
 13222 Natural-state action-effort from free confidence obtain-by door three-of action any not do and
 13223 All basis not-exist primordial-emptiness great realize-by any-to entity characteristics-grasp from free nature-of state-from moment even not-separate meaning vast-expanses from arise
 13224 Thus yogin those-to death examine and
 13225 Deceive and
 13226 Clarify not need
 13227 View-meditation from surpass dharma-by benefit-harm not and
 13228 Self-appear primordial-pure and spontaneous arise-by liberation place self-nature as appear
 13229 Spontaneous primordial-pure-of expanses-into dissolve-from liberate because
 13230 Thus also
 13231 Sun-Moon-face-union from
 13232 Yoggini 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 Yoggini death-manner
 13239 Like-that lion like and
 13240 Who beggar like and
 13241 Like-that child like die
 13242 Yoggini middle-of die place
 13243 Who sky-goer death-manner and
 13244 Like-that knowledge-holder death-manner and

13245 Fire-heap like self finish and
13246 Not-see sky garuda like and
13247 This all elements self finish
13248 Not-see not-take thus
13249 Yogin self-of sphere
13250 This-to habituation-of self-momentum obtain
13251 Die time this know-by
13252 Body mind transference-of characteristics know
13253 Thus abide yogin-to
13254 Die condition permanent and impermanent not
13255 Like-that fear all free and
13256 Body-of attachment extreme also free
13257 View itself and meditation-by also
13258 Yogin possess-to benefit-harm free
13259 Benefit free harm-of fruit not-exist-by
13260 This-to abide sphere also not
13261 Cause and effect-of ripening free
13262 Therefore this-to habituation supreme
13263 Self-arise self-liberate birth-not-exist expanse
13264 Time not-change appear change
13265 Spontaneous primordial-pure expanse-into dissolve
13266 Hope fear two-of extreme from free
13267 Cause effect two-of extreme finish-from
13268 Sphere awareness two-not-exist primordial-pure expanse
13269 Therefore this meaning realize-by sufficient
13270 Do-not spontaneous great-perfection
13271 Thus
13272 Second elements dissolve manner difference explain two
13273 Condition sudden by die bodhisattva breath transference manner and
13274 Condition force sudden not gradual transference
13275 First
13276 Collapse and fire and water and cliff and weapon-by sudden sudden die
those-to
13277 Elements gradual dissolve trace not awareness transference
13278 Karma bad those birth door bad-to enter and
13279 Good those good migration-to birth and
13280 This-of meditation see-from purified small those bliss possess see lineage
supreme or nature emanation-to born

13281 Second
13282 Outer elements inner elements-to dissolve
13283 Inner five secret five-to dissolve
13284 Secret five perfectly complete elements five-to dissolve-from
13285 Light-clear dharma-nature-of path great-to enter
13286 First outer elements
13287 Body-of part earth water fire wind space five
13288 Appearance hold produce-by outer called sign
13289 Outer appear object-of element form-to not-say
13290 Body-of coarse-of elements five each-to dissolve manner also two
13291 Outer elements inner elements-to dissolve and
13292 Inner elements outer elements-to dissolve
13293 First
13294 Die time-of first elements five each-of power before like not
13295 Earth earth-to dissolve-by power lose
13296 Water water-to dissolve-by moist contract
13297 Fire fire-to dissolve-by heat small
13298 Wind wind-to dissolve-by breath draw difficult
13299 Space space-to dissolve-by consciousness clear lose-from memory not clear
13300 Second also outer inner two-from
13301 Outer elements four
13302 Inner elements first outer elements-to dissolve and
13303 Very clear secret elements-to dissolve-from

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13304 First five-of first outer elements
13305 Inner earth five outer earth five-to dissolve-by body-of power lose memory decline
13306 Water five water-to dissolve-by body-of water drip silk moment nose mouth dry eye upward turn
13307 Fire five fire-to dissolve-by body-of heat rise memory cease lamp not-see
13308 Wind five wind-to dissolve-by body-of luster not and breath rough from silk moment-in cease
13309 Then inner elements dissolve manner
13310 Space five sphere awareness-to dissolve time-to face grasp
13311 Then inner elements very clear five secret elements-to dissolve manner

13312 Elements five-of part very subtle life-to dissolve-by
13313 Life five heart center-of awareness-to enter
13314 Light-channel and
13315 That-of hollow space and
13316 Drop and
13317 Light five-of self-body awareness light-of mansion possess-to dissolve
13318 Then secret elements five first life-wind-in abide those perfectly complete
elements great basis-appear awareness-of self-resound heart-in light-power
self-nature as awareness light-of mansion possess
13319 Light end not object possess
13320 Lamp four-of appearance with include-from
13321 Dharma-nature bardo self-resound outward clear appear part only do-from
13322 Outer inner-of dharma not-pure samsara-of part from separate-from
13323 Awareness basis-from revert
13324 Self sphere original primordial-pure-to arrive do
13325 That-from special inner elements outer elements-to dissolve time-of
13326 Earth earth-to dissolve time emptiness power emerge-from wisdom latent
13327 Wisdom clear awareness-of power-to latent-by wisdom path-to appear not
able
13328 Water water-to dissolve time wisdom-of moist awareness state-to latent-by
mouth nose-from water flow
13329 That also awareness-of wisdom-to clear dim not although power outward
appear not able-by awareness latent
13330 Fire fire-to dissolve time primordial-from self-of awareness wisdom
essence-as abide although
13331 Time that wind inner-to enter-by power outward appear not able
13332 Wind wind-to dissolve time awareness power complete-by object-to not
abide-by
13333 Body-of power lose time wisdom-of qualities latent because
13334 Space space-to dissolve time awareness bardo-to dissolve-by wisdom
self-ground grasp time
13335 Self-appear awareness-to appearance-to
13336 Lump with binding-agent from free near because
13337 That body inner-of basis-appear spontaneous-of part that time this bardo
called
13338 Elements five lump with there dissolve and
13339 Awareness inner clear self-ground-in abide interval is because
13340 Therefore body-to abide time heart inner power rely dharma-nature-of
self-resound that body-from eye-to path arise emerge-by

13341 Dharma-nature-of bardo called symbol although
13342 Awareness self-resound with include that from other arise what also not and
13343 That same inner dissolve set time primordial-pure self-ground grasp only
from other not-exist
13344 Inner elements this slightly difficult separate explain
13345 Remainder scripture itself-by know therefore here separate not explain
13346 That also
13347 Awareness self-arise from
13348 Ho friends beings cavity transference great
13349 Outer elements inner elements-to dissolve
13350 Inner elements secret elements-to dissolve
13351 Secret elements perfectly complete elements-to dissolve-from path great-to
enter time this thus know
13352 Then inner elements outer-to dissolve sign this thus know
13353 Earth earth-to dissolve
13354 Water water-to dissolve
13355 Fire fire-to dissolve
13356 Wind wind-to dissolve
13357 Space space-to dissolve
13358 That also earth earth-to dissolve two
13359 Outer earth inner earth-to dissolve and
13360 Inner earth outer earth-to dissolve
13361 Outer earth inner earth-to dissolve time
13362 First time
13363 Inner elements outer-to dissolve
13364 Time is inner earth outer earth-to dissolve sign body-of power lose
13365 That also thus
13366 All appear earth dissolve sign outer consciousness dull
13367 Not-change vajra earth dissolve sign body-of power lose
13368 all-arising precious-jewel earth-dissolving sign declining-weakness rising-not
able
13369 appearing demonstrating boundless-endless earth-dissolving sign
complete-power lost conceptuality not-clear
13370 practice completion-stage earth-dissolving sign lamp-appearance ceases
13371 inner-water outer-water dissolving sign water-not able
13372 that also thus-is
13373 changeless water-dissolving sign mouth-nose-from water-drips
13374 peaceful clear-pure water-dissolving sign secret-place-from water-not able

13375 qualities arising spreading water-dissolving sign eye upward-turned comes*
13376 attachment-less water-dissolving sign mouth-nose dry
13377 grasping-free completion water-dissolving sign ear-by sound not-heard
13378 inner-fire outer-fire dissolving sign body-heat lost
13379 that also thus know-should
13380 outer-inner all-pervading fire-dissolving sign inner-heat lost conceptuality
not-clear
13381 outer-inner all-with equal fire-dissolving sign secret-heat lost
13382 outer-inner actions realizing fire-dissolving sign-in
13383 complete-heat lost
13384 outer-inner actions accomplished fire-dissolving sign empty-lamp not-seen*
13385 inner-wind outer-wind dissolving sign body-energy lost
13386 that also thus know-should
13387 radiance splendor generating wind-dissolving sign body-radiance lost
13388 fire-with equal wind-dissolving sign body-from water-flows
13389 life-holding wind-dissolving sign breath not-able
13390 all-pervading wind-dissolving sign body-radiance mindfulness lost
13391 compassion-less wind-dissolving sign outer-breath ceases
13392 that outer-element named
13393 space space dissolving
13394 universal all-pervading space lamp completely-pure dissolves
13395 objectless clear-luminous space awareness dissolves
13396 unmixed pure space expanse dissolves
13397 meaning indicating space wisdom dissolves
13398 pure-field liberating space twenty-one meaning dissolves
13399 that inner-element named
13400 root-holding life-tigle dissolves
13401 protecting life-space coiled
13402 extremely-subtle life body coiled
13403 impure life space dissolves
13404 vibrating life expanse dissolves
13405 that secret-element named
13406 pure-impure separating wind collection dissolves
13407 heat-generating wind light dissolves
13408 clear-becoming wind body dissolves
13409 completely-abiding wind wisdom dissolves
13410 completely-encouraging wind compassion dissolves
13411 completely-consciousness moving wind emptiness dissolves

13412 completely-mind arising wind non-dual dissolves
13413 completely-splendor possessing wind limit-free dissolves
13414 completely-burning wind great-bliss dissolves
13415 completely-wild wind clarity dissolves
13416 basis all-pervading wind space-clear dissolves
13417 immediate all-pervading wind depth-clear dissolves
13418 fear terror all-pervading wind object dissolves
13419 mindfulness all-pervading wind intermediate-state dissolves
13420 grasping body all-pervading wind self-appearance dissolves
13421 completely-moving wind awareness space moves
13422 completely-liberating wind outer-inner dharma-with separate*
13423 completely-turning-back wind self-awareness basis turn-back
13424 completely-quick wind awareness-object sees*
13425 instantaneous wind instantaneous three ka-dak ground reach does
13426 that complete-completion element
13427 person condition-power not-gone thus life-action
13428 that-like not life-action
13429 bodhisattva breath-transference method named
13430 birthplace also bliss possessing born
13431 that negative karma exhausted thus know-do said
13432 thus wind twenty-five five-elements expanse dissolve
13433 samsara nirvana free
13434 nirvana ka-dak free action-doing
13435 wind named action all-does
13436 thus element
13437 these crucial-great instructions thus know-should
13438 those death-time intermediate-state named
13439 third-meaning dharmata intermediate-state self-appearance confidence earlier
acquaintance person meet or mother-lap enter like instructions extensive
explanation three
13440 awareness luminosity dissolving manner rejection-taught
13441 luminosity self-appearance arising manner extensively explained
13442 self-appearance sense-faculties liberating manner meaning-summarized
13443 first
13444 five-winds expanse dissolve-from
13445 heart-center wisdom triple-stack radiance throat enter horse-without power
self-dissolve mind mental-factors alaya-with samsara-dharmas all
latent-tendencies

13446 instant samsara-nirvana back-turn time that awareness white-path water-lamp
expanse completely-pure space emerge self-appearance arise
13447 first liberation intermediate dissolving manner eight complete become
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
that also thus know-should
13455 mind-center awareness tigle dissolves
13456 tigle lamp dissolves
13457 lamp light dissolves
13458 light body dissolves
13459 body collection dissolves
13460 collection four-wisdom dissolves
13461 wisdom spontaneously-present dissolves
13462 spontaneously-present ka-dak great dissolves ground held
13463 person truth-see liberation-manner dissolving-manner thus appear said
13464 also wisdom pure appearance these body instant existence other-realms
transmigrated not-appear
13465 that not others instant appear yet duration short dream swift like what-is
aspect none dissipate gone face not-recognize
13466 truth-see also direct-familiarity great appearance long liberation-appearance
experience merely
13467 direct see yet that purpose not-cultivated that state quality that experience
without meteor shoot aspect merely completion explained
13468 now leap-over samadhi familiarity essential
13469 sun-moon mouth-unite from
13470 emptiness clear essence possessing
13471 clear awareness essence possessing
13472 awareness light house possessing
13473 lamp four familiarity essential
13474 thus
13475 second luminosity self-arising manner extensively explained five
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
self-radiance red ray above like emanate*
13510 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 -rnams 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	rdoś bcas -lus 'di mi snang ste
13548	'od -lus -gsal ba'o
13549	de'i tshe dbang po'i spyod yul -gyur tshad tsam
13550	'od zer Inga'i dkyil 'khor -snang ngo*
13551	de yang snang ba de dag ni phyi -bltas na nang gsal nang -bltas na phyi gsal
13552	phyi nang med par kun -zang thal ba
13553	ldem bzhin pa
13554	mer bzhin pa
13555	mnan na nems pa snyam pa
13556	bteg na 'phar ba snyam pa
13557	shin -yang 'phrog pa
13558	kha dog -gsal ba -so sor ma 'dres par rang gsal ba
13559	cha mnyam pa -gsal ba'i cha ma 'gags pa
13560	yang dag par bltas na shin -phra ba dang*
13561	'gyu ba dang*
13562	'gul ba lta bu dang*
13563	'phrig pa lta bu dang*
13564	rab -'tsher ba -lhun brjid pa'o
13565	shin -rgya che la
13566	dpag pa'am dmigs sa ma ma chud pa
13567	dpangs mtho -rtse mo yangs pa zhes bya ste
13568	dkyil 'khor thams cad -'byung g-bzhugs so
13569	de yang kha dog ni Inga ste
13570	dkar po rang sa na gsal ba -zer 'phro ba dang*
13571	de bzhin -ser po rang sa na gsal ba -zer 'phro ba dang*
13572	dmar po rang sa na gsal ba -zer 'phro ba dang
13573	ljang gu nyid rang sa na gsal ba -zer 'phro ba dang*
13574	de bzhin -mthing ga nyid rang sa na gsal ba -zer 'phro ba ste
13575	de dag kyang 'byar ba -ma reg par so so na kha dog -rang gsal ba
13576	extremely spontaneously-present reside said
13577	person some scripture not-like ignorance intellect-lacking know
13578	learned scripture distinction done
13579	second union collection appearance extensively explained
13580	thalgyur from
13581	enter ripening wind-from*
13582	directions four corners top bottom complete
13583	that direction light gather-by

13584 families five body also clearly appear*
13585 blue white yellow red green
13586 respective mother-with appear*
13587 this increase grasp know-if
13588 buddhas qualities complete
13589 three-realms enter not
13590 that characteristic thus
13591 coarse element reliance-free
13592 light tigle pair blaze
13593 tigle five connected body fill
13594 half-body form complete
13595 form half-body five five pair*
13596 respective collection complete-in
13597 five-possessing ten-possessing hundred-possessing*
13598 collection thousand myriad
13599 think nature pure appear*
13600 express impossible numberless
13601 this self other know-if
13602 body three one-coiled obtain
13603 obtain this return none
13604 clarity-appear arising
13605 thus
13606 this cause what increase
13607 tigle collection appearance actually not-return instructions indicate
three-from
13608 cause earlier wisdom wind object enter power luminosity appearance that
here union collection appearance arise-from
13609 union meaning awareness self-light free arise that*
13610 dharmata mother luminosity five enjoyment-body field-appearance
primordially path-appearance exist two awareness face time gather awareness
instant non-dual one enter
13611 this time alaya propensities bound free-from
13612 dharmata eye dharmata appearance self-manner see that enter*
13613 enjoyment-complete body wisdom eye awareness child appearance see
self-face non-dual enter
13614 earlier wisdom cultivate there arise wisdom eye that two non-dual gap
joined-by
13615 mother-child non-dual remain wisdom union dissolve called

13616	second
13617	light tip those tigle small-tigle five connected arise-in first half-body alone*
13618	father-mother*
13619	collection five five from
13620	respective family mandala arise
13621	body those also main-entourage proportion without light-round mutually immeasurable within main main not-large not-small
13622	entourage entourage one-from one not-large not-small
13623	main ones cubit thirty-two
13624	entourage ones that half half appear
13625	families five respective deities head-ornament*
13626	neck-ornament*
13627	shoulder-ornament*
13628	necklace*
13629	armlet*
13630	wrist-ornament*
13631	ankle-ornament*
13632	upper-garment*
13633	lower-garment etcetera adorn
13634	light eye mouth ear possessing face hand complete
13635	vairochana*
13636	akshobhya*
13637	ratnasambhava*
13638	amitabha*
13639	amoghasiddhi*
13640	mother dharmadhatvishvari*
13641	mamaki*
13642	buddha-locana*
13643	pandara*
13644	samayatara ones-with equal union*
13645	blue*
13646	white*
13647	yellow*
13648	red*
13649	green color shine
13650	supreme-enlightenment*
13651	earth-pressing*
13652	refuge-giving*

13653	equanimity*
13654	earth-touch mudra
13655	wheel*
13656	vajra*
13657	jewel*
13658	lotus*
13659	crossed hold
13660	feet vajra posture doing*
13661	families respective mandala center family lord father-mother directions four akshobhya etcetera buddha father-mother four*
13662	directions corners eight maitreya etcetera bodhisattvas eight*
13663	lasya etcetera goddesses eight*
13664	iron-hook etcetera gate-keepers gate-goddesses
13665	families mandalas immeasurable buddhas five
13666	lion elephant*
13667	horse supreme*
13668	peacock*
13669	garuda throne extremely-luminous sun-moon lotus vajra-cross-legged reside
13670	bodhisattvas goddesses lotus sun-moon half-cross-legged reside*
13671	gate-ones standing manner possessing
13672	those each self-body light ray collection immeasurable emanate
13673	those besides outer light five round-perimeter wisdom five light-halo surround
13674	vairochana etcetera respective collection mandala complete
13675	complete manner
13676	vairochana collections light-round within vairochana father-mother heart-center complete
13677	that direction deities heart-center mandala complete one-one complete-from
13678	vajra family akshobhya*
13679	jewel family ratnasambhava*
13680	lotus family amitabha*
13681	action family amoghasiddhi father-mother entourage heart-center outer-inner completely-pure complete
13682	light-round five connect families five collection body five group heart-center
13683	family that collection mandala buddhas bodhisattvas goddesses gate-keepers with one-one complete
13684	this time self body self-characteristics without yet exist think earlier body self-grasping propensities power arise dream-like

13685 propensities seed not-exhausted time light
13686 nature that time light body exist-by
13687 heart-center awareness field-appearance exist radiance arise-by
13688 body each heart-center collection mandala clear appear mirror like-arise like
13689 this time enjoyment-body those all heart-center light horse-neck aspect
direction-ten all self heart-center enter*
13690 rang -snying ga -kyang de dag -thugs kar zug pa ni
13691 rang gdangs yin pa'i 'brel pa mtshon pa ste
13692 shel 'od rnams shel '-brel ba'i zer thag bzhin no
13693 de'i dus -rang -mig -zer thag mthong bas shes pa zin te yul gang du'ang mi
rtog pa'i bsam gtan -rang bzhin -g-pa yin no
13694 gsum pa mi ldog pa'i gdams ngag mtshon pa ni de'i tshe 'od -zer thag lnga
sgril 'byor -ma reg pa rta lnga'i nyag ma lnga sgril tsam las

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13695 dang po rig pa 'od -'jug pa rang snang -phar lta dus snang ba de rang snang -
shes pa'i ngang -bzhag pas
13696 snang ba de dag zer thag -rang -snying gar thim pa na 'od rig pa -'jug pa zhes
bya ste
13697 rang ngo ka dag -rang sa ngo shes par byas pas de nyid -sa zin -zang thal bas
13698 de phan chad -snang ba gang yang med do
13699 rig pa ni rang yin la
13700 'od ni phyi'i rang snang de rnams -zer bas

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13701 dang po mched dus de -phar 'jug
13702 thim dus de dag tshur -nang -'jug pa'o
13703 gdams ngag ni phyi snam bu dang 'dra ba'i 'od 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 tigle subtle numberless arise
13731	that-also self heart-center light ray thread silk-roll merely arise
13732	that body those all self-body dissolve think appearance arise
13733	that light awareness inward enter called
13734	this time person confidence mother-lap child enter like method supreme remember said
13735	third wisdom four combination appearance union wisdom dissolve called appearance arise manner*
13736	instructions remember manner two from
13737	appearance also again heart-center four-fingers above earlier slightly unclear light color four coiled thread extremely subtle horse-neck merely arise
13738	top space enter appear that-to
13739	wisdom eye look-by
13740	appearance subtle that extremely-increase separately unmixed extensively gone
13741	first subtle that nature not-change manner extensively gone
13742	dark-blue-of drapery big-small self-of sense-power-of field-of-activity only-toin

13743 color other-with not-mixing-by-means-of self-of front-direction-toin
appear-finale

13744 that-is dharma-of space-of pristine-awareness-of appearance-be

13745 that-of top-toin dharma-of space-of pristine-awareness self-of own-nature
thigle-of ray white-being-and

13746 red-being-and

13747 yellow-being-and

13748 dark-blue-and four-possessing-being

13749 big-small-of measure mirror mouth-covered only five-lights very clear
being-toin

13750 pristine-awareness-of light-radiance-by-means-of very shine-being

13751 own-nature-toin pristine-awareness five-of power self-complete
existing-being

13752 thigle that also nature-by-means-of thigle five-lights-and possessing-being

13753 subtle sesame-possessive shell only five five-by-means-of directions four
center-and five-as adorned-being

13754 that-is dharma-of space-of pristine-awareness self-of own-nature being

13755 own-nature that also knowable dharma self-of-and general-of characteristic
possessing-and

13756 experienced dharma manifest do summary

13757 space also outer space sky empty substance-in not-existing-and

13758 inner-of space completely pure-of lamp manifest become

13759 pristine-awareness is primordial existing-of meaning time that-toin manifest
become know being

13760 that-of reason-from characteristic holding pristine-awareness-and

13761 color-and

13762 body-and

13763 individual-of dharmata-of characteristic not-abandoning-by-means-of
holding-being

13764 that-from again that-of top-toin that-with attach-toin not-touching-by-means-
of mirror like pristine-awareness-of depth white drapery

13765 big-small sense-power-of field-of-activity-and equal equal hard-toin shine
and other-with not-mixing-of top-toin

13766 thigle five-lights clear being mirror mouth-covered only-toin

13767 white-being-and dark-blue-to-including-of ray five-and possessing-being

13768 pristine-awareness-of depth-by-means-of shine-of directions four center-and
five-as

13769 pristine-awareness five-of self-power complete-by-means-of nature-of thigle
sesame-possessive shell only five-by-means-of adorned-being

13770 mirror like pristine-awareness-from
13771 mirror-by-means-of form appearance make-toin
13772 that-toin form-reflection whatever appear-if
13773 awareness actual is-not-being
13774 that self-of form-reflection appearance make-from mirror like is example-be
13775 form-reflection self-radiance that-of existing time that-toin self face know
pristine-awareness-be
13776 that-from again light-ray yellow-of drapery big-small sense-power-of
field-of-activity-and equal equal yellow and other-with not-mixing-of
top-toin
13777 again thigle five-lights self-clear being
13778 big-small mirror mouth-covered only-toin white-being-and
13779 dark-blue-and
13780 yellow-and
13781 red-of ray radiate-being
13782 pristine-awareness self-of depth-by-means-of very shine-being
13783 thigle that self-of directions four center-and five-as pristine-awareness-of
self-power nature-of thigle sesame only five-by-means-of adorned-being is
before-and similar-by-means-of appear-finales
13784 that-is equality-of pristine-awareness-of depth become-being
13785 equality equal-cause
13786 equal-condition
13787 equal-time
13788 equal four from
13789 equal-cause appearance samsara-nirvana dharma
13790 equal-condition dharmata familiarity
13791 equal time realization manifest become
13792 equal self-awareness
13793 equal conduct self thus face grasp done
13794 dharmata whatever correct not-find mind-investigate word superimpose
not-find
13795 wisdom
13796 primordially equal abide that time here know-by
13797 characteristic definitely-settled
13798 that top join not-touch red cloth large-small faculties object merely light
extremely clear top
13799 discriminating wisdom nature tigle light five extremely clear mirror cover
merely light five ray emanate
13800 wisdom depth-radiance extremely-shine

13801 that direction four center five nature tigle pea-sized five adorn above like
arise*

13802 that also each faculties supreme medium near-one

13803 that summarize nine

13804 that summarize supreme medium least three

13805 that extremely-summarize awareness self-appearance*

13806 observed object mind possessing two realize

13807 observed object mind path subsequent-attainment realize

13808 awareness self-appearance path equipoise direct realize

13809 thus direct subsequent-attainment two primordially exist meaning that

13810 now characteristic definitely-settled arise know

13811 accomplishing wisdom seed aspect power not-complete ka-dak complete

13812 that also light two gather radiance aspect merely exist-by

13813 all-luminous wisdom five appearance all explained

13814 here still ka-dak free not-grasp with four-combination place

13815 mind coarse accomplishing appearance not-exist think very unreasonable

13816 power not-complete not-appear all not-appear follow

13817 power all completion time not-complete reason

13818 thus here self-place appearance four-combination

13819 liberation not power not-complete meaning take wisdom four-combination
accept

13820 that spontaneously-present precious appearance aspect see

13821 actual result not-complete until wisdom four quality appearance

13822 wisdom five manner accomplishing self-face not-appear

13823 seed power exist wisdom five manner arise

13824 that also those all wisdom five seed all-pervading exist-by

13825 wisdom four cloth four top tigle four top small-tigle five five mandala
collection arrange like exist

13826 those top light round peacock umbrella like wisdom five expanse appearance

13827 center blue color five perimeter surround arise*

13828 this spontaneously-present arise seed time here arise

13829 those vajrasattva heart-center path called

13830 second instructions remember manner

13831 appearance these all awareness not-change self-appearance know instant
there relax equipoise place

13832 gold probe heart-center draw like mother instructions rely intermediate-state
self-appearance definitely-settled liberation

13833 those also sun-moon mouth-unite from

13834 again self heart-center light thread extremely subtle arise
13835 that top space upward enter appear come*
13836 that self eye not-distracted look-by
13837 appearance those other unmixed extremely extensive arise
13838 that also blue cloth top
13839 tigle ray possessing mirror cover merely
13840 extremely clear shine
13841 that nature tigle five five adorn
13842 again that top white cloth top tigle extremely clear above like arise*
13843 yellow cloth top also tigle above like arise*
13844 that top red cloth top tigle above like arise*
13845 that top light round extremely clear umbrella like arise*
13846 those also wisdom five manner
13847 accomplishing wisdom power not-complete not-appear*
13848 that wisdom four combination appearance called*
13849 vajrasattva heart-center path called
13850 that time not-change gold probe like method supreme remember said
13851 fourth spontaneously-present precious appearance six
13852 spontaneously-present arise manner subsequent-remember arising manner
13853 clairvoyance arising manner
13854 retention obtain manner
13855 samadhi arising manner
13856 spontaneously-present dissolve manner
13857 first
13858 wisdom spontaneously-present dissolve instant earlier appearance those
self-awareness top light-gather if that within arise think-from
arise manner eight appearance
13859 compassion like arise samsara-nirvana gap not-cut
13860 light like arise appearance all inner-luminous
13861 body like arise know not-lose
13862 wisdom like arise appearance all completely-pure
13863 non-dual like arise self-awareness one-pointed abide
13864 limit-free like arise limit whatever not-abide
13865 impure samsara door like arise existence source not-cease
13866 pure wisdom door like arise dharmata mother-child connected
13867 appearance these also above below appear
13868 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 tigle with body ripen actual chain not-appear pith that
13910 second subsequent-remember arising manner
13911 earlier lama compassion self accumulation special superior dharma enter purify familiarity here arise
13912 by empowerment received power river flowing-down seeing and
13913 generation-stage meditated-by deity recollecting and
13914 completion-stage meditated path and
13915 instruction and
13916 samadhi and
13917 view recollecting and
13918 aspiration pure made recollecting-by faculty last — nature emanation recollecting — breath given
13919 spontaneous-accomplishment occasion here previously known merit special — self-appearance arises
13920 basis empowerment
13921 first thus-gone all — upper space-from empowerment bestowing and offering goddess countless — flower rain showering and
13922 auspicious song and dance doing great appearance arises
13923 this time-at self guru-to supreme devotion having — guru recollecting immediately space-to came
13924 instruction introduction emerging-by not liberated not possible
13925 yi-dam devoted-to — deity face seeing-by karmic-body not appears
13926 yi-dam deity illusory-body taking time
13927 prophecy also emerges
13928 these two recollecting one-to draw
13929 deity supreme guru is because
13930 wheel completing rol pa from
13931 guru vajra-holder great
13932 deity-of deity you mind-to pray
13933 thus spoken because

13934 path five-to introduction power — that itself recollecting-by
13935 intermediate-state dharmakaya and jnana and light and color — power gained
and
13936 birthplace recollecting last emanation-body realm-to breath this time-at there
born-by emits and
13937 samadhi recollecting-by five days nature-of samadhi-in naturally dwells and
13938 guru instruction recollecting self-appearance knows dharmata practices and
13939 view recollecting dharmata direct view previously saw
13940 time this-at recognition certainty doubt-less previously acquainted person
meeting like
13941 that also previously delusion's appearance immediately direct appearance
relaxed transformed-by
13942 delusion luminosity-to transformed-from grasping without awareness within
clear when conceptual thought without dharmata eye-by seeing
13943 view meditation without basis primordially-pure-to carried-by appearance
grasping all exhaustion-to arrival meaning from emerges
13944 thal gyur from
13945 furthermore dharmata appearance explained
13946 impure is delusion-to
13947 faculty gates unfabricated
13948 relaxed place point
13949 that from transformation oral-instruction
13950 grasped without appearance-to
13951 grasping without mind arises
13952 analysis without eye-by seeing
13953 dharmata without path-from drawn
13954 view meditation without basis-to carried
13955 effort without effort-less result-to condensed
13956 this-to appearance extreme not dwells
13957 thus
13958 this time-at recollection six
13959 clairvoyance six
13960 unforgetting form
13961 continuous samadhi and fourteen-to self recognition power-by power gained
shown
13962 recollections those also tantra-from clairvoyance after spoken although
13963 here tantra-to birth's sequence and relating previously explained
13964 sun moon union-of commentary great precious one gold-of rosary from

13965 later recollection is previously deed special — power-by these clairvoyances
those before arise

13966 recollection definite quote

13967 sun moon union from

13968 that time recollection six also arise

13969 deity recollection — that itself yi-dam deity face seeing and

13970 paths recollection — intermediate-state dharmata power gained and

13971 birthplace recollection — faculty last — nature emanation-body's realm-to
breath giving and

13972 samadhis recollection — five days samadhi-in dwells and

13973 guru oral-instruction recollection — self appearances and two-not practice
and

13974 view recollection — previously acquainted person subsequently meeting
just-by recognition like

13975 third clairvoyance's emerging manner-to six

13976 faculty clairvoyance

13977 mind workable clairvoyance

13978 wisdom power-having clairvoyance

13979 jnana view pure clairvoyance

13980 dharmata not mistaken seeing clairvoyance

13981 buddha knowledge not mistaken seeing clairvoyance

13982 those also portions-by dividing — each six six — thirty-six

13983 first faculty clairvoyance six-of first eye clairvoyance arises

13984 bubble-of eye purified-from

13985 eye half-closed without phenomena all transparently seeing and

13986 flesh eye pure-by hidden became coarse phenomena league five up-to located
— seeing and

13987 flesh eye purified-by continents four meru-with together one seeing and

13988 very purified-by two and three seeing and

13989 very thoroughly purified-by ten-thousand and hundred-thousand up-to seeing
and

13990 supreme thoroughly pure-by ten-million and earth-grains countless —
not-mistakenly seeing

13991 then jnana eye-by emanation-body realms hundred time one-at seeing and

13992 purified-by emanation-body realm hundred-thousand eight seeing and

13993 very purified-by emanation-body realm hundred-thousand seeing and

13994 very thoroughly purified-by ten-million nine seeing and

13995 supreme thoroughly purified-by ninety-one seeing

13996 then all-knowing eye-by sambhogakaya realms hundred time one-at seeing and
13997 purified-by hundred-thousand five seeing and
13998 very purified-by ten-million five seeing and
13999 thoroughly purified-by ten-million countless seventy time one-at seeing
14000 then all-aspects knowing eye-by dharmakaya realms mind unimaginable time one-at seeing and
14001 completely-pure enjoyment-body field inconceivable time one see
14002 extremely-pure emanation-body field inconceivable time one see
14003 extremely-pure body three play field endless time one see
14004 that ear clairvoyance
14005 god ear actual sound hear top beings hidden become sound hear
14006 completely-pure thousand leagues until hear*
14007 extremely-pure five thousand*
14008 extremely-pure two myriads*
14009 flesh ear lower-realm sound thousand myriads one until hear*
14010 completely-pure demigods sound hear*
14011 extremely-pure gods sound hear*
14012 extremely-pure continent inconceivable beings sound time one hear
14013 completely-liberated ear shravaka*
14014 pratyekabuddha sound hear*
14015 completely-pure bodhisattva speech-moving sound hear*
14016 extremely-pure buddha numberless speech hear*
14017 extremely-pure buddha numberless seven speech explain hear
14018 numberless number place other sixty last number name
14019 that nose clairvoyance god nose invisible scent smell*
14020 completely-pure inanimate scent smell*
14021 extremely-pure formless scent smell
14022 extremely-pure space dwell scent smell
14023 marks possessing nose beings six-types scent time one smell*
14024 completely-pure shravaka pratyekabuddha scent smell*
14025 extremely-pure bodhisattva scent smell*
14026 extremely-pure perfect-complete buddha scent smell
14027 tongue clairvoyance element tongue pure god nectar taste experience
14028 completely-pure nectar thousand seven taste*
14029 extremely-pure dakini actual great-nectar taste*
14030 extremely-pure mouth nectar swirling hero obtain
14031 propensities completely-pure tongue great-arrangement samadhi taste*

14032	extremely-pure buddha thousand five homage-do nectar taste*
14033	extremely-pure eon myriad seven buddha homage-do taste experience
14034	body clairvoyance atom subtle all body soft melody touch
14035	completely-pure soft-protector stainless body touch
14036	extremely-pure sun thousand adorn mind equal touch
14037	extremely-pure samantabhadra endless mind mandala touch
14038	stains exhausted body passed buddha mind touch
14039	completely-pure now*
14040	extremely-pure future*
14041	extremely-pure times three one-become buddha mind touch
14042	mind clairvoyance
14043	ordinary self-pure mind samadhi ten power
14044	completely-pure hundred power*
14045	extremely-pure thousand power*
14046	extremely-pure myriad power*
14047	form limit-free mind elements four power separately transform able
14048	completely-pure beings agreeable place change able
14049	extremely-pure beings six place mutually transform able
14050	extremely-pure shravaka pratyekabuddha miraculous power strength seize able
14051	thus faculty eye
14052	ear
14053	nose
14054	tongue
14055	body
14056	mind six
14057	sequence eye six
14058	ear three
14059	remaining four two two seventeen
14060	dharma four four count sixty-eight faculty clairvoyance
14061	inner-section six included
14062	second mind workable clairvoyance six
14063	earlier attachment pure mind seeing completely-pure*
14064	later arising confusion exhausted seeing*
14065	disciple knowledge complete seeing*
14066	invisible path become seeing*
14067	beings complete seeing
14068	faculties misconception free mind seeing completely-pure

14069 that also here body mind not faculty mind clairvoyance come unreasonable
think-if

14070 body mind clairvoyance obscurations time here pure power appear that word
speak

14071 afflictions five become wisdom become thus

14072 afflictions pure power wisdom self-clear from

14073 afflictions itself wisdom become not-possible

14074 virtuous non-virtuous two cause-result is definitely not-possible reason

14075 however that word designated thus here also know-should

14076 wisdom exist this pith great one exist

14077 first earlier attachment pure mind seeing completely-pure earlier passed birth
hundred remember*

14078 completely-pure thousand time one remember*

14079 extremely-pure myriad remember*

14080 extremely-pure seventy-two myriad birth time one amalaki fruit palm place
like remember know

14081 later arising confusion exhausted seeing completely-pure

14082 earlier birth taken body characteristic know*

14083 completely-pure speech*

14084 extremely-pure mind*

14085 extremely-pure body speech mind three characteristic time one see

14086 disciple knowledge complete mind seeing

14087 birth myriad numberless beings collection other body characteristic see*

14088 completely-pure speech*

14089 extremely-pure mind*

14090 extremely-pure three time one see

14091 invisible path become mind seeing

14092 three-thousand great-world atom subtle number instant know*

14093 completely-pure atom that-much dwell beings those mind how moved
number time one know*

14094 extremely-pure vessel-contents nature know*

14095 extremely-pure dharmata emptiness meaning see

14096 beings complete mind seeing earlier self body taken time wind how-much
time one see*

14097 completely-pure that time non-virtuous mind how-much number time one
see*

14098 extremely-pure virtuous number time one see*

14099 extremely-pure virtuous non-virtuous both number time one see

14100 faculties misconception free mind seeing
14101 self earlier birth how-many taken time place characteristic see*
14102 completely-pure other earlier birthplace see
14103 extremely-pure those time self body speech mind conduct know*
14104 extremely-pure both earlier birthplace characteristic door three conduct
what-done time one know
14105 thus mind clairvoyance six four-four divide dharma enumeration twenty-four
14106 third wisdom power clairvoyance six
14107 concept free wisdom seeing
14108 word free
14109 think free
14110 investigation free
14111 characteristic investigate wisdom seeing
14112 characteristic free wisdom seeing clairvoyance
14113 that concept free self mind characteristic instant see
14114 completely-pure other extremely-pure self-other both*
14115 extremely-pure remainder none see
14116 word free wisdom seeing pitaka dharmas word time one see*
14117 completely-pure that meaning misconception not wrong know
14118 extremely-pure those result liberation place know*
14119 extremely-pure those respective entry see
14120 pitaka meaning misconception not common secret
14121 misconception common view-conduct investigate ones
14122 think free wisdom seeing dharmas all nature know*
14123 completely-pure those conduct person faculties sharp-dull see*
14124 extremely-pure faculties liberation place know*
14125 extremely-pure faculties dharma know
14126 investigation transcended wisdom seeing dharmas general meaning all insight
see
14127 completely-pure self meaning see
14128 extremely-pure general self characteristic both insight see
14129 extremely-pure word letter transcended meaning see
14130 birth cut wisdom seeing samsara dharmas cause see*
14131 completely-pure that condition afflictions characteristic see*
14132 extremely-pure those time characteristic see*
14133 extremely-pure those liberation see
14134 characteristic free wisdom seeing self mind moving extent grasp
14135 completely-pure that mind characteristic fully-see see*

14136 extremely-pure other beings mind moving see*

14137 extremely-pure times three beings other mind moving*

14138 conceptual*

14139 non-conceptual*

14140 thought distinction time one know

14141 thus wisdom clairvoyance six four-group divide twenty-four

14142 fourth wisdom seeing completely-pure clairvoyance six

14143 dharmadhatu wisdom manifest clairvoyance future beings birthplace time one know

14144 mirror-like past know

14145 equality present know

14146 discriminating future beings death-transition know

14147 accomplishing past know

14148 non-abiding wisdom seeing completely-pure clairvoyance present beings death-transition know

14149 fifth dharmata misconception not see clairvoyance six arise time self-meaning complete other-meaning action do

14150 dharmas all elaboration free realize clairvoyance hell birthplace time one see that itself emanation myriad manifold able

14151 signs none dharmata realize hungry-ghost birthplace lifespan*

14152 suffering

14153 karma karma-end see compassion arise emanation numberless three divide able

14154 dharmas all nature luminosity realize animal birthplace*

14155 suffering*

14156 lifespan*

14157 karma karma-end see compassion arise emanation numberless five divide able

14158 dharmas all equality realize human birthplace etcetera see compassion arise emanation million hundred hundred divide*

14159 dharmas all self self-with empty realize demigod birthplace characteristic see emanation nine myriad nine thousand divide able

14160 dharmas all word free realize gods birthplace lifespan fall time know

14161 that itself emanation hundred myriad nine thousand nine hundred divide able

14162 thus other-meaning knowledge self-arise being kind not-same

14163 hell twenty-one*

14164 hungry-ghost four*

14165 animal two*

14166 human four*

14167 demigod three
14168 god distinction many realms three included
14169 god six birthplace*
14170 form*
14171 enjoyment*
14172 conduct*
14173 perception*
14174 characteristic
14175 clairvoyance six those see faculties power know
14176 thus outflows with clairvoyance faculty manner see six*
14177 faculties six other see etcetera thirty outflows without
14178 here object depend outflows with outflows that speak
14179 object dharma-possessor confused appear outflows with*
14180 dharmata elaboration free not-confused outflows without two meet mind that
word speak
14181 nature realize mind noble wisdom equal outflows without*
14182 ordinary being outflows with know-should
14183 sixth buddha knowledge wisdom extremely outflows without clairvoyance
misconception not six
14184 thus thirty complete
14185 abide samadhi expand thing mode misconception not see abide*
14186 nature body expand body three included appearance see*
14187 knowledge wisdom expand earlier clairvoyance those time one see*
14188 action activity expand emanation body action thirty-six complete sign
clairvoyance thirty-six time one see*
14189 thus expand dharmata ceaseless wisdom conduct clairvoyance thing
appearance hidden become extent see*
14190 signs self-place pure wisdom nature abide clairvoyance emptiness
appearance*
14191 invisible faculties*
14192 know*
14193 think*
14194 wisdom*
14195 wisdom*
14196 compassion part from
14197 hidden body three self-continuum attachment bind become*
14198 sngar shes bya'i sgrib pas bcings pa thams cad shes pas na mngon par shes pa
chen po'o
14199

- 14200 gnyis pa dang gsum pa -nyi shu rtsa bzhi bzhi
 14201 lhag ma gsum -drug drug ste cha shas dbye na brgya sum cu bzhi'o
 14202 de dag kyang drug tshan drug '-la
 14203 sum cu rtsa drug po rnams -lnga pa dbang po'i tshul mthong ba drug zag bcas so
 14204 drug tshan dang po lnga'i dbang po drug -pha rol mthong ba sum cu zag med do
 14205 tha ma shin -zag med -shes par bya'o
 14206 de dag kyang nyi z-kha sbyor las
 14207 de ltar shar ba'i rigs -de -mngon par shes pa drug 'char te
 14208 sngon -skyte g-shes pa dang*
 14209 'chi 'pho dang*
 14210 skyte ba shes pa da nga
 14211 pha rol -sems shes pa dang*
 14212 snang ba lkog -gyur pa thams cad shes pa dang*
 14213 rigs drug -g-mthong zhing shes pa dang*
 14214 dbang po rnams rnam par dag pa'i mngon par shes pa dang drug 'char ro zhes so
 14215 bzhi pa gzungs -thob tshul ni
 14216 sngon thos pa'i chos -gyur to cog dus gcig -'char zhing*
 14217 sngon ma thos pa'i chos -rnam grangs kyang tshad med pa 'char bas na chos nyid -bar do zhes bya ste
 14218 de nyid las
 14219 de'i tshe mi brjed pa'i gzungs rnams kyang rang -rgyud -skyte ste
 14220 sngon -chos rnams thams cad rgyud -dus gcig -'char ro
 14221 de bzhin -sngar ma thos pa'i chos rnams kyang 'char bas na chos nyid -bar do zhes bya'o zhes so
 14222 lnga pa ting nge 'dzin -skyte tshul ni
 14223 de'i tshe chos nyid rnam par dag pa'i ngang -blo'i 'jug pa zad -mi rtog par g-pa'o
 14224 zad lugs ni
 14225 gang -zad na rang -rgyud -zad
 14226 ji ltar zad na
 14227 gong -yon tan -snang char 'dzin pa chos nyid rnam par dag pa'i tshul -zad
 14228 de'i tshe'i snang ba de gang yin na
 14229 chos nyid zad pa'i snang ba shar bas rnam rtog ngan pa sngar zhen dang*

14230 later take*
14231 good clairvoyance*
14232 subsequent-remember etcetera also definitely not-arise
14233 space pure state like
14234 sun-moon mouth-unite from
14235 continuum samadhi continuum nature arise-by
14236 conceptual thought bad definitely not-arise thus
14237 here faculties twenty-one liberation manner confusion manner know-should
14238 that text slightly many side-taught below arise
14239 sixth spontaneously-present dissolve manner
14240 earlier arise now inward gather
14241 dissolve manner eight time one arise
14242 compassion compassion dissolve example sun aged time rays gather like
14243 six-types appearance rain self-face not-appear impure confusion name none
pure appearance transcended
14244 light light dissolve space rainbow dissolve like light color sign-appearance
none
14245 empty face grasp free expanse taste one
14246 body body dissolve vase body like knowable inner-luminous
14247 sign form face hand accomplish none completely-pure
14248 wisdom wisdom dissolve mother-lap child enter like dharmata mother-child
non-dual mix face grasp none
14249 non-dual non-dual dissolve
14250 river river dissolve like originally free dharmakaya taste one
14251 face equal non-dual elaboration free
14252 limit-free limit-free dissolve
14253 space space dissolve like
14254 empty release object none thought-object transcended
14255 impure samsara door pure wisdom door dissolve yak-leash tamed like tigle
one gather dha dissolve
14256 pure wisdom door nature dissolve lion snow cover like worry shame none
awareness self-object reach
14257 those also self-arising from
14258 hey friends spontaneously-present appearance self that itself power become
truth-see time dissolve manner eight know-should
that compassion compassion dissolve example sun set rays like*
14259 wisdom wisdom dissolve example mother-lap child enter like*
14260 light light dissolve example rainbow space dissolve like*

14262 body body dissolve example vase body like*
14263 non-dual non-dual dissolve example river river dissolve like*
14264 limit-free limit-free dissolve example space space dissolve like*
14265 pure wisdom door nature ka-dak dissolve example lion snow cover like*
14266 impure samsara door pure wisdom door dissolve example yak-leash tamed
like thus
14267 fifth those liberation doing pith-instructions extensively explained two
14268 dharmata meaning pith-instructions pith strike
14269 times three pith-instructions aim place
14270 first
14271 life this intermediate-state both pith strike method taught
14272 nature
14273 character
14274 compassion three pith three from
14275 nature pith self-instant face recognize
14276 is-instant decisive
14277 free-instant confidence establish three from

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14278 first
14279 character light appear yet
14280 nature awareness-radiance one not-transcend state awareness
empty-luminous zang-ka that ka-dak self-face is decisive ultimate
liberation-place fully-see face introduce
14281 second
14282 that state release without nature samadhi decisively cut not-distracted
not-grasp meditate
14283 third
14284 that time meditation-object meditation-doer transcend awareness
completely-pure arise free good-bad thought-collection not-abandon self-free
confidence faith repeat-do
14285 pith crucial instruction one thus
14286 character place various appear yet appearance-from
14287 meaning self-clear naked wisdom one sink gather self-clear self-arising
wisdom meditate
14288 de'i 'dzin pa yang grol
14289 gzhan yang med pa ni

14290 'od snang chos nyid -grol ba'i gdams pa ste
14291 phar -bltas pa tshur -gsal ba'i rig pa skad cig rjen par bud pa'i ngo bo sprad pa
ste
14292 snang ba -bltas na mtha' yas kyang*
14293 rig pa -bltas na gcig kyang med pa zang mar rang shar bas
14294 grol sa bar -btab pa'i man ngag
14295 gnad gal po che'i chings gnyis thal lo
14296 thugs rje'i gnad ni
14297 phyi'i gdul yul sna tshogs pa'i rkya 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 -bztag 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 r dzogs pas rgyu 'gags so
14328	gzhan yang chos nyid rang bzhin bshad
14329	'dir gcig -ma nges pas
14330	gang ltar btags pa de ltar snang*
14331	sna tshogs ming -gdags gzhi las
14332	sgra tshig -ma'i spros par snang*
14333	nges med mi-ni sna tshogs las
14334	don kyang btags pa tsam -stong*
14335	stong nyid gang du'ang ma grub pas
14336	rang bzhin dag pa ltar snang ngo*
14337	gzhan yang chos nyid thugs rje bshad
14338	gdul bya'i yul ni sna tshogs pas
14339	gdul byed sku yang de tsam mo
14340	rigs dang dbang po'i rnam 'phrul las
14341	'khor 'das rtogs pa tha dad de
14342	de nyid so so'i yul bzhag na
14343	ma bcos don -dgongs pa'o
14344	zhes so
14345	gnyis pa dus gsum gnad -man -dmigs -gdab pa la
14346	times three place method pith-instructions two from
14347	pith three
14348	entry know pith
14349	liberation self-face pith
14350	complete face recognize pith
14351	first
14352	awareness outward luminosity appearance enter time radiance self-appearance know*
14353	light appearance inward awareness enter time self-place ka-dak grasp state that not-move know-should
14354	second
14355	wisdom four combination time outer-inner secret three liberation self-face remain self-face know instructions face grasp
14356	that aggregate self-grasping withdrawn body luminosity free dharmata self-face remain

14357 elements subtle-gross stone-free
14358 appearance luminosity great-bliss remain
14359 afflictions subtle-gross free awareness mother-child dissolve remain
14360 that outer confusion pure awareness dharmata mother meet know appearance
condition various object appear thing subtle-gross free mother-child non-dual
free
14361 how free
14362 elements earth characteristic self-pure body flesh bind free
14363 water pure blood
14364 fire pure heat
14365 wind pure breath bind free
14366 concept horse none
14367 flesh blood self-continuum grasp free
14368 inner awareness affliction stain none wisdom five self-appearance*
14369 knowable stain none dharma dharmata two not
14370 self-face thus remain that realize-by
14371 now awareness affliction arise not-possible
14372 samsara karma result free
14373 awareness self-face affliction remain not-possible-by
14374 secret awareness dharmata that exist*
14375 non-exist permanent annihilated thing empty part whatever not-fall
14376 outer dharma object subject*
14377 inner dharma conceptual thought different grasp*
14378 secret dharma awareness grasp even none self-face know do
14379 third complete face recognize pith
14380 awareness spontaneously-present precious self-object reach ka-dak
spontaneously-present non-dual remain that face grasp do
14381 samsara dharmas all time here pure earlier confusion not-experience cut
14382 now confusion not-possible body obtain awareness return-place none
14383 samsara confused-appearance*
14384 nirvana pure-appearance expanse there set time exist non-exist permanent
annihilated whatever not-established samsara-nirvana play basis liberation
gone spontaneously-present dissolve manner time there face recognize
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	sngar skad cig kyang mngon sum nyams -ma blangs pas snang ba 'di ci yin dbang po 'khrul lam snyam pa'i '-shes phyin ci log -shar ba -sogs pa ste

14493	rang snang ngo ma shes pa yang 'khor ba'i nye bar len pa srid pa bar do'i kha brgyud nas
14494	dbang po nyi shu rtsa gcig -'khrul pa yod do
14495	ji ltar 'khrul na
14496	snang ba chen po mthong ba'i tshe
14497	dbang po tha ma'i tha ma kun phyi yul -rnam bzung bas 'khrul lo
14498	tha ma'i 'bring -de -chags pa'i nyis -'khrul lo
14499	tha ma'i rab -ngar 'dzin de ma thag rkyen -'khrul lo
14500	tha ma'i phul -rang mtshan -dmigs pa 'khrul lo
14501	tha ma'i mchog -gang du'ang ma shes pa'i gti mug -rmongs pas 'khrul lo
14502	tha ma'i rtse mos ci yin snyam -snyam byed the tshom zhugs pas 'khrul lo
14503	tha ma'i mthar phyin pas de nyid yul -cha bdag -bzung bas 'khrul lo
14504	'bring -tha mas gsal ba de dngos po med par mthong ba'i cha -'khrul lo
14505	'bring -'bring -dngos po zhen 'dzin -chags pa'i snying por bzung bas 'khrul lo
14506	'bring -rab -yul -yengs te gang du'ang ma shes pa bu chung -snang ba mthong ba lta bu'i rmongs pa -'khrul lo
14507	'bring -phul -shes pa 'dzin pa'i rkyen -byed pas 'khrul lo
14508	'bring -mchog -yul -bzung bar brtags pas 'khrul lo
14509	'bring -rtse mos nga -'di lta bu'i snang ba shar snyam -dga' gdung -bzung bas 'khrul lo
14510	'bring -mthar phyin pas nges pa -'jog pas rang snang -ma shes pa -'khrul lo
14511	rab -tha mas mdzes par 'dzin pas 'khrul lo
14512	rab -'bring -mdzes pa -zhen par 'dzin pas 'khrul lo
14513	rab -rab -gang -ma bzung yang yengs pa ltar ngos gzung med pas 'khrul lo
14514	rab -phul -snang ba'i yul des rgyu bdag nyid gcig pa'i bzung bar song -'khrul lo
14515	rab -mchog -skad cig 'gyur ba'i cha zlog ma shes pas 'khrul lo
14516	rab -rtse mos rtags dang mtshan ma ris can -bzung bas 'khrul lo
14517	rab -mthar phyin pas gang du'ang ma shes -snang ba gzu bo'am rmongs pa'i dbang -'khrul lo
14518	'khrul tshul thams cad nyi shu rtsa gcig po 'dir 'dus pas
14519	bar dor ma 'khrul pa shin -gces so
14520	de -yang da lta phyi'i snang ba tha mal pa dang*
14521	'od gsal -cha rang snang -skad cig ma -rjen ye re re ngo shes pa gces so
14522	de'ang rang shar las
14523	kye nye ba'i 'khor rnams nyon cig
14524	sems can rnams ni bar do -'di ltar 'khrul lo
14525	rnam pa -'khrul lo

14526	nyams -'khrul lo
14527	de ma thag pa -'khrul lo
14528	dmigs pa -'khrul lo
14529	ci yin snyam pa -'khrul lo
14530	snyam byed -'khrul lo
14531	yul -'khrul lo -yul med pa -'khrul lo
14532	snnying 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 lnya
14553	tha ma bdun -nyi shu rtsa gcig na grol ba'o
14554	de'i tha ma ni rang bzhin sprul pa'i zhing -skye ba -grol mi nus so
14555	rab -mthar phyin pa ni skad cig ma gsum -ka dag -grol te
14556	sku gdung 'bar ba las
14557	skar mda' dag ni nam mkha' la
14558	rgyug pa'i tshul -skad cig gsum
14559	sprul pa nyid dang bcas par yang*
14560	ngo bo nyid -ra-thim mo
14561	zhes so
14562	rab -lhag pa drug bya ba rdzogs pa'i skad cig gsum -mthar phyin no
14563	dbang po'i khyad ni skad cig -yun ring thung yod de

14564 some some some meditation-of day one-from six-of interval takes time
14565 culmination-complete ni thorough-liberation-of momentary three-from
day-toin mi depends so
14566 de ni realization-of power-fromby arise ngo*
14567 thorough-liberation-of momentary ni appearance-toin consciousness
dawn-from there-at dwell think-toin object realize-of duration-toin
momentary one-as reckon-of momentary three-in liberation
14568 intermediate dang*
14569 final-of momentary plural de-from duration long ste
14570 action-complete-of momentary-toin consider-because now explain
14571 third-toin distinction-toin delusion dispel-of method-toin
14572 delusion dang*
14573 de dispel two-from
14574 portion-toin delusion ni tantra dang oral-instruction extremely many-because
some-momentary three dang*
14575 five dang*
14576 some day three dang*
14577 twenty-one-toetc. explain nominalizer distinction-not-divide meditation-of
day dang*
14578 liberation-of momentary two one-as grasp-from explain
14579 de dispel ni two-from
14580 reasoning ni
14581 if de two one-if faculty excellent-of peak dharma-possessor momentary
one-in liberation thal
14582 meditation-of day one-in liberation-of because
14583 assert-if excellent momentary three-in liberation-as explain de-by clarify
14584 de same excellent-of final momentary six-in liberation thal
14585 day six-in liberation-of because-ro
14586 assert-if excellent plural what exist-yet momentary three-in liberation-by
clarify
14587 de'also cavity transfer-of time-of ka-dag-toin liberation-yet momentary
three-as ascertain-te

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14588 first-toin identity fix

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14589 | second-toin realization arise

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14590 third-toin liberation-of because-ro
14591 scripture ni
14592 wisdom-lamp from
14593 de-toin momentary realize-by half
14594 meditation day ni dwell-of portion
14595 endowed-not-endowed distinction-from
14596 mixed-yet same-toin not-mixed endowed
14597 thus-by clarify
14598 here self-system-of momentary-of time-toin division-toin self-face-know-of
realization-by pervade-yet
14599 meditation-of day realization-by not-pervade ste
14600 not-realize-yet nature-of meditation-toin dwell exist-of because-te
14601 lhun grub -tha ma bzhin no
14602 de'ang skad cig ma -bsam gtan -ma khyab ste
14603 rtogs pa'i skad cig -ka dag -grol ba bzhin no
14604 bsam gtan dang 'brel ba'i mu yod de rab -rtse mo -tha ma'i bar bzhin no
14605 bsam gtan -zhag -skad cig ma'i rtogs pas ma khyab ste tha ma'i tha ma 'khrul
pa bzhin
14606 skad cig ma 'brel ba'i mu yod de
14607 'bring dang tha ma'i 'bring yan chod bzhin no
14608 des na skad cig ma dang*
14609 bsam gtan -zhag phyed pa gal che'o
14610 bsam gtan -zhag la'ang kha cig da lta'i zhag 'dir 'dod pa ni shin -mi 'thad de
14611 lung rigs -zlog pa'i 'os ma yin te
14612 zlog rin mi chog pa'i phyir ro
14613 rnam nges las
14614 log pa'i lam -mtha' med phyir
14615 de dag 'dir ni spro bya min
14616 zhes bshad pa bzhin no
14617 log rtog kyang 'dra rung -'khrul pa zlog gi

14618	ha cang mi 'thad pa de kun spros pa'i dra ba yin -mkhas pa dag -ngo tsha ba'i g-byas zin pas 'dir ci bya
14619	rgyal ba'i sgra bsgrags pas blun po rgyal ba nyid '-gyur ro zhes rmongs pa de kun -phyogs -bslan par bya'o
14620	'dir bsam gtan -zhag ni da ltar ting nge 'dzin -g-cha'i yun -brtsis pas
14621	bar dor yang ting nge 'dzin g-cha'i yun -bsam gtan -zhag -gsungs pa yin no
14622	gsum pa dbang po'i grol tshul rgya cher 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 rnames skad cig gsum -bsam gtan -zhag mang nyung dang 'brel -grol te
14630	skar mda' nam mkha' -rgyug pa'i tshul -rang snang ka dag -'jug pa'i bar der sprul pa'i rang 'od 'phro bas rang snang lhun grub -zhing -sems can -'khor ba stongs par byas -grol lo
14631	de yang ka dag -rang sa de -sprul pa mi 'gyed de
14632	body dang wisdom-of appearance coarse-from transcend-of ground exist-of because-ro
14633	emanation also above-below divide sentient-being actual-of benefit do ni ka-dag-from spontaneous-accomplishment-of ground-appearance arise-from divide
14634	path-from divide-toin transfer great-of body grasp dang*
14635	nature emanation-as journey two-by sentient-being self-from continuum other plural-of benefit do-toin
14636	interval-in emanation divide manner spontaneous-accomplishment-of door-from self-appearance samsara-as appear de-of benefit do-as appear-ste
14637	dream-in sentient-being-of benefit do-yet self-appearance only-from other face-toin benefit-not-arise equal-as know-by
14638	ground this great-completion this-of distinction-of philosophical-position one exist-because slightly realize-difficult-as make
14639	momentary three-as do time first-toin bundle-of appearance wisdom four preparation dang together cease

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14640	second spontaneous-accomplishment-of door see
14641	

14642	third-toin de also set-yet
14643	ka-dag-of appearance see-toin self-face-know-by ground fix-of
14644	de plural-of interval-in conceptualization power-possess plural instant-only-by liberate-yet
14645	power-small plural duration-long-as dwell-because meditation-of day many-as take-time
14646	arrow-force fierce dang*
14647	slow dang*
14648	extremely slow plural early-late go equal
14649	faculty excellent-of culmination-complete-of momentary de-toin
14650	other six-of ground-toin meditation-of day dang mixed-from realize-by self-arise-from
14651	some momentary three-by liberate
14652	some mirror bundle-by liberate
14653	some father dang mother-of liberate
14654	some flicker flicker-by
14655	self-of truth arise-from liberate
14656	some compassion-of ray-by liberate
14657	some bundle two-by liberate
14658	some whatsoever-appear body-by liberate
14659	de ni excellent-of liberation-manner
14660	thus-by dang*
14661	de also faculty excellent-of culmination-complete ni
14662	momentary three-in buddha-from emanation nature-as arise ngo*
14663	de also momentary one-toin
14664	bundle-of appearance ceases
14665	instant one inwith spontaneously-accomplished appearance ceases
14666	instant one inwith primordially-pure truth sees
14667	that also emanation primordially-pure ground fromout-ofthan not different path in power all of suchness obtains
14668	example as shooting-star sky in moving manner
14669	shooting-star that to light ray emanating with similar emanation projecting fromout-ofthan going beings benefit does
14670	benefit does seven-days in capable
14671	faculty excellent of peak
14672	seven-days one bardo in abides

14675 that also wisdom four junction of appearance toin self appearance sees
14676 that also self eye fromout-ofthan wisdom fire two arises
14677 weapon rain falls that all complete fromout-ofthan
14678 appearance ceasing not appearing fromout-ofthan
14679 that toin self knowing awakens fromout-ofthan
14680 self object sees
14681 spontaneously-accomplished ground toin certainty obtains fromout-ofthan
14682 also shooting-star like-as knows toin should
14683 faculty excellent of supreme
14684 seven-days two fromout-ofthan buddha
14685 that also bundle-of appearance toin seven-days one abides
14686 that also self heart-center fromout-ofthan wisdom sun one arises
14687 that fromout-ofthan light-ray directions ten-to radiate
14688 that fromout-ofthan light-ray of tip each-each toin thus-gone body each-each
arises
14689 that-by appearance of domain all body of nature as sees
14690 that fromout-ofthan also spontaneously-accomplished appearance toin
certainty obtains fromout-ofthan emanation seven-days seven in benefit does
capable
14691 that also shooting-star like
14692 excellent of transcendent
14693 seven-days three bardo toin abides
14694 that also bundle-of toin seven-days one abides
14695 that toin also certainty obtaining toin wisdom appearance toin self appearance
of part one arises
14696 that also seven-days two abides
14697 seven-days first light sees
14698 seven-days second body sees
14699 body that also large coarse as sees
14700 that toin confidence fromout-ofthan spontaneously-accomplished ground toin
certainty obtains
14701 that also shooting-star like-as knows toin should
14702 emanation also seven-days eleven in benefit does capable
14703 excellent of excellent
14704 seven-days four bardo toin abides
14705 that also self before toin bundle-of five clear radiant assembled abiding sees
fromout-ofthan

14706 that toin self propensities awakens fromout-ofthan east direction of bundle-of
toin seven-days one abides

14707 that like-as direction four of bundle-of toin seven-days each-each abides

14708 that fromout-ofthan also spontaneously-accomplished toin certainty obtains
fromout-ofthan buddha

14709 emanation seven-days fourteen in benefit does capable

14710 faculty excellent of intermediate

14711 seven-days rises fromout-ofthan sees

14712 seven-days five fromout-ofthan sees

14713 that also this like-as

14714 seven-days four bundle-of toin abides

14715 seven-days one wisdom appearance toin abides

14716 that also self heart-center fromout-ofthan light of ray horse-drum just-as one
arises

14717 that also sky of expanse toin vertical coming

14718 that toin self eye not wandering holding fromout-ofthan looking by

14719 sky center toin bundle-of great one clear radiant that sees fromout-ofthan

14720 that toin confidence strongly arises fromout-ofthan

14721 self of is thinking knowing one arises

14722 confidence lap toin child entering instruction called

14723 that fromout-ofthan that toin self awareness dissolves gradually dissolving

14724 not turning-back great-measure arrow like-as instruction called

14725 emanation also seven-days twenty-one in benefit does capable

14726 faculty excellent of final

14727 seven-days six takes

14728 that also bundle-of toin seven-days four takes

14729 wisdom appearance and dharma-dhatu toin seven-days one takes

14730 that like-as mirror like toin seven-days one takes

14731 that fromout-ofthan also self eye two fromout-ofthan wisdom mirror clear
two distinctly arise

14732 that fromout-ofthan appearance measure not-having radiating fromout-ofthan

14733 one self top toin bundle-of one as sees

14734 one self before toin also bundle-of great one as sees

14735 that fromout-ofthan certainty obtaining fromout-ofthan buddha

14736 emanation also seven-days twenty-five in benefit does capable thus

14737 that-also instant three toin individual faculties seven-days different delaying
fromout-ofthan primordially-pure appearance toin liberates

14738 not turning-back certainty obtains

14739 dissolving not finished occasion that-to emanation different by-means-ofthroughwith
14740 emanation of seven-days how-much different that-much abiding fromout-ofthan
14741 that fromout-ofthan emanation also sun setting time ray gathering like-as
14742 awareness toin gathers fromout-ofthan primordially-pure ground toin
dissolves
14743 wisdom subtle examining if this toin also crucial-point understand reason
great one exists
14744 two faculty intermediate seven of liberation manner instant five
14745 body-relic burning fromout-ofthan
14746 reality of bardo toin
14747 instant toin liberation becomes
14748 thus explained by
14749 instant first toin self appearance individual appearing

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14750 second toin sees

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14751 third toin that nature toin moment knowing captures

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14752 fourth toin self-appearance as realizes fromout-ofthan truth power obtains

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14753 fifth toin primordially-pure as liberates
14754 liberating fromout-ofthan not dissolving interval that-to emanation different
14755 emanation of seven-days concentration of seven-days with one
14756 momentary five and concentration of seven-days each-each joining
fromout-ofthan appearance liberation manner showing
14757 self-arising fromout-ofthan

14758 some light five dhatu toin liberate
14759 some body five dhatu toin liberate
14760 some bundle-of five by-means-of liberate
14761 some mirror dhatu toin liberate
14762 some rim dhatu toin liberate
14763 some above-below bundle-of by-means-of liberate
14764 some rim empty toin liberate
14765 that intermediate of liberation manner
14766 thus and
14767 that also this like-as
14768 intermediate certainty establishing
14769 seven-days seven in certainty obtains
14770 that also seven-days five bundle-of appearance toin abides
14771 seven-days one dharma-dhatu toin abides
14772 seven-days one mirror wisdom toin abides
14773 that also self heart-center fromout-ofthan body one arises
14774 that fromout-ofthan body number not-having radiating by-means-of
14775 that toin self knowing awakens fromout-ofthan power becomes
fromout-ofthan also shooting-star like
14776 emanation also seven-days twenty-six in benefit does capable
14777 faculty intermediate of peak
14778 seven-days eight takes
14779 also bundle-of toin seven-days five takes
14780 wisdom four appearance toin seven-days three abiding fromout-ofthan
14781 also self top toin wisdom body variously radiating one sees by-means-of
14782 that toin certainty obtains fromout-ofthan
14783 that also shooting-star like
14784 emanation seven-days twenty-seven in benefit does capable
14785 intermediate supreme
14786 seven-days nine takes
14787 also bundle-of toin seven-days five takes
14788 wisdom toin seven-days four takes
14789 that fromout-ofthan also certainty obtains
14790 whatever appears all mirror like realizing and seeing fromout-ofthan stability
obtains
14791 emanation also seven-days thirty in benefit does capable
14792 intermediate transcendent
14793 seven-days ten takes

14794 also bundle-of toin five
14795 wisdom appearance toin seven-days four takes
14796 spontaneously-accomplished appearance toin seven-days one takes fromout-ofthan
14797 also body that all non-dual realizing fromout-ofthan buddha
14798 emanation also seven-days thirty-one in benefit does capable
14799 intermediate excellent
14800 seven-days eleven takes
14801 also bundle-of toin five
14802 wisdom toin five
14803 spontaneously-accomplished toin one abides
14804 that fromout-ofthan also certainty obtains fromout-ofthan appearance all light mansion toin sees fromout-ofthan certainty obtains
14805 emanation also seven-days thirty-four in benefit does capable
14806 intermediate intermediate
14807 seven-days twelve takes
14808 also bundle-of toin five
14809 other-body wrathful-one field ground one
14810 wisdom appearance toin seven-days five
14811 spontaneously-accomplished appearance toin seven-days one abiding fromout-ofthan
14812 also certainty obtains fromout-ofthan stability obtains
14813 emanation also seven-days thirty-seven benefit does capable
14814 intermediate final
14815 seven-days thirteen takes
14816 also bundle-of above-below toin six
14817 wisdom toin five
14818 spontaneously-accomplished toin two abiding by-means-of
14819 also whatever appears lamp mandala like seeing fromout-ofthan certainty obtains
14820 emanation also seven-days thirty-nine in benefit does capable thus
14821 three faculty final six
14822 instant twenty-one in liberates

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14823 first self-appearance gradually arising toin momentary seven

14824 self-appearance arising fromout-ofthan that nature toin self-place what is or
thinking abiding toin seven

14825 that self-appearance as knows fromout-ofthan gradually certainty obtaining
toin seven

14826 twenty-one in primordially-pure as liberates

14827 not dissolving interval that-to emanation projecting fromout-ofthan

14828 primordially-pure toin dissolves

14829 instant twenty-one equal although concentration of seven-days much little
exists by-means-of faculty sharp dull as posited

14830 seven-days that all instant with joining

14831 faculty appearance manner and seven-days enumeration and

14832 emanation different manner different

14833 self-arising fromout-ofthan

14834 some color white by-means-of liberate

14835 some color yellow by-means-of liberate

14836 some color red by-means-of liberate

14837 some color green by-means-of liberate

14838 some color blue by-means-of liberate

14839 some color five all-by-means-of liberate

14840 some bindu ray by-means-of liberate

14841 that final of liberation manner

14842 thus and

14843 faculty final liberation manner this like-as

14844 that also final ground obtaining seven-days fourteen takes

14845 that also bundle-of above-below toin six

14846 wisdom toin five

14847 spontaneously-accomplished toin seven-days three taking final self
appearance as sees fromout-ofthan buddha

14848 emanation also seven-days forty in benefit does capable

14849 final peak

14850 seven-days fifteen takes

14851 also bundle-of and wisdom above like

14852 spontaneously-accomplished toin seven-days one abiding final also self
appearance as sees fromout-ofthan stability obtains

14853 emanation also seven-days forty thus three in benefit does capable

14854 final supreme

14855 seven-days sixteen takes

14856 bundle-of and wisdom toin above like

14857 spontaneously-accomplished toin seven-days five abiding final also self appearance as sees fromout-ofthan stability obtains
14858 emanation also seven-days sixteen fromout-ofthan benefit does capable
14859 final transcendent seven-days seventeen takes
14860 bundle-of and wisdom toin above like
14861 spontaneously-accomplished toin seven-days six abiding final also self appearance as sees fromout-ofthan stability obtaining
14862 emanation also seven-days seventeen in benefit does capable
14863 final excellent
14864 seven-days eighteen takes
14865 also bundle-of toin seven-days six takes
14866 wisdom toin seven-days eight
14867 spontaneously-accomplished toin seven-days three abiding final self appearance as sees fromout-ofthan stability obtaining
14868 emanation also seven-days fifty in benefit does capable
14869 final intermediate
14870 seven-days nineteen takes
14871 also bundle-of toin seven-days twelve takes
14872 wisdom four abides
14873 sentient-beings faculties that all buddha ground possessing
14874 bardo that all dream like thus
14875 final final that nature emanation as born thus here liberation category toin explained
14876 that all faculty liberation manner great essential-point is by-means-of knows toin should
14877 general meaning four becoming bardo toin karma continuity flowing entering channel hollow toin fox inserting like-as instruction toin two
14878 instruction demonstration briefly showing and bardo self-nature extensively explaining
14879 first
14880 becoming bardo dream appearance like-as instant toin without-obstruction toin object entering and instant former all self-ceasing dissolving by recognition not-grasping
14881 now direct appearance clear exists and sudden confused scattered wandering wherever thought object toin instant traversing miraculous-power exists occasion that-to
14882 this door seeing all by-means-of bardo self-appearance recognition will-come by

14883 directions ten emanation field mind doing just by-means-of reality truth
blessing by-means-of there arising fromout-ofthan bardo without buddha
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 -phys 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 -skyte na dang po 'od -lus -yod pa snyam mo
14949 gzugs med -yar skye dus gzugs med pas rnam pa mi 'char yang*
14950 nam mkha' dang pa tsam -snang ba -skyte ba'o
14951 gzugs med -khams 'og mar 'pho dus phyed snga ma'i ting nge 'dzin dang pa
tsam rang sprul ting nge 'dzin pa'i rnam pa -gzhan med la
14952 phyed phyi ma gang -skyte ba'i rnam par 'char ro
14953 lha min dang*
14954 ngan so-gsum ni de'i rnam pa 'char la
14955 mnar med -skyte na zang -thal bas bar do med do
14956 de bzhin -yar zang thal ba dang*
14957 'pho ba 'byongs pas skye g-gang -zang thal bas bar do mi snang la
14958 gzhan rnams ni bar srid -lam byed do
14959 bzhi pa mngon shes ni
14960 sngar chos nyis bar do'i mngon shes -cha bag -nyal 'dir yod pa de'i dbang -
sngar g-pa'l 'jig rten de'i snod bcud -rgya dang*
14961 dpangs dang*
14962 tshad dang*
14963 chags 'jig -sogs pa dang*
14964 phyis skye sa de'i snod bcud -mtshan nyid kun skad cig -me long -gzugs
brnyan shar ba mthong ba bzhin shes so
14965 de ltar phyi ma'i g-gang skye der 'dod cing 'dun pas skye ste
14966 lha mi'i yul mthong -chags pas der skye ba dang*
14967 lha min dang*
14968 dud 'gro'i nags dang mtsho gling mdzes dgur mthong bas de dag -skyte 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 -skyte 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-exceptioned whatever toin-also
obstruction not-having and
14991 class similar and gods eye having not-exceptioned by-means-of that not seeing
and
14992 that-by-means-of sentient-being place class all far sees
14993 miraculous-power this continuity above enjoyment-body miraculous-power
seeing part fromout-ofthan arises
14994 that also instant just arising fromout-ofthan again ceasing and setting thus
appearance other arising
14995 other arising time above all forgotten fromout-ofthan not appearing dream
before-after dream there not remembering like-as
14996 six life measure
14997 appearance arising manner twenty this seven-days in completes
14998 intermediate-becoming that life seven-days passing fromout-ofthan finishing
thus
14999 life that fromout-ofthan not or
15000 again propensities power by-means-of above appearance awakens
fromout-ofthan
15001 mind body takes fromout-ofthan time seven dying
15002 time seven birth as appearance dream birth death like-as
15003 seven in birth also miraculous birth
15004 dying and birth all instant toin does
15005 virtue power applying if seven-days seven by-means-of seven-sections doing
by-means-of benefit great
15006 that-also birth seven abiding as appearance seven dying as appearance seven
twenty-one one portion

15007 body taking long limit
15008 seven-groups seven by-means-of seven-days forty-nine thus
15009 that category toin karma different by-means-of body individual takes
15010 generally intermediate-becoming life short limit seven-days
15011 long limit forty-nine
15012 intermediate that between
15013 that-also desire-realm in untimely dying like-as
15014 there also untimely karma by-means-of dying possible and
15015 karma some that fromout-ofthan long also possible explained although
intermediate control by-means-of made
15016 birth-death appearance cause
15017 before dying remembering fromout-ofthan above day-night part what-to
dying time that-to this also dies and
15018 birth remembering by-means-of instant toin birth
15019 seven color
15020 later what-born body sign as appears
15021 god human as birth if white and
15022 titan animal as birth if yellow and
15023 hungry-ghost as birth if smoke like and
15024 hell as birth if wool black scattered like
15025 this continuity above enjoyment-body color and hand-sign seeing
fromout-ofthan arises
15026 eight head looking difference
15027 god human as birth if upward
15028 titan animal horizontal
15029 hungry-ghost hell downward
15030 nine karma accumulating not-accumulating
15031 coarse manifest not accumulating and
15032 subtle latency mind power depending fromout-ofthan accumulates
15033 bar ma zhes bya'o
15034 de'ang chos nyid bden pa mthong bas sngar -mngon gyur pa'i -mi snang -sa
bon -yod
15035 'dir rmi lam -rang dus bzhin -bar ma phra ba phyi ma'i kha snon tsam gsog
pas
15036 phyi ma'i -'brel pa yang 'di'i rgyu mthun -'bras bu gcig -gcig brgyud byas te
'khor bar byed pa'o
15037 gsog lugs ni

15038	khyad par -snang ba gcig nub gcig ma skyes pa'i khar bsags pas de'i dbang - sngar -snang ba mi gsal ba'o
15039	dus ni shes pa snga phyi'i bar ro
15040	rgyu ni sngar -mngon gyur med kyang phra ba bag -nyal dang bsam gtan -cha -so
15041	'dir gsog pa ni gong -chos nyid -bred cing sngangs pa -byung ba'o
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 -rmams 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 chu'i byed -sa bon sgyu ma lta bu'i lus -byung bas
15052	'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 Inga'i nyding mtshams sbyor ba dri za nye bar 'khor ba dang gnyis
15053	me'i byed -sa bon -srid pa yid -gzugs tsam las
15054	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
15055	faculties all complete obstruction-not-having possessing and three
15056	elements wind action by-means-of seed fromout-ofthan karma wind
15057	by-means-of obstruction not-having lifting fromout-ofthan all toin looking heart desiring and entering by-means-of obstruction-not-having possessing or entering becoming called and four
15058	this all cause what fromout-ofthan arises if
15059	above wisdom four junction power fromout-ofthan arises
15060	twelve body measure
15061	karma not-purified those child year eight about toin
15062	purified those year sixteen passed body measure that dream form like self-characteristic as not
15063	cause spontaneously-accomplished arising manner eight seeing fromout-ofthan arises
15064	thirteen birth-place which toin belonging

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
that all sun-moon conjunction fromout-ofthan
15131 this scripture with not-according
15132 sentient-beings entering
15134 becoming bardo called
15135 samsara place path beginning
15136 example as water-mill like circling
15137 flesh-blood self-body separated fromout-ofthan
15138 illusion mind form having
15139 solid separated name second
15140 before knowing appearance ceases
15141 after that-not arising
15142 class which-toin also not-definite by-means-of
15143 what setting what appearing that occasion
15144 instant abiding bardo
15145 later what-born characteristics holding
15146 later arising characteristics fully holding fromout-ofthan
15147 six-classes individual appearance portion becomes
15148 desire-realm container general and
15149 essence self by-means-of knowing and clear
15150 self which-born container-essence also
15151 that time occasion clear
15152 desire-possessing container-essence clear appearance
15153 faculties limbs fully complete by-means-of
15154 thing all toin obstruction-not-having and
15155 mountain-rock etc. obstruction-not-having entering
15156 other fromout-ofthan life seven-days becomes
15157 seven-days seven portion seven by-means-of
15158 that life measure
15159 god and human color white
15160 titan and animal yellow
15161 hungry-ghost light smoke like

15162 hell tree-trunk like or
15163 or wool black scattered like
15164 animal or blood corrected like
15165 titan rain falling like
15166 that time head this like-as
15167 god and human upward looking
15168 titan animal likewise horizontal
15169 hungry-ghost hell downward looking
15170 this all just-now birth control
15171 becoming bardo karma all
15172 accumulating and not-accumulating signs this
15173 fully-ripened propensities not
15174 intermediate power by-means-of cause-similar
15175 propensities all this accumulates
15176 de tshe shes pa'i ltas 'di'o
15177 gang zhig -ni dag pa yi
15178 shes pa nyid ni gsal ba yin
15179 de bzhi ma dag rnam mi gsal
15180 de kun dge sdig -byung*
15181 de nyid ming -rnam grangs ni
15182 'di dag rnams -rig par bya
15183 ming bzhi 'dus pa'i bdag nyid can
15184 srid pa yi ni sha gzugs dang*
15185 sgyu lus dri za nye bar 'khor
15186 srid pa'i bar do phung mtshams sbyor
15187 gzugs med dbang po kun ldan pas
15188 thogs pa med par kun -'jug
15189 de ltar bar ma'i lus -tshad
15190 byis pa po brgyad lon pa'am
15191 lo bcu lon pa'i lus tshad du
15192 rmi lam lta bu'i gzugs -gnas
15193 skye g-nyid ni rnam bzhi las
15194 rdzus -skyes pa nyid -ste
15195 lha dang dmyal ba bar ma do
15196 'di kun rdzus pa -sky'e'o
15197 spyod pa nyid ni 'di lta bu
15198 sngar zhen -spro ba ste
15199 de yi rjes -zhugs -ni

15200 de spyod yid -rjes -'dzin
15201 de nyid 'od -tshad rnames ni
15202 sngar zhen bag chags rags byung ba
15203 'di yi 'od ni dpag tshad gcig
15204 kha dog dkar po lheng lheng po
15205 'di ni lha mi'i skye g-so
15206 bag chags can -gsal mi snang*
15207 gang -ni bzang ngan gyis
15208 bzang ba dge dang yid 'ong 'phrad
15209 ngan pa'i sems can bag chags can
15210 yid -mi 'ong mngal -'jug
15211 phyi ma'i lus dang 'brel par ni
15212 rang shugs zhe sdang skyes pa'i rgyu
15213 de bzhin 'dod chags rkyen -ni
15214 phyi ma -ni snang ba'i tshul
15215 khams ni rnam pa gsum dag las
15216 ming bzhi'i phung po ma 'gags te
15217 phyi ma ma blangs par ma srid
15218 ming bzhi'i 'dus pa'i phung po las
15219 sha khrag gzugs ni mi snang bas
15220 gzugs ni med pa'i khams su'o
15221 phyi ma'i lus dang nye ba'i tshe
15222 mngal 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-rnames ni spyil po'am
15228 phugs rdugs grog po stong par mthong*
15229 'di dag mngal -tshud pa'i ltas
15230 'gro bar 'dod kyang rgyas 'thums te
15231 thogs pa nyid dang bcas pa'o
15232 dper na rtswas ni me 'dzin dang*
15233 de bzhin 'dam -rdzas 'dzin dang*
15234 mkha' 'gro 'dod pa'i dbang -ni
15235 sa khung brus pa'i rnyis 'dzin ltar
15236 dbang med chags pa'i rnyis 'dzin to
15237 zhes so

15238 de ltar srid pa bar do -lam brgyud de
15239 karma power by-means-of
15240 joy-possessing and
15241 conflict-possessing and
15242 equal-possessing and
15243 two-possessing and
15244 hunger-possessing and
15245 suffering great possessing place toin water-mill wheel like one
fromout-ofthan one toin going by-means-of going beings six-classes called
15246 self-arising fromout-ofthan
15247 conceptions samsara just
15248 crying-out great place and
15249 very hunger place and
15250 dull intoxicated place great and
15251 very coarse place and
15252 likewise equal place great and
15253 very joy-possessing place toin explained
15254 not-realized sentient-beings all
15255 that fromout-ofthan going place not-having
15256 thus
15257 vehicle supreme precious-treasury fromout-ofthan
15258 self-appearance bardo manner showing thus chapter twenty-third
15259 thus diligent and faculty intermediate all bardo toin liberation instruction
extensively showing fromout-ofthan
15260 now faculty final all nature emanation exhaling dharma enumeration
explained
15261 that toin this door seeing faculty final final toin-also class two fromout-ofthan
15262 extreme edge direct door seeing although confidence not-having by-means-of
experience not engaged and
15263 confidence although experience engaging although long instant also
not-having life this distracted those becoming other toin continuing
copper-letter fromout-ofthan explained and
15264 door seeing fromout-ofthan confidence by-means-of experience engaging
although
15265 appearance great also not-increasing
15266 realization dharma exhausted primordially-pure meaning recognition
not-meeting by-means-of realization continuum toin not arisen
15267 however experience engaging by-means-of non-virtue entering reduced
fromout-ofthan

15268 dream virtuous becoming person fortunate all nature emanation reality truth
blessing fromout-ofthan arises

15269 awareness self-arising great tantra fromout-ofthan

15270 truth seeing sentient-being

15271 realization continuum toin not arisen although

15272 directions ten emanation field

15273 abiding fromout-ofthan end reaching liberation becomes

15274 thus explained by-means-of

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15275 faculty final final or that above reality bardo arising although truth power
not-obtained by-means-of

15276 becoming bardo dream with similar path arising occasion

15277 I died am thinking recognition

15278 becoming bardo toin wavering that remembering fromout-ofthan

15279 guru remembering fromout-ofthan that instruction remembering
fromout-ofthan

15280 now nature emanation field toin going should thinking just by-means-of

15281 before reality truth blessing and

15282 becoming bardo toin self-blanket grasping stain not-having by-means-of
becoming after toin continuing propensities exhausted fromout-ofthan

15283 field that-toin lotus toin miraculously momentary arising fromout-ofthan
exhaling

15284 sun-moon conjunction fromout-ofthan

15285 birth-place subsequent remembering by-means-of faculty final all nature
emanation body field three exhaling and

15286 hey teacher vajra-mind

15287 this seeing faculty final toin

15288 bardo itself appearance becomes or

15289 or not appearing or what

15290 teacher declared that appears

15291 self-blanket grasping propensities exhausted

15292 nature emanation toin exhaled fromout-ofthan

15293 bardo without buddha obtained

15294 thus

15295 this toin before instruction

15296 daytime self-appearance direct toin habit

15297 nighttime light five heart inside toin habit by-means-of emanation field toin
looking state toin sleeping

15298 interval transference power training

15299 object emanation field that-toin wisdom heart fromout-ofthan
brahma-aperture or eye fromout-ofthan chief heart toin consciousness wind
riding crucial-point by-means-of projected by-means-of

15300 bardo dangerous ground cutting fromout-ofthan dwelling good one
fromout-ofthan one toin transference toin fault fault not-having like-as

15301 dying time wind out gone return not gathered occasion that-to focus clear
establishing fromout-ofthan hig by-means-of transference

15302 sun-moon conjunction fromout-ofthan

15303 object place toin entering manner

15304 dwelling-transference dwelling-entering instruction

15305 consciousness wind riding toin training

15306 that also above going valuable

15307 awareness gathering and projecting valuable

15308 that also hig by-means-of projecting

15309 thus

15310 thus doing by-means-of some that itself pure field as birth also exists and

15311 hundred path bardo fromout-ofthan path arising although becoming bardo
recognition will-come definite

15312 that occasion toin field that remembering just by-means-of reality blessing
fromout-ofthan birth

15313 instruction other hidden what also not

15314 that fromout-ofthan nature emanation toin exhaling manner toin

15315 nature called toin two

15316 abiding nature and

15317 enumerated nature

15318 abiding

15319 originally this itself path appearance as abides

15320 ground-appearance spontaneously-accomplished door enjoyment-body
directions four toin appearance

15321 field ten center charnel-ground fire mountain burning and eleven exists
although

15322 here liberation great-exhaling five recognition

15323 enumerated

15324 paramita by-means-of eleven universal-light ground toas considered thus
buddha appearance special ground

15325 here buddha speech heard and

15326 self bodhisattva all toin knowable obscuration by-means-of obscured
fromout-ofthan body not seeing

15327 that all body when seeing knowable obscuration exhausted fromout-ofthan
buddha between considered

15328 this itself merit accumulated dharma-body name designated also exists

15329 that therefore six-sphere fromout-ofthan

15330 merit accumulated dharma-body and

15331 omniscient wisdom two

15332 similar similar treasure indeed

15333 thus

15334 emanation called

15335 field four center and five buddha family five emanation field

15336 east direction manifest-joy called field in

15337 vajra-unshakable teacher toin retinue bodhisattva boy and girl form as
abiding white mostly miraculous birth

15338 going if also sky toin going and

15339 celestial-palace excellence measure not-having and

15340 emanation bird various voice sweet proclaiming and

15341 fragrance excellent incense scent and jewel tree infinite by-means-of adorned
when

15342 teacher speech by-means-of retinue continuum liberating doing etc.
excellence thought not-measurable exists

15343 south direction glorious-possessing called in teacher jewel-source toin

15344 retinue miraculous arisen bodhisattva boy and girl all also color yellow

15345 ground all also jewel gold from made

15346 excellence measure not-having possessing

15347 west direction lotus-piled in teacher light-infinite

15348 retinue bodhisattva miraculous appearance all color red

15349 emanation bird and deer and horse and elephant etc. all also very red radiance
possessing

15350 north direction action fully-completed field in teacher meaning-accomplished
toin retinue measure not-having surrounding emanation creatures possessing
all green shining

15351 ground all also jewel emerald and indranila nature

15352 that all center before sky endurance-piled toin charnel-ground fire mountain
burning called

15353 emanation wrathful field exists

15354 there this dharma profound door seeing just by-means-of faculty final all self
self class toin exhaled fromout-ofthan

15355 that fromout-ofthan year five hundred in bardo without buddha exactly obtained
15356 that all ati arrangement great fromout-ofthan
15357 degeneration five hundred time end toin
15358 secret essence this human-realm appearance
15359 that subsequent holding person capable
15360 essence this who toin appears becomes
15361 that all unchanging ground toin traverse
15362 if degeneration life short disease many by-means-of
15363 essence meaning this confidence not-becoming although
15364 this seeing by-means-of exhaling great itself exhaling
15365 eleven universal-light that emanation field
15366 miraculous-born pure by-means-of womb limit separated
15367 east direction manifest-joy unchanging vajra field
15368 unshakable teacher by-means-of retinue knowing continuum liberates
15369 disciples self-appearance excellence thought not-measurable
15370 glorious-possessing and lotus-piled and
15371 action supreme fully completed field
15372 jewel-source and lotus dance-horse
15373 meaning-accomplished teacher by-means-of knowable obscuration purifies
15374 white yellow red and green color clear
15375 presence-pleasing mind-pleasing bird voice various proclaiming
15376 fragrance scent gentle like-as enough not knowing
15377 faculties pleasing excellence all possessing
15378 color body complete food clothes time one complete
15379 body effort-not wind moving going and abiding
15380 wind bile phlegm gathering disease all not
15381 limbs eight possessing taste hundred gathered water
15382 drinking by-means-of pleasing knowing if body also soft
15383 earth water fire wind elements arising by-means-of benefit harm separated
15384 hunger and thirst and hot cold suffering dispels
15385 desire-attachment aversion delusion afflictions all
15386 birth cause not-having knowing mind relaxed
15387 looking smiling hand holding two embracing desire-attachment not
15388 satisfaction craving-free always dharma toin listening
15389 obscuration two separated fromout-ofthan birth one by-means-of bound
15390 offering goddess mind-pleasing auspicious speaks
15391 celestial-palace beautiful door four horse-canopy possessing

15392 crystal and gold and emerald indranila
15393 auspicious umbrella and wheel banner beautiful
15394 thus nature directions ten emanation field
15395 self self teacher by-means-of self self retinue continuum tames
15396 before sky endurance-piled in
15397 terrifying wrathful-place charnel-ground fire mountain burning
15398 terrifying sound and wrathful-form alala
15399 this seeing just by-means-of that liberation becomes
15400 capable power-not essence meaning holding
15401 there exhaled birth one
15402 five hundred in certainty ground toin liberation
15403 thus and
15404 that all place and arrangement extensively explained if
15405 awareness self-arising great tantra fromout-ofthan
15406 this east direction world realm in
15407 field manifest-joy called exists
15408 emanation body field that in
15409 emanation body vajra-mind called
15410 thus-gone all by-means-of empowerment receiving and obtaining place that
in
15411 celestial-palace excellence measure not-having exists
15412 that also this like-as
15413 jewel crystal from made house door four possessing
15414 jewel horse-canopy possessing
15415 ground all also jewel crystal from made
15416 very mind pleasing
15417 looking beautiful
15418 steps and
15419 window possessing
15420 directions four toin opening window great four exists
15421 opening window fromout-ofthan sun arising by-means-of
15422 jewel crystal from made toin striking fromout-ofthan
15423 inside toin daytime light five appearance free appearing
15424 celestial-palace that outer rim toin
15425 limbs eight possessing water moat exists
15426 water that disease by-means-of stricken all by-means-of drinking when
disease healing becomes and
15427 that outer rim toin lake eight exists

15428 that all inside also bird voice sweet various
15429 that also this like-as
15430 bird king swan gold-possessing and
15431 black-neck and
15432 bya-ka-ti and
15433 ne-tsho human voice knowing and
15434 cuckoo and
15435 shang-shang-te'u and
15436 re-skegs and
15437 that etc. bird voice sweet bird kind thousand hundred and
15438 mind pleasing bird kind this like-as
15439 kang-ka-ri and
15440 sba-ba and
15441 zer-mo and
15442 god bird bell voice possessing and
15443 bya-kri-ti-pa gold vajra form etc.
15444 turquoise color like-as blue and
15445 conch color like-as white and
15446 coral color like-as red and
15447 indranila like-as green etc.
15448 mind pleasing and
15449 voice sweet by-means-of thought not-measurable exists
15450 that outer rim toin jewel seven iron-wall exists
15451 that all center toin jewel seven from made throne dharma explaining seat
possessing exists
15452 there emanation body vajra-mind called that
15453 morning retinue all toin cause dharma explains
15454 noon mantra dog dharma explains
15455 dawn inner dharma explains
15456 sun noon great-completion result supreme dharma explains
15457 thus seven-days each-each dharma session four four arises
15458 that fromout-ofthan abiding bodhisattva that all birth one by-means-of bound
mostly
15459 life even five hundred fifty sustaining
15460 field-realm that-from exhaustion also thirst also mind-in memory mere-by
satisfying exist
15461 that-in weariness not-existing-by supreme-to bliss within
15462 existence-in even water limb eight with possessing that drinking-by cleanses

15463 flower various-by emanation-body that-to worship great doing merely
15464 palace-measure that-of corner four-at pearl-from accomplished-of stupa four
exist
15465 those four-of middle-at bell tinkling-of net-of thread-by connected exist
15466 thread that wind-by moved also
15467 bell-of sound mind-to pleasing various emerge
15468 direction four-at silk various-of banner four exist
15469 those wind-by moved-from fragrance pleasing various emerge
15470 palace-measure that this-from east-direction-at league five hundred
beyond-of above-at exist
15471 there-born-of bodhisattva those also thirty-three-of gods with enjoyment
equal
15472 east-direction-of emanation-body field-realm that-in thus exist
15473 this-from south-direction-at glory with possessing-of field-realm
emanation-body dwelling-place that-in-also
15474 jewel gold-from accomplished-of house four-cornered balcony with
possessing
15475 door four horse-projection with possessing
15476 corner four stupa with possessing
15477 side four banner with possessing
15478 direction four window with possessing
15479 lake seven bird with possessing
15480 limb eight with possessing-of water iron-mountain with possessing
15481 throne also dharma also above as explained
15482 bodhisattva those birth one-with obstructed merely
15483 emanation-body jewel Ratnasambhava field-realm that-in qualities thus exist
15484 this-from west-direction lotus-stack-of field-realm-in
15485 emanation-body light-limitless called exist
15486 that-in also above-of qualities with equal exist
15487 this-from north-direction-of world-of realm-in
15488 jewel various arranged called exist
15489 that-in-also emanation-body meaningful-accomplishment called-of
field-realm that-in
15490 palace-measure this-like qualities exist
15491 jewel indranila-from accomplished-of house four-cornered with possessing
exist
15492 that also direction four-at window great four exist
15493 that-from sun rising-by light green-with inside filled exist

15494 ground all also indranila-from accomplished exist
15495 that-of outside layer-at water limb eight with possessing
15496 water that also touch-if bliss
15497 drink-if disease all cleansing exist
15498 that-of outside rim-at lake seven exist
15499 those-of inside-at bird sound pleasant type various dwell
15500 those also thus
15501 bird-of king goose gold-possessing with
15502 thing-ril with
15503 bird ka-ta-ri with
15504 peacock with
15505 ne-tsho human-speech knowing with
15506 cuckoo with
15507 shang-shang-te'u with
15508 re-skegs with
15509 those-to including sound pleasant-of bird type thousand eighty with
15510 mind-to pleasing-of bird type thus
15511 kang-ka-ri with
15512 zer-mo with
15513 sba-ba with
15514 divine bird bell-of sound possessing with
15515 bird kri-ti-pa gold-of vajra-of form with
15516 those-to including
15517 turquoise-of color like blue with
15518 conch-of color like white with
15519 coral-of color like red with
15520 indranila-of color like green with
15521 those to including mind-to pleasing with
15522 sound pleasant thought-by not-conceivable exist
15523 that-of outside layer-at jewel seven-of iron-mountain exist
15524 those-of middle-at jewel margadala-from accomplished-of throne dharma
explained-of seat with possessing exist
15525 there emanation-body meaningful-accomplishment called that
15526 dusk-at instruction-of dharma teaches
15527 midnight-at empowerment-of dharma teaches
15528 dawn-at conduct-of dharma teaches
15529 noon-at view-meditation-of dharma teaches
15530 thus day each-to dharma session four four-by retinue-of mindstream liberates

15531 there dwelling-of bodhisattva those-also birth one-with obstructed merely
15532 life also thousand attain
15533 field-realm that-in food also thirst mind-to memory mere-by satisfying exist
15534 that-from phlegm-from produced also
15535 wind-from produced also
15536 bile-from produced also
15537 combination-from produced-of disease not-exist
15538 flower various-by emanation-body that-to worship extensive doing merely
15539 bodhisattva those also color green merely
15540 horse also mount also green merely
15541 boy also girl-of form-as appearance merely
15542 all-also mind-of aspect thought not-exist
15543 field-realm that-in sentient-being type three not-exist
15544 sense-base six not-exist
15545 affliction six not-exist
15546 ignorance not-exist
15547 condition four with possessing not-exist
15548 ignorance with similar-with possessing-of mind not-exist
15549 all-also thought from free merely
15550 palace-measure-of retinue-of qualities
15551 palace-measure this-of four-corners-at
15552 jewel crystal-of stupa nine-stories four exist
15553 those-of middle all gold-of bell tinkling-of net-by connected exist
15554 those wind-by moved-from bell-of sound pleasant various emerge
15555 stupa four-to sun striking-by light five-of rope-by connected exist
15556 direction four-at peacock-of banner four exist
15557 those wind-by moved-by mind-to pleasing also beauty various emerge
15558 qualities limit-to not-exist thus exist
15559 palace-measure that this-from north-direction-at league five hundred-of
above-at exist
15560 there-born-of bodhisattva those also form-realm-of gods with enjoyment
equal
15561 north-direction-of emanation-body field-realm that-in thus exist
15562 field-realm those-of front-of space-at emanation-body wrathful-of field-realm
exist
15563 charnel-ground great mountain-blazing called this exist
15564 that also palace-measure thus exist
15565 skullcup-of house four-cubits with possessing exist

15566 that also thus
15567 skullcup dry-by fruit made
15568 flesh internal-organ exist-by wall made
15569 bandha tala-leaves-with covering made
15570 width also height-to limit not-exist
15571 meteoric-iron-of nails affixed
15572 rakta-of dripping-water falling
15573 sun moon seat made
15574 sea-monster mouth-of arch made
15575 god great eight pillars-as arrayed
15576 supreme great-of foundation laid exist
15577 day wind swirling
15578 night fire blazing
15579 palace-measure that-of four-corners-at great-field-of canopy spread
15580 goddess five dancing
15581 ground all also rakta-of ocean churning
15582 palace-measure that-of inside-at
15583 bhagavan youth hero power-possessing called
15584 mind peaceful-from not-moved although
15585 body wrathful-of aspect-as displayed
15586 dakini with
15587 wrathful-of assembly limit-to not-exist-by surrounded exist
15588 that also thus
15589 dakini purna near peaceful with
15590 brahma conch-throat with
15591 rishi moon-light youth with
15592 also retinue-of dakini e-ka-tsi-ti siblings six with
15593 those-of servant fourteen with
15594 attendant fifty-eight with
15595 also attendant ten-thousand-thousand-thousand to including
15596 dakini-of retinue limit-to not-exist-by surrounded
15597 bhagavan that-of mind-from emanated-of retinue vajra-in-hand to including
15598 wrathful-of assembly thought-by not-conceivable-by surrounded
15599 delight-vajra to including human-of retinue limit-to not-exist-by surrounded
15600 retinue to fruition secret-mantra supreme-of dharma-of wheel turning-by
15601 peaceful emanation-body-of bodhisattva those liberate doing
15602 all-also wrathful-of garland with possessing merely
15603 palace-measure that very vast with possessing

15604 faculty final-of person those
15605 there bewildered and fearing from emanation-body's pure-field into birth
flesh-only go thus spoke
15606 those also Victorious One vajra-holder's blessing from nature arranged
because nature-emanation field called
15607 pure-field those continuum heart-center-in mirror-like thus wisdom-jewel
self-luminous self-radiance and*
15608 skull-house-in wrathful-mandala-in from-beginning abiding appearance from
arose
15609 retine-to appearance and*
15610 faculties lowest-by seeing capable cause and*
15611 liberation certain cause also that is as know should
15612 vehicle supreme jewel-treasury from
15613 faculties lowest-plural nature-emanation body-of field-to breath emit step
twenty-fourth
15614 thus secret-supreme certain essential-point-by liberated ground and path step
extensively explained having
15615 now method that-by where attain completed fruit step ascertain-to two
15616 inner-space primordially-pure ground-on manifest enlightenment manner
generally show and
15617 spontaneously-accomplished luminosity arising-basis from body and wisdom
appearance manner specifically explained
15618 first-to three
15619 liberation-place essence-by hold
15620 how liberate nature individually explained
15621 body and wisdom arising-basis-to ascertain
15622 first
15623 self-arisen awareness nature-by pure because adventitious stain all-by pure
15624 pure twofold-possessing dharma-body space and wisdom non-dual
primordially-pure jewel secret recess ultimate liberation-place
15625 self-arising from
15626 liberation-place primordially-pure appearance
15627 like vase body example and*
15628 buddhas all-of sending-place
15629 primordially-pure great mandala
15630 thus and*
15631 jewel-heap from
15632 fruit dharma-body emptiness-in
15633 entity cease wonder great

15635 pearl-garland from
 15636 liberation-place itself first
 15637 thus
 15638 first primordially-pure-to awareness self-face knowing now cause-to
 not-return because delusion-ground cease thus fruit called name change
 15639 detailed above ground section-in explained finished from
 15640 difference stain from separation-by distinguished as know should
 15641 second-to three
 15642 space-into liberation-manner actual
 15643 space-into abiding nature
 15644 space-into reality view-expanses how coil
 15645 first is
 15646 faculties sharp dull medium three liberate time fruit-to difference none and
 15647 time three-of buddhas all intention cease dharma-body beyond-expression
 that itself-in one because face-equal different-without nature sphere one-only
 buddha
 15648 that-also this-life-in with-aggregates pure or bardo-in self-appearance
 finished or
 15649 emanation-field-to breath emit even suitable
 15650 path-appearance body and wisdom appearance outer luminosity portions
 15651 spontaneously-accomplished dissolve manner step-by space-into set
 crystal-light inner-in gathered like time appearance empty liberate
 15652 wisdom space-into dissolve having
 15653 form-body dharma-body expanses-into nirvana
 15654 entity and characteristic without sky-like reality taste one sky sky-into
 dissolve like
 15655 like space-from awareness separate body-on abiding vase-inside-of sky-like
 that opening-from sky great this connection like
 15656 four-lamps first primordially-pure and junction make
 15657 vase break time outer inner middle three-of sky indivisible nature one-as
 abide like
 15658 body mind separation-by awareness five outer middle without great
 inner-space primordially-pure great-in abide
 15659 six-expanses from
 15660 state Samantabhadra-to proliferation all near cease incomparable buddha time
 dharma all-of eye dust from free called word worthy

15661 pure-field all-to endless see appearance outer inner two without mix time
expanses pure view obtain

15662 that time samsara itself first-last cut called thus spoke

15663 thus sky mix or

15664 or outer-appearance self-light-of rays-plural space-into dissolve sun set-by
ray self-to gather or

15665 water-to water dissolve or

15666 butter-to butter dissolve and also similar

15667 body-relic burning from

15668 then essence primordially-pure-to

15669 sun from ray gather like

15670 self-appearance emanation including is

15671 self essence self dissolve having

15672 indivisible divide without become

15673 how water-to water dissolve and*

15674 thus butter-to butter dissolve and*

15675 sky sky dissolve like

15676 non-dual certain hold without become

15677 thus

15678 that time primordially-pure inner-space-into dissolve because awareness
self-place finished

15679 conqueror light not-change buddha

15680 sovereignty completed teacher Samantabhadra wisdom

15681 spontaneously-accomplished protector vajra-holder called become and*

15682 path dharma-plural fruit obtain thus cease and

15683 fruit dharma-plural moon full-in increase cease like completely completed

15684 that from above go without because cease place-to arrive is

15685 self-arising from

15686 realization person intelligence-possessing

15687 not-change equal state-into dissolve

15688 concept-without wisdom self-arise

15689 bliss heap great-place

15690 not-arranged jewel heap like

15691 various arise and state-into dissolve

15692 buddha all-of ancestor is

15693 light not-change universally renowned

15694 thus and*

15695 six-expanses from

15694 mindfulness awareness-plural nirvana time expression end all self-by self cease

15695 aggregates elements sense-bases nirvana time appearance-existence all bliss-field-to appear*

15696 faculties objects nirvana time mudra supreme great enjoyment-to self-appearance

15697 sound word-plural nirvana time appearance all-from beyond gone

15698 view meditation conduct fruit nirvana time effort including mindfulness self cease is

15699 dharma and wisdom nirvana time god body-plural not-perceive reach-by appear*

15700 experience nirvana itself cease time sensation-plural door also self-by self stop

15701 warmth and signs self cease nirvana time afflictions-plural self cease empty make is

15702 cease dharma this practice person generate and self complete

15703 essence this-on abide person capable who see

15704 this buddha all-of fruit Samantabhadra essence self abide is

15705 buddha-plural-of fruit this-to who familiar glorious vajra-holder itself even become

15706 first protector stainless pure light recess-from self-arisen arise because

15707 buddha all-of deed identity also secret-supreme great itself body obtain

15708 that from not-return yogin intelligence-possessing power and possessing capable

15709 fruit all-of measure-to arrive Samantabhadra equal

15710 thus

15711 thus primordially-pure self-face-on existence-nonexistence limit from free because body and wisdom etc. appearance existence-nonexistence beyond arising-basis not-cease only is

15712 crystal self-face-on light and color anywhere establish-not

15713 that state-from light five-of arising-basis not-cease like

15714 thal-'gyur from

15715 fruit express cannot and*

15716 dharma-plural cease place-to arrive and*

15717 self establish view also destroy

15718 this time lama instruction set

15719 view meditation conduct end empty because

15720 dharma-as appearance exist not

15721 body and wisdom continuum cease

15723 buddha without and sentient-being without
15724 briefly anything abide without
15725 go without because come without
15726 thus and*
15727 six-expanses from
15728 thus reality primordially-pure-to
15729 wisdom without and body also without
15730 light without color-plural from free
15731 what essence establish without because
15732 ignorance and afflictions and*
15733 mention what need exist not
15734 thus
15735 thus inner-space primordially-pure nature even arising-basis only from
15736 actual anywhere establish without
15737 that itself from
15738 nature appearance-to
15739 characteristic hold completely without
15740 color not self-luminous because
15741 know and aware portions only
15742 hold object what without because
15743 concept hold portion without
15744 light beyond primal-radiance-into
15745 from-beginning difference abide
15746 body beyond self-radiance-into
15747 completely-pure great-mudra abide
15748 thus
15749 second space-into awareness abide nature-to five
15750 elements mother-to settle
15751 wisdom space-into dissolve
15752 wisdom sky-to support
15753 luminosity space-into coil
15754 awareness self-place finish
15755 first is
15756 recess three one-as rolled because elements five and below liberate
15757 wisdom pure eye-to obstruction without
15758 that also impure delusion appearance pure reality-to dissolve time
15759 flesh-blood body luminosity illusory body-to dissolve that itself dharma-body
jewel secret body-to dissolve time

15760 wisdom eye wisdom eye-to dissolve and*
15761 that itself reality eye-to dissolve because object and knowledge conduct
portions pure
15762 jewel secret recess-in wisdom inner-luminous view change without is
15763 Samantabhadra heart mirror-from
15764 impure delusion appearance-by wisdom appearance obscure
15765 delusion appearance cease pure appearance arise
15766 latent-tendencies recess-by wisdom illusory-body obscure
15767 body this abandon light appearance arise
15768 then jewel recess ultimate arrive become
15769 recess three one-as roll emanation directions-to perform
15770 thus
15771 now body-of elements five residual portions pure
15772 primordially-pure inner-space luminosity elements great five space that-to
individually abide become portion consider
15773 impure elements actual pure elements abide become or latent-tendencies
settle not
15774 impure elements pure power-by wisdom pure five elements great appearance
capable-to depending
15775 pure fruit portions establish
15776 that also wind vajra-cross arrangement good samaya goddess sky-in coil
motionless wind space-into dissolve
15777 earth jewel five-of stupa even-balanced manner arrange
15778 solidity without earth space-into dissolve
15779 water crystal wheel stacked good karma and afflictions portion from free
wetness without water space-into dissolve
15780 fire lotus-web light blaze unripe ripe make hot without fire space-into
dissolve
15781 space pure reality expanse vast and from-beginning pure because impure
delusion understanding open space space-into dissolve having
15782 outer object
15783 inner body
15784 aggregates elements sense-bases etc. dharma all pure
15785 wisdom jewel essence emptiness all-arising mandala expanse vast is
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-expanses from
15816 self-radiance move white portion
15817 depth clarity great itself abide
15818 appearance self-cease yellow portion
15819 not-manifest depth-from self-face clear
15820 attachment-aversion self-cease red portion
15821 depth-radiance unmixed great-in abide
15822 action-effort move self-free
15823 cease without green
15824 first-plural-of ray-to also*
15825 not-manifest depth-from clear portion
15826 change-not complete blue-in
15827 from-beginning complete made without abide

thus
third wisdom sky-to support is
inner-space wisdom wind five self-place motionless change without abide
that-also powerful
momentum-possessing
supporter
stable
appearance-maker five from
water pure nature down clear powerful because
wisdom wind main-retinue non-dual make purpose indivisible
wind pure nature up go momentum-possessing main-retinue five moment
dharma-body state-to move
earth pure nature pervader arising-basis portion abide supporter because
support supported without dharma-body state form-body-as abide
appearance-maker space pure nature equal-not-arise four dharma-body and
wisdom actual without depth-clarity arising-basis portion inner-luminous
abide
stable earth pure nature life-wind arising-basis portion-by awareness wisdom
concept-not view change without make
that itself from
from-beginning self-pure great-to
complete-plural peak-in abide
with-aggregates characteristic self-pure because
depth-clarity great ground-as abide
thus and*
self-arising from
jewel portions arranged web portions even-called thus
fourth luminosity space-into coil-to four
dissolve-to not-dull
clear-to concept without
is-to self without
individually unmixed understanding not-open
first dissolve-to not-dull is
elements mother-to settle
wisdom space-into dissolve even body-three gather-dissolve without subtle
wisdom inner-luminous abide
second is
dharma-body stain without front-back without

15860 up-down without
15861 direction-boundary without luminosity because
15862 body and wisdom arising-basis-in abide and
15863 mind and breath without because samsara dharma all-by not-stain
15864 third is
15865 is view self-arisen king is latent-tendencies self from free
15866 fourth is
15867 dharma-body expanse-in jewel light-blaze body five depth-clarity abide
because
15868 first ground self-place abide even ground that-to concept without now
samsara delusion opening not-open
15869 that also wisdom body mature body five space-to move from arise
15870 fifth awareness self-place finish-to four
15871 dharma-body change without vajra-like body
15872 wisdom-to change without swastika-like life
15873 view gather-dissolve without river-like continuum
15874 awareness clear-dim without sun-like ray
15875 first is
15876 awareness form-body dharma-body-to dissolve essence one become
15877 change without
15878 second is
15879 essence hold wisdom
15880 nature characteristic hold wisdom
15881 compassion beings tame wisdom-plural arising-basis portion only self-face
indivisible eternal abide because time all-of wisdom called
15882 third is
15883 continuum concentration gather-dissolve without
15884 reality inconceivable concentration from change without
15885 fourth is
15886 individual self-arisen awareness inner-luminous spontaneously-accomplished
great abide because
15887 jewel recess change without abide
15888 those also*
15889 self-arising from
15890 jewel vajra seat-to change without
15891 jewel emptiness path-to end without
15892 view self-abide instruction show thus spoke
15893 third space-into reality view-expanses how coil-to three

15894 essence briefly show
15895 portions extensively explain
15896 meaning summary
15897 first is
15898 primordially-pure space-in spontaneously-accomplished depth-clarity
awareness wisdom luminosity essence is
15899 buddha dharma all-of root is great-scripture called
15900 endless vast
15901 buddha power great
15902 view ultimate sending-place
15903 change without nail
15904 here sight mind examine object beyond reach*
15905 all-knowing mirror*
15906 path all-by traverse peak
15907 liberation place
15908 secret king dharma all-of treasury great
15909 letter without from
15910 awareness wisdom not-wrong show
15911 unchange root great-scripture
15912 vast dharma appearance great
15913 view reality power great
15914 view self-arisen liberation-place great
15915 unchange nail letter great
15916 always difficult reach great
15917 view difficult mirror great
15918 traverse difficult path great
15919 abide difficult place great
15920 arrive difficult ground great
15921 nonexistence-like appearance appearance great
15922 depth without fathom difficult great
15923 pervade without primal-radiance great
15924 know great examine-do without
15925 object aware non-dual view great
15926 mind without appearance great
15927 unchange completely spread great
15928 subtle hold difficult great
15929 great see without great
15930

15931	round shape without great
15932	flash breath without great
15933	clear color black great
15934	nonexistence soft great
15935	appearance examine difficult great
15936	emptiness appearance great
15937	one extent not-cut great
15938	two like appearance completely complete great
15939	beautiful adornment without great
15940	full emptiness great
15941	ripe not-complete great
15942	body like appearance go-come without great thus
15943	that also space wisdom two-as appear
15944	dharma-body state-in depth-clarity body-to arising-basis appear
15945	second portions extensively explain-to two from
15946	essence emptiness like measure primordially-pure sky-like anywhere
15947	establish-not limit-free great-completion dharma-body expanse vast is
	portions clear like measure dharma-body space deep-in inner-luminous
	spontaneously-accomplish wisdom body-speech-mind inexhaustible
	adornment wheel source-to subtle portion depth-clarity abide
15948	that side-from open
15949	wisdom five mandala-in primal-clear
15950	wisdom that above other without height great
15951	wisdom palace spontaneously-accomplish vast etc.
15952	Samantabhadra heart mirror-from
15953	jewel portions arranged mandala not-drawn adorn
15954	wisdom stable mountain-king not-build height great
15955	wisdom spread palace not-made vast
15956	wisdom expanse vast ocean not-stir self-radiance
15957	wisdom clear sun not-made rise-set without
15958	emptiness spread plain not-arranged portions even
15959	wisdom unchange path not-train near-far without
15960	awareness unchange horse run even cease without
15961	awareness aimless water continuum-to continuum cease without
15962	awareness wisdom seed-to increase decrease without
15963	awareness emptiness-clarity wisdom indivisible-not
15964	awareness hold-without wisdom face-hold limit from free
15965	awareness concept-without wisdom not-cease completely clear

15966 awareness all-clear wisdom unmixed completely complete
15967 awareness all-appear wisdom clear hold without
15968 awareness all-clear wisdom clear spontaneously-thick thus and*
15969 self-arising from
15970 jewel celestial-palace arrangement good
15971 jewel portions adorned queen adornment good*
15972 jewel beautiful horse swift
15973 jewel various plain-to cease without thus
15974 third meaning fruit summary is
15975 space and wisdom indivisible buddha that-to qualities collection measure
without
15976 jewel display from
15977 perfect buddha miracle measure without
15978 fathom without
15979 grasp without
15980 measure without
15981 buddha appearance big-small limit beyond sky-like
15982 buddha power is-not limit beyond elephant-like
15983 buddha capacity abandon-obtain limit beyond lion-like
15984 buddha quality empty-full limit beyond wish-fulfilling jewel-like
15985 buddha essence self-concept limit beyond all-pervading wisdom itself
15986 buddha abiding-manner faculties and objects beyond self-appearance itself
15987 that self-arisen view itself word thus and*
15988 self-arising from
15989 perfect buddha view limit end without
15990 buddha realization measure without
15991 wisdom calculation without
15992 place good-bad without
15993 view is-not without
15994 ground extent-cease without
15995 path change without
15996 fruit cause return without
15997 wisdom clear-dim without
15998 wisdom mind without thus
15999 buddha actual ground that fruit completed finished self traverse path without
16000 buddha victorious-ones-plural path cease entry cease proliferation and
existence lead cease thus object-from explained and
16001 disciple lead compassion path-body and*

16002 wisdom and activity outer-appearance arise because deed-to depending
16003 no-more-learning path called explained is
16004 third body and wisdom arising-basis ascertain-to two
16005 arising-basis identify*
16006 nature extensively explain
16007 first-to also arising-basis actual and*
16008 that-to wrong-view refute two from
16009 first is
16010 abandon-realize ultimate dharma-body primordially-pure
spontaneously-accomplished jewel recess that body and wisdom arising-basis
is
16011 that-also essence emptiness-clarity self-arisen wisdom anywhere
establish-not anywhere divide-not make-not divide without
expression-thought beyond
16012 samsara-nirvana limit from free
16013 sky-like anywhere establish-not not quality measure without sun-moon-
planet-star like all-arising arising-basis become wisdom complete body called
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-expanses 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

16068 wisdom without cease and*
16069 difference anything exist not-become
16070 coarse wisdom exist become
16071 or examine same
16072 thus
16073 third correct system-to
16074 primordially-pure self-face-on anywhere establish-not existence-nonexistence
limit beyond body and wisdom establish crystal like
16075 that state or space or portion-to arising-basis portion very subtle wisdom
three-stacked abide crystal inner-light that actual see object-in without even*
16076 arising-basis-in abide like
16077 wisdom three that exist body and wisdom all-of source become and*
16078 dharma-body change-not even form-body activity including disciple-to
appear capable power also essential-point that from arise
16079 thus not buddha-from dharma-body taste one
16080 that-to wisdom without sentient-being benefit and buddha dharma measure
without definitely without become because
16081 collection from
16082 wisdom without quality increase without enlightenment and*
16083 ocean like buddha dharma also without become
16084 thus
16085 that-also wisdom without thus spoken-plural essence anywhere establish-not
exclusion
16086 wisdom exist spoken-plural nature spontaneously-accomplished portion-to
spoken
16087 contradiction without primordially-pure and spontaneously-accomplished
non-dual
16088 second nature extensively explain
16089 space primordially-pure dharma-body state-in wisdom
spontaneously-accomplished subtle nature abide also*
16090 ground-hold wisdom actual subtle abide
16091 that portion-from characteristic hold wisdom five and*
16092 knowable know wisdom arising-basis portion actual not-arise only exist
thal-'gyur from
16093 that also mind ripe time
16094 dharma-body-to ground abide
16095 from-beginning pure stain cease
16096 essence from-beginning delusion without
16097 arise-maker not-cease spontaneously-accomplished

16099 thus
16100 that-also primordially-pure space-in spontaneously-accomplish abide that
essence nature compassion portion subtle actual appear
16101 ground-abide wisdom that three-by wisdom other two arising-basis make
again that itself from
16102 thus liberate mind-to
16103 compassion without not
16104 ground-in abide wisdom-by
16105 nature momentum arising-basis make
16106 characteristic hold wisdom-by
16107 condition-by pure ripen make
16108 know and knowable wisdom-by
16109 faith-possessing actual-achievement give
16110 thus
16111 ground-abide three that arising-basis make manner-to
16112 essence body-three arising-basis make body-three different appearance
portion establish-not and*
16113 nature-by light five arising-basis make color self-characteristic establish-not
and*
16114 compassion-by wisdom two arising-basis make object and portion actual
measure without
16115 thal-'gyur from
16116 that also essence body-as abide because
16117 dharma and dharma enjoyment emanation portion
16118 not-divide make without manner
16119 descend establish itself from also*
16120 body color etc. mind object without
16121 nature arise-maker light manner
16122 white red yellow and green blue
16123 characteristic form-possess not
16124 form without knowable descend establish
16125 compassion arise various from
16126 this-like one-as certain without because
16127 various appear because ground called
16128 thus and*
16129 six-expanses from also*
16130 with-aggregates characteristic self-pure because
16131 depth-clarity great ground-as abide

16133 pervade and pervaded itself-by empty*
16134 completely cease without appear
16135 illuminate appearance portion not-cease
16136 essence all extract gather
16137 stain without self-place pure
16138 buddha-plural-by secret great-in
16139 nature portion-to abide
16140 compassion appearance portion various from
16141 empty portion cease without
16142 knowable wisdom two-in
16143 appearance portion-from appear because
16144 nonexistence appearance self-pure from
16145 nature momentum compassion
16146 deed effort completely without because
16147 not-made appearance manner pure-to
16148 from-beginning open without appear*
16149 sun-to light like
16150 self make not
16151 self nature thus appear*
16152 thus and*
16153 knowable how know
16154 compassion portion wisdom-by
16155 self entity condition know
16156 wisdom that portion without
16157 elements four form difference what have
16158 knowable how-much know
16159 compassion wisdom-by
16160 disciple-plural mind know
16161 this without sky equal
16162 because all-knowing
16163 wisdom compassion portion-to appear*
16164 this all mindfulness-by hold not
16165 nature itself abide from
16166 grasp hold coarse not-abide
16167 depth-clarity subtle portion appear because
16168 this sentient-being-plural path
16169 above seed like increase
16170 this appearance not-cease

16171 self-suitable medicine power like
16172 class six-to suitable appear*
16173 that because compassion
16174 thus
16175 that-also arising-basis portion-from emanation-body arise time wisdom two
also actual disciple class six benefit do and
16176 primordial-purity time this-in thing anyone not-exist
16177 part seed-of mode-as existing
16178 sixth-expanses from also*
16179 essence and self-nature and*
16180 compassion of appearance-aspect
16181 intelligence-possessors to appear
16182 essence where-also not-established because
16183 self-nature appearance-aspect clear-by appearance*
16184 compassion aspect-from wisdom-two
16185 action and actor without arise
16186 arisen-appearance mind-level two-of because
16187 wisdom deed this like-this
16188 effort-effort with free-from appearance*
16189 buddhas of wisdom
16190 basis-from this-like appearance
16191 thus said
16192 thus expanse and wisdom two-as not-exist dharmakaya ultimate is
primordial-purity and spontaneous-presence two-not-exist of liberation-place
primordial-purity-great called
16193 self-nature arising-basis-in existing although*
16194 essence where-also not-established because ultimate truth unique total-great-
completion body and wisdom beyond dharmata sky-like
16195 ultimate of result
16196 inner-expanses great
16197 liberation-place above-not-exist
16198 body speech mind two-as not-exist vajra secret spontaneous-presence
precious-jewel womb
16199 Samantabhadra mind-of mirror-in
16200 Tathagata body-to arise and abide not-possess
16201 that what-for ask then
16202 Tathagata-to body concrete-thing-as not-exist because
16203 Tathagata speech-to change and not-change not-possess

16204 that what-for ask then
16205 Tathagata secret empty because
16206 Tathagata mind-to intent and not-intent not-possess
16207 that what-for ask then
16208 Tathagata mind-to concept not-exist because thus said and*
16209 essence sutra perfection-of-wisdom vajra-cutting from also*
16210 whoever me-to form-as see*
16211 whoever me-to sound-as know
16212 wrong abandon enter
16213 person that-by me not-see*
16214 leaders are dharmakaya
16215 dharmata knowable not-is
16216 that know able not-is
16217 thus said like
16218 Madhyamaka Prasangika buddha actual is dharmakaya pure empty that-to adhere
16219 self-essence-in existence non-existence of elaboration pacify by body and wisdom even not-established and*
16220 other-appearance buddha-of compassion and*
16221 disciple-of prayer from form-body activity with appear
16222 garuda-of offering-pillar and wish-fulfilling-jewel and wish-fulfilling-tree like considered
16223 entering from
16224 peace-body wish-fulfilling-tree like clear become
16225 mind-fulfilling-jewel as-like mind not-conceive
16226 migration liberation until world benefit always
16227 this elaboration with free-from appearance
16228 thus said
16229 here also primordial-purity-of self-essence that with similar although
16230 subtle wisdom expanse-in exist from body and wisdom arise
16231 that-by sentient buddhas by actually benefit-do prayer made those-of benefit-do
16232 essence aspect-from spontaneous-presence is because cause prayer by produced not-desire-of distinction by distinguished
16233 these are primordial-purity result-of point important great are because intelligent bys very mind wisdom fine understand should
16234 general-meaning second spontaneous-presence light-of arising-basis from body and wisdom-of appearance-manner particular explain two-are

16235 body-of distinction general show and*
16236 three-bodies-of nature particular explain
16237 first five-from
16238 body one-as show
16239 basis awareness-as one
16240 path awareness place-at one
16241 result awareness stain-free primordial-purity-as one-of reverse-from
16242 extreme-free sky like not-change vajra-body empty wisdom essence possess
spontaneous-presence precious-jewel womb first buddha-of body
16243 self-arisen from
16244 e ma ho
16245 appearance great clarity great
16246 pure sky extreme with free
16247 elaboration-free dharmata change not-exist
16248 extreme and middle not-exist direction part free
16249 self-appearance dharmadhatu pure field*
16250 first buddha cause not-exist
16251 last condition by produced not-exist
16252 empty wisdom essence possess
16253 extreme abide-not vajra-body
16254 elaboration with free-from dharmata to
16255 essence self-nature compassion lord
16256 wisdom three-bodies light-as clear
16257 sky-in sun arise darkness dispel
16258 wisdom five-of characteristic clear
16259 buddha emanation manifold arise*
16260 thus said
16261 body two-as distinction
16262 basis primordial-purity and spontaneous-presence two-as not-exist awareness
16263 path expanse and wisdom two-as experience by
16264 result dharmakaya aspect two-as arise by benefit-two complete
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
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 Vajrasatva mind mirror from
16349 result-of dharmata all body three reverse not know understand do said
16350 third
16351 body three path appearance-as explain and contradict ask then
16352 lama earlier say
16353 result not-is say
16354 result body three-as attachment extreme-grasp with free make purpose-or
16355 three-cycles womb ultimate-as consider that refute purpose-or thus contradict
avoid doing
16356 meaning-as result-as place also*
16357 primordial-purity-of inner-expanses-of essence not-purpose-of manifestation
is because very mistaken not-good
16358 here before accepted like path-appearance also
16359 result also is contradict not consider

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16360 first path-appearance is spontaneous-presence-of womb primordial-purity-
great that meaning-of result house like from
16361 that-to enter and that-from emerge basis primordial-purity from
outer-appearance-as arise need because
16362 arise-manner essence body-as abide from arise
16363 path-appearance two exist
16364 self buddha accomplish path result-of before those and*
16365 self buddha accomplish done after disciple lead path body
manifest-appearance by benefit do

16366 that-from here not-learn path-appearance-as consider body three
path-appearance is and*

16367 result is two contradict relationship establish meaning

16368 complete-liberation dharmakaya inner-expanses from body three
outer-appearance path-as arise by body and wisdom-of display appearance
also

16369 dharmakaya wisdom-of mind

16370 sambhogakaya that body

16371 emanation body deed-as appear by benefit arise because

16372 that-also inner-clear arising-basis-of body and wisdom gather-separate
not-exist Vajrasattva dharmata and*

16373 that-from outer-clear-as body three-of path-appearance self-as arise two
awareness state-in similar although*

16374 outer inner-of distinction distinguish and*

16375 self-appearance aspect-from disciple-of appearance-in sambhogakaya
emanation arise by benefit do also*

16376 awareness play one although*

16377 self-appearance disciple-by not-see

16378 that-from arise that see distinction exist because similar two difference show
also*

16379 Lion-Power-Perfect from

16380 Vajrasattva dharmata and*

16381 self-appearance mandala pure two

16382 similar basis one-on mistake-place great

16383 thus said

16384 thus inner-expanses and*

16385 outer-clear path-appearance aspect not-distinguish

16386 body three self-appearance-of result-as consider then

16387 emanation body disciple-to appear like

16388 liberation-place-of primordial-purity-of dharmakaya disciple-to appear
become

16389 body three essence one is because

16390 dharmakaya radiate-gather and color-as appear become

16391 you and essence one-of sambhogakaya emanation dharmata that appear
because

16392 or emanation body disciple-to not-appear become

16393 dharmakaya not-appear because

16394 therefore body three also awareness-by essence one-of
aspect essence one that similar because not-accept and*

16396 emanation body compassion aspect
16397 that-by emanation appearance that reflection emanation
16398 emanation body actual not-is
16399 compassion not-is because
16400 view distinction this also very subtle because intelligent bys analyze mind
understand do should
16401 point important great
16402 second context-of meaning explain three-are
16403 body three-of place general show
16404 wisdom-of place particular explain
16405 body speech mind quality activity five-of place-of meaning summarize
16406 first dharmakaya
16407 sambhogakaya
16408 emanation body three from

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16409 first dharmakaya-of place extensive explain essence
16410 distinction
16411 synonym
16412 extensive explain four-from
16413 dharmakaya essence self-arisen wisdom empty-clear elaboration with free
16414 abide-manner
16415 characteristic
16416 nature
16417 compassion
16418 appearance-manner five-from
16419 essence-of abide-manner defect whatever-by not-taint abide primordial-pure
nature
16420 essence that-of characteristic empty know awareness essence possess
16421 essence that-of nature what-with also not-mix
16422 essence that-of compassion not-divide not-separate separate not-exist
16423 essence that-of appearance-manner two-as not-exist
16424 definition
16425 impute synonym-of dharmata-from body-as mature because concrete-thing
not-exist
16426 characteristic whatever-by definite not-reach

16427 emptiness where-also not-established because dharmakaya called
16428 dharma
16429 buddha-of ground-of outflow-free dharmata awareness and connected
16430 body
16431 marks face-hands not-exist awareness essence not-change only called
16432 distinguish then
16433 thing characteristic with connected dharmakaya
16434 abide pervasion-manner with connected dharmakaya
16435 distinction appearance-manner with connected dharmakaya three-from

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16436 first
16437 dharmata-to consider essence what-of also not-established because
elaboration extreme with free
16438 thing identify beyond birth-death move-change not-exist
16439 ultimate manifest become because dharmata thought beyond
16440 second
16441 samsara nirvana all pervade dharmakaya stain adventitious by pure pure-two
possess that
16442 Hevajra from
16443 sentient are buddha indeed
16444 however adventitious stain by obscured
16445 that remove after buddha indeed
16446 thus said and*
16447 Uttaratantra in
16448 perfect-buddha body radiate because and*
16449 suchness indivisible because and*
16450 family exist because sentient all
16451 always buddha essence possess
16452 thus said that manifest become aspect
16453 third
16454 vehicle individual-from awareness and*
16455 empty and*
16456 quality etcetera aspect show
16457 total-completion great-here aspect display by distinguish then
16458 dharmakaya dharmakaya-of field limit-not-exist

16459 place thought beyond dharmata
16460 samadhi not-move great
16461 retinue manifold nature not-two
16462 teach expression-not-exist dharmata
16463 time when-also change not-exist dharmata
16464 dharmakaya sambhogakaya-of field dust with free stain not-exist
16465 place mindfulness mind thought self-cease
16466 samadhi mind and mental-factor occurrence cease by wisdom self-abide
16467 retinue empty self-appearance function possess
16468 teach object pure
16469 time examine not-is because primordially equal great-expanses
16470 dharmakaya emanation body
16471 field emptiness continuity not-cut
16472 place all-of arising-basis aspect depth-clear self-resound great
16473 samadhi cease-not self-clear
16474 retinue category-not-exist arise-appearance pure
16475 teach nature not-modify
16476 time essence manifest-appearance
16477 these also primordial-purity self-abide-of dharmakaya aspect-from impute
16478 Precious-Heap from
16479 grasp self-pure dharmakaya by
16480 elaboration-free self-pure celestial-palace-in
16481 self and indivisible appearance-retinue-to
16482 mark not-exist speech-by
16483 elaboration not-exist words
16484 abide-not self-cease mind-from emerge*
16485 not-speak speak not-exist-as
16486 equal great state-in show
16487 thus said
16488 these also aspect-to impute only from
16489 meaning-as where-also not-established because extreme-free
total-completion great abide
16490 also that same from
16491 this-of place this called
16492 name famous mark with object
16493 aspect where-also not-appear because
16494 not-exist empty dharmadhatu-from
16495 secret great-of self-expanses-in

16496 primordially-there dwell
16497 not-grasp place-of mode possess-as
16498 play great arise*
16499 this-from anyone-by dwell not
16500 who-by place make not
16501 this-to perfection not-exist
16502 sit and come self with free
16503 likewise primordial-empty great-of place
16504 not-exist from expanse-of manner
16505 this-to outer and inner also not-exist
16506 above and below look not-exist
16507 direction and intermediate anyone-by also
16508 this-to grasp anything not-exist
16509 thus said
16510 fourth synonym extensive explain
16511 body speech mind quality activity five from
16512 dharmakaya body empty-clear mark not-exist
16513 speech expression-not-exist sound word beyond
16514 mind memory thought elaboration not-exist
16515 quality reverse not-go change not-exist
16516 activity spontaneous-presence arise-manner not-cease basis abide
16517 thal-'gyur from
16518 dharmakaya body and speech*
16519 mind and quality activity
16520 body is empty and clear and*
16521 mark not-exist nature
16522 speech is sound word name free-from
16523 expression and conversation itself free
16524 mind is thought and change not-exist because
16525 radiate and examine all beyond
16526 quality reverse come return not-exist
16527 expanse and wisdom pervade and*
16528 nature modify not-exist
16529 activity not-arise not-born
16530 force-arise cease not-exist and*
16531 not-made make not-exist
16532 thus said
16533 second sambhogakaya extensive explain also

16534	essence
16535	definition
16536	distinction
16537	synonym four-from
16538	essence characteristic self-clear great total-completion
16539	essence abide-manner nature not-move body marks signs family clear not-move
16540	sambhogakaya definition sambhogakaya-as appear enjoy that itself knowing not-cease enjoy
16541	body is appearance self-clear array great
16542	sambhogakaya distinction four-are
16543	element-great essence body
16544	abide pervasion-manner body
16545	appearance path body
16546	disciple appearance-manner body
16547	first
16548	dharmakaya arising-basis-from self-arise light clear-five possess body complete
16549	basis-appearance element-great nature clear warm
16550	cool
16551	expansive
16552	pervade self-nature possess
16553	second
16554	buddha and sentient all-to light and light-palace pervade aspect manifest become
16555	Self-Arisen from
16556	all-to light essence-as abide
16557	concept-not-exist pure dharmadhatu
16558	rival-not-exist unique one
16559	center and retinue and palace and*
16560	awareness and empty and clear
16561	thus said
16562	third
16563	basis-appearance dharmata-of sambhogakaya sentient-to bardo-in path-as appear that context this disciple lead path-as dharmakaya inner-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 Akanista great retinue individual family five
16603 teach knowing wisdom five enjoy
16604 time appearance tame increase
16605 sambhogakaya emanation body
16606 family five buddha and individual principal retinue
16607 that characteristic appearance-to nature not-exist because
16608 clear concept not-exist
16609 that field god and goddess thought beyond enjoy appearance pure
16610 place Tushita wisdom array basis
16611 retinue buddha and bodhisattva limitless
16612 time awareness self-appearance time
16613 that-also yaksha abide Tushita not-is
16614 family five field appearance
16615 nature-by pure and*
16616 light five appearance self-clear
16617 enjoyment great wisdom five aspect enjoy and*
16618 affliction pain all with free
16619 these also Precious-Heap from
16620 self-clear pure sambhogakaya by
16621 light five pure celestial-palace-in
16622 elaboration-free great-bliss speech-by
16623 body five family-of retinue-to
16624 concrete-thing-not-exist pure dharmata
16625 wisdom five gather mind-from emerge*
16626 pure light-ray tongue-from spread
16627 self-arisen syllable six even
16628 not-speak self-arisen great show
16629 thus said
16630 sambhogakaya
16631 essence dharma symbol show word not-exist not-speak called
16632 syllable six-of self-sound disciple hear
16633 speak like appear dream word like
16634 Sixth-Expanse from
16635 self face-from not-speak
16636 dream like characteristic-as
16637 retinue bodhisattvas-to
16638 wisdom discriminating mind-to appear*
16639 thus said

16640	fourth synonym extensive explain body speech mind quality activity five from
16641	sambhogakaya body
16642	empty-clear rainbow like
16643	speech
16644	disciple self-appearance dream like
16645	mind
16646	characteristic hold wisdom continuity cease-not
16647	quality
16648	body marks signs light-ray pile complete
16649	speech self-arisen syllable appearance arise
16650	mind clairvoyance and samadhi ocean treasure become
16651	activity
16652	dharma 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
teach definite meaning vehicle

16748 time definite not-exist
16749 emanation body emanation body Shakyamuni etcetera
16750 home without renounce self deed enjoy
16751 field continent four hundred-million etcetera possess
16752 place Vulture-Peak mountain etcetera
16753 retinue common monk father mother two
16754 upasaka father mother two aspect four and*
16755 god human measure-not
16756 uncommon retinue bodhisattva measure-not
16757 teach cause-effect vehicle manifold
16758 time disciple-to dharma teach definite great separate time
16759 these also*
16760 Precious-Heap from
16761 emanation body manifest-attachment-not by
16762 dharmadhatu disciple self-abide-from
16763 family six awaken fortunate-to
16764 elaboration-with word speech-by
16765 faculty whatever desire dharmata all
16766 memory self-clear mind-from
16767 faculty desire-not tongue-on spread
16768 vehicle number-of dharmata teach
16769 thus said

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16770 fourth synonym extensive explain body speech mind quality activity five
from
16771 body migrators whatever desire-as appear that also self self aspect marks
signs complete
16772 speech limb six sound meter connection good
16773 mind how and how-much knowing expand
16774 quality power etcetera dharmata all knowing complete
16775 activity outer inner secret three dharma wheel perfection five nature turn
thal-'gyur from
16777 emanation body also body speech mind
16778 quality activity five
16779 body marks signs

16780 disciple whatever appear body emanate
16781 speech word connection good
16782 Brahma expanse limb six
16783 mind knowable wisdom by
16784 self other benefit-two intent abide
16785 quality knowing complete and*
16786 activity outer inner secret
16787 deed all complete and*
16788 perfection five nature
16789 thus said
16790 that outer perfection five
16791 place perfection Vulture-Peak mountain
16792 teacher perfection Shakyamuni-by
16793 dharma perfection vehicle manifold
16794 retinue perfection common and uncommon those-to
16795 time perfection life year hundred time
16796 inner perfection five
16797 place perfection Akanistha-in
16798 teacher perfection Vajradhara-by
16799 retinue perfection dakini and siddha and*
16800 bodhisattva etcetera-to
16801 dharma perfection secret mantra outer inner dharmata
16802 time perfection self-condition karma aeon meet time
16803 secret perfection five
16804 place perfection charnel-ground fire mountain blaze
16805 teacher perfection youth hero power great-by
16806 retinue perfection dakini etcetera-to
16807 dharma perfection
16808 nature great-completion
16809 secret supreme nectar seven
16810 time perfection self-condition aspect pure time teach
16811 that indicate teacher emanation body all outer inner secret perfection five five
know should
16812 meaning second wisdom place particular explain three-from
16813 essence
16814 self-awareness nature elaboration with free
16815 thal-'gyur from
16816 concept-free dharmata self-resound from

16817 object-not wisdom appearance arise*
16818 thus said
16819 definition also that-from
16820 wisdom first-from arise
16821 know affliction stain purify
16822 thus said
16823 distinguish then three-are
16824 dharmakaya basis-abide wisdom
16825 sambhogakaya self characteristic hold wisdom
16826 emanation body all-pervade wisdom
16827 first essence nature compassion three-from
16828 essence primordial-purity-of wisdom awareness empty-clear stain not-exist
ultimate because dharmakaya elaboration extreme with free expanse
pure-two possess nature three-bodies two-as not-exist arise-basis abide
16829 nature spontaneous-presence-of wisdom depth-clear light-of arise-basis abide
field celestial-palace light-ray etcetera appear disciple hope fulfill*
16830 compassion all-pervade wisdom self time elaboration near pacify object enter
expression not-exist although knowing wisdom all-of arise-basis abide
expanse and wisdom spontaneous-presence great state-from not-move
although migrators benefit-two move and effort striving not-exist arise seed
do
16831 Sixth-Expanse from
16832 essence primordial-purity wisdom by
16833 ignorance stain free
16834 nature spontaneous-presence wisdom by
16835 confusion word harm free
16836 compassion all-pervade wisdom by
16837 all expanse one connected appear*
16838 thus said
16839 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect
not-exist then buddha confusion awake above cut
16840 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect
not-exist then buddha confusion awake above cut
16841 sentient confused wander below cut
16842 disciple and tamer not-suitable from
16843 basis-abide wisdom from outer-appearance-as arise
16844 samsara how-long sentient benefit arise nature force compassion depth-clear
knowing complete from arise
16845 thal-'gyur from

16846 dharmakaya empty nature from
16847 wisdom knowing complete aspect
16848 force-by sentient-to arise
16849 that not-exist samsara nirvana cut because
16850 knowing-by know clear
16851 self-awareness clear self-nature from
16852 nature force compassion itself
16853 not-cease cease not-exist
16854 thus said
16855 second sambhogakaya wisdom five
16856 self self characteristic hold
16857 Vairochana dharmadhatu wisdom principal other four retinue exist and*
16858 Akshobhya mirror wisdom principal
16859 Ratnasambhava equality
16860 Amitabha discriminating
16861 Amoghasiddhi action complete wisdom principal
16862 remainder four four retinue exist because wisdom twenty-five and that-from
distinguish limitless
16863 summarize five include
16864 Self-Arisen from
16865 wisdom distinction this-like
16866 twenty-five essence from
16867 summarize aspect five include
16868 thus said
16869 how include know then
16870 thal-'gyur from
16871 sambhogakaya wisdom characteristic hold
16872 object pure mirror
16873 samsara nirvana reflection clear
16874 direction category-not-exist equality
16875 faculty object show discriminating
16876 effort-not action complete
16877 different not-exist dharmadhatu
16878 thus said
16879 these extensive before show already not-expand
16880 third emanation body wisdom two
16881 knowable all pervade enter
16882 appearance include whatever how-much knowing

16883 empty include whatever how knowing
16884 conventional dharmata all aspect not-mix knowing disciple faculty element
latency limit-not group teach doing*
16885 conventional dharmata all aspect not-mix knowing disciple faculty element
latency limit-not group teach doing
16886 ultimate dharmata knowing empty and*
16887 mark not-exist and*
16888 light clear dharmata manifest do
16889 that also thal-'gyur from
16890 emanation body knowable
16891 how knowing thing
16892 abide-manner self benefit-as know
16893 how-much disciple
16894 thought how abide know
16895 thus compassion arise-manner from
16896 disciple migrator different-to
16897 tame body also that only
16898 thus said
16899 wisdom these meaning body three-to include clear summarize then
16900 thus buddha that dharmakaya context time
16901 wisdom three basis complete
16902 essence primordial-purity-of wisdom
16903 nature spontaneous-presence-of wisdom
16904 compassion all-pervade wisdom three characteristic category not-exist
because
16905 awareness clear aspect force or force-by knowing arise-basis do
16906 sambhogakaya context time characteristic hold wisdom five individual clear
dharmadhatu
16907 mirror like
16908 equality
16909 discriminating
16910 action complete wisdom object and subject not-is near appearance self-clear
16911 emanation body time knowing wisdom two nature
16912 how and how-much knowing wisdom two
16913 these-two action and actor with not-is
16914 effort-not spontaneous-presence manner know
16915 thus buddha body three nature possess wisdom three

16917 emanation body outer-appearance knowable aspect appearance-empty two
knowing consider

16918 subject meaning aspect and*

16919 dharmata peace aspect all knowing wisdom and*

16920 sambhogakaya near self-appearance light clear wisdom knowable aspect
self-clear knowing consider

16921 all knowing wisdom and*

16922 dharmakaya inner-clear essence basis-abide wisdom arise-basis aspect only

16923 self-place primordial-purity expanse-in self-knowing clear expanse aspect
pure abide

16924 Lamp-Illuminating from

16925 perfect-buddha-to

16926 wisdom aspect three

16927 aspect all know and*

16928 all knowing wisdom and*

16929 basis abide wisdom

16930 emanation body wisdom aspect two

16931 how knowing abide-manner know

16932 how-much knowing other benefit

16933 sambhogakaya wisdom near-of

16934 light clear self-appearance knowable clear

16935 dharmakaya wisdom basis-abide

16936 know aspect clear-maker-to

16937 grasp reason concept not-exist

16938 state or force compassion

16939 clear knowing awareness with

16940 aspect-to mix not-exist abide

16941 thus said

16942 meaning third body speech mind quality activity five meaning summarize
two-are essence brief show and*

16943 nature extensive explain

16944 first

16945 thus buddha ground-of dharmata all summarize then

16946 body inexhaustible ornament wheel appear with form-body marks signs clear
and*

16947 dharmakaya elaboration all near pacify nature possess and*

16948 speech inexhaustible ornament wheel dharmata aspects thought beyond
wheel with and*

16949 mind inexhaustible ornament wheel abandonment and concept nature
measure-not

16950 clairvoyance thought beyond and*

16951 samadhi ocean essence Ganga ocean etcetera and*

16952 quality inexhaustible ornament wheel

16953 power ten and*

16954 fearlessness four and*

16955 measure-not compassion great and*

16956 mindfulness near place etcetera and*

16957 activity inexhaustible ornament wheel sky limit migrators all benefit-two
spontaneous do

16958 this much buddha ground-of dharmata aspects all include thus know should
thus said

16960 Lion-Power-Perfect-Great tantra from

16961 buddhas body and

16962 speech and mind mandala and*

16963

16964 quality activity five appear

16965 thus said

16966 second-to

16967 body and*

16968 speech and*

16969 mind and*

16970 quality and*

16971 activity five particular distinction from

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16972 first body-to essence

16973 definition

16974 distinction three-from

16975 body essence

16976 buddha ground-of support what move-change not-exist

16977 definition body complete because body called

16978 buddha ground-in body and thing not-exist although name only
not-contradict

16979 Jewel-Lamp sutra from

16980 dharmakaya buddhas body

16981 look purify that-by know become
16982 thus like
16983 distinguish then
16984 dharmakaya elaboration with free
16985 sambhogakaya mark with free
16986 emanation body definite with free
16987 Power-Perfect from
16988 body essence change not-exist
16989 body definition clear radiant possess
16990 distinction aspect three show
16991 dharmakaya sambhogakaya emanation body possess
16992 dharmakaya characteristic thought free
16993 sambhogakaya characteristic clear concept-not-exist
16994 emanation body characteristic manifold show
16995 thus said
16996 speech-to essence sound empty
16997 definition dharma heap manifold expanse-as appear
16998 distinction great-deed speech whatever whatever tame-for appear
16999 Brahma speech limb six-as appear
17000 six-migrators self-appearance match speech individual language like appear
17001 sentient desire speech desire faculty satisfy appearance
17002 symbol speech symbol show meaning understand do
17003 word speech disciple ear sound affliction remove
17004 these also emanation body-to essence one reverse distinguish
17005 sambhogakaya symbol only
17006 dharmakaya expression-not meaning speech not-exist
17007 emanation body speech-as appear also echo like
17008 meaning-as not-exist aspect appear
17009 disciple merit and buddha blessing gather from sound word self-nature
not-exist
17010 Uttaratantra from
17011 victors speech that
17012 echo like syllable not-exist
17013 thus said and*
17014 how sound reflection sound
17015 other awareness from arise
17016 concept not-exist craft not-exist
17017 thus Tathagata speech

17018 other awareness from arise
17019 concept not-exist craft not-exist
17020 thus Tathagata speech
17021 outer inner-in abide not-is
17022 thus like
17023 meaning these also Power-Perfect from
17024 speech essence sound empty
17025 speech definition manifold arise
17026 distinction aspect six show
17027 buddha deed speech and*
17028 Brahma god offering-speech and*
17029 six-migrators confusion self-sound and*
17030 sentient desire tame-sound and*
17031 secret mother symbol-sound and*
17032 sound manifold speech show
17033 thus said
17034 third mind-to essence confusion not-exist
17035 definition awareness self-place-in clear
17036 distinction abandonment perfection wisdom mindfulness cease mind
17037 realization perfection wisdom change-not vajra mind
17038 deed perfection wisdom knowing manifold mind three-are
17039 that same from
17040 mind essence confusion not-exist
17041 mind definition thought appearance
17042 distinction aspect three show
17043 mind itself mindfulness cease and*
17044 vajra change-not mind and
17045 manifold knowing mind show
17046 thus said
17047 fourth quality-to essence buddha ground-of dharmata perfection
17048 definition good-nine all spontaneous arise because wish-fulfilling-jewel like
17049 distinction then
17050 basis quality dharmakaya self-place obtain self-benefit complete because
17051 path-appearance quality sambhogakaya retinue clear other-benefit do arise
17052 end guide quality emanation body migrants lead end dharmakaya connect
17053 that same from
17054 quality essence all produce
17055 quality definition manifold complete

17056 distinction aspect three show
17057 basis abide quality and*
17058 path appear quality and*
17059 end guide quality
17060 thus said
17061 fifth activity-to also*
17062 essence
17063 definition
17064 distinction three-from
17065 activity essence sentient benefit samsara not-end until spontaneous do
17066 Abhisamayalankara from
17067 thus existence how-long this
17068 activity continuity cease-not desire
17069 thus said
17070 definition
17071 body three activity disciple do karma and affliction purify buddha ground
connect activity do
17072 disciple element and*
17073 latency knowing then
17074 that benefit suitable do effort strive not-possess moon reflection water-in
show like
17075 Uttaratantra from
17076 disciple element tame action and*
17077 that place and suchness-to
17078 all-lord always spontaneous enter
17079 thus like
17080 distinction four-are
17081 Awareness Self-Arisen Great tantra from
17082 pacify and expand and*
17083 likewise power and fierce consider
17084 thus said
17085 pacify-by
17086 migrators obscuration purify suffering all peace method inexhaustible
ornament wheel arise do
17087 expand-by
17088 migrators quality increase desire hope all fulfill do
17089 power-by
17090 sentient gather lineage power river great not-ripen ripen activity vast do

17091 fierce-by
17092 malicious subdue realm three expanse-in press
17093 existence three suppress
17094 samsara nirvana liberate then
17095 all enlightenment supreme result complete because
17096 body speech mind quality activity inexhaustible ornament wheel field
total-completion great expand do
17097 thus also*
17098 Lion-Power-Perfect-Great tantra from
17099 activity essence accomplish do
17100 activity definition action do
17101 distinction aspect four show
17102 e ma ho
17103 pacify and expand and
17104 likewise power and fierce explain
17105 pacify dharmata expanse gather
17106 expand manifold essence show
17107 power not-ripen ripen do
17108 fierce all subdue
17109 thus extensive said
17110 ### CITATION: From Treasury Supreme Vehicle
17111 vehicle supreme precious-jewel treasury from
17112 spontaneous result arrangement twenty-fifth chapter end
17113 thus good-explain precious-jewel palace dharmadhatu sky limit
17114 all total array resources vast measure-not dharmata aspects possess
17115 migrators hope all fulfill wish-fulfilling power rain fall Glorious-Auspicious
Sun-Excellent joy increase do
17116 three-worlds teacher-by dharma rain fall
17117 who manifold disciple follow limit-possess
17118 these within supreme secret great-completion peak
17119 wonderful marvelous perfect gift this clear distinguish
17120 knowable sky expanse very vast dharma-system cloud canopy possess
17121 all-knowing mind-ocean range that family-possess migrators expanse
pervade
17122 dust-free stain-free sun young red self mind palace beautiful become
17123 very realize-difficult aspects also self other all see
17124 what this nature manifest become
17125 wave great water-treasure depth place

17126 before-not wisdom Ganga ocean
17127 grasp-throne place shake like
17128 Glorious-Lake great not-move that not-move wave-cross turbulence not-exist
17129 depth vast realize-difficult that today self mind manifest become
17130 awareness-holder victor ocean that thought three-times move-change
not-exist
17131 not-mistaken meaning essence that self follow doubt free
17132 realize-difficult nature sun moon radiance clear
17133 meaning how faculty direct-perception like
17134 not-mistaken how good total-explain this
17135 three-times victor all please do
17136 dakini siddha awareness-holder and*
17137 oath-bound ocean retinue also*
17138 this-to joy eye open good do family
17139 blessing do self-by know
17140 depth vast vajra place all range not-become
17141 very aspect-clear clear nature stain-free palace this
17142 light clear essence teach what long time world abide doing*
17143 fortunate path good appear liberation-island lotus expand do
17144 power great holy elephant sleep that system eye close
17145 place other siddha habit circle depth points drop fear
17146 long not-after word summary chapter twenty-fifth-in
17147 essence meaning one-side summarize mind support respect do
17148 vehicle supreme equal ground-on
17149 light clear vajra essence peak
17150 chapter five five ornament
17151 depth vast array beautiful
17152 dharma supreme precious-jewel essence from complete
17153 nature great-completion stupa
17154 appearance samsara nirvana field all pervade
17155 peak spontaneous expanse sky limit
17156 this circumambulation direction all-in
17157 appearance samsara container-contents good spectacle do
17158 above essence enlightenment display field*
17159 dharmata clear not-mix complete abide
17160 manner that follow wonderful marvel dharma
17161 vehicle supreme treasury stupa great also*
17162 word meaning aspect-clear array limitless

17163 depth vast appearance sky expanse pervade
17164 cause-effect vehicle ground equal great-expanses field-in
17165 supreme vehicle Mount-Meru spontaneous height four round all
17166 depth profound instruction song fill dharma wheel limitless
17167 basis path result sun moon wind move flower bell complete raise
17168 parasol white peak jewel top wide
17169 body wisdom beautiful victory-banner beautiful
17170 word meaning radiance jewel stream ornament
17171 earth ornament auspicious perfection
17172 wave great earth-hold very limitless peak sky expanse-in clear
17173 continuum vast direction ten field ocean dust beyond become
17174 dharmadhatu like sky expanse pervade teach stupa array good
17175 future merit purpose all-knowing speech lord-by raise
17176 Jambudvipa future human-by make support
17177 vehicle supreme this like other exist not
17178 therefore measure-not dharma treasury this
17179 vajra essence teach life-pillar
17180 Glorious-Protector lama very please lineage blessing cloud-mass possess
17181 power river ocean lineage moist explain lamp not-set
17182 depth profound instruction possess ear-essence essence self-to fall
17183 therefore heart-essence word secret vast teach now self hold
17184 victor awareness-holder lineage not-decline
17185 essence practice not-mistaken direct
17186 thus realize thus speak do
17187 victor ocean oath-bound please ho
17188 depth meaning nectar water-stream raise and*
17189 equal affliction heat pacify do
17190 samsara fire host extinguish migrants all
17191 peace cool bliss path lead
17192 this-to god and demigod human and*
17193 dakini oath-bound ocean retinue all
17194 joy eye open good do family
17195 word meaning aspect light white
17196 autumn-moon beautiful exceed
17197 delusion darkness clear then
17198 mind clear lotus expand do
17199 lotus all-open and utpala
17200 jewel precious-jewel blaze glory possess

17201 even-not-indicate beautiful array cloud
17202 self mind expanse-in clear appearance do
17203 ultimate that very limitless conventional appearance boundary beyond
17204 all not-possess possess not-exist light clear sugata sun
17205 existence peace sky expanse all-pervade nature abide what
17206 that all meaning depth marvelous that today self clear do
17207 dharma-system this vehicle supreme precious-jewel treasury
17208 word meaning aspect-clear chapter array beautiful
17209 chapter each-in essence that
17210 depth vast resources measure-not possess
17211 this also depth profound point key
17212 tantra scripture instruction treasury appear do
17213 depth that view mirror
17214 wisdom lotus expand sun
17215 after faith liberation desire those-by
17216 precious-jewel treasury this enter effort do
17217 ignorance darkness-free light clear manifest then
17218 life this existence-three ocean beyond go
17219 vehicle supreme precious-jewel dharma treasury this
17220 self other system ocean end go and*
17221 mind supreme all-knowing thought-possess-by
17222 snow-mountain white head good place
17223 virtue that self migrators all mind stain completely pacify then
17224 wisdom light clear sun moon follow individual self know peace
17225 all supreme-possess vajra peak spontaneous place obtain then
17226 body wisdom gather-separate not-exist migrators benefit happiness do may
17227 good-explain cloud great hear lightning garland possess
17228 mind sky path-from word meaning nectar rain fall
17229 all sentient hope fulfill virtue resources crop increase and*
17230 victor resources migrators all satisfy existence-peace decline remove may
17231 direction all arise and*
17232 sentient how-long abide until
17233 sacred-dharma treasury this abide become
17234 limitless benefit happiness accomplish may
17235 world all migrators all
17236 happy resource god-realm like
17237 all liberation path abide
17238 same-time secret-buddha accomplish may

17239 sentient all existence-from completely-victory
17240 effort-not sorrow-free obtain then
17241 samsara end peace field expand then
17242 benefit-two spontaneous dharma king become may
17243 virtue supreme happiness benefit arise place
17244 buddha teach expand expand may
17245 measure-not quality precious-jewel glory blaze
17246 light clear essence sacred-dharma expand may
17247 life limitless migrators measure-not near peace ground lead doing*
17248 forest lake island flower medicine-field all ornament beautiful become
17249 before-not dharma-treasure quality supreme enjoy clairvoyance samadhi
possess
17250 Brahma etcetera god and human-by worship fame sound drum fill may
17251 all limitless light-ray thousand possess do path-from completely-beyond
17252 world ornament nectar eye and best victor-by well-praise
17253 auspicious what migrators all beautiful praise-song flower fall
17254 that-like field-in dharma-system supreme this auspicious ocean fill may
17255 three-times aeon field dust migrators thought basis
17256 how-much ocean dust beyond benefit happiness aeon ocean number
17257 all total array bliss ocean self activity that-like doing*
17258 hundred ocean all abide please sentient ocean ripen do
17259 who sky expanse like vast wisdom samadhi vast
17260 measure-not mind-activity ocean vast other benefit do vast
17261 light clear sun moon appearance vast deed vast
17262 not-move dharmata appearance vast dharmadhatu vast enter may
17263 how night clear sky-in
17264 rabbit-holder ray also light spread doing*
17265 star-group center mandala fill by
17266 flower kunda field expand like
17267 intelligence sky essence light hundred
17268 aspect-clear wisdom clear radiance spread by
17269 vajra essence path good appear doing*
17270 fortunate mind lotus expand
17271 manner this vehicle supreme essence lotus-from
17272 well-arise manifold self-liberate yogi-by
17273 light clear essence meaning show then go*
17274 stain-free light-ray thousand possess thus-said
17275 nature secret points all

17276 fortunate-to not-mistaken direct
17277 expanse-great wide-good show then go*
17278 discipline intelligence good that-said year
17279 now abide later come
17280 future follow enter fortunate-to
17281 end meaning points instruction give then
17282 effort practice do effort do
17283 secret place also very vast
17284 tantra scripture instruction letter number many
17285 vajra place distant realize-difficult because
17286 that meaning include vehicle supreme treasury this precious
17287 Glorious-Protector lama sacred please doing*
17288 depth place not-mistaken here complete
17289 scripture reason instruction ocean expanse vast
17290 depth vast place this supreme elevate
17291 after fortunate-not-to not-show doing*
17292 uncommon view whatever
17293 that all assembly-not speak strict hide
17294 letter this modify not-do
17295 treasury this Glorious-Mantra Mistress and*
17296 planet good-upasaka great Rahula
17297 oath-bound vajra excellent protect-to give
17298 endure protect word command do
17299 this original letter lack and*
17300 more-less similar modify arise if
17301 that heart-blood play joy do
17302 breath-cut radiance-take eye fruit plain-on snake
17303 awareness-holder command ocean retinue-by
17304 this practice fortunate blessing do
17305 that desire wish-fulfilling complete do
17306 original place enlightenment accomplish may
17307 very-clear intelligence stain-not noble path follow
17308 hear-many quality very vast life one enlightenment desire those-to
17309 supreme vehicle door this near place treasury this benefit accomplish because
17310 naga-supreme jewel glory like faith crown ornament become do
17311 good-speak quality stain-not supreme vehicle peak glory
17312 victor secret treasury very marvelous world arise difficult precious-jewel
treasury

17313 fortunate-to appear this udumvara flower like marvelous
17314 who this hear hold become existence end bodhisattva famous great
17315 dharma white appearance very vast auspicious sun moon mandala good
ornament
17316 direction time victor supreme secret peak auspicious limitless light-ray sky
limit equal
17317 victor-arise deed very limitless auspicious emanate desire hope fulfill doing*
17318 Glorious-Auspicious Sun-Excellent auspicious stack time all auspicious may
17319 vehicle supreme precious-jewel treasury called
17320 dharma aspects limitless measure-not result meaning definite establish
17321 secret supreme essence light clear vajra essence place this
17322 sugata scripture place vast meaning understand doing*
17323 self other view ocean beyond go
17324 all-knowing speech lord-by complete
17325 virtue
17326 virtue
17327 virtue
17328 OM ye dharma hetu prabhava hetun teshan tathagato hyavadat
17329 teshan tsayo nirodha evam vadi maha shramana ye svaha
17330