

Part-5

Longchenpa · Longchenpa

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A Commentary by Lama Ugyen Shenpen of
THE GREAT PERFECTION:
THE NATURE OF MIND, THE EASER OF WEARINESS
called the Great Chariot
by Longchenpa

PART 5 of 6
Chapters 9, 10

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Sub-section titles are in the form: L#: [...], where # varies from 1 to ... 12 or more.
These can be used to regenerate the structure using a Word Processor.

Paragraph starting with '¢(i.e. ...' are usually added comments by me.

Paragraph starting with '\ ### ...' are, as far as I can tell, original verse from
Longchenpa's Great Chariot.

Paragraph starting with '~ ...' are usually quotes from other texts pointed out by Lama
Ugyen Shenpen.

The rest of the text is usually from Lama Ugyen Shenpen's Commentary.

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The Ninth Chapter of the commentary on THE GREAT PERFECTION: THE NATURE OF MIND, THE EASER
OF WEARINESS called the Great Chariot

After training our being by the paths of the ordinary vehicles, comes the path manifesting the unified kayas within one lifetime. The ninth topic of the main subject is the chapter on the Practice of Unifying the Developing Stage and the Perfecting Stage.

The general topic has three sections,

- A. Resolving the view
- B. Practicing the meditation
- C. Dedicating the merit

L3: [A. Resolving the view] :L3

There are nine sections

- 1. The instruction to train in the vajrayana, the essence of the teachings
- 2. Why mantrayana is more noble than the stages of characteristics
- 3. Why those to be tamed are taught
- 4. The three from kriya to yoga
- 5. How these are classified as the external secret mantra
- 6. The divisions of the three inner tantras
- 7. How these are individually maintained
- 8. The ways in which the highest three are the principal ones
- 9. The way of meditating on all dharmas as the nature of the mandala

L4: [1. The instruction to train in the vajrayana, the essence of the teachings:] :L4

\ ###
\ When the excellent mind of bodhicitta has been aroused, °
\ We can enter into the stages of developing and completion,
\ As they occur in the outer and inner secret mantra.

As just explained, after being taught how to enter according to the vehicles of cause and characteristics, as the fruition, there is the instruction to enter the vehicles of secret mantra. The details of these vehicles are the current topic.

L4: [2. Why mantrayana is more noble than the stages of characteristics.] :L4

Why?

\ ###
\ Here there are many means and also no difficulties. °
\ Though the meaning is one with that of the other yanas,
\ There is no confusion about the means of entering.
\ Those of the sharpest powers are empowered in these four,
\ Kriya, Charya, and yoga, and also anuttara.

Though the Buddha taught inconceivably many vehicles in accord with the minds of sentient

beings, they are all included within three. The Mahayana is taught to have the duality of cause and fruition. The causal vehicles are taught to be the means of first entering. Their fruition is taught to be the vajrayana.

The Net of Miracles of Manjushri says:

- ~ By the skillful means of the various vehicles,
- ~ Having the divisions of the benefit of beings,
- ~ As for the definite outcome of the three vehicles,
- ~ It exists as fruition, the single vehicle.

These vehicles are also ascertained as two. Since individuals in the Mahayana have two families, it is taught that there are two kinds of skillful means or paths. Individuals who have little craving for desirable qualities or who have renounced these desirable qualities, and wish for liberation, are taught the bodhisattva vehicle. For those unable to abandon desirable qualities, there is the skillful means of the stages of secret mantra.

These two families train in their two paths until the path of seeing arises. The time when this arises is called the path of seeing by the bodhisattvas. This same wisdom of complete non-thought is designated "the supreme siddhi of mahamudra" by mantrayana.¹ The time until this arises, using the individual methods² of these paths, is respectively long and short.

In the vehicle of characteristics, apparent aggression is abandoned, and by kindness alone without many other means, the attempt is made to gain the one benefit or goal, establishing the fruition. There are great agonies of asceticism.

It is not skillful in profound means of practice. Since it is a means of practice for those whose powers are relatively dull, all this is practiced by dualistic abandoning and antidotes. Since the aspect to be abandoned is not brought to the path, half of what there is never becomes part of the path. This is a narrow path and a lesser cause of enlightenment.

The tantras reject those methods. When apparent aggression is produced, there are many means for dealing with it. Here too there may be kindness, or in the developing stage it is seen as illusion-like, or in the completion stage as the wisdom of non-thought, or by working with that very aggression, it becomes the mirror-like wisdom, and so forth.

Asceticism of body, speech, and mind plays a minor part. When the single goal is established, since this and that means beyond the scope of thought are possessed, it is established with certainty. Having been produced for those of sharpest powers, kriya, upa, yoga, and the great yoga of anuttara-tantra are taught.

The Lamp of the Three Methods says:

- ~ Not unintelligent about the single goal,
- ~ Having many means and therefore not ascetic,
- ~ Having been produced for those with the sharpest powers,
- ~ The mantra vehicles are especially noble

L4: [3. Why those to be tamed are taught] :L4

Why are these four tantras taught?

- \ ###
- \ They are graded by time and caste, and powers of the mind. °
- \ The yugas are krita and treta, dvapara and kali.

\ Bhramins and kshatriyas, vaishyas and shudras³ are the castes;
 \ The powers are dull and average; sharp and very sharp.
 \ ###
 \ Kriya chiefly teaches baths and cleansing rites.
 \ Chary teaches that actions of the body and speech
 \ Are equal in importance with meditations of mind.
 \ Yoga teaches that meditation is most important.
 \ Actions of body and speech are just accompaniments.
 \ ###
 \ Annotator is free from actions of the three gates.
 \ There is no conception of separate subject and object.
 \ Their ultimate concern is the luminous nature of mind.
 \ Cleansing rites are few, or even are discarded.

In regard to time, kriya is completed in one kalpa. Since there will be no cause of manifesting the kleshas of a sentient being, like the humanoids of Kurava the northern continent, kriya yogins do not depend on vows and discipline, or virtuous antidotes of mind. Purificatory rites of body and speech and actions alone become the focus.

In regard to the four castes, the bhramin or priestly caste is tamed by means of rites of purification and asceticism, without engaging in others. Those of dull powers who do not understand the great undertakings of mind, can see this Dharma of actions of body and speech, and enter into those. Depending on those three purposes they are taught tantras chiefly teaching washing, rites, and purification, Amoghabasha, and Supreme Insight, Well Established, the Appearance of the Three Worlds, etc.

Also, this is most taught in the first krita yuga, because little secret and stealthy desire arises as a cause of manifesting kleshas.

In the times of enjoyment and light karma of the treta yuga, actions of body and speech are constrained, and objects of purification and rites become one of two goals, for those of the warrior-ruler kshatriya caste who are not so entirely devoted to purification rites. Having realized things realizable by middling powers, they are taught upa tantras, the Lotus Peak and others with their three families of deities. Acts of body and speech and meditation of mind are equally taught.

In the dvapara yuga, kleshas are coarser, and meditating according to mental activity and so forth becomes the goal. The merchant vaishya caste is widely devoted, and this is taught for those who are capable and of sharp powers, chiefly with mental meditation, with those of body and speech just as an accompaniment. In yoga tantra they abandon the lower realms and are taught the Vajra Space and so forth.

In the kali yuga, when lives are about a hundred years, the dark age, the time of indolence of impetuous stupidity, the goal will come about only by means of mind. Tribal people or the shudra caste, have no purificatory rites at all, but great ascetic discipline. This is to be realized by those of very sharp powers, from all actions of body, speech, and mind not being conceptualized with grasping and fixation, accepting and rejecting, asserting and denying, hope and fear and so forth, but being realized as non-dual. Since the nature of mind, the greatness of primordial Buddhahood is self-existing, there is the great dharma that seeks for no other Buddha than that, anuttara yoga tantra. The Net of Miracles with its short

explanation of peaceful and wrathful deities, Chakrasamvara, Guhyasamaja and so forth are taught.

The Secret Establishment says:

- ~ Since students have the time
- ~ And the fortune of being tamed
- ~ The four great styles of mantra
- ~ Are famed throughout the world.

L4: [4. The three from kriya to yoga] :L4

These individual stages are explained:

- \ ###
- \ The Sage has said that the tantras of kriya, charya, and yoga °
- \ Are the tantras of action, total comportment, and mental union.

Kriya is the tantra of action, upa that of comportment, and yoga that of yogic union. These three famous tantras were taught by the Sage. They resemble the vehicles of external marks in having rites of purification and vows of activity. The Sage called them the tantra or continuity vehicles.

L4: [5. How these are classified as the external secret mantra] :L4

As for these great tantras:

- \ ###
- \ These are the outer mantra. One cannot meditate °
- \ On yab yum deities, united in sexual union.
- \ There is no teaching of the five meats and the five amritas.
- \ They remain entirely in rites of purification.

In kriya and upa tantra there are male and female sattvas. These deities of vidya mantra and dharani remain in the manner of master and servant and companion respectively, and there is no union with them. In yoga tantra the great four-fold arrangement of the mandala is taught as sambhogakaya, but there is no union with it. By meditating successively on upaya and prajna, the developing and completion stages are separated. There is no use of the five meats and five amritas as samaya substances. These are grasped as defiled objects to be purified.

The Tantra of the Play of the Great Power says:

- ~ Clouds of enjoyment of upaya and prajna
- ~ Are the principal means of establishing wisdom.
- ~ As for the five meats and the five amritas
- ~ And the highest play of mahasukha
- ~ These wonderful ways of being are absent here.
- ~ Those with the lesser fortune of tormenting rites
- ~ Of purity do not have such things as these.

L4: [6. The divisions of the three inner tantras] :L4

As for the divisions of the three inner tantras:

- \ ###

\ There are three divisions within anuttara tantra, °
 \ These are the father and mother and the non-dual tantras.
 \ Respectively each of these has as its emphasis
 \ The developing and perfecting stages and their union.
 \ These three yanas are known as maha, anu, and ati.
 \ The deities may unite, and in holy substances
 \ There is no distinction of what is clean or defiled.
 \ Rather it is taught that all is of one taste,
 \ Regarded as the play of a single mandala.

The Guhyasamaja and the Yamantaka and such yoga tantras are mahayoga, the aspect of the skillful means of the developing stage. the completion stage of mahayoga chiefly teaches prana. These include Yangdak, Vajrakilaya, Chakrasamvara, Hevajra, and so forth.

The prajna mother tantras are called anu yoga. Chiefly the completion stage of prajna is taught. The completion stage also chiefly works with the elements of bodhicitta and bindu, desiring the completely non-conceptual wisdom of bliss and emptiness.

The non-dual tantras, The Great Net of Illusion and so forth, are called ati yoga. This chiefly teaches the essence of prajna and upaya without adding and taking away, the union of the developing and fulfilling stages. In the completion stage from prana, nadi, and bindu are created bliss, luminosity, and non-thought, and the inconceivable luminosity of the great wisdom. Each of these three, as a symbol of the union of upaya and prajna, visualizes the embrace of yab yum.

Since the meaning of this is being without accepting and rejecting, denying and asserting, clean and defiled, and such accepting and rejecting of good and bad, there is a play of samaya substances such as meat and liquor and so forth, and it is maintained that all dharmas are one in the enlightened mandala of primordial Buddhahood. The king of the tantras that ascertain the suchness of the secret essence

The Great Net of Illusion says:

~ Since it is the characteristic of all dharmas that they have a single essence with primordial Buddhahood, they are inseparable from it.

L4: [7. How these are individually maintained] :L4

As for the way of maintaining these tantras:

\ ###
 \ In kriya we are inferior and the gods supreme. °
 \ We are like servants and the deities are the masters.
 \ By practicing in that style, the siddhis will be received.
 \ In Chary we view ourselves and the gods as being equal.
 \ We are samayasattva, the deity jqanasattva.
 \ The deity occupies the space in front of us.
 \ Siddhi is received in the style of two friends.
 \ In yoga while the two are actually non-dual,
 \ The god is summoned to union and afterward dismissed.
 \ Siddhi is received like water poured into water.

In kriya tantra, the jqanasattva deity is said to be like a king. We as servants hope to receive siddhi.

The Tantra of Receiving the Siddhis of all the Families says:

- ~ The lord is viewed as a king,
- ~ And we see ourselves as servants.
- ~ Siddhi, the essence of tantra,
- ~ Is excellently received.

As for upa tantra, in front of the samayasattva, our visualization of the deity, we receive siddhi from the jñanasattva deity, visualized as a friend or companion.

The Razor of the Three Families says:

- ~ With the deity as friend or companion
- ~ Ultimate siddhi is to be received.

In yoga tantra, we meditate on ourselves in union with the deity. The jñanasattvas of union are drawn in and dissolve into us. By sealing with the four mudras and so on, even when the offerings, praises, recitation, and so forth have been finished, one still supplicates. When non-duality actually occurs, siddhi is said to arise.

The Dorje Jungwa says:

- ~ We receive non-dual dharmadhatu and
- ~ The highest ultimate siddhi.

We are blessed with the tathagata, padma, and vajra families of the external mantra, sealed with the samaya, dharma, karma, and maha-mudras.

L4: [8. The ways in which the highest three are the principal ones] :L4

As for mahayoga-tantra:

- \ ###
- \ In maha, the chief means is prana and the developing stage; °
- \ In anu the dhatu and prajna in the completion stage;
- \ In ati it is the wisdom where everything is non-dual;
- \ But in all of them all dharmas are eternal equality.
- \ The practice is done in the style of knowing that this is so.

Since all dharmas exist as primordially unborn emptiness, the nature of mind is known to be natureless like the sky.

As for the practice, the Secret Assembly says:

- ~ Since these things are primordially unborn,
- ~ There are neither dharmas nor dharmata.(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
- ~ They are natureless like the space of the sky.
- ~ This is the way enlightenment is taught.

This was explained above.

The Miracles of Fierce Lightning4says:

- ~ E ma'o! free from all dharmas of things,
- ~ Free from skandhas and dhatus, and ayatanas,
- ~ We completely abandon grasping and fixation.
- ~ Since all dharmas are natureless equality,
- ~ One's own mind is also primordially unborn.

~ This is what is called the nature of emptiness

When this is known, the stage of visualizing the mandalas of the father tantras of upaya becomes upaya. The pranas of the five elements are completely purified.

Luminosity/emptiness, the wisdom of complete non-thought, is the main point. By that the supreme and ordinary siddhis are established.

In the mother tantras of prajna, complexities of the developing stage are minimized. the dhatu of the great bliss, the space of speech, is the mandala of the bhaga or womb of the syllables. In the stages leading to supreme enlightenment, another's body is the prajna or mudra, and in one's own body, depending on upaya, mahasukha establishes enlightenment by the wisdom of the four joys.

In the non-dual tantras, as distinguished from both these stages, luminous dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), the great wisdom without one and many, is the main point and enlightenment is established. There is the three-fold luminosity of bliss, clarity, and non-thought. First from the workable dhatu self-existing samadhi arises. From that, supreme unchanging bliss pervades the whole of space, filling it with undefiled bliss. In the central channel the great essential clarity of the other two luminosities occurs. By the power of the inner five pranas, the motionless luminous clarity of wisdom arises in the four dhyanas. Externally the five lights of the five wisdoms, appearing as kaya, bindu, and shining light, fill the whole of space.

The Net of Miracles of Manjushri says:

- ~ This vivid shining of the light of wisdom
- ~ Is the lamp of wisdom which is the light of beings.
- ~ This, the great brilliance, is luminosity.

Also:

- ~ To view possession of the garland of brilliance is sweet.
- ~ The blazing light of goodness is the glorious knot of eternity.

As the radiance of the five lights enters into the central channel, when the essence of the earth prana enters, mind rests within it. As external yellow light illuminates Ratnasambhava, pride is transmuted and the wisdom of equality is revealed. We are empowered with the samadhi of the ground of exhaustion, crossing to the southern ratna family pure land, Ratnakuta.⁵

By the essence of the water prana entering the central channel, within it the essence of undisturbed mind is illuminated. Externally, by white light by illuminating Akshobhya, the mirror-like wisdom is revealed. Hatred is purified. We are empowered with the exhaustion-water samadhi, crossing to the eastern vajra family pure land, Abhirati.

By the prana of the fire essence entering into the central channel, within it the blissful heat arises. Externally by red light illuminating Amitabha, discriminating awareness wisdom is revealed. We cross to the western padma family pure land, Sukhavati.

By the prana of the air essence entering into the central channel, within the movement and increase of mind is attained. Externally, by green light illuminating Amoghasiddhi, the all-accomplishing wisdom is realized. Envy is purified. We are empowered with the exhaustion-prana samadhi, crossing to the northern karma family pure land of, Karma prasiddhi.

By the prana of the supreme non-conceptual space essence, universal dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), entering into the central channel, within there is complete non-thought. Externally, by blue light illuminating Vairochana, the dharmadhatu wisdom is revealed. Ignorance is purified. We are empowered with the exhaustion sky-realm, Akanishta Gandavyuha, the pure land of Heavenly Enjoyment.

The Great Net of Illusion says:

- ~ Thus the fortunate yogin
- ~ Has the five lights of the wisdoms.
- ~ The five kayas cross to their lands.
- ~ The five exhaustions are gained.

L4: [9. The way of meditating on all dharmas as the nature of the mandala] :L4

Now as for the teaching that all dharmas, as the complete perfection of Buddhahood, have the nature of the three mandalas:

- \ ###
- \ Since we and all other beings are primordially enlightened, °
- \ The style of meditation involved in the two stages
- \ Sees the dharmas of skandhas, dhatus, and ayatanas
- \ As being the luminosity of a single mandala.

All dharmas should be known to be of the nature of the three mandalas of primordial Buddhahood. Within the mandala of the nature of the ground as spontaneous presence, there is conviction about the view. Within the mandala of the path as profound samadhi, one practices meditation. Within the mandala of the fruition as supreme enlightenment, the two benefits are perfected.

Within the first there are two divisions. These are the pure ground, the natural state, and the impure ground, the way of confusion. The first is the primordially empty nature of mind, the essence of dharmakaya. Its arising as the luminous nature of sambhogakaya is the source of nirmanakaya. It is open and accommodating like the sky. It is luminous like the sun and moon. As with a wish-fulfilling gem, all that is desired is self-arising. The five kinds of kaya, speech, mind, quality, and action exist primordially as the intrinsic qualities of Buddhahood.

The Secret Essence says:

- ~ Emptiness is the mind of self-awareness.
- ~ This is primordial knowledge of egolessness.
- ~ There is neither concept nor conceiver.
- ~ Therefore the fixated memory is transformed.
- ~ Wondrous body and speech and the field of qualities
- ~ Are the same and not other. That is how it is.

Also the All-Creating King says:

- ~ Kye! listen to me mahasattva:
- ~ The nature of me, the doer of all, enlightenment
- ~ Is a self-existing nature that does not need to be sought.
- ~ This is trikaya, the essence of all the victorious ones.
- ~ My uncreated nature exists as dharmakaya.
- ~ My uncreated essence is sambhogakaya.

- ~ My manifested compassion is nirmanakaya.
- ~ No fruition established by seeking has been taught.
- ~ Primordial self existence, it does not need to be sought.

Above what is referred to by such passages was called the dhatu or essence. This exists primordially with the spontaneous presence of the Buddha qualities.

The impure ground, the way of confusion, is as already described.

The Secret Essence says:

- ~ E Ma'o, from out of sugatagarbha
- ~ Comes the confusion of karma, our discursive thoughts.
- ~ Variety, mind, and action, existing, suffering and such;
- ~ The "me" and the "mine" are grasped as being individuals.

Also:

- ~ It is faulty concepts that are the root of samsara.
- ~ These have their arising when there are thoughts of self.
- ~ The powers of sense, birth and destruction, body and action,
- ~ The infernal machine of existing, suffering, and so on;
- ~ Is nothing whatsoever except a misconception.

From the individual rounds of beings within the six lokas, in particular for human beings, at the beginning of their confusion, when they are grasped by existence in a womb, at first the two eyes and the knot of nadis in the navel develop. Then the body is produced from the essences which will become the sense-faculties, existing as the three nadis.

Within them are the three syllables OM AH HUM. Externally these produce the three supports of body, speech, and mind. Internally, they produce the three supports of passion, aggression, and ignorance. Secretly they produce the supports of enlightened body, speech, and mind.

The central channel reaches above to the aperture of Bhrama, and below to the secret place. The white Roma nadi and red Kyangma are to right and left of the light blue central channel. In enlightened body, speech, and mind they are the three-fold existence of mahasukha.

Mutually and continuously they have twenty-one knots. These are the chakras of the nadis: The navel emanation chakra has sixty-four nadi petals. The throat enjoyment chakra has sixteen. The heart dharmachakra has eight nadi petals. If they are joined with the four kayas and the different wisdoms, in addition to these, at the crown of the head, there is the chakra of great bliss with thirty-two nadi petals. From the viewpoint of the five self-existing kayas, in addition to these, in the secret place, is the chakra of guarding bliss with seventy-two nadi petals, which has the powers of the essential elements.

If the six chakras are listed in order, the secret center is the chakra of wisdom. The throat center is the chakra of enjoyment-activity. The central channel is the chakra of mahasukha. The crown of the head is the chakra of the realm of space. The heart is the dharmachakra. The navel is the chakra of emanation.

According to The Net of Illusion, they are the seeds of purifying the impure six kinds of sentient beings. The purifiers are the six sages of the six realms. When they are purified by the six perfections, the six wisdoms, the usual five wisdoms plus the inconceivable wisdom, are attained.

Each chakra with the first knot between each one makes twelve. Completing these at the end, pure prana as a thirteenth is maintained to complete the bhumi of the great wisdom.

The Kalachakra has six chakras and six nadis between them. These have twelve kinds of ejection of prana, associated with the twelve nidanas. The power of not ejecting bindu, turning it back above to the secret wisdom chakra, is said to be a sign of the first bhumi. One kind of ejection of prana is stopped. One nidana is purified. Similarly, between that and the space of the sky chakra twelve levels are crossed. Twelve kinds of ejection of prana are stopped. Twelve nidanas are purified. By the bindu reaching the sky realm chakra, it is maintained that one is enlightened.

According to the Root tantra of Miracle there are two chakras. These are the peaceful heart chakra and the wrathful crown chakra. Within these the coarse nadis are equal to the number of deities. These are 42 and 58, 100 altogether. The fine nadis are countless.

The Great Illusion says:

- ~ Roma, Kyangma, and Kundarma.
- ~ Are between the chakras like pillars.
- ~ The branching petals are countless.
- ~ As for elements and pranas,
- ~ The descending wisdom nadis
- ~ Are a thousand in number.
- ~ As the square of seventy two,
- ~ There are twenty thousand
- ~ And 600,000 pranas.
- ~ These have been maintained to be the great moving ones.
- ~ There are 84,000 others.

The Five Hundred Thousand says:

- ~ The associated nadis
- ~ Spread and fill the body
- ~ These 72,000 nadis.
- ~ In the body are goddesses.

Also:

- ~ Of the 72000 nadis, the different kinds are explained.

In one day there are said to be 620,000 actions of prana. They make up a "horse" to carry the 84,000 small moving ones, whose number is equal to that of the false conceptions and kleshas. When kleshas are moving about, it is maintained that an equal number of these pranas are moving about. By nature the male prana, "moving upward," dwells above, and the female prana, "downward voiding," dwells below. As for the mother, if the I prana "equally-abiding" co- exists, the three existences are explained.

As for the pranas in the nadis there are the following:

- 1 life-holder,
- 2 equalizer,
- 3 fire,
- 4 upward moving,
- 5 downward voiding.

As said above.

The actions are

- 1 maintaining life,
- 2 bodily existence,
- 3 making heat,
- 4 the exhaling and inhaling of the breath,
- 5 going, staying and casting off impurities.

These are called ordinary and the five external pranas.

The five internal pranas are the five pranas of the five elements.

These are:

- the yellow earth prana,
- the red fire prana,
- the white water prana,
- the green air prana,
- the blue space prana.

As for their functions, they exist as a support for the inner skandhas, dhatus, and ayatanas. When impure they are the ground of proliferation of the five poisons, and when pure of the five wisdoms.

The five secret pranas, the five wisdoms, have no coarse forms.

The great essential elements are two, the white and the red. From roma and kyangma they abide in the petals of the individual nadis. For women, left and right are reversed. In particular, the moon, roma, descends from above at the crown of the head. The sun, kyangma, rises from the A below in the secret place.

In a man's kyangma and woman's roma at the bottom there is a knot, so that the red and white elements do not drip. As the knots in the nadis are released, the virtues of the paths and bhumis are perfected. As the knots in the central channel are released, two by two, each of the ten bhumis are perfected. In attaining the good qualities of those, each of the essential elements and prana elements seem to enter them.

For example, as the first two nadi knots are released, the two essences enter into the central channel. When the four great nadis of the navel emanation chakra are released, the qualities of the first bhumi appear to arise. When the nadis of the four chakras are released, the four kayas are attained and the four wisdoms manifest.

Now in the ordinary nadi knots the red and white essences exist as the embrace of the hero and heroine. The veins are like water pipes, and the elements like the water inside them. Prana is like pressure. Their going and coming when moved by that, constitute the vajra body. This is the support of the great wisdom.

In particular in the Mahamaya Tantra, in the empty center of the heart, the essences go into eight subtle nadis as if they were being licked up.⁶ There are three dharmata nadis, one wisdom nadi, three autonomy nadis, and one quality nadi.

The Secret Drop of Vimala says:

~ The way they exist is known to be eight-fold.

The commentary says:

~ In the empty center of the heart, the essence in the nadis goes into the eight subtle

nadis as if they were being licked up.

~ There are three dharmata nadis, one wisdom nadi, three autonomy nadis, and one quality nadi.

These eight should be known like that.

The central three are the support of the unchanging dharmata of trikaya. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) In front the nadi of mirror-like wisdom produces the support of the four wisdoms. Behind and to the right are the nadis of qualities producing the support of the arising of the Buddha fields, palaces and so forth. To the left, by the three poisons autonomy nadi, confused appearance of the individuating characteristics of the three realms is produced.

Moreover, in the sheath⁷ of the dharmata nadi, in the midst of drops of yellow light, the letters of the ground of purification, SU and TRI, are the seeds of asuras and animals. The purifier OM is the essence of the kayas and wisdoms. The intrinsic light of the syllables is like a brocade tent. In the square sheath of the blue wisdom nadi, is the purifier HUM and the ground of purification the seeds of gods and human beings A and NRI [with backwards kiku] They have white, red, and blue light.

In the red semi-circular sheath of the autonomy syllables the purifier is AH and the ground of purification is the seeds of the pretas and hell beings PRE and DU. Also at the time of impurity, habitual patterns produced by karma and kleshas are collected above the six syllables. The retinue created by anger, resentment, and so on are collected above the DU; by desire above the PRE; by pride above A and NRI; by envy above SU; and those created by ignorance are collected above the TRI. At the time of realization, the virtues of the intrinsically-existing power of wisdom are collected above the three syllables of body, speech, and mind.

Meditations on forms of the deities and so on connected with body are placed above OM. Those involving mantra recitation and so on are above AH. Meditation on non-thought and so on are above HUM. The letters that are the ground of purification and all the habitual patterns above them are purified.

The same text says:

- ~ In the dharmata-nadi a yellow light dwells.
- ~ The shape is spherical. It is like flowing mercury.
- ~ The essence is OM. The seed is SU and TRI.
- ~ The colors of these three are like a brocade tent.
- ~ Within the wisdom nadi is a blue light.
- ~ Its shape is square. It is like a noose or coiled snake.
- ~ It is like a lump of violet amethyst crystals.
- ~ The essence is HUM. The seeds are A and NRI.
- ~ In the autonomy nadi is a red light. Its shape is a red semi-circle.
- ~ The style is of illusory refreshing-cleansing water like the brilliant arising of dawn.
- ~ The color is the red of molten copper.
- ~ The essence is AH. The seeds are PRE and DU.
- ~ At the time of non-realization, with A NRI and so forth, it is the cause of samsara.
- ~ At the time of realization, there are TE O and so forth.
- ~ Mixing these two is called "quasi-mixing, since bodhicitta is as before."

The four nadis are the natural state of consciousnesses.

The same text says:

- ~ The four aspects, and six particulars, in the middle of eight...
- ~ Four refers to the dharmata, wisdom, autonomy, and quality nadis.
- ~ As for the particulars, there is yellow light existing as alaya consciousness, blue light existing as the mind consciousness, red light existing as klesha-mind, and dark red light existing as the five sense-consciousnesses.
- ~ At the side of the yellow light are OM SU, and TRI.
- ~ Covered by the blue light are HUM A and NRI. Covered by the red light are AH PRE and DU.
- ~ The dark red light has the faults and virtues.
- ~ A and NRI cause corruption of the breath.
- ~ SU and TRI cause corruption of the nadis.
- ~ PRE and DU cause corruption of the blood.
- ~ As for the arising of gods and human beings, by producing the mind consciousness, the seeds
- ~ A and NRI are embodied.
- ~ As for the arising of animals and asuras, by producing alayavijqana, the seeds SU and TRI are embodied.
- ~ As for the arising of the pretas and hell beings, from producing the five consciousnesses and klesha mind, the seeds PRE and DU are embodied.
- ~ Thus all the sentient beings of the six lokas individually exist.

In the center of the eight nadis in the heart center, is the essence of the nadis, like white silk cords, very fine, like twisted single hairs of a horse's tail. The mixed essence of blood and breath, is very subtle, consisting of dharmakaya bodhicitta having light of the five colors, the luminosity of dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

The Description of the Marks says:

- ~ The splendid knot of eternity of excellent blazing light.

In the heart palace of the dharma field of Akanishta, the Buddha embodying the tathagatas of the five families, Samantabhadra, remains continuously for all time.

The Two Examinations says:

- ~ The great wisdom has its dwelling in the body.
- ~ Conceptions are abandoned in the truth.
- ~ Universal wisdom pervades all things.
- ~ Embodied existence does not arise from the body

Also:

- ~ This is also known as great sugatagarbha.

The Uttarantra says:

- ~ Because the perfect Buddha kaya radiates
- ~ Because of being inseparable from suchness,
- ~ And because of having the gotra, all embodied beings,
- ~ Always have the essence of Buddhahood.

The Dohakosha says:

- ~ Though there is something somewhere, in a certain place,
- ~ That does not entail that it must always be seen.

- ~ It is explained by the shastras of the capable ones,
- ~ That Buddhahood in the body is not realized.

Buddhahood is the wisdom nadi. When all the essences of prana and mind are gathered together, the field of nirvana, spontaneous appearance, the house of light, the wisdom-lamp of the bardo, arises. This is the completely pure field of Akanishta called Gandavyuha. If yogins make an effort, all the essences of prana and mind will be perfected there. The aspect of appearance, the five lights, and the aspect of emptiness, dharmakaya, will be mixed in one taste. the two accumulations of the path will be completed. As the two kayas manifest we become "enlightened in Akanishta."

The light of wisdom in the central channel and the nadis are one with this, in the sense that the nature of mind is the support of luminosity. How is this explained? From the central channel, in the center of the heart, comes very subtle light like ten separately divided single hairs of a horse's tail transparently existing, connecting the pranas.

If it is made into a support, some masters say that this is the true central channel, so that the three nadis need not be combined in the central channel. Though they explain it that way, since as all the pranas enter the central channel, the essence of the prana of the central channel must enter into the wisdom nadi, it is suitable for them to be connected.

At the time of death all the essences and pranas collect in the central channel. The pranas and essences of the central channel are gathered into the ultimate essence, and from that luminosity is maintained to arise. The kayas and fields of the five families are taught to arise by the essence of this during five days of dhyana in the bardo. Therefore this essence is the very secret great ultimate secret.

The Commentary of the Secret Drop says:

- ~ "In the center of the eight,"

They are therefore one. Thus the essences of the nadis go into the eight subtle nadis as if they were being licked up. Their shape is said to be like eight twisted cords.

The eight main essences, the ultimate nadi essences, are like white silk cords, with a shape is like twisted cords.

In size, they are like ten divided hairs of a horse's tail. Within these, which are like white silk cords, goes the blood essence of a vibrant vermilion like the mother's essence. Within that the essence of breath like bright, pure gold in a brocade, curls like steam. Within that the breath essence is light of various colors. The interior of that light is called the center. "Na," in, has the meaning that they abide within it.

In the center of that light abides the great bindu, bodhicitta. It is like precious jewel anthers in a pipe of molten gold or filled full of the white precious stone kekeru. It abides there with a color like the rising sun. Since that is the essence of dharmadhatu, the cause of the absolute and relative, "I prostrate to that."

Since this luminous nature of mind is all-pervading, all beings are primordially enlightened. Even when they are wandering in samsara, that mind does not move and is not harmed or degraded. By their being enlightened it is no better than it was before.

The Uttarat Tantra says:

- ~ Later as before,
- ~ Changeless dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real

nature)

The Fierce Lightning says:

~ Clouds of bodhicitta spread and pervade everywhere, as oil pervades sesame seeds.

Then also this is taught:

- ~ E Ma'o, Primordial Dharma completely pure.
- ~ Though it appears as variety, conceptually it is secret.
- ~ This is because its essence is inexpressible.
- ~ It is hard to teach to those who are not vessels.

- ~ E Ma'o, In the primordial purity of the three-fold world,
- ~ By faulty conceptions conceiving of ego, the root of samsara,
- ~ Beings who have aimlessly wandered over a very long time
- ~ Grasp at inappropriate objects of joy and sorrow.
- ~ By the power of errors of their wrong conception,
- ~ They wander among the turning wheels of samsara.
- ~ Without things of wrong conception there is bodhicitta.
- ~ Even that hellish machine is its inexhaustible ornament.
- ~ The five degenerations are places of happiness.
- ~ The five skandhas are completely perfected as the kayas.
- ~ The root of samsara itself, all our faulty conceptions,
- ~ Is explained to be the essence of enlightenment.
- ~ The outer and inner vessel and contents of the world
- ~ Are thus the father and the mother of the enlightened state

By that it is taught that all dharmas exist as bodhicitta. With that the teaching of the way of confusion of impure sentient beings is completed. Now there is the teaching that all is primordially enlightened.

The five skandhas, though apparently impure, have the enlightened nature of the five fathers. The five elements have the enlightened natures of their five consorts. All concepts are enlightened in the mandala of bodhicitta, and there is not even an atom of dharmas other than that.

The Secret Essence says:

- ~ E Ma'o,
- ~ As for the five-fold limbs of the vajra skandhas,
- ~ They are known as the five perfected Buddhas.
- ~ The many dhatus and ayatanas
- ~ Are the various bodhisattvas appearing in person.⁸
- ~ Earth and water are Lochana and Mamaki.
- ~ Fire and air Pandaravasini and Tara.
- ~ The space of sky is the consort of the Lord.⁹

- ~ Everything in the three realms is the Dharma.
- ~ Without remainder this is the Buddha field.
- ~ Dharmas that are other than Buddhahood
- ~ Never will be found by Buddhahood.

In particular, Buddhahood is the luminous nature of mind.

The Kunje says:

- ~ As for there being a Buddha who is other than the mind,
- ~ This has never been taught by the King, the Doer of All.
- ~ It will not be taught later and it is not taught now.
- ~ Therefore we should know that mind is Buddhahood

The Secret Assembly says:

- ~ External to the preciousness of mind,
- ~ There are no Buddhas and there are no sentient beings.

The Establishment of Wisdom says:

- ~ Ultimate luminosity of mind,
- ~ Total purity of Buddhahood,
- ~ Self-arising, unmade by anyone,
- ~ Having existed from all eternity.

In brief, all appearances are the mandala of body. All sounds are the mandala of speech. All cognitive apprehension¹⁰ is the mandala of mind. These three should be known.

The Kunje says:

- ~ Kye! the teacher of teachers! The doer of all, the King,
- ~ Makes a display of the essence mandala of body.
- ~ Thus all the dharmas of appearance and existence
- ~ Have been displayed as the unborn state of dharmadhatu.
- ~ For the sake of their inmost meaning, "No accepting, no rejecting,"¹¹
- ~ This too is displayed by me, the doer of all, the King.

- ~ Kye! the teacher of teachers! The doer of all, the King,
- ~ Makes a display of the essence mandala of speech.
- ~ Thus are all dharmas, resounding with the voice of meaning,¹²
- ~ Revealed to be¹³ the spoken word of unborn space.
- ~ They embody the inexpressible heart of speech.¹⁴
- ~ This too is my display, as the doer of all, the King.

- ~ Kye! the teacher of teachers! The doer of all, the King,
- ~ Makes a display of the essence mandala of insight.¹⁵
- ~ All concepts involved with knowing and remembering
- ~ Are seen as myself, the unborn, the doer of everything.
- ~ The body, speech, and mind of me, the doer of all,
- ~ Are mandalas resting in uncreated naturalness.¹⁶

- ~ Having realized the meaning of this state
- ~ Perfected in a moment, without any need for arrangement,
- ~ One enters the essential heart of the self-existing.

Thus the appearance of variety is produced. Since it is natureless, it is exhaustion/perfection.¹⁷ The mandala of the fundamental meaning should be known to be without producer or produced. Regarding the nature of that mandala,

the same text says:

- ~ Kye, as for the mandala of me the Doer of All,
- ~ It is taught as a perfect self-arising mandala.

- ~ By perfecting the essence of all without remainder,
- ~ There is no birth and there is no proliferation
- ~ The uncreated mandala is perfect all at once.

- ~ Kye, in the center without error, essence of the meaning,
- ~ Samsara is perfected as the bliss of samsara/nirvana.
- ~ That is the mandala that is the root of all essences.
- ~ Realize that all mandalas are included in that.

- ~ Kye, the mandala of me the King, the Doer of All,
- ~ Is the perfect mandala of all without remainder.
- ~ By whoever perfects it, that will be realized
- ~ Learn the meaning of the uncreated mandala.

- ~ Kye by me the teacher of teachers, the Doer of All,
- ~ By the unborn mandala of bodhicitta,
- ~ All-pervading, without any coming and any going,
- ~ By realizing that one enters the meaning of the unborn.

- ~ Therefore, vajra beings, you as well as I,
- ~ Should realize the meaning that does not exist in the world.
- ~ Anyone who has the realization of that
- ~ Will be empowered as the King, the Doer of All.

All the skandhas, dhatus, ayatanas and so forth, the viewpoint of everything that appears, are enlightened as the nature of the deities. There are no good and evil, or accepting and rejecting. From the viewpoint of empty dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), complexities of existence and non-existence are completely pacified. This is the fundamental mandala of the spontaneously present nature. By realizing that, all the dharmas of the phenomenal world of samsara and nirvana are known as the mandala. Whatever appears is cherished as wisdom.

The Secret Essence says:

- ~ By the yogin who realizes the great perfection,
- ~ The origin of suffering is realized as the mandala.

By these the teaching of first resolving the view is completed.

L3: [B. the explanation of meditation practice, together with its action of ripening and freeing] :L3

- 1. The brief teaching of how to do the meditation of the developing stage
- 2. the ways of entering into the completion stage (4)
- 3. The path that produces liberation, the extensive explanation of the developing and completion stages

L4: [1. The brief teaching of how to do the meditation of the developing stage] :L4

There are five sections

- a. Meditation in the style of being born from an egg
- b. Meditating in the Manner of being born from a womb
- c. Meditating in a way like birth from heat and moisture
- d. Meditation in the manner of spontaneous birth
- e. Which style should be chiefly used

L5: [a. Meditation in the style of being born from an egg] :L5

Second, within the practice of meditation, there are the stages of the power of ripening the ground, and the stages of developing and completion that liberate the path. From the three sections of extensive explanation of the actions associated with these and with the associated samayas, now there is the brief explanation of the way of meditating in the developing stage:

\ ###
\ There are four styles of practice that match with the four births. °
\ To cleanse habitual patterns of being born from an egg,
\ By going to refuge and arousing bodhicitta,
\ And briefly doing the practice of the developing stage,
\ Complete the offerings that invite the field of merit.
\ And also by meditation on the absence of self-nature,
\ Previously completing the two accumulations,
\ Extensive meditation, through their being primordial,
\ On both the stage of development and the stage completion,
\ Is like an egg from which a bird will then be hatched.
\ Perform the short and elaborate development and completion.

In this first stage of secret mantra, in however many samadhis of visualized deities as we meditate, habitual patterns of the four modes of birth are trained and harmonized. These are taught as four.

The Net of Miracle says:

- ~ There are four modes of birth that are to be purified.
- ~ Therefore, visualization has four different stages.
- ~ These are the greatly complex and the complex,
- ~ And those without and completely without complexity.

This is explained as it was clearly presented by the great master Vimalamitra. Those who are born from an egg are as if twice-born. When one meditates on the samadhi of great complexity, first one goes for refuge and arouses bodhicitta. One instantly visualizes oneself as the chief deity and consort. In the space in front, one invites the mandala of the deities. One makes offerings and praises to that mandala, confesses evil deeds, rejoices, invites the turning of the wheel of dharma, supplicates for desirable qualities, and dedicates the merit. Then after one says "VAJRA MUH go to your own places," or meditates for a while in objectless meditation, one gathers the two accumulations of merit and wisdom. This is the brief meditation.

Then, arising from emptiness and meditating on the mandala of the individual deities is the extensive meditation.

L5: [b. Meditating in the Manner of being born from a womb] :L5

From that, there is a brief treatment of meditation with few complexities:

\ ###
\ In purifying vasanas of being born in a womb, °
\ There is refuge, bodhicitta, and the seed from emptiness;
\ The symbol, then the body with its rays of light and such.
\ Then the extensive stages, as they were done before,

- \ Development and completion do not have the brief version first;
- \ As from prana and mind, and both the red and white bindus
- \ Come oval, oblong, lumpy, becoming solid and so on,
- \ Until at last the completed body has been born.

Just as for those who are born from the womb the body is born after being gradually completed, in this kind of development meditation first one goes to refuge and arouses bodhicitta. Then with the svabhava mantra from emptiness, just as the red and white bindus gather together to constitute consciousness, there is the seed syllable of the deity, for example HUM. Like the development of the embryo as an oval and oblong, from HUM comes a vajra. Like the oblong and solidification, from the vajra as a cause of the body comes a mass of the five lights, and as the embryo, like Vishnu's body manifesting as a fish and a tortoise, from the light comes the body, and the meditation of the developing stage is completed.

Sometimes, from the seed comes a mass of light and syllables, from which the body is maintained to appear. As the brief developing stage and offerings to the field of merit are omitted, there are fewer complexities.

L5: [c. Meditating in a way like birth from heat and moisture:] :L5

- \ ###
- \ To purify patterns of birth arising from heat and moisture, °
- \ After refuge and bodhicitta, just from speaking the name
- \ The luminous deities will arise from emptiness.
- \ Then one meditates on development and completion.
- \ As life can be born from a combination of heat and moisture,
- \ And thus its birth will be accomplished with great ease,
- \ There is no need for complexities of seeds and symbols.

Just as birth from heat and moisture is easily established, having gone to refuge, and aroused bodhicitta, just from saying and remembering the name of the deity it is visualized from emptiness. Here the complex stages from the seed syllable up to the body are omitted.

L5: [d. Meditation in the manner of spontaneous birth:] :L5

- \ ###
- \ To purify the vasanas that lead to spontaneous birth, °
- \ Development and completion are clear instantaneously.
- \ As what has spontaneous birth will be born in a moment,
- \ Meditation in the stages of development and completion
- \ Need not come gradually from the name [of the deity.]

As what is spontaneously born is instantly established, on remembering the deity the meditation is instantly clear and complete. The deity is visualized from the name alone and complexities are unnecessary.

L5: [e. Which style should be chiefly used:] :L5

- \ ###
- \ Thus when we deal with these four styles of meditation, °
- \ Chiefly in meditating in these ways which are summarized,
- \ In order to cleanse the vasanas, meditate on them all.

- \ In particular the beginners should use the birth from an egg.
- \ When there is some steadiness, use the birth from a womb.
- \ When steadiness is great, use birth from heat and moisture.
- \ When we are truly familiar, becoming perfectly steady,
- \ Then we should use the instant style of spontaneous birth.

Persons should train in all the styles of meditation. Chiefly we should use the style of womb-birth. Beginners should meditate from stage to stage, training in these ways of meditation as summarized. Moreover, having meditated many times on the developing stage, one should then chiefly train in the completion stage. These four stages respectively should precede the first, second, third, and fourth of the four ways of meditating in the completion stage.

L4: [2. The ways of entering into the completion stage,] :L4

From the four sections

- a. The ways with and without appearance
 - b. The way of arising of developing and completion without gathering or separation
 - c. The process of meditation in the developing stage and completion stage
 - d. The power of ripening the ground
 - e. The details of the associated practice and samaya are explained as additional points
- (2) ??

L5: [a. The ways with and without appearance.] :L5

Now we shall enter into the completion stage:

- \ ###
- \ From the time they appear, their nature is simplicity. °
- \ As for the stages of unwavering form-meditation,
- \ Beginners should stop attachment to the developing stage.
- \ Mere appearance will remedy attachment to true existence.
- \ Stabilized ones should break attachment to completion.
- \ Emptiness will remedy fixating characteristics.

Thus, having gathered in gradually there are nada and bindu, and very fine life letters like a hundred divided into hairs of a horse's tail. That dissolves into dharmadhatu and rests there. Beginners meditate in the formless completion stage. By that conceptual attachment to the individualizing marks of things of the developing stage is overcome. In the developing stage, rest in motionless mind without emanation or gathering. The arising of the wisdom of bliss, clarity, and non-thought is the completion stage with appearance. As the object of meditation for those with little familiarity or stabilization, it produces the antidote to one-sided attachment to emptiness.

L5: [b. The way of arising of developing and completion without gathering or separation.] :L5

Of this meditation:

- \ ###
- \ Later whatever appears is the means of development. °
- \ Awareness without a grasper is the prajna of completion.
- \ There is never anything added or anything taken away.

Here as before, by becoming very familiar and stable, all activities become appearance/emptiness, sound/emptiness, insight/emptiness. This is prajna in which natures are not truly existent. This arising of naturally non- conceptual shamatha is the completion stage of the pure nature. The completion stage of many individual tantras is taught in accord with this. This is from the general viewpoint.

Some mahayoga texts have five stages:

- 1). a self-blessing stage
- 2). a vajra variety stage
- 3). a jewel fulfilling stage,
- 4). a jalandhara (net-holder) stage,
- 5). an inconceivable stage.

IN THE FIRST, to produce shamatha, meditate in the developing stage, within the heart center visualizing bindus as globes of light.

Externally the motion of prana arises. After the time of the colors of the five elements has passed, by meditating in that way, all external sickness, sins, evil deeds, and obscurations are purified.

At the time of entering internally, similar to attainment of the Buddha qualities and so on, in the light of the heart center, mental grasping is quickly uplifted by establishing the wisdom of non-thought.

As for attaining the ordinary and supreme siddhas, the Five Stages says:

- ~ Always there within the heart,
- ~ The single bindu has no arising.
- ~ For the person who becomes familiar with that
- ~ Wisdom will certainly arise.

Bindu has already been explained.

SECOND, in the vajra variety stage, the pranas are united. In the center of the five chakras meditate on the five symbols of the five families. In the head is a wheel, in the throat a jewel, in the heart a vajra, in the navel a lotus, and in the secret space a sword. During the meditation, the Buddhas of the ten directions and so forth dissolve into the respective symbols. By meditating that the mind grasps them, shamatha arises.

THIRD, in the jewel fulfilling stage, by the play of coemergence or great bliss, from within the four chakras the wisdom of the four joys is produced and wisdom is recognized.

FOURTH, in the jalandhara stage the symbols of the five families become the bodies of the deities. By the descent of amrita from the place of union of the deities and their consorts, the body is filled. By the bliss of the fire of tummo burning the HAM syllable, the mind is focused on bliss. By the firelight of wisdom of tummo all the realm of the tathagata is burned and consumed.

The Dakini Ocean says:

- ~ As tummo burns at the navel
- ~ All the joints will be consumed.
- ~ As the eyes and such are burned
- ~ By that the bindu drips.
- ~ As it goes to the ends of the nadis

- ~ Of which there are 72,000
- ~ Like threads woven into in a net
- ~ By its passing the taste is experienced

By that there is realization of union and the focus of samadhi increases.

AS FOR THE INCONCEIVABLE STAGE, In the center of the globes of light in the heart, from visualizing HUM and the individual seed syllables of the deities, light is emanated. It touches all of samsara and nirvana. Buddhas and beings, all the realms of the animate and the inanimate, melt into light and dissolve in the light in the heart center. The body dissolves into light. The light dissolves into the HUM, and that into the shabkyu. That dissolves into the body of the syllable, then into the head and the crescent, the crescent into the bindu, and the bindu into nada, the non-conceptual space which is the source of bindu.

In emanation, from emptiness, expand that these proliferate from one to another and are as before. As for meditating that they dissolve again, the meaning is inconceivable dharmata, as the union of vipashyana and shamatha. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

Having attained that is enlightenment.

Beginners meditate stage by stage. Having done that training, they train as the stages arise in their being, not necessarily in the order they were taught.

L5: [c. The process of meditation in the developing stage and completion stage.] :L5

What is accomplished in these ways of meditating in the developing and completion stages?

- \ ###
- \ Development stops attachment to appearance as truly existing. °
- \ Completion abandons the thought that it is just illusion.
- \ When there is no attachment to appearance or emptiness,
- \ Then there is the pure nature that is without duality,
- \ Between the stages of development and completion.

The developing stage meditates on the external environment as the palace. Grasping the ordinary appearance of objects as individuating characteristics of earth and rocks and so on is abandoned. By meditating on the inhabitants, sentient beings, as gods and goddesses, attachment to the individuating characteristics of sentient beings and desire and hatred toward them is abandoned. A clear view of one's own skandhas, dhatus, and ayatanas, clearly perceives that this is primordially so. By that obscurations of rupakaya are abandoned. The collection of merit is completed. The arising of the samadhi of shamatha and so forth has many purposes.

In the three tantras of external mantra, yoga tantra and so forth, the developing stage is sealed by the four mudras. There is meditation on the four objects of mindfulness body, feeling, mind, and dharmas, as illusion-like, and the gathering together of meditation and post-meditation. Though these occur, the profoundest great stages are absent in these vehicles.

In anuttara tantra, prajna and upaya beyond the scope of thought are taught. By meditating on the completion stage, there is little attachment to the previous developing stage. All dharmas, like illusion, are abandoned. Free from all conceptual thoughts of "this and that,"

having purified the obscurations of dharmakaya, one is joined to the natural state.

This is realization of mahamudra.

Here the nature is the primordial existence of the ground, the nature of the vajra body. Having come to know the nature of mind and the essence of reality, one becomes familiar with them. Here one depends on one's own body as the upaya and the body of another as the prajna or wisdom-consort. One's own body is used in tummo, illusory body, dream, luminosity, bardo, transference and so forth. These completion stage practices establish enlightenment through effort in one's own mind without dependence on another.

When using the body of another, the yogin goes to the pith of prana, nadi, and bindu, and makes bliss into the path. As for the purpose, by abandoning attachment to the developing stage, the divine nature is realized, and by the particular means employed, bliss, emptiness, and non-thought arise. By everything being brought to the path, whatever appears arises as dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) By realizing the wisdom of co-emergence, doubts are washed away, and so forth beyond measure.

As for the teaching of the nyams, the experiences, of Buddhahood:

\ ###
\ Here the vajrayana reaches its ultimate end. °
\ Those persons who are sharp in the powers of their minds
\ Will attain to perfect Buddhahood within this very life.
\ Then in every world where there are beings to be tamed,
\ Their various Buddha activities will be spontaneous.
\ This secret path of directness is utterly profound.
\ It is the path that is taken by countless vajradharas.
\ It is the path that should be used by fortunate ones
\ Who want to be liberated within this very life.

This path liberates those of sharp powers of mind within this very life, so that before long the great deeds of a Buddha spontaneously arise for whatever beings there are in the world to be tamed.

The Tantra of the Vajra Secret says:

~ As for the siddhi of unsurpassable mantrayana,
~ When someone practices totally using the highest effort,
~ There is enlightenment within this very life.
~ Then the teacher acts within the field of beings.
~ This is the ultimate path directly to enlightenment,
~ As it was formerly traveled by countless vajradharas.

Those of good fortune who desire liberation should depend on this path, and strive appropriately with great effort.

L5: [d. The power of ripening the ground,] :L5

There are three sections teaching the stages

-- 1) As for its being received in general and in terms of our own tradition
-- 2) How the four unsurpassable empowerments are completely received
-- 3) The peak of all the yanas

L6: [1) As for its being received in general and in terms of our own tradition] :L6

Now as for the teaching of the stages of the power of ripening the ground, mantrayana:

\ ###
\ Using whichever of these tantras arouses devotion °
\ Let us establish the state of perfect enlightenment.
\ First consider the precepts taught in each tradition
\ Of initiation, permission blessings, and empowerment.
\ By doing so our minds will be completely ripened.

"Abhishiqca" occurs when defilements are washed away, and by powers being established "empowerment" arises. Because defilements in the being of students are purified, powers are produced of later attaining the enlightenment of Buddhahood and meditating on particular incidental paths. After the details of the initiatory liturgies of permission blessings, empowerments, and so forth of the various individual tantras have been explained, one starts to practice.

In the initiatory rites and permission blessings of kriya tantra, depending only on the mandala, disciples are empowered by the water of the vase and merely by the mantra permission blessings being bestowed, they become suitable vessels for meditating on the view.

In upa tantra, by the empowerments of the five abhishekas of insight, six with the discipline abhisheka, disciples become suitable vessels.

In yoga tantra, preceded by the five abhishekas of insight, when the vajra master abhisheka has been completely bestowed, students become suitable vessels. Here the empowerment uses a sand-painting mandala, one painted on cloth, one of flower clusters, or the body mandala. By the lesser empowerment there is a mandala of images, in the middle one uses only heaps of flowers or symbols of the deities and so forth. The highest, the body mandala, is bestowed depending on the body, speech, and mind of the guru.

The Ghanta says:

~ Though from two created essences
~ These students desire empowerment,
~ These beings are non-dual
~ With the self-existing mandala.

L6: [2) How the four unsurpassable empowerments are completely received] :L6

In these ways:

\ ###
\ Within the excellent, secret path of the mahayoga, °
\ There are the four empowerments producing ripening,
\ and development and completion, that bring us liberation.
\ The vase empowerment is that which purifies the body.
\ The secret one the speech, and prajnajqana the mind.
\ The word empowerment is that which cleanses habitual patterns.
\ Also by this empowerment the siddhis are conferred.
\ The first three of these complete the accumulation of merits.
\ The fourth empowerment completes the accumulation of wisdom.
\ The obscurations of kleshas and knowables are removed.
\ So through the ripening of gaining the four empowerments,

\ Cultivate liberation through development and completion.

In the tradition of mahayoga there are the well-known four empowerments:

- 1) The vase empowerment purifies defilements of body. One is empowered to meditate in the developing stage.
- 2) The secret empowerment purifies obscurations of speech. One is empowered to meditate on tummo or chandali.
- 3) The prajnajqana empowerment purifies obscurations of mind. One is empowered to meditate on bliss emptiness, the wisdom of complete non-thought.
- 4) The precious word empowerment purifies all defilement. One is empowered to meditate on mahamudra, the natural state.

By the first three the accumulation of merit is completed. obscurations of the kleshas are purified. By the fourth the accumulation of wisdom is perfected. obscurations of knowables are purified. If they are related to the paths and bhumis, the vase empowerment is the path of accumulation, the secret empowerment is the path of preparation.

Prajnajqana is the path of seeing. By the empowerment in mahamudra the path of meditation is completed. By completing these four empowerments one is ripened. By meditating in the developing and completion stages, one is freed.

L6: [3) The peak of all the yanas] :L6

Now from the teaching of the stages of secret mantra in general, in particular the peak of all tantras is entered according to the Non-dual Tantra of the Great Illusion:

\ ###
\ Whoever wants to enter the vision of ati yoga, °
\ Receiving full empowerment, possessing the samayas,...

First, in the stages of empowerment, Lesser ones use a sand mandala, and supreme ones enter using the mandala of the body of the vajra master. The great bliss mandala uses the mandala of the two bodies of the father and mother, and the details of the five families as depicted in the sand mandala.

The Secret Tree says:

- ~ As for the mandala of mahasukha,
- ~ There are two ways of dividing and also five.
- ~ If those who have faith have also completely entered,
- ~ Desire and pleasure become equanimity.

Here the ten empowerments of benefit and the five empowerments of power are completed. As for the first ten, according to the same text they are those of the:

- 1). head ornament
- 2). crown
- 3). garland,
- 4). armor
- 5). victory banner
- 6). mudra,
- 7). parasol
- 8). vase,
- 9) eating the five meats
- 10) drinking the five amritas.

The second five are:

- 1). The empowerment of the listener, the student
- 2). The empowerment of the explainer, the teacher
- 3). The empowerment of Buddha activity for the benefit of others
- 4). The empowerment of the universal word of a vajra king
- 5). The empowerment of the supreme secret

These fifteen are divisions of the four empowerments. The ten including the vase empowerment are preliminary to the action of the vase and are collectively called the vase empowerment. From the secret empowerment the supreme secret and prajñajñana empowerments arise.

As for the word empowerment, after the empowerment of the universal word of a vajra king has been taught, the explainer and Buddha activity empowerments are the action of this.

As for the listener, since upāya is increased, it is included within these. If the way of inclusion is done differently, the benefits will not arise, so do not proceed in that way.

If these empowerments are completed or also if other unsurpassable empowerments like these are obtained, then one has the good fortune of practicing the path of these.

L5: [e. The details of the associated practice and samaya are explained as additional points.] :L5

Now from the two sections on the practice of mantra and samaya,

L6: [1) the samayas connected with the empowerments will be explained.] :L6

- a) The essence of samaya is the particular excellent thought of guarding without faults the good discipline of entering into mantra.
- b) The divisions are the root and branch samayas.

L7: [a) The essence of samaya] :L7

Within the first are the three samayas of body, speech, and mind.

L8: [i) The body samaya] :L8

In the body samaya one meditates on the bodies of the deities, and refrains from unwholesome actions of body such as cutting off life, taking what is not given, dirty deeds, and all their aspects.

L8: [ii) The samaya of speech] :L8

In the samaya of speech one recites mantra and eliminates the four unwholesome kinds of speech and all their aspects.

L8: [iii) The mind samaya] :L8

In the mind samaya, one meditates in profound samādhi and refrains from the three unwholesome actions of mind and all their aspects.

In brief, in bodily practice of ordinary aspect of body, speech, and mind, does not contradict the samaya of true body, speech, and mind.

If one divides these rather briefly, the Wheel of Entering into the Discipline of the Array of Samaya says:

~ From beings' thirty-three ripenings,

- ~ There are three samayas of mantra.
- ~ To fix the particulars,
- ~ Of body, speech, and mind,
- ~ Each of these has nine.
- ~ They are known from the aspects
- ~ Of entering and action.

L7: [b] The divisions are the root and branch samayas] :L7

Samayas of body, speech, and mind exist because beings exist primordially as Buddhas. Since siddhi is attained from not transgressing these, they ought to be kept.

L8: [i] The threefold samayas of body that ought to be kept are outer, inner and secret.] :L8

Each of these is again divided into outer, inner, and secret

L9 : [1]. In the outer of outer one abandons taking what is not given] :L9

L9 : [2]. The inner of outer is abandoning dirty deeds] :L9

L9 : [3]. The secret of outer is abandoning the cutting off of life.] :L9

The Mansions of the Vajra Essence Tantra says:

- ~ The outer samaya of body
- ~ Is divided into three.
- ~ By taking what is not given
- ~ The external is transgressed.
- ~ The limbs of the sign of transgression
- ~ Are outbreaks of disease.
- ~ An unbearable variety
- ~ Arises in the body.

- ~ Dirty deeds are the inner
- ~ As a sign of transgressing this
- ~ There will be diseases
- ~ Arising in the senses.

- ~ Cutting off life is the secret.
- ~ As a sign of transgressing this
- ~ Disease of the vessel of meaning²¹
- ~ Will be experienced by yogins.

Regarding the means of keeping these, the Tantra of Unbroken Samaya says:

- ~ By a yogin who has the signs,
- ~ For outer of outer activities
- ~ Seven clay sculptures and drawings, will liberate evil deeds.

Samaya is guarded by making colored statues and paintings of the gods seven times.

Also the same text says:

- ~ The way for the inner of outer
- ~ Is sculpting seven statues
- ~ By consecrated efforts
- ~ And offering them to the guru.

One should make seven statues of the deities of mantra and offer them to the guru.

Also the same text says:

- ~ If the sign has arisen
- ~ Of secret of outer transgression,
- ~ Nine or eleven vajras
- ~ Or bells should be offered the guru.

As for the outer, inner, and secret of inner, the Golden Mansion Tantra says:

- ~ As for outer of inner, relatives
- ~ And their fathers and mothers,
- ~ As well as one's own body
- ~ Should never be degraded.

- ~ The inner of inner, in general,
- ~ For the greater and lesser vehicles,
- ~ Is desiring to enter, and entering and as for entering,

- ~ Degrading or trying to harm
- ~ The grasped reflection of body,
- ~ If the ornament is degraded,
- ~ The body of Buddhahood
- ~ Redeems it a hundred times.

- ~ For the secret of inner,
- ~ Because one's personal body
- ~ Is the mandala of deities,
- ~ Eat medicine and food
- ~ That have been mixed with poison.
- ~ Even if stabbed by weapons,
- ~ Be without the path of defilement,
- ~ Or receiving a hundred bodies,
- ~ Later they will experience the torments of the hot hells.

In amending these violations, confess with remorse.

As for the three of the secret of body, the Glorious Edifice of the Sun and Moon Tantra says:

- ~ If with vajra brothers and sisters
- ~ One defiles the body ornament,
- ~ Offending with striking hand
- ~ If another enters into it
- ~ This will increase the cause
- ~ Of the unremitting Hell.

- ~ Within it greatly mixes
- ~ And widely proliferates.
- ~ Even just as a joke
- ~ Striking or trying to strike

- ~ If even in a dream,
- ~ One so endangers one's consort,

- ~ Until one has confessed it,
- ~ This equals the actual deed.
- ~ The secret of secret, the guru
- ~ Do not defile even his shadow
- ~ In Guru's pure presence also
- ~ One should never grasp a weapon.
- ~ Do not extend hands and feet
- ~ Or lie down in his presence.
- ~ Sit properly cross legged
- ~ And do not turn the back.
- ~ Shoes, and seats, and mounts
- ~ And elegant ornaments
- ~ Such things as parasols
- ~ Ought to be left behind.
- ~ In the guru's pure house also
- ~ One should never hold
- ~ Or keep within the hand
- ~ A weapon or a stone.
- ~ 100,000 times worse
- ~ Is disrupting the teacher's house,
- ~ And doing any evil deed
- ~ That makes a mock of his body.
- ~ Such limitless evil deeds
- ~ As carelessness with the guru
- ~ If one does not scrutinize them,
- ~ Will have limitless consequence.
- ~ Even if one had attained
- ~ The supreme kayas of fruition
- ~ The ripening of this
- ~ Would be indescribable.

Evil deeds involving the guru involve karma a hundred thousand times heavier than others. If they are done, confess them continuously for a whole day. Even if they were not actually done, anything involving his body, should be confessed before him.

L8: [ii) The samayas of speech are three times three in a similar way.] :L8

L9 : [1). In the outer of outer, abandon speaking falsely.] :L9

The Edifice of the Wheel Tantra says:

- ~ By devoted practice of mantra,
- ~ Beings are purified.
- ~ By having spoken false words
- ~ Because of selfish desire
- ~ And having taken delight
- ~ In the speaking of such words,
- ~ We will lose the ability

- ~ To recite mantra genuinely.
- ~ With others our speech will be impotent.
- ~ By harming our own speech
- ~ The tongues of other beings
- ~ Will descend on us like vultures.
- ~ With a body covered with moles.
- ~ We will live in the north.
- ~ We will experience suffering
- ~ In various lower realms.

L9 : [2]. The inner of outer is not speaking slander.] :L9

The same text says:

- ~ Those beings who dwell in mantra
- ~ But tear at others with slander,
- ~ When they teach the dharma
- ~ Will never gather a retinue.
- ~ Whatever they do goes wrong
- ~ If this is not analyzed,
- ~ They will make many enemies.
- ~ Who stab their bodies with weapons.
- ~ Having died and been reborn,
- ~ They will have bodies with claws.
- ~ Then they will experience
- ~ A succession of lower realms.

L9 : [3]. The secret of outer is not speaking harshly of others.] :L9

The same text says:

- ~ Speaking harshly builds up karma
- ~ Both earlier and later
- ~ Beings without kindness are angry
- ~ Even with their friends.
- ~ They overturn even the Dharma.
- ~ When they die and transmigrate
- ~ These very arrogant people.
- ~ Will go to the lower realms.

As for the inner:

L9 : [4]. If one reviles those who speak the Dharma, that is the outer.] :L9

L9 : [5]. If those who practice, that is the inner.] :L9

L9 : [6]. If those who meditate, that is the secret.] :L9

The Array of Samaya Tantra says:

- ~ Those who glorify and denigrate
- ~ And speak reviling words

- ~ Of those who are abiding
- ~ In the discipline of mantra,
- ~ And of those who teach the Dharma
- ~ And of practitioners,
- ~ And those who meditate,
- ~ Diminishing others' discipline,
- ~ Diminish their own possessions
- ~ Certainly forgetting
- ~ And totally overthrowing
- ~ The Dharma for themselves.
- ~ Against their expectations
- ~ They will then experience
- ~ Sufferings without limit
- ~ Within the lower realms.

L9 : [7]. The outer of secret is reviling and denigrating one's vajra brothers and sisters.]
:L9

L9 : [8]. The inner is to speak disparagingly of the guru's consort and close retinue.] :L9

L9 : [9]. The secret is denigrating the guru.] :L9

The Chagya Nyijor Tantra²² says:

- ~ With Vajra brothers, the consort and retinue,
- ~ If they violate in speech
- ~ Within the three lower realms
- ~ For a hundred million kalpas
- ~ They will suffer especially
- ~ Harshly and unendurably.
- ~ Beings who experience this
- ~ As a later sign
- ~ Of what they formerly did,
- ~ In their successively experience.
- ~ By former deeds, during this life,
- ~ Their station will be low,
- ~ Even if formerly high.
- ~ As soon as they are reborn
- ~ They will experience this.
- ~ As for the karmic destiny
- ~ They have produced by that,
- ~ In this life as servants
- ~ The karma of speech they hear
- ~ Will come from the tongues of the retinue and other lesser beings
- ~ The stream of speech which is pure
- ~ Of the incidental will cease.
- ~ With the guru's wife and children,

- ~ And whomever is close to him,
- ~ If one violates the command and transgresses in one's speech
- ~ The karma is twice the former.

- ~ Of the guru in particular
- ~ If root and branch violations
- ~ Are spoken in one's speech,
- ~ If one has speaks exaggerations
- ~ Or denigrating words,
- ~ It is a thousand times worse.

- ~ The ripening is unbearable.
- ~ By gradations one becomes separate,
- ~ Torn away from the holy guru,
- ~ This occurs at once.

L8: [iii) The samayas of mind are also three times three.] :L8

L9 : [1). As for the outer of outer, ill-will is abandoned.] :L9

The Tantra of Receiving the Essence says:

- ~ Those who to vajra holders
- ~ Either others or themselves
- ~ Harbor malicious ill-will
- ~ Their bodies will have lesions.
- ~ For every time they have done this,
- ~ Receiving 5000 bodies,
- ~ They will certain be born in hell.

L9 : [2). The inner of outer is abandoning craving and malice.] :L9

The Meteoric Iron Blazing Like Fire says:

- ~ If for an ordinary being,
- ~ The mind of ill-will arises
- ~ Their evil deed will be equal
- ~ To an ordinary person
- ~ Who has cut off 300 lives.
- ~ If possessing signs of a teacher
- ~ Embodied ones go wrong, with one who abides in mantra
- ~ It is a hundred times that;
- ~ With vajra brothers and sisters
- ~ It is seven times more;
- ~ With a guru of tantra
- ~ Still a hundred times more;
- ~ And with one's own root guru
- ~ A hundred thousand times.

L9 : [3). The secret of outer is perverting the doctrine of oneself and others.] :L9

As for a person who does this, the Great Array says:

- ~ Of either the doctrines of oneself or others
- ~ If one makes a wrong path which degrades the Dharma,

- ~ One violates this root samaya of mind.
- ~ In the earthly realm the sufferings of fire
- ~ Will be experienced for a very long time.
- ~ By one's own wrong views of doctrine arising,
- ~ There will be no way to be free from hell.

From the three of inner mind,

L9 : [4]. The external is wrong action,] :L9
 L9 : [5]. The internal is wrong meditation] :L9
 L9 : [6]. The secret is wrong view.] :L9

What is wrong is to be abandoned.

The Tantra of the Crystal Palace says:

- ~ Wrong view, meditation, and action
- ~ These are the great wrong path.
- ~ All the sufferings of beings
- ~ Will ripen within the mind.

As for the three secret ones,

L9 : [7]. The external is not paying attention to the meditation and action.] :L9
 L9 : [8]. The inner is not paying attention to the yidam deity.] :L9
 L9 : [9]. The secret is not paying attention to the guru and one's vajra brothers and sisters.] :L9

The Cast Lotus Expanse says:

- ~ One whose action of mind is frivolous
- ~ Transgressing in the dharmas of attention
- ~ Who has not properly turned the mind to them,
- ~ With destroyed and violated intention
- ~ Will experience suffering in the Avici Hell.

Remedy violations of every aspect of these and try to confess them. That completes the teaching of the root samayas.

L6: [2] The five times five branch samayas,] :L6
 L7: [a] The samayas of the five things to be known.] :L7

Since all dharmas are primordially enlightened, it should be known that:

- 1). the five skandhas are the five fathers,
- 2). the five elements are the five consorts,
- 3). the five consciousnesses are the five bodhisattvas,
- 4). their five objects are the five female bodhisattvas,
- 5). the five collections of thoughts are the five mandalas.

The Array of the Three Samayas says:

- ~ First as for the samayas of things that should be known:
- ~ The five skandhas, elements, and consciousnesses
- ~ The five organs, and their objects, and such things
- ~ Are in nature the deities and the mandala.

It is also explained like that in the Kunje.

L7: [b) The five samayas that are to be performed] :L7

These are the great samaya. By those who are capable, when they are performing benefits for others, there may be cutting off life, taking what is not given, impure conduct, and false speaking.

The same text says:

- ~ As for the samayas to be performed
- ~ Tana, gana,²³ taking what is not given
- ~ Dirty deeds, and false speaking,

As for its five aspects those wise in skillful means if they see that harm will come from not performing them

- ~ They will do them.

Also the Bodhisattva pitaka says:

- ~ For those who have great skillful means,
- ~ The kleshas are the limbs of enlightenment.

In accord with that explanation, without being bound up with one's own benefit, acting when there is an opportunity to benefit others is as taught previously.

L7: [c) the samayas of the five things to be accepted,] :L7

Excrement, urine, rakta, white bodhicitta, and human flesh are the five essences.²⁴

The former text says:

- ~ As for the five samayas,
- ~ Of the five to be accepted
- ~ They are excrement, and so on, the five samaya substances.

Regarding their qualities the Vajra Tent of the Dakinis says:

- ~ Yogins who are relying
- ~ On immovability
- ~ Will abandon all diseases.
- ~ And always have great brilliance.
- ~ As for the vajra sun
- ~ It never will grow old.
- ~ Relying on vajra Dharma,
- ~ One has all one needs.²⁵
- ~ Creatures' bodily vajras
- ~ Are the king who possesses the meaning.
- ~ All splendid goals are accomplished
- ~ That yogin will go to peace.
- ~ By drinking the immovable
- ~ Sustained 5000 fold.²⁶
- ~ One's throne will then express
- ~ Ten million vajra suns.
- ~ Times beyond all measure
- ~ In countless numbers of lives.
- ~ As limitless as space,
- ~ Being drawn by seven horses,

- ~ With two limitless vajra suns,
- ~ Are the roots of gathering a retinue.
- ~ If yogins depend on these,
- ~ They are equal to those of good fortune.

L7: [d) The samayas of the five things that are not to be abandoned] :L7

The five poisons or kleshas should not be viewed as enemies, as they are by the shravakas. Being of the nature of wisdom, they should be brought to the path.

The former text says:

- ~ As for the five samayas
- ~ Of not abandoning,
- ~ The five poisons of the kleshas,
- ~ Passion, aggression, and so forth,
- ~ As the great secret vajra samaya,
- ~ The five kleshas are transformed,
- ~ Becoming the five wisdoms.
- ~ These five poisons are not abandoned
- ~ But accepted as the five wisdoms.

If the five poisons are exhausted by skillful means they are not abandoned because:

- 1). They become associated with the path,
- 2). They are of the nature of wisdom,
- 3). They are primordially unborn space,
- 5). All dharmas are of the nature of equality without accepting and rejecting.

These are called the samayas of not abandoning. The ordinary forms of the five poisons are not made into the path even in vajrayana. In reality, when they are exhausted by skillful means, and bodhisattvas make them into the path, the purified kleshas are gathered into one.

L7: [e) The five samayas to be established] :L7

One makes an effort to establish the previous five topics within one's being.

The same text says:

- ~ As for the five samayas
- ~ Which are to be established,
- ~ The five skandhas and five elements,
- ~ The consciousnesses and objects,
- ~ Are established as the mandala.
- ~ Perfecting the three samadhis
- ~ And the five aspects of ritual.
- ~ The mandala of the five families
- ~ Of victorious ones is established.
- ~ Our minds should therefore strive
- ~ In these samadhis and rites.

The three samadhis are:

- 1 the suchness samadhi
- 2 the all-illuminating samadhi

-- 3 the cause samadhi

The five rites are:

- 1 visualizing the deities
- 2 reciting mantra
- 3 meditating in samadhi
- 4 abiding in samaya
- 5 offerings and tormas

In general according to the Miracles of Secret Mantra the Secret Essence has five root samayas, ten branch samayas, and four great samayas, nineteen altogether.

The root five are

- 1 not abandoning the three jewels
- 2 reverence for the guru
- 3 not cutting short mantras and mudras
- 4 being kind to those who genuinely abide on the Mahayana
- 5 not speaking the secret to others

The same text says:

- ~ Not abandoning the matchless,
- ~ Reverencing the guru,
- ~ Not cutting off mantra and mudra,
- ~ Being kind to those
- ~ Who abide on the genuine path,
- ~ Never telling the secret
- ~ To those who are outsiders.
- ~ These five are the root.

Within the ten branches are the five samayas of not abandoning.

The same text says:

- ~ Ignorance and passion,
- ~ Aggression, pride, and envy
- ~ These are the five samayas
- ~ That are not to be abandoned.

As for the samayas of the things to be accepted it says:

- ~ The red and white essences,
- ~ Human flesh, and excrement
- ~ Are the pure vessel and essence
- ~ And should not be rejected.

The four great samayas are the fundamental four, regarding cutting off life and so forth.

In new translation mantra, samayas to be guarded and samayas to be performed are distinguished. As for the first, fourteen root downfalls and so forth are explained in their particular traditions. As for the second, knowing the nature of the five meats and five amritas, one should enjoy them.

The five meats are those of the cow, elephant, dog, human, and horse. The five amritas are excrement, urine, semen, blood, and brains. and so on.

As for the benefits of eating these, the Shri Guhyasamaja says:

- ~ As for the high samaya
- ~ Of eating human flesh,
- ~ The excellent three vajras
- ~ Will be established by that.

- ~ As for the high samaya
- ~ Of eating human shit,
- ~ One will be the leader
- ~ Of all the vidyadharas.

- ~ By the high samaya of eating the flesh of cows,
- ~ One has the five attainments
- ~ Of the higher perceptions.

- ~ By the pure samaya
- ~ Of eating the flesh of horses,
- ~ One becomes a master
- ~ Of invisibility.

- ~ By the high samaya
- ~ Of eating the flesh of dogs,
- ~ All the host of siddhis
- ~ Are perfected and established.

- ~ By the high samaya of eating the flesh of elephants,
- ~ One becomes supreme
- ~ A solid vajra sender.

Also:

- ~ The flesh of cows and horses
- ~ Should be eaten as food
- ~ If we eat no other food great minded bodhisattvas
- ~ And Buddhas will be pleased.

also:

- ~ Excrement and semen,
- ~ Blood and all the others,
- ~ Should be offered to deities.
- ~ When this is done the Buddhas
- ~ And bodhisattvas are pleased.

If one does not have them, make food in their form or visualize eating them.

The same text says:

- ~ As for pure human flesh
- ~ If it is fully visualized,
- ~ One will gain all the siddhis
- ~ That are part of the secret body,
- ~ The secret speech, and mind.

also:

- ~ If none of the meats are there,
- ~ One can visualize them.

- ~ Performing this vajra union,
- ~ One will be blessed by the Buddhas.

By practice of these actions like those of worldly degraded people, liberated from all attachment, one will have the virtues of being without good and evil, pleasing the dakinis and mahasiddhas, and so forth.

L6: [4] How to guard these samayas] :L6

They are guarded by means of mindfulness, attention and conscientiousness, by being upright, and having fear and reverence.

-- As for MINDFULNESS, not forgetting the details of samaya, and what is permitted and prohibited, one keeps them in mind. Day and night one makes vows of bodhicitta and confessing and vowing to refrain.

-- As for CONSCIENTIOUS ATTENTION, having examined to see whether the three gates abide in samaya or not, if anything that one does goes against samaya, one abandons it. What does not go against it, one practices.

-- As for BEING CAREFUL, as one is careful about great enemies and friends, when samaya is harmed and there is danger of going to the lower realms, hold it very tightly.

-- As for SHAME, if ones samayas proclaimed before the guru are transgressed, thinking that no one is lower than oneself, one should exhaust or avoid the slightest fault of the root and branch violations depending on oneself.

-- As for DECENCY THE GURU, yidam, dakinis, and great beings are decent individuals. If one thinks they have been agents of degradation, depending on others, one should guard against that.

-- As for GUARDING FEAR, having thought of one's faults of transgression against samaya, we should not let go of it even if we die.

-- As for GUARDING DEVOTION, inspired by the great benefit, devotedly guard samaya.

L6: [5] The meaning of the word, "samaya," :L6

dam tshig in Tibetan, has two meanings. If what is true and holy "dam" is guarded, non virtue is burned away, "tshig."

Also, if one transgresses what is holy in body, speech and mind, one will be damned and burned in the fires of hell.

The Tantra of the Array of Samaya says:

- ~ SA, in producing that level
- ~ If, MA, it is not transgressed,
- ~ All the siddhis will be bestowed.
- ~ YA, if this is weakened
- ~ DAM, it must be restrained
- ~ If this should be let go
- ~ That is called transgression,
- ~ TSHIG, if that is transcended,
- ~ We experience fires of suffering.

As for the benefits of guarding samaya, within this life all our wishes will be established, everyone will be pleasant to us, all the dakinis will bless us, all the accumulations will be gathered, and no obstacles will arise. Even if our effort and powers don't go the distance, as long as samaya is not transgressed, in seven lives or sixteen we will certainly

be liberated, attaining ultimate Buddhahood.

The Secret Essence says:

- ~ By abiding within the samaya of equality
- ~ The equality of the great perfection will be gained.

The two bad consequences of transgression within this life are that everyone will be unpleasant and there will be many diseases and obstacles. What we want will not be established. Even if it rains, little will grow and so forth-- everything we do will go wrong, and various kinds of unpleasantness will arise. Not to mention that in the next life, we will go to hell.

The same text says:

- ~ Those without root defilements
- ~ Need not struggle to cure them.
- ~ An instant of denying them
- ~ And faults will not arise.
- ~ But if there is transgression
- ~ Of the major root samayas
- ~ All practice will go wrong.
- ~ Various unpleasant fruitions
- ~ Are gathered in spite of ourselves.
- ~ If there is transgression
- ~ Of the branch samayas,
- ~ Without attaining fruition,
- ~ We fall to the lower realms.

The Two Examinations says:

- ~ Snakes who tell the secret
- ~ And thieves who steal the dharma,
- ~ Set fires all over the earth.

Also:

- ~ Plagues and calamities
- ~ And various obstacles,
- ~ Kings and fires and serpents
- ~ Floods, dakinis, and bandits
- ~ Vicious attacks of Dvns
- ~ And agents of perversion.
- ~ Destroyed by such assassins
- ~ Beings will go to hell.

L6: [6] Means of confession] :L6

Now the means of confession are explained.

L7: [a] Divisions] :L7

Divided by time all transgressions are of four kinds:

- 1). Going against samaya is not longer than a day.
- 2). Less than a month is a fault.
- 3). A breach is more than that up to a year.
- 4). Up to two and three years is severance of samaya.

Transgressions up to these, if they are confessed with great exertion, are purified. It is taught that confessions of those which cannot not be purified will not be received by one who is like the guru.

The Tantra of the Array of Samaya says:

- ~ Generally for the different samaya transgressions
- ~ The division is distinguished by the time.
- ~ Going against samaya is violation
- ~ Which has lasted not longer than a day.
- ~ If one makes confession of the object
- ~ It is fully remedied by that.

- ~ A fault of samaya lasts up to a month.
- ~ It is remedied by strong remorse.
- ~ If one breaches samaya for a year
- ~ Uninterrupted confession will remedy that.
- ~ A longer time of up to two or three years,
- ~ Is said to be a severance of samaya.
- ~ It is repaired with immensely strong confession.

- ~ More than three years, is simply incurable.
- ~ If it is received, both master and student burn.
- ~ Certainly in the subterranean realm
- ~ They will only suffer continuously.

Transgressions are classified either depending on the essence or on time. Those known by the essence are transgressions of the root and branch samayas described before. For those depending on time, the degree of transgression depends on how soon it was confessed. By teaching these, the divisions are fully explained.

As for how to amend, the same text says:

- ~ Going against samaya is confessed
- ~ With the performance of a ganachakra.
- ~ Transgression is remedied by one's possessions.
- ~ Breaches are repaired with spouse and children,
- ~ With possessions and acts of body, speech, and mind.
- ~ Severance is remedied with one's life.

FAULTS UP TO A DAY are remedied by a ganachakra. Having joined one's palms before the guru and so forth, say:

- ~ Guru, great vajra holder please consider us. For us by the power of confusion such and such errors have arisen. These, which we purify by confessing, we supplicate you to purify.

Say this three times, with lamentation and remorse. Later commit yourself to keep trying not to do these things again. By the gate from which the transgression arose, as an antidote do homage and so forth.

FOR VIOLATIONS UP TO A MONTH, offer your cherished possessions to the person who was the object. Then remedy with a ganachakra as before.

FOR THOSE UP TO A YEAR, in addition to that, impoverish yourself, and offer your cherished spouse and children.

UP TO THREE YEARS, also with strong effort accomplish heavy deeds of sacrifice for the sake of others, gurus, and so forth.

Moreover, TRANSGRESSIONS DONE IN DREAMS, and bad lapses of slandering others should be told.

Examining to see what was said of others in speech or mind, even in fun, all these should be confessed.

The Great Array says:

- ~ To the guru and close retinue
- ~ To vajra brothers and sisters,
- ~ Not the smallest evil
- ~ Of spoken words should be said,
- ~ In nuance or reality.
- ~ Or just in dream or mind,
- ~ They all should be confessed.

- ~ If actual and mental faults,
- ~ Remain ungrasped by memory,
- ~ Passed by and not confessed,
- ~ Pulled down by that halter
- ~ One goes to the lower realms.

When one has done these, one will be liberated from the transgression by: Performing feasts, fire offerings, and service to the guru in body and speech, requesting empowerment, in the four periods doing the hundred syllable mantra, offering mandalas, trying to establish the ten virtues such as furthering life, reciting sutras and dharanis and so forth, expressing the virtues of others, telling one's hypocritical transgressions to all tantrikas in the ten directions, wishing for virtue, and pleasing those who rejoice in it, and meditating in samadhi and on kindness and so forth, the four immeasurables, etc.

TO CONFESS AND REMEDY OFFENSES WORTHY OF HELL, if this is done on the eighth day of the lunar month, all transgressions up to that time will be remedied:

L7: [b) The Liturgy] :L7

In the space in front visualizing the guru, yidam, and assembly of deities of the mandala, prostrate, make offerings, and confess the evil deeds.

Then, from their body, speech, and mind, there arise red, white, and blue light rays. By their dissolving into one's own body, speech, and mind, all transgressions and defilements are purified. After the evil deeds and obscurations of all sentient beings are also purified, they become light and dissolve into the heart center of the guru.

Here, while the mind rests in equality like the sky, as one does the dedication, it is excellently taught that all transgressions will be purified.

As for the measure, if the obscurations have been purified, in dreams one will be dressed in white, one will reach the peaks of mountains, the sun and moon will rise together and so forth. That completes the presentation of samaya.

L6: [7) the conduct accompanying that] :L6

L7: [a) General] :L7

The benefits of the view and meditation, and the special qualities are established. As for

the essence, after one meditates in samadhi, guarding the experience in post-meditation brings the benefit of mixing meditation and post meditation.

Moreover in terms of the lesser conduct of shravakas and the supreme conduct of bodhisattvas, as the benefit for oneself, by pacification and taming one binds non-virtue of body and speech.

As the benefit for others there is the conduct of the six perfections, the four teachings of the vast and extensive secret mantra for:

- i). Beginners
- ii). Those for whom a little experience has arisen
- iii). Those with a little stability
- iv). Those who have attained great stability.

i). AS FOR THE FIRST, chiefly activities between sessions are done. There are the yogas of food, tormas, making tsha tshas, water offering to the pretas, mandalas, prostrations, and reciting sutras; seven fold service, offerings of writing and such, the 10 dharma activities.

~ As for the practice, the preliminary part is arousing bodhicitta. The main part is the unborn. Afterwards complete by dedicating the merit.

As for the ten dharma activities, The Tantra of Realizing all the Actions of the Oral Instructions says:

- ~ Transcribing, doing pujas, giving, and listening;
- ~ Reading and comprehending, explaining, and reciting,
- ~ Contemplating and meditating on these things.
- ~ These ten acts of dharma have limitless merit.

ii). WHEN A LITTLE EXPERIENCE HAS ARISEN THROUGH THESE, it is called the practice of Samantabhadra. As for the second topic, the practice of those for who this has arisen somewhat, the experience arising in meditation becomes of equal taste with post-meditation, joined with all the self-appearances of the senses. As within the meditation of the developing stage, when one is meditating on the mandala of the yidam deity; in post-meditation too all appearances are viewed as the illusion-like divine mandala. Become familiar with that. Within the meditation of the completion stage, whatever experiences of the nyam arise are joined in equal taste to all the self-appearances²⁷ of post-meditation. In brief, when the practitioner rises from meditation, and when various objects are experienced, at the time of enjoying form, sound, smell, taste, and touchables, all these are known to have the nature of the deities. These are also known as one's own mind. The mind is known as emptiness by the deities' divine realization and activity. By that there is the divine offering of the play of wisdom. Practice this as dharmata dissolving into dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) All the sense appearances of post- meditation become associated with the path. One's own five skandhas are OM, the five fathers. Form and so forth, their five objects are SUM, the five consorts. obscurations and so forth are HUM, the offering deities. One practices by visualizing these.

The Secret Essence says:

- ~ The senses, and the limbs and consciousness,
- ~ Become the completely ripened syllable OM.
- ~ Meditate on the perfect mandala

- ~ And on the mandala of the wrathful ones.
- ~ Form and sound, smell and taste and touch
- ~ Become the completely ripened syllable SUM.
- ~ Meditate on the mandala of the consorts.
- ~ And on the mandala of the wrathful consorts.
- ~ Clothes and ornaments, eating, drinking, and songs,
- ~ Verses and dances, heaped-up clouds of feasting
- ~ Are known as HUM, when they are fully practiced.
- ~ The wondrously risen mandala is attained.

These are known as secret or insight activities. Whoever does them between sessions will have these beneficial experiences, and by relying on non-harming, harm will be abandoned.

iii). IN THE PRACTICE WHEN EXPERIENCE IS SLIGHTLY STABILIZED, since these same experiences are beneficial, the discipline of insight should be practiced. This is with, without, and completely without complexity.

1))) The practice with complexity is undertaken by those who are young in age with much vigor and little prajna. In a retreat house, doing sadhana, they do a ganachakra and confession. Have collected yogins and yoginis, complete in their ornaments, equal to the number of deities, and having meditated on the developing and completion stages, at the end while doing songs and dances, manifest desire without clinging. In six months, or whatever it takes, siddhi will be attained.

2))) The practice without complexity, is to be done by those of middle age, prajna, and vigor. Like the other before, practice alone with an authentic consort or perhaps two or three together.

3))) The practice supremely without complexity is done by those who are old with little vigor but much prajna.

In solitary places like charnel grounds, abandoning physical consorts, they unite directly with the vidya of co-emergent wisdom herself, and do kusulu practice.

Except for eating, sleeping and voiding waste, they abandon all other activities, and practice in emptiness.

Moreover since these are practices of taming the kleshas by wisdom, these words are said. In these cases if there are many emanations and gatherings of insight, finally the various activities of "cutting the continuity of the city" of samsara will be completed, and the primordial activity of doing nothing at all will be established. That is the benefit of these practices.

The Song of the Oral Instructions of the Inexhaustible Treasury says:

- ~ Sometimes abiding in charnel grounds the "lamps" are practiced.
- ~ With fearless mind one sleeps in places haunted by pretas.
- ~ Associating with outcasts, the wheel of taste is straightforward.
- ~ There is no "who does what" and no grasping the proper rules.
- ~ There is an assembly of sacred celebration

- ~ Yogins come together with many songs and dances,
- ~ With flutes and other instruments, they make delightful music.
- ~ The assembly sing and dance with the six dances of heruka
- ~ Their minds are so uplifted that there is no sadness at all.
- ~ Wearing robes on their backs and ornamented with copper,
- ~ With wheels in the topknots clinging to their heads.
- ~ All their limbs adorned with ornaments of bone,
- ~ With elephant and tiger skins tied above and below,
- ~ Carrying khatvangas and sounding the bells in their hands.
- ~ They excellently perform the actions of the great secret,
- ~ The delightful celebration of intoxicated insanity.
- ~ Forbidden activities that are shameful to perform,
- ~ Like drunken elephants plunging hugely into a lake,
- ~ Performing degraded acts, they are freed like a flying arrow.

This is the called the "activity of all the protectors." The Guhyasamaja says:

- ~ All the acts of desire,
- ~ If one manages to do them,
- ~ Just as one would like,
- ~ By such a wealth of union,
- ~ One quickly gets enlightened.

Also:

- ~ Unbearable self-denial
- ~ Is not to be relied on.
- ~ Rely on desirable qualities
- ~ To quickly be accomplished.

What's more, by this path without accepting and rejecting, the Buddhas are very pleased.

The same text says:

- ~ Buddhas and bodhisattvas
- ~ And those who know the practice
- ~ Of the highest action of mantra,
- ~ Attain immovability,
- ~ Supreme in the highest Dharma,
- ~ By relying on all enjoyables.

That these practices are connected with the proper kinds of beings and times is important. If beginners do this feast practice or try to perform the "activity of all the protectors," they will just go to the lower realms.

L6: [8] Fruition: the two siddhis] :L6

L7: [a) relative] :L7

Having attained the benefits of the path by these activities, one will quickly attain the two siddhis. There will be the eight karmas, eight ordinary siddhis, and so forth.

As for the eight karmas, the Two Examinations says:

- ~ The powers, higher perceptions, destroying hosts of enemies, driving away, killing, magnetizing, pacifying, and enriching will really be performed.

As for the eight ordinary siddhis, the Vajra Tent says:

- ~ With these there is no problem.
- ~ The eye potion and swift running,
- ~ The wondrous enchanted sword,
- ~ Finding treasures under the earth,
- ~ Magic pills and flying,
- ~ Becoming invisible,
- ~ The elixir for making gold.
- ~ By pleasing the vajra-holders.
- ~ One quickly becomes accomplished.

The Secret Essence says:

- ~ The mudra of songs and dances
- ~ Goes in a rush to the sky.
- ~ The mudra of songs and verses,
- ~ Attains the siddhis of Dharma.
- ~ The mudra of dress and ornament,
- ~ Gains the blazing, invincible king.
- ~ The mudra of eating and drinking,
- ~ Grants wish-fulfilling amrita.²⁸
- ~ The mudra of vowels and consonants,
- ~ Makes anything into anything.

L7: [b] absolute] :L7

Supreme siddhi is the establishment of Buddhahood.

The Two Examinations says:

- ~ As for trikaya being within the body,
- ~ That should be expressed by the form of samsara.
- ~ As for trikaya being completely known,
- ~ That is expressed by the wheel of great bliss.

By that the explanation together with the subsidiary points is completed.

L4: [3. The path that produces liberation, the extensive explanation of the developing and completion stages.] :L4

- a. The developing stage
- b. The completion stage
- c. The accompanying samaya and action / practice

L5: [a. The developing stage] :L5

There are five sections.

- 1) Meditation on the protection circles
- 2) Meditating on the mandala
- 3) Meditating on the deities
- 4) How to meditate on the great mandala of the environment and inhabitants
- 5) How to recite the mantra

L6: [1) Meditation on the protection circles:] :L6

Now we will enter into the details of meditation on the mandalas of samadhi. In a solitary

and compatible place

\ ###
\ Sitting in cross-legged posture upon a comfortable seat, °
\ Having taken refuge and aroused the bodhicitta,
\ Then from within the nature of simplicity,
\ Where dharmas all are empty and ego does not exist,
\ The syllable HUM arises, then in turn from that,
\ Extending above and below, as well as in all the directions,
\ The deployment of the protective circle is huge and vast.
\ Its ten spokes have the marks²⁹ of the ten wrathful deities.
\ The circle is splendid with blazing fire within and without.

First, as for the preliminaries, sit cross-legged on a comfortable seat. Visualizing the guru and the assembly of deities of the yidam mandala in space, take the three refuges and as it is explained in the Sparking Precious Net:

- ~ Myself as well as limitless sentient beings,
- ~ Are in reality primordial Buddhas,
- ~ By I who know that this is really so,
- ~ May supreme bodhicitta be aroused.

Having said that three times, with the SVABHAVA mantra all dharmas are established as the great emptiness. This is the suchness samadhi.

The Great Development and Completion says:

- ~ HUM
- ~ The nature of bodhicitta, which is completely pure
- ~ Is primordially unborn, and eternally all-encompassing,
- ~ Limitless, topless and bottomless, boundless in every direction,
- ~ A non-existing, unperceivable state of simplicity,
- ~ Inexpressible beyond thought, a perfect space of equality.

The Principal Heruka says:

- ~ This inconceivable space of dharmadhatu
- ~ Is free from all concepts and discursive thoughts.
- ~ This inconceivable space of dharmadhatu
- ~ Is not perceived, as space is not perceived.

Meditate like that. From the state of dharmakaya is manifested the auspicious coincidence of the arising of rupakaya. As all lesser productions are exhausted in the empty nature of the great perfection, one necessarily unties the knot of attachment to things and characteristics.

The Stages of the Path says:

- ~ By emptiness all paths are marklessness.
- ~ Attachment to ego-grasping is liberated.

Then, in order to untie the knot of one-sided attachment to emptiness, there is meditation in the all-illuminating samadhi. The appearance of all dharmas is natureless. With illusion-like compassion, meditate for a little while the natural luminous wisdom of self-awareness without a grasper.

The same text says:

- ~ Get accustomed to the king of self-awareness,
- ~ And so supreme enlightenment will be gained.
- ~ Therefore after the suchness of seeing this
- ~ Rest in the ground of arising of compassion.
- ~ Their rising in sequence like this is a certainty.

Then from the two sections on the cause samadhi, play is the circle of what is to be guarded. Here from HUM, in the limitless universal brilliance of the space of the sky, comes a ten spoked wheel. Between rim and center, in the empty space inside, which is equal to dharmadhatu, the ten spokes are transformed into ten lotus, sun, and moon seats marked with HUM.

Above is Humkara. To the east is Vijaya. To the southwest Blue Danda. To the south Yamantaka. To the southwest Achala. To the west Hayagriva. To the northwest, Not Attained by Others To the north Amritakundalin. To the northeast All-Victorious in the Three Realms, below Mahabala.

Each of them has one face and two arms ornamented with all the supreme³⁰ and nirmanakaya ornaments The right leg is bent and the left extended. They hold scepters symbolizing their respective families or a bell and vajra. the two wrathful ones above and below are of the tathagata family. They hold wheels. Those to the east and southeast, of the vajra family, hold black and white vajras. Those to the south and southwest, of the ratna family, hold dark yellow gems.

Those to the west and northwest, of the padma family, hold dark red eight petalled lotuses. Those to the north and northeast, of the karma family, hold dark green crossed vajras and swords.

In the extensive version, in their three centers and six hands are the lady tramens. Their six feet are on the seats of the protectors of the ten directions Each has the five symbols signifying increase and so forth of the five families.

These should be learned elsewhere.

As for the main topic, the cause samadhi: Having meditated on oneself briefly as the chief deity, see the palace, whether visualized or not, as empty. It is joined with the meditation of the seed syllable of visualizing the deity.

L6: [2) Meditating on the mandala] :L6

Above and below the center of this protective circle, in the great space between the spokes on each of which is one of the ten wrathful ones, in the center is a four-spoked wheel from the transformation of BHRUM:

- \ ###
- \ In the center is the great mandala of Samantabhadra. °
- \ There are four sides, and four gateways, topped by aches.
- \ The five-colored walls have ledges where there are the five sense-pleasures.
- \ The cornices have garlands with jeweled pendent strings.
- \ The eaves are decorated with balustrades and railings.
- \ Ornamenting the dome is a precious-jewel vajra.
- \ There are eight charnel grounds that surround the mandala.
- \ In the center there is a seat of a lotus, sun and moon,

\ Supported by lions, elephants, horses, peacocks, and shang shang

This is the visualization of the support, the palace. The display of the field and palace is within the luminous nature of mind is. This is the dwelling place of Samantabhadra. Moreover within each of the visualizations is the mandala of Samantabhadra. Meditate on this as being as limitless as the sky.

-- To the right and left of each of the four gates, are the two pillars of the gateways. The three gates of liberation are in every direction.

-- The body of the palace is cubic. The five layered wall is blue, green, red, yellow, and last white. These five are transparent like a rainbow. The four raised areas are the four wisdoms, the mirror-like wisdom and so forth. As a symbol of the dharmadhatu wisdom, in the middle is a circular vase pervading the whole of space. At the top of these walls are the precious cornices. On top of those are the precious eaves³¹ in the form of little dome-like shapes,³² outside of which are variegated chains of garlands and pendants of jewels and pearls. Moving with the sun and moon pranas, supporting the chains, is a precious railing,³³ built in the shape of chörtens.

-- In the middle is the vase like a circular raincoat. the shrine hall's stratified roof above the eaves, covering the internal space, has a roof in two stages, above, in the center, center and on the four sides spreading like a five pointed vajra fence. It is marked at the top with a vajra and precious jewel finial.

-- At each side of the gates in the four directions two pillars support the archways. Each archway has four layers, adorned with various ornaments. On top of them is a wheel turned by two deer, at whose center is a life tree of precious substances.

-- At the four corners are victory banners and on long poles are hanging pennants. From the edges of the stories tipped with precious bells, are lifted garlands stretched from the center of the vajra finial to the sides of the archways, from their jingling giving a pleasant sound.

-- There are Jeweled yak tails and silk tassels,³⁴ with precious staffs and sun and moon finials. There are many kinds of deities and divine ornaments, and heaps of offering clouds from all the ten directions.

-- Outside the outer walls are ledges of desirable qualities, red where many transparent-appearing offering goddesses on sun and moon seats pour offerings of the five desirable qualities with a flourish.

-- Then there is a courtyard or field, green appearing around which, in the eight charnel grounds, are the eight self- arising stupas, Deje Tsegpa³⁵ and so forth, and Garab Dorje (Prahevajra), Manjushrimitra, Padmasambhava,

-- Vimalamitra, and so forth, the eight teachers. The charnel grounds are adorned with eight fires, eight lakes, eight clouds, eight trees, eight lokapalas, eight deities, eight nagas, and so forth.

-- In the center of the palace is a throne whose center is adorned with a lion, the east with an elephant, the south with a horse, the west with a peacock, the north with a shang shang. On that is a sun, moon and jewel seat. In the other places of the deities, meditate that there are self-arising lotus, sun, and moon seats equal to the number of the deities.

The Secret Essence says:

- ~ Wisdom is visualized in the four directions and center.
- ~ With the spontaneous presence of the limitless mandalas,
- ~ By yogins with realization of the great perfection,
- ~ The mandala of the source of arising is realized.
- ~ A wheel with four spokes and a rim, a courtyard adorned by a cube.

- ~ Having square gateways, with music like heaps of various clouds.
- ~ This is adorned by forty-two different mandalas.
- ~ Great lion, elephant, horse, and garuda thrones float in space
- ~ With sun and moon and lotus or jewel seats.

Here as the garuda and peacock both are alike in overcoming poison, there is no distinction between union and purification in overcoming the poison of desire. The four great layers of the archways are divided into halves by sub-layers making eight.

The Fierce Lightning of Illusion says:

- ~ In the space which is the space of the human mind
- ~ The edifice of the four elements is spontaneously present.
- ~ On top of that arising from the four kinds of jewels
- ~ Spontaneously present and completely immeasurable,
- ~ As for the beautiful ground which is supported by that,
- ~ It is carpeted with various kinds of jewels.

- ~ Giving way when pressed down, raising back on lifting,
- ~ On that there is the edifice of the palace itself.
- ~ With its cubic shape it is very beautiful.
- ~ It is made of four different kinds of precious jewels.

- ~ In the center of the structure is a four spoked wheel,
- ~ Also made of four different kinds of precious jewels.
- ~ At the peak of the vase³⁶ is the crest ornament of dharma,
- ~ Variegated like the feather of a peacock.

- ~ Each of the four gates is adorned with an arch.
- ~ At the sides are eight pillars holding up the archways.
- ~ At the center of each is a vertical four spoked wheel.
- ~ The navel supports a tree made of precious substances.
- ~ The squares of the courtyards are beautifully brilliant.
- ~ The precious light rays collect together like a staff.

- ~ The deities have seats of a lotus, sun, and moon.
- ~ They sit on blazingly brilliant excellent jewel seats.
- ~ The foot supports of the precious thrones are beautiful.
- ~ The excellent ornaments that adorn this wondrous palace
- ~ Blaze with suns, and moons, and various precious jewels.

- ~ Canopies, victory banners, food, and parasols,
- ~ Flowing silken streamers and long garlands strung with pearls,
- ~ Covered with ringing bells and the finest yak tail whisks,
- ~ Adorned with various kinds of musical instruments.

- ~ The assembly of worldly deities is beautiful.
- ~ These and other ornaments are inconceivably excellent.
- ~ The four gates of the palace are adorned with elephants.
- ~ The silk tassels³⁷ hanging from the archways
- ~ Are brilliant with a cascade of golden bells,
- ~ And chains with the symbols of the three excellent jewels.

- ~ The front of each gate is adorned with matching potted palms.
- ~ They have fine form and fragrance, and shine with radiance.
- ~ In these potted palms are cuckoos and so forth
- ~ Auspicious birds whose melodious voices resound with song.
- ~ In front of each gate is a washing pond of excellent shape,
- ~ Whose water fully possesses the eight limbs of excellent taste³⁸
- ~ In each are inconceivable countless gods and goddesses.
- ~ Outside the surrounding walls of this palace of deities
- ~ Are peaks and places for walking of indescribable beauty.
- ~ These and so forth are inconceivably excellent.
- ~ Primordially self-established without needing to be sought.

If this mandala is associated with the three purities of ground, path, and fruition, the ground is that all sentient beings exist like that primordially. Therefore the four gates are the four immeasurables. The four archways are the four foundations of mindfulness. The five-fold wall is the five wisdoms. The eight pillars are the limbs of the eight-fold noble path. The bells, collections of za ra or bakuli, garlands of suns and moons, yak tails and jewels are the five senses and powers. The parasols are dharmadhatu. The wheels are the four truths. The cornices are the changeless nature of mind.

-- The garlands and pendants are the seven limbs of enlightenment. The eaves are the great compassion. The stupas of the railing are inconceivable dharmata. (i.e. dharmin, the realm of dharma, and dharmata, their real nature) The circular vase is the wisdom of dharmadhatu. The four rises are the four excellent wisdoms. The five seats are the essential purity of the five poisons. The vajra and jewel finial is the primordial luminous nature of mind. The eight charnel grounds are the eight consciousnesses. The eight teachers are the eight self-arising wisdoms. The eight fires are the completely torment of false conceptions. The eight trees are the eight natures of the kleshas. The eight ponds are the eight-fold purifying path. The eight deities are the eight gates of siddhi. The eight nagas are the assembly of eight qualities. The eight lokapalas are the eight collections of merit and wisdom. That faults at the time of impurity and enlightened virtues correspond two by two is kindness. For example, as the five kleshas are counted as an aspect of the five wisdoms.

-- If they are connected to the path, they are associated with the thirty-seven factors of enlightenment. The four archways are the four foundations of mindfulness. The four tassels or ribbons are the four genuine abandonments. The four ornaments of wheels and so forth are the four legs of miracle. The five-fold wall is the five faculties. The cornices, garlands and pendants, eaves, railings, and overflowing containers are the five powers. The five animals, the lion and so forth, plus the sun and moon are the seven limbs of enlightenment. The eight pillars are the eight limbs of the noble path.

-- The stairs by which the gates are entered are the six perfections. The four pillars are the four immeasurables. These three together at each gate are the three gates of liberation. These are the virtues from the path of accumulation through the path of meditation.

-- If it is connected with the fruition, the connection is with the qualities of the level of Buddhahood. As for the 37 factors of completing the path, from this way of connecting, in particular the four fearlessnesses are the lion-thrones. The ten powers are the elephant thrones. The ten faculties are the peacock thrones. The four legs of miracle are the horse thrones. That all knowables are unobstructed is the shang shang thrones. The five wisdoms are the walls. The inexhaustible wheel of ornament of body, speech, and mind is the swirling light rays. The protectors of beings are the parasols. The matchless finial and so forth are

adornment by the ultimate Buddha qualities. These are arranged as in the
 -- Net of Illusion. The details are as extensively explained there.
 -- Though some tantrikas say that these things that are connected are not really in the mandala, this tradition of mantra is a wrong conception. Here the beautiful symbols appear like reflections in a mirror. From the power of display of these qualities, the palace and deities naturally-arising like a rainbow should be known to exist spontaneously. When the ground is free from all obscurations, the power of self-appearances of Akanishta actually will manifest.

The Net of Illusion says:

- ~ The inconceivable self-existing mandala
- ~ By which all sentient beings are consecrated,
- ~ Possesses the perfection of all mandalas
- ~ Along with their environments and inhabitants.

L6: [3) Meditating on the deities] :L6

Now we shall discuss the mandala of the inhabitants, the deities. Within this palace, on thrones of lions and so forth, from the transformation of the seed syllables of the individual deities:

- \ ###
- \ There are the deities of the five families with their consorts °
- \ There are also eight male and eight female sattvas.
- \ There are also four male and four female door-keepers.
- \ The Buddhas of the six lokas are in their proper places.
- \ Their bodies, perfect in color, scepters, and ornaments,
- \ Emanate limitless light rays to the limits of the directions.

In the center is Vairochana together with Akashadhatvishvari, dark blue. In the east is Akshobhya together with

-- Mamaki, white. In the south is Ratnasambhava together with Buddhachana, yellow. In the west is Amitabha together with Pandaravasini. In the north is Amoghasiddhi together with Tara.

-- On the ground below them is a four-spoked wheel. There the five families abide. Outside of the wheel is a square and four square patterns. At each of the bordering corners inside and out there are two deities making eight altogether.

-- At the southeast corner is Kshitigarbha and Lasya, the goddess of grace green-blue. In the southwest is

-- Akashagarbha and Mala, dark blue³⁹ and blue In the northwest are Avalokiteshvara and Gita. In the northeast are

-- Samantabhadra and Gandhe green-yellow.

-- On the edges of the courtyards are the six Buddhas. At the east gate are Yamantaka and his consort. At the south gate are Vijaya and consort At the west gate are Hayagriva and his consort. At the north gate is Amritakundalin and his consort. They stir up the continuum a little so that it will unite.

L6: [4) How to meditate on the great mandala of the environment and inhabitants.] :L6

In particular as for its being taught that action and doer are displayed in the courtyard, this is the courtyard of Vairochana's heart:

\ ###
 \ Within the heart-center of the principal deity, °
 \ Ground-Samantabhadra is being embraced by his consort.
 \ His body is adorned with the major and minor marks.
 \ In color he is like a spotless sapphire sky.
 \ He is seated in cross-legged posture in a blazing globe of colors?⁴⁰
 \ Meditate that from this light rays are emanated.
 \ They purify the vessel and essence of the world.
 \ All is completely pure as the gods and goddesses.

In the heart center of Vairochana on a sun and moon disk is Samantabhadra, in meditation with his consort, dark blue. By the emanation of light rays of all colors,⁴¹ all the environment and inhabitants of the phenomenal world become one with the palace of deities. Meditate that all dharmas become of the nature of the Buddha field of Akanishta Gandavyuha.

As this is joined with the texts, the Fierce Lightning says:

- ~ In the numerous host of wisdom deities
- ~ Who are the inhabitants of this palace
- ~ The deities are united with their consorts.

- ~ At the center in the heart of the glorious palace
- ~ Is Vairochana along with his mudra consort.
- ~ They are of the color of Indranila.⁴²
- ~ As their emblem they hold wheels in their hands.

- ~ In front of that hero is Vajrasattva with consort,
- ~ Having the colors of conch shell and of crystal.
- ~ As their sign they hold vajras in their hands.

- ~ To the right is the Bhagavan Ratnasambhava.
- ~ He is of yellow color like Jambunada.
- ~ As his sign he holds an eight sided jewel.

- ~ Behind is lord Amitabha, colored like ruby.
- ~ As his emblem he grasps a crimson lotus.

- ~ To the left is the lord Amogasiddhi.
- ~ With a body color like Indranila.
- ~ As his emblem he is bearing a sword.

- ~ They are all adorned with peaceful ornaments,
- ~ And are wearing the crown of the five families.
- ~ They are sitting in full lotus posture
- ~ With long necklaces and customary armlets.
- ~ Their bracelets and their earrings are exquisite.
- ~ The major and minor marks are all complete.

- ~ The consorts who are embraced with the left arm
- ~ Are Samantabhadri and Lochana
- ~ Mamaki, Pandaravasini, and Tara.
- ~ They embrace the lords of upaya with the right hand.
- ~ With the left they grasp their signs and bells,

- ~ With customary ornaments like the fathers'.
- ~ The spokes of the wrathful wheel are self-existing.
- ~ In front of it there is a beautiful rise.
- ~ In the deities' hands are vajras of light blue.
- ~ Their sign is the three pointed vajra that they hold.
- ~ To the right of these is Kshitigarbha.
- ~ Green-blue in color grasping a precious sprout.
- ~ Behind this mandala is Akashagarbha.
- ~ He is blue and holding his symbol, a sword.
- ~ To the left embraced by beautiful Gita.
- ~ Lord Avalokiteshvara is light red.
- ~ He grasps a lotus, his customary sign.
- ~ His topknot is adorned with jqanasattvas.
- ~ He sits in the cross-legged position of the sattvas
- ~ Adorned with the customary ornaments.
- ~ Embracing these above four deities
- ~ Are the consorts Nritya, Lasya, Mala, and Gita.
- ~ Their right hands by upaya grasp the principals.
- ~ The left are in dance mudra, with mirror, and mala
- ~ They have a vina;⁴³ and their ornaments
- ~ Are like those of the principal deities.
- ~ As for the beautiful squares that are at the borders
- ~ They are white to signify kindness or maitri.
- ~ They are adorned with beautiful snake-wood gandis.
- ~ In the square that is on the southern border
- ~ Is Nirviranavishkambin who is blue,
- ~ Holding in his hand a dharmachakra.
- ~ Beautiful on the border to the south-west
- ~ Is light red Maqjushrikumara.
- ~ He holds as his symbols a lotus and sword.
- ~ Beautiful on the border to the north-west,
- ~ Is Samantabhadra yellow-green in color.
- ~ His emblems are a jewel and ear of grain.
- ~ At the corner of the northeast intermediate direction
- ~ To the left of these who were just described above
- ~ Embracing these above four deities
- ~ Are the consorts gandha, pushpa, Gita, and Dhupa
- ~ With their right hands they embrace their consorts.
- ~ With the left they are holding their own signs.
- ~ With customary ornaments as before.
- ~ At the four gates are the four conquerors.
- ~ Blazing Yamantaka is dark blue
- ~ With a goat's head holding the scepters of confidence
- ~ Dwelling as the guardian of the east

- ~ Is blazing Vijaya, who is dark yellow,
- ~ Holding a vajra at the southern gate.
- ~ Blazing dark red is horse-headed Hayagriva,
- ~ Holding a skull and snake at the western gate.

- ~ Blazing Amritakundalin, dark green,
- ~ Holds a crossed-vajra at the northern gate.
- ~ He is standing in a dancing posture,
- ~ Adorned with the various charnel ornaments.

- ~ All these show their teeth in a frightening way
- ~ They are all enveloped in blazing fires
- ~ The sounds of HUM and Phat are loudly resounding.

- ~ Embracing these above four deities
- ~ Are Shemo, Gyaljema, Tamdrinmo, and Khyilma.
- ~ Awesome, holding iron chains and bells.
- ~ Their scepters are iron hooks and iron nooses.
- ~ Their accoutrements are like those of the conquerors.
- ~ Those at each of these gates are self-existing.

- ~ Within the beautiful courtyards of the palace,
- ~ Are the great sages, the six nirmanakayas.
- ~ They show whatever bodies⁴⁴ are needed for taming.
- ~ And so the accoutrements they show are uncertain.

- ~ In these beautiful courtyards, in the front and back
- ~ Are Jepapo and -mo, of sky-like color.
- ~ They are resting in the state of samadhi.
- ~ These and so forth are inconceivably excellent,
- ~ Unexpressed and inexpressible.

- ~ The palace is filled by a host of deities.
- ~ The limitless mandala is self existing.
- ~ In the heart centers of these excellent deities
- ~ Are jñanasattvas whose light is full of colors
- ~ On their tongues are the syllables of their signs.
- ~ Their own signs clearly appear over all the mudras.
- ~ They are of every color, with all the styles,
- ~ Soft, supple, caressing, yielding, and young,
- ~ Clear, brilliant, and abundantly bountiful
- ~ They are consecrated with brilliant blazing.
- ~ That divine nature illumines the mandala.

Pure of the five skandhas, these are the pure deities of the five families. The deities with their consorts are explained as the union of appearance and emptiness. The eye, ear, nose, and tongue are the four inner bodhisattvas.

-- Form, sound, taste, and touch are their four consorts, the four inner female bodhisattvas. The pure eye, ear, nose, and tongue powers are the four external sattvas.

-- The four times, the past, future, present, and inconceivable dharmata, are the outer female bodhisattvas. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) Touch, the toucher, the touched, and awareness of touch having symbolized sense

consciousness, sense, sense-object, and the four gates are the pure forms of the four ayatanas arising from sense consciousness. All dharmas are neither eternal nor nothingness. They have no self-natures and no characteristics. These are the four gates of dharmata.

The pure existence of the six kleshas, six perfections, six kinds of beings, and six purifying sages, and alaya and alayavijqana is Samantabhadra and his consort. All these deities presently divided from alaya are joined to the collections of consciousness with their faculties and objects. This is the situation of impurity. If they are purified, they are joined to the wisdoms and Buddha fields. Knowing them in that way is knowing them as the pure deities.

L6: [5) How to recite the mantra] :L6

After the nature of the mandala thus elucidated has been known as one's own mind, from the seed syllables in the heart centers of the deities filling the space of the sky, the mantra garland goes from the mouth of the deity into that of the consort, and from the secret space, on the tips of whirling light rays, come a host of syllables and bodies of deities and countless scepters. In the world they do benefit for sentient beings. Think that the self-sound of mantra resounds like a thousand thunders OM AH HUM SVAHA or OM HUM HRAM HRIH AH.

\ ###
\ Recite the three syllables and the seeds of the five Buddha families. °
\ They become unborn sound-emptiness, like an echo.
\ Let yourself come to rest in this unfabricated state.

Recite the three syllables and the seed syllables of the five families. It is like the unborn roar of a thousand thunders. Within that rest in meditation without artificiality. Also abandoning the faults of additions and omissions and reciting too fast, slow, weakly or, strongly, do the recitation. This very sound emptiness of reciting the mantra is the completion stage of sound. From that state, undisturbed mind and yoga without attachment should be produced.

L5: [b. The completion stage,] :L5

There are three sections

- 1) The main explanation of how to meditate
- 2) How afterwards one gathers everything into the conceptionless
- 3) The stages during the sessions

L6: [1) The main explanation of how to meditate] :L6

At this time:

\ ###
\ Our minds are eternally of the nature of the deities. °
\ Our bodies are the mandala; the words of our speech are mantra.
\ Within the great wisdom everything is self-perfected,
\ Wisdom and samaya are a non-duality.
\ Nothing needs to be summoned and there is nothing that comes.
\ Therefore, there is nothing that we could ask to depart.
\ There is no good and evil, no accepting and no rejecting.

\ ###
\ This primordial mandala has always been within us.
\ By supplicating when we know that this is so,
\ This, which is unestablished, will never be made to be.

Having supplicated simply by knowing that all dharmas are the single mandala of Buddhahood, we do the recitation, offerings, and praises, within the state of everything being the great spontaneous presence of the nature of one's own mind. Nevertheless in the yanas below yoga tantra there is attachment to the duality of good and evil, and therefore the jñanasattva enters into one from outside, and also the departure of the deities after the session is not explained in the same way.

The Wondrously Arisen King says:

- ~ Within the primordial mandala of self-existing equality,
- ~ Having attained the knowledge that one was always there,
- ~ By different stages of mind involved with meditation,
- ~ Inviting and supplicating is not necessary.

Since body is established as the deity, speech as mantra, and mind as samadhi, practice does not differentiate samayasattva and jñanasattva. There is no contradiction between this and saying that beginners and those who delight in complexity should invite jñanasattvas and make offerings and praises to them.

The Secret Essence says:

- ~ We enter the three thousand worlds as a few tiny syllables,
- ~ From space we invite the mandala make our offerings.

L6: [2) How afterwards one gathers everything into the conceptionless.] :L6

\ ###
\ Afterwards, there is a gradual gathering in of attachment. °
\ Rest in simplicity without conceptions of anything.
\ When not there in illusion like the moon in water,
\ Dedicate the merit to help all sentient beings.

Here beginners gradually gathering in, meditate on emptiness and then by having trained in that very visualization of exhaustion, meditating within the illusory state of appearance/emptiness, dedicate the merit.

L6: [3) The stages during the sessions] :L6

\ ###
\ Act as if all is illusion, emptiness/luminosity. °
\ All appearances and sounds are deities and mantra.
\ All memories and thoughts are self-arising wisdom.
\ From moment to moment this should be known unwaveringly.

During meditation on the mandala of the deities, and also in post-meditation, the environment, the apparent phenomena of the world, are the palace, and the beings who inhabit the world are the gods and goddesses. All sounds are mantra. All cognitions are self-arising wisdom. They rest shimmering in the great non-grasping where whatever arises and is encountered is liberated. So that they do not become ordinary appearances and thoughts of the five poisons, try to remain there undistracted day and night.

L5: [c. The accompanying samaya and action/practice,] :L5

- 1) The instruction to keep pure samaya
- 2) Delineating the particular times of practice and accomplishing
- 3) How from the virtues the fruition manifests

L6: [1) The instruction to keep pure samaya,] :L6

Now as accompaniments to the practice of secret mantra:

- \ ###
- \ Let us purely keep our root and branch samayas. °
- \ Know and accept them purely. Do not give up, but act.
- \ Five times five samayas are meant to be accomplished.
- \ These twenty-five can be summarized under body, speech, and mind.
- \ Let us try to keep our minds completely pure.

As explained before, guard the three root samayas and the five times five branch samayas. In brief, train in mind being pure and faultless as the chief samaya.

The Tantra of the Array of Samaya says:

- ~ What is often talked about
- ~ As "samaya blah blah blah"
- ~ Is guarding one's own mind
- ~ In a state of purity.
- ~ Samaya is a great wonder.
- ~ So all the Buddhas have taught.

The Individual Enlightenment says:

- ~ Performing no evil deeds,
- ~ Acting in perfect virtue,
- ~ One's mind is completely tamed.
- ~ Thus it is taught by the Buddhas.

That is enough for a brief summary, but for the extended version, there should be as many samayas as the assembly of thoughts of sentient beings.

The Secret Essence says:

- ~ As for this samaya
- ~ It is most wonderful.
- ~ In the ten directions
- ~ In all of the six lokas,
- ~ As many as thoughts of beings
- ~ Inhabiting the three realms,
- ~ There are that many samayas
- ~ For the purpose of taming them.

Accountable samayas exist in relation to relative truth. In relation to absolute truth all dharmas are inexpressible, beyond any limits that could be guarded, the great suddenness, the unestablished samaya of Samantabhadra.

The same text says:

- ~ As the unestablished ultimate,

- ~ The mudra of supremacy,
- ~ The King Samantabhadra,
- ~ Everything is established.

The All-Creating King says:

- ~ Kye! As for the samaya of me the doer of all,
- ~ It is unborn like the sky, beyond all partiality,
- ~ Without the duality of guarding and non-guarding,
- ~ Realize the samaya of the King, the doer of all.

L6: [2] Delineating the particular times of practice and accomplishing] :L6

Moreover to complete the two accumulations and pacify all hindrances accomplish siddhi and therefore remedy all violations:

- \ ###
- \ On the fifteenth day of the month and the time of the new moon, °
- \ And also on the feast days of the eighth and twenty-ninth,
- \ And the tenth day and night of the waxing and waning moon,
- \ Perform the proper approaching and accomplishing
- \ With feasts and offerings, confession and amending.

There are six times for accomplishing siddhi and the remedy of confessing. These are the fifteenth day of the month, the time of the empty sky of the new moon, and the eighth, twenty-fifth, tenth, and twenty-ninth days of the month. On these externally dakinis are abroad, and internally the pranas are especially well-gathered in the nadis. These are called "the times of close gathering." In particular, the night of the tenth day of the waxing moon and the night of the twenty-fifth, the tenth day of the waning moon, in the places of practice, those who have the dakini practices gather to accomplish whatever karmas they want to attain. They should exert themselves in the four, approaching and so on, and make feast offerings and confessions. By that, on these days of the month all transgressions will be remedied. The supreme and ordinary siddhis are quickly accomplished. Moreover in single trees, rock mountains, islands in lakes and, so forth there are gatherings of the dakinis at the auspicious times, which are therefore called places of "gathering near."

The four inner chakras are always included in the dhatu and wisdom. This is called "gathering at the auspicious time at the place of drawing near." The external places are the twenty four places and so on. The "near" place, is any place where the dakinis are.

Internally they are the twenty four places of the petals of the nadis, the crown of the head and so on. The secret great bliss is the ground of offering. This is the "place of drawing near."

L6: [3] How from the virtues the fruition manifests,] :L6

Since on all these days the supreme level is chiefly established, arising from the secret individual tantras and oral instructions:

- \ ###
- \ Let us earnestly try to reach the profoundest piths °
- \ Of the yoga of prana and mind, of nada and bindu.
- \ By meditating on the path that unifies,
- \ The experiences of bliss, luminosity, and non-thought.

- \ Let us be vajra-holders within this very life.
- \ Let us attain the state of perfect enlightenment.

As for the supported, the samadhi mandala, yogins familiar with the upaya of the developing and completion stages always train in the completion stage of the great wisdom, knowing how to meditate on the above-taught nature of prana, nadi, and bindu as it is and in its ultimate arising. When one dwells in non-dual wisdom, by the tummo of the navel, the drops of the melting element at the crown of the head, the great essence, fall from the throat into the heart center. They activate the secret center and the downward going prana is reversed. By its essence going into the heart, the support of the above-mentioned bodhicitta, mixed with light, is touched by that, so that the luminous nature of mind is pervaded by mahasukha even more than before.

When the nature of bliss, luminosity, and non-thought arises, rest in the subtle light of the heart center. By the arising of inconceivable wisdom whose body is space, this is called treading on the level of the great dhyana. At that time, body, speech, and mind become one and inseparable, and it is said that the three realms are not separate.

Also as for the nadi petals of the heart center and their essences, the Commentary of the Secret Drop says:

~ "Whoever has that absorption" and so forth, means whoever has that absorption has the essential nature. If it so exists, as for the white silk essences of the nadis which are like twined cords, their producing the essence of the skandhas from non-obstruction is the essence of arising. It appears as earth. This is the consort who illuminates the Buddhas' eyes, Buddhalochana. That is the wisdom of the great emptiness. It produces the support of everything not being other than the state of complete purity.

~ These white silk cords, are vibrated by the vermilion sound essence. As for its existing like the essence of the mother, since it has made the skandhas primordially pure, that arising essence appears as water. This is the consort Mamaki. The wisdom of equality is the nature that combines all these in a single space without separation.

~ The breath-essence, gold, existing under the earth as mere vapor, producing the primordial support of the rising and motion of the skandhas, appearing as the air element is Tara and all- accomplishing wisdom. This nature produces the essence of great bliss.

~ Moreover, the primordial heat-essence, like the sun resting in a mirror, existing as a mere fragrance, ripens as the apparent element fire. This is Pandaravasini and discriminating awareness wisdom. It is the wisdom lamp of realizing everything as the space of mahasukha.

~ In the center of that light, consisting of the great bindu, bodhicitta is the great essence. It produces the support of the primordial luminosity of the skandhas. It is the essence of arising, appearing as space and the nadis. That is the wisdom of the great pervasiveness, the consort

~ Samantabhadri revealing the luminous state of everything as the space of authenticity, appearance/emptiness. The essence like a flower of molten gold is prajna, the nature of all the consorts.

~ What is like precious saffron anthers is the essence of the king of Upaya, Samantabhadra, and so forth, the father deities. Moreover, the precious white stone ke ke ru, seemingly filling all gaps, is the mirror- like wisdom. By that the essence of bodhicitta is seen as if unseen, without a seer, and nothing to see.

~ That which is the father is the mother. That which is the mother is the father. They are seen as radiance without difference. That should be viewed as that having that itself.

That is called bindu.

~ What exists in that way is the union of upaya and prajna. Not only that, but it exists as all the three realms. That nature of bodhicitta is viewed. It should be continuously viewed and magnetized.

In the center of the eight nadis of the heart, are the essence nadis, divided like ten hairs of a horse's tail and no bigger, and within that the blood essence is the breath. The essence of breath is luminous like light. For example, like the oily wick of a blazing lamp, self-arising wisdom is luminous with the brilliance of the five lights. The essence of the elements goes up and down, since they dwell there like many oils, and like the blazing up of a luminous lamp, self-arising wisdom also produces great luminosity within the body, and in all the nadi petals. Since bliss increases, it arises as the wisdom of self-awareness. Here appearance is the five fathers. All the solid earth of the nadis and so forth is

Buddhalocana. Moisture and water are the great essence Mamaki. Bliss and heat are Pandaravāsini. Lightness and movement are Tara. Since simple space is inseparably united with these ladies, this is called the great union. At that time, the body, speech, and mind syllables of the nadis blaze with light. When the syllables of the basis of purification have been burned, no karma and habitual patterns are conceptualized. Liberation of samsara into dharmata is produced. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

This is supported by the nadis. By breath bliss is moved. By heat bliss is ripened. By space, the space of equality/equanimity of the great perfection is produced. Realization of the complete liberation of the three worlds as Samantabhadra is produced.

The same text says:

~ If it is asked, "If one meditates like that, what happens, and from what does it arise?" What is being talked about is the wisdom of Buddhahood. It is the arising of space as form. The great yoga is not different from the three realms. From what does it arise? From the great essence, profound and unbroken, from that it arises. If it is asked what comes from that, From that that arises. That itself arises, so it is said.

When bindu-bodhicitta has just become workable and radiant, above and below OM are SU and TRI and above and below HUM are AH and NRI. Above and below AH are PRE and DU blazing with light. The bindu drops of the essence become natureless. Since bindu is natureless, in the nadis like white silk cords no bigger than ten hairs of a horse's tail only the vibrating vermilion essence of the mother exists producing desire within the great bliss. By that blazing with light, the breath essence like gold in a brocade, abiding as a mere vapor produces movement within the great bliss. That blazes with light. Within it the essence of heat, like the sun in a mirror, existing as a mere fragrance, ripens the great bliss. Blazing with light, it becomes the natureless great essence.

Arising only in the form of space, all the three worlds spontaneously rise as non-individualized wisdom, so it is said. This bindu-bodhicitta arising as the form of space is dharmakaya. That is called "just so."

Then within the navel the nadi petals blaze, and regarding how the heart bodhicitta is illumined by that and made to blaze with light, the same text says:

~ The secret prajna bindu is called space and so forth. This secret prajna is called the bindu having the nature of Samantabhadri. This is dharmadhatu. Where does it dwell? In the

navel. In the center of sixty-four nadis dwells the sun. What is its nature like? It is like prajna and upaya. Arising from that bindu, all marks being grasped is the fathers. It is upaya. As for this natureless bindu being dharmadhatu, this is prajna, the mothers. Thus bindu consists of inseparable prajna and upaya. From that bindu form and the three realms arise. All these elements in a mandala of forty-two do not become many. Becoming a mandala, since all these are the bindu of dharmadhatu, they are said to develop or be sealed as everything. Here the five wisdoms are spontaneously present. They exist and are seen as five and so-called. As the above essences become radiant from the power of heat, their heat descends.

~ This is the bindu of the nature of Samantabhadri. Its dissolving downward is called "descending." The bindu of the nature of Samantabhadri blazes with light. This is called the blaze of dissolving into the essence of the heart center. By this the great essence brilliant gold, until then existing under a covering, having existed as a mere vapor, blazes with light, having become the radiant drops of the essence. Without the ground of breath, it becomes ever weaker until it is motionless. If that motion is absent, its causeless fruition existing as the great bliss is called the great-bliss offering. That heat of great bliss dissolving into the above bindus is called urging the bindus to blaze with light. Moreover, by the heat of the heart center the bindus descend. By their touching the bliss heat in the center of the nadi petals, again that heat becomes the essence. When it dissolves into the heart-center essence, by the ceasing of the cause of coarse prana, bindu rests without coming and going in the heart. Existing motionlessly, it is dharmata, absolute truth. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

Then by the heat of the heart center, touching the essence in the center of the nadis of the throat, the essence proliferates in the heart. Also, by the ceasing of prana it rests in dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), about which the same text says:

~ This light of the great essence dissolving into the bindu of the throat, is called union. Where does it dwell? In the center of sixteen nadis, as a lotus blossom, it is said to be in a nadi mandala of two fives and six. Energized by the heat below, it blazes with light. Existing as the great bliss, this is called the great bliss. The great bliss is spontaneously present. After this it does not move back. The great rejoicing should be offered. By what is called the merit of the arising place of knowables and so forth, knowables are objects, and arisings⁴⁵ are thoughts. Exhaustion is radiant bindu. This is called the wisdom of exhausting thoughts through light and luminous bindu. Bindu itself without nature appears as the great bliss. This is called the music of the play of bliss. That is called bindu entering into and dwelling in the place of great bliss.

Moreover, when the heat of the heart center dissolves into the throat-bindu, prana and thoughts do not wander.

This is the virtue of breath dissolving into bindu. As for heat, at the time of non-identification, or non-grasping at essences,⁴⁶ when passion has been exhausted, there is the wisdom of great bliss. As for breath, at the time of non-identification, when aggression is exhausted, it is the wisdom of luminosity/emptiness. When the empty hollows of the nadis are not identified, that is the time of exhausting ignorance, the wisdom of the simplicity of dharmadhatu.

Now the heat of the throat enters the essence at the crown of the head. Regarding how the wisdom of bliss, luminosity, and non-thought is produced, the same text says:

~ "In a mandala of three tens and two" and so forth having come into the center of

thirty-two, having come into the center of space, it exists as moon-bindu-bodhicitta.

~ That same bindu is the substance of Buddhahood, dharmakaya, the main point. The perfection of the mandala of the ten directions and four times is this itself. Body, speech, mind, quality, and action are this same bindu.

~ But after the bindu of the great bliss has been touched by the light of that throat bindu, dissolving into light, it becomes a coronation vase of the nature of the great bliss. The three realms become non-different. After wisdom has arisen in the form of space, it becomes dharmakaya pure of all things. In this sense, the yogin who becomes dharmakaya will see the faces of all the Buddhas at once.

Moreover, that great essence in the center of the space chakra at the crown of the head, blazing with light because of that heat, is the mahasukhakaya. Having reached that, by enlightenment one treads on the level of the great ushnisha. If the four stages of this are briefly summarized, first in the center of the navel, the aspect of heat, the bindu having the essence of the sun, in the center of sixty-four nadis, is made into a condition by touching the heat in the essence of the heart center. Then the wisdom of nirmanakaya is realized.

When the heat blazes upward touching the great essence of the heart center, the prana and breath essence subsides. False conceptions are pacified. This is the wisdom of sambhogakaya. Since the essence of this mode of dharma is free from producing movement, prana and mind dissolve back into luminosity as the great wisdom. However, as for the essences increasing in the nadi petals being the wisdom of bliss-emptiness, it is not so. These essences are collected back into the essences in the center of the four essence chakras. A non-supreme luminosity arises. The bliss-heat-desire aspect is the wisdom of bliss. The moving breath prana-dissolving aspect is the wisdom of luminosity. Mixed with the space element aspect within the nadis, these arise as the three wisdoms of non-thought. This is called the circle⁴⁷ of the three wisdoms. As for the fruition of all these, incidentally one has mastery over life and is established as a rigdzin of mahamudra. By attaining the virtues of the paths of seeing and meditation, as signs of that level one sees many Buddha fields, accomplishes great samadhis and miracles, and benefits beings with inconceivable emanations and Dharmas. Finally, by Buddhahood, the spontaneous presence of wisdom manifests.

The same text says:

~ "This is the ultimate empowerment." As for this and so forth, the yogin who is capable of this is empowered with mastery of life and so forth, whatever is desired. There is no other empowerment than this. By oneself existing as the mandala, as above in the supreme samadhi, one becomes the mandala. Here by this self-existing Buddhahood in which the two accumulations are perfected, since one becomes all mandalas, their many enjoyments and ornaments do not fail to occur, this is called the ornament. "By the dual perfection, the union of bindu..." Since bindu is workable, there is dharmakaya.

~ This arises from perfecting the two accumulations. Such a yogin by the great compassion for sentient beings of the ten directions and four times, does benefits like dream or illusion and liberates them from samsara.

By these passages the teaching of extraordinary completion stage is completed. Now as for the summary of the developing and completion stage:

- ~ By having the single yoga,
- ~ All mandalas are accomplished.
- ~ Therefore this itself
- ~ Develops as well as perfects

- ~ The realm of Samantabhadra.
- ~ Moreover as above,
- ~ In regard to elaboration,
- ~ There are complex and very complex, and also supremely complex.
- ~ Inconceivable to thought, the limitless mandalas
- ~ Become spontaneous presence.

These are the incidental verses.

Here first is the presentation from the viewpoint of those who are not able to enter into the extensive developing stage or only devote themselves to the completion stage with little elaboration.

As for the explanation that all will be meditated upon by meditating on the single deity, after going to refuge and arousing bodhicitta, as it says in the Secret Essence:

- ~ This rootless nature of mind
- ~ Is the root of all the dharmas.
- ~ The nature of the mind
- ~ Is the nature of the syllables,
- ~ The precious wishing clouds.

Also:

- ~ A is the middle way
- ~ Of having no conceptions
- ~ In between emptiness and a non-empty reality,
- ~ All is just a name,
- ~ A whirling syllable garland
- ~ Abiding as all the Buddhas.

By reciting A A A, all dharmas in a state without one and many are unobscured in the center of a sky free from clouds. In the center of the sun and moon shining brilliantly with rays of light, glorious Samantabhadra and Samantabhadri are non-dual. Having the mudra of meditation, as the nature of dharmakaya they are without the customary ornaments. Meditate on them in the midst of encircling light rays of the five colors, and that by the light of the palaces of Akanishta all the space of the sky is filled, so that the phenomenal world blazes with light.

OM AH HUM A A. Saying this as many times as you can, rest in the ultimate space of the sky. By this meditate on all the mandalas of the Buddhas, since this is their source.

The Secret Essence says:

- ~ In the limpid center of space on a sun and moon,
- ~ Meditating on the king of wisdom,
- ~ Seated cross-legged, in meditation pasture,
- ~ We are meditating on all the mandalas
- ~ Of the victorious ones without remainder.

Then as for how meditating in a single completion stage is meditating on them all, visualize that in the heart of the one meditating like that, brilliantly blazing globes of light, having the radiance of the five wisdoms of non-thought, take hold of the mind and render it immovable. When prana becomes immovable, whatever is perceived will not exist.

One can rest for a day and night within the wisdom without one and many. Lights and rainbows appear. Buddha fields are visibly seen. By mixing day and night the mind rests in self-awareness wisdom with no rising or setting. Except for making clear that one's mind has been like that primordially, in attaining Buddhahood no other nature is attained.

The Secret Essence says:

- ~ In the four times and in the ten directions
- ~ No other perfect Buddha will be found.
- ~ Mind itself is perfect Buddhahood.
- ~ Do not search for any other Buddha.

This kind of developing and completion stage unites all the mandalas of developing and completion. All the siddhis are accomplished. Little omissions and additions to rituals are no hindrance to siddhi. There are measureless benefits.

The same text says:

- ~ By completely uniting all mandalas,
- ~ All mandalas are accomplished.
- ~ Now there will be no transgressions
- ~ Of additions or omissions.

Now, as explained above, in the brief teaching and the details of the extensive meditation on the mandala, these details should also be trained in. First, train successively in the three samadhis, the suchness samadhi and so forth until the signs are attained. Then from a white A by emanating and gathering fine A's, emanate and gather the vowels and consonants. Do the same from the seed syllable of the deity.

The same text says:

- ~ A
- ~ From white A which has become completely stable,
- ~ Other very fine A syllables emanate.
- ~ Having filled and illumined the directions,
- ~ Even when they are gathered back again,
- ~ They are stable without increase and decrease.
- ~ From these the brightly blazing assembly of names
- ~ Is similarly emanated and gathered back.

Meditate on the seed syllables of the deities until they are clear. The virtues of this are long life, freedom from disease, not being harmed by obstacles of obstructing spirits and dvns, accomplishing the four karmas, and uniting with the supreme level. .

The same text says:

- ~ This dependent arising of the vajra siddhi
- ~ Becomes the cause of wisdom.

Then meditate successively on the body of the deity, the ornaments, the syllable at the heart center, and the consort. Then while meditating on the retinue, Akshobhya and so forth, one after another, meditate on development and completion as one. At this time the signs of perfecting the path of accumulation arise.

Then on a rise in front visualize the retinue with Akshobhya as the principal one. Perfectly visualize behind the mandala the retinue with Amitabha as the principal one. This is the mandala of three groups. Train in these as body, speech, and mind.

Then on a rise to the south and north visualize the mandalas of Ratnasambhava and Amoghasiddhi. These are quality and action. This is the mandala of five groups.

Then with the gate-keepers in union with their consorts, this is the root of all mandalas. There is no need to meditate on any other, since this is the mandala in which all others are included. These gatekeepers of the four directions are the gatekeepers of the four directions of all mandalas. For example, below the rise in the east are Ankusha and consort as gatekeepers. To the right below Ratnasambhava are Pasha⁴⁸ and consort. The west and north are similar. The faces of all these deities are seen from whatever direction they are viewed.

The same text says:

~ From every direction their faces are clear and vivid.

Meditate on them facing in the direction of the principal deity. At that time, the virtues of the four stages of the path of preparation are perfected.

Then in the four directions above and below meditate on the mandalas of the five families.

In the east is the mandala of Vajrasattva, like that there are 5 x 5. In the south, west and north too, are three more, with 5 x 5. In the center is the mandala of Vairochana with 5 x 5. Within the 25 mandalas, the number of deities of the root mandala is 42 2.[422?]. The rises 38 8 [388?] these 170 x 5 = 850, [810?] by meditating on those the virtues of the path of seeing are perfected.

Then the 1000 and 20,000 appearance-producing Buddhas of the lower seven bhumis are perfected.

Then meditating on those as limitless as space, there are limitless self-existing mandalas. The virtues of the three pure levels are perfected. These very numerous teachings are established. This style is explained in the Great Net of Illusion Some deities are deities of blessing body, speech, and mind. Some are crown-ornament deities. Some are heart syllable jñanasattvas. These divisions should be understood from the Secret Essence and so forth. By that the explanation together with the subsidiary points is completed.

L3: [C. The dedication of merit] :L3

Now there is the dedication of merit:

\ ###
\ Thus by this utterly secret, unsurpassable heart, °
\ Beset by karma and kleshas of beings here in samsara,
\ Yet living so close to the palace of Sri Heruka himself,
\ May the weariness of mind come to rest this very day.

By the power of wondrously risen unsurpassable virtue, may all beings preoccupied by the games of the kleshas be liberated from the city of samsara. May they effortlessly reach the primordial city of Heruka whose primordial ultimate nature is self-existing. May they be confirmed by joy. May their weariness be relieved by the goodness of the Dharma of complete liberation.

~ From white A which Fully illumined by massive accumulations of virtue,
~ By the limitless radiant wisdom of the sun and moon,
~ May beings truly vanquish the darkness of the four continents.

- ~ May appearance of the good path of freedom be produced.
- ~ From white A which From the principal essence amid a measureless ocean,
- ~ By the crown jewels of the nagas, the two accumulations,
- ~ May degenerations of many births be cleared away.
- ~ By the wealth of the Dharma wishing-rain, may they be fulfilled.
- ~ From white A which By the power of riding the horse of the excellent vehicle,
- ~ Completely carried away from the three worlds that burden beings,
- ~ When all has been transformed to the path of enlightenment,
- ~ May they cross to the city of the great liberation.

L2: [Chapter X. The view of Prajna that realizes the Ground without dwelling in dualistic extremes] :L2

The Tenth Chapter of the commentary on THE GREAT PERFECTION: THE NATURE OF MIND, THE EASER OF WEARINESS called the Great Chariot

This is the Commentary on the tenth chapter of the NATURE OF MIND, THE EASER OF WEARINESS,
 Prajna Realizing the Ground that Does not Dwell in the Two Extremes

Having briefly explained the paths that ripen and free, together with the characteristics of the three essences of these, the view, meditation, and action, now there is

There are nine main topics.

- A. The nature of all dharmas consists of the unborn
- B. The view that realizes suchness
- C. What is to be abandoned
- D. The one who abandons
- E. There is no realization by the words of the doctrine
- F. Passing the pass
- G. The conviction of realization
- H. The primordial liberation of appearance and mind
- I. The dedication of merit

L3: [A. The nature of all dharmas consists of the unborn] :L3

¢(i.e. All dharmas are unborn / not-produced, thus empty of inherent existence. Their real nature transcend all four extremes. All views are not absolute, only adapted skillful means: even Madhyamika and Chittamatra.)

Having fully taught the two stages of secret mantra, now we shall enter into the teaching of the nature of all dharmas as the natural state, co-emergent wisdom, the primordially natureless essential meaning of all Dharmas. As has been explained:

- \ ###
- \ By the yoga that unifies development and perfection °
- \ Dharmas enter into the empty and unborn.

¢(i.e. No real production, no real cessation, no real existence, no real non-existence,
All views are flawed. No absolute, only adapted skillful means.)

"By" this means it starts to do this until it is completely done.

The nature which should be known is the unborn, transcending the four extremes.

The Noble Sutra of the Arising of the Three Jewels says:

- ~ If one does not understand
- ~ How everything is empty,
- ~ The consequence is like making
- ~ Everything into space.

- ~ For everything there is,
- ~ No nature at all exists.
- ~ Nothing becomes another.
- ~ How will an absent nature
- ~ Change into something else?
- ~ How will the natureless (i.e. without an essence)
- ~ Be anything at all?

- ~ Therefore it was taught
- ~ By the Tathagata.
- ~ That everything, even the Dharma,
- ~ Is motionless, stable resting.
- ~ Changeless and undisturbed, (i.e. Nothing "exist" and "change" in absolute terms. That would be an oxymoron. But it is accepted conventionally.)
- ~ It is simply peace itself.

- ~ As the sky is without awareness,
- ~ Not knowing that beings are stupid;
- ~ As mountains do not move,
- ~ So Dharmas are always motionless.

- ~ They do not die and transmigrate.
- ~ Therefore they are unborn.
- ~ So the Dharmas were taught
- ~ By the Victorious One.

The Absolute Samadhi says:

- ~ Dharmas are without birth
- ~ And also without arising;
- ~ With no death or transmigration
- ~ They do not have old age.

- ~ Since the Lion of Men has taught this,
- ~ Hundreds of sentient beings
- ~ Have been established in it.

- ~ They do not have a nature.
- ~ Nor does anything else.
- ~ And nothing else has them.

- ~ They are not internal
- ~ And also not external.
- ~ So the Lord Buddha taught.

The Gathering of Intentions says:

- ~ E MA HO, wondrous marvelous Dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ It is not empty, it is not non-empty.
- ~ Nor is it conceived as being in the middle. (i.e. Even the Middle Way, the Madhyamika, is merely a skillful means, antidotes.)

Attachments to external objects are abandoned by those objects being known as one's own mind or as the deities and the palace. Although they are known as unborn, even this antidote is essenceless. No one enters into any "nature" of all dharmas. (i.e. No absolute, only adapted skillful means.)

The Commentary Ascertaining the Intention says:

- ~ As they depend on mind only,
- ~ Thoughts of external objects
- ~ Are abandoned and left behind
- ~ As nothing whatsoever.
- ~ Later even that
- ~ Is completely left behind.

¢(i.e. All views are flawed, dependently arisen, impermanent. Everything is empty of inherent existence; even this. No absolute, only adapted skillful means; even this. This is a negation without affirming anything.)

The Lankavatara Sutra says:

- ~ After they are seen to be mind-only,
- ~ They are not conceived as external objects.
- ~ After they exist in the perfect state,
- ~ They are seen as transcending even mind-only.
- ~ The yogin who exists without appearance¹
- ~ By that has the vision of the great vehicle.

¢(i.e. Even the mind-only system, the Chittamatra, is only a skillful means. Madhyamika and Chittamatra are like two opposing theories. But none of them is the real nature of everything which is beyond all description, beyond all conceptualization. Those two systems are two interdependent skillful means, like any to opposites of any duality. They are like method and wisdom. They are not separate or different, not the same. One implies the other. One has to transcend even this duality. The real nature of everything is called "non-dual" in that sense.)

In that way we enter into knowledge of emptiness.

L3: [B. The view that realizes suchness] :L3

¢(i.e. All dharmas, including the mind, are empty, but still caused and functional. Not one, not two with the mind.)

There are five sections.

-- 1. The natural state (All dharmas are non-dual: not one, not two; not separate or

different, not the same)

-- 2. The refutation of maintaining that appearance is mind (Not from the mind-only; not ONE)

-- 3. The phenomenal world is like illusion (Not existing independently of the mind; not TWO)

-- 4. Mind is essenceless (Mind: inseparability of emptiness and clarity / cognitive lucidity)

-- 5. The examples of naturelessness (Like water in a mirage, or the moon's form in a pond)

L4: [1. The natural state] :L4

¢(i.e. All dharmas are non-dual: not one, not two; not separate or different, not the same)

\ ###
\ Though all the dharmas of samsara and nirvana °
\ Are this simplicity that is without a self,
\ By fixation and ignorance, we wander here in samsara.
\ Though samsara's joys and sorrows do indeed appear,
\ From the time they appear, their nature is emptiness.
\ Therefore, we should know them to be like dreams and illusions.

¢(i.e. The goal is like directly seeing the real nature of any dharma as it arises. Then it is self-liberating. There is no need to reject some, no need to accept any. They are all already pure, unborn. First, we understand this intellectually, then we meditate in order to see this by seeing the real nature of our own mind.)

Though all dharmas are empty and without a self, by not knowing this, by grasping me and mine, there are the dreamlike confusions of samsara. Though individual joys and sorrows may be experienced, they should be known to be natureless (i.e. without an essence).

The Wondrously Arisen King says:

~ The primordial universal Buddhadharma,
~ Is without a beginning, middle, or end, (i.e. no real arising, duration, cessation -- no real production)
~ Not rightly knowing this nature like the sky,
~ Fools all whirl about within samsara.

~ But with no bondage and no liberation, (i.e. no real samsara, no real nirvana: they are not separate or different, not the same)
~ Its nature is like the nature of illusion.

The Secret Essence says:

~ By conceptions that grasp at self
~ Space is tied in knots.
~ Without bondage and liberation,
~ The actual Buddhadharma
~ Is primordial self-perfection.

.¢(i.e. No real self to liberate. Nothing to learn. Nothing to drop. Nothing to acquire or produce. Nirvana, Enlightenment, are not produced, not caused. We already have the unborn Buddha-nature.)

~ However in order to teach it

~ We make up complexities.

By grasping what is selfless as a self there is confusion.

The Noble Clouds of the Three Jewels says:

~ These are indeed selfless, but for foolish individuals, attached to grasping them as self, in the self-natures of the skandhas, a self exists. By being attached to that, they do not enter into suchness.

~ Therefore, like the circle of a whirling torch, they wander in the revolutions of samsara.

These various confused appearances are established through attachment to habitual patterns of mind.

The Lotus Array Sutra says:

~ The son of the gods, Lotus Array, spoke to Manjushri saying. "Manjushri, were these external objects made by a creator, or how should they be viewed?"

~ Manjushri said, "Son of the gods, these external objects were not made by a creator. They are appearances of mind or habitual patterns of thought."

~ The son of the gods said, "However habitual patterns may have matured, how can these mountains, oceans, the sun and moon, and so on appear to be so hard and solid?"

~ Manjushri said, "Son of the gods, they can so appear. In the great city of Varanasi, a bhramin named Agnidatta meditated on his body as that of a tiger. The people of the city saw him as a tiger and fled. The city was emptied. By meditating on exhaustion as earth and water, it appears as earth and water. When the monks of yogachara meditate on filth and bones as their former perceptions, they so appear. By unobstructed maturation of habitual patterns, why should all this not appear?"

~ The son of the gods said, "By the power of maturation of habitual patterns, why have various selves appeared?"

~ Manjushri said, "All appearances are uncertain. Some appearances of earth are dark. This is earth only perceived as earth. Earth is also perceived as fire. Earth is also perceived as action and enjoyment. Earth is also perceived as suffering. Fire is perceived as fire. Fire is also perceived as action and enjoyment. Fire is also perceived as resting in place. Fire is also perceived as food. Water is perceived as water. Water is also perceived as fire. Water is also perceived as earth. Water is also perceived as amrita. Water is also perceived as resting in place. Space is perceived as space. Space is also perceived as resting in place. Space is also perceived as earth. These perceptions are uncertain. It is by the power of habitual patterns that things appear as they do.

Not certainly fixed as being any one thing, like a dream, things are natureless (i.e. without an essence). For example, one man may appear in many roles as a friend, an enemy, a monk, a bhramin, and all kinds of other people with which his appearance is not contradictory. The various appearances of dharmas are essentially without dualistic natures.

¢(i.e. Nothing is essentially good or bad, pure or impure, pleasant or unpleasant or neutral. All of those judgments are relative to the perceiver, to the circumstances, to the past karma. Things, and people, do not have those characteristics as absolute attributes. Things are without those characteristics which are merely imputed by the mind. Things are not different or separate, but still not the same either. That is the meaning of non-dual.)

The Dohakosha says:

~ Just as, when blown by wind, unmoving water

- ~ Is agitated into patterns of waves,
- ~ Thus like appearance of Saraha to the king
- ~ By stirring up oneness various things are produced.
- ~ Just as for stupid people wrongly looking
- ~ One lamp has the appearance of being two,
- ~ Thus for the non-dual viewed and viewer, (i.e. non-dual: not one, not two. Not separate or different, not the same.)
- ~ Kye ma! Mind appears as dualistic things.

¢(i.e. Nothing is essentially good or bad ... All perceptions are like that. Everything is perceived through the filter of our actual five aggregates. There is no pure objective perception. So all perceived objects are dependent on the perceiver; they do not exist independently of the perceiver. But, still, they are not the same (see next point). So the perceiver and the perceived are not two, not one. All objects are non-dual: not one, not two. Not separate or different, not the same.)

Because of wind, the unity of water appears as many waves. One lamp, by pressing the eyes, appears as two. One Saraha is seen as both good and evil. All dharmas, in reality non-dual(i.e. non-dual: not one, not two. Not separate or different, not the same.), but dualistically grasped, are like these examples. Therefore, in their duality, all dharmas are appearances of what does not exist, like a dream. They should be known to be non-dual. (i.e. non-dual: not one, not two. Not separate or different, not the same.)

¢(i.e. Using the skillful means of monism as an antidotes to dualism. But the real nature of everything is not two, not one. Non-dual should not be confused with Oneness.)

L4: [2. The refutation of maintaining that appearance is mind] :L4

¢(i.e. Not from the mind-only; not ONE)

Though phenomena appear within mind, apparent objects are not mind. As for the explanation of this:

- \ ###
- \ Thus all the things that appear to be external objects °
- \ Appear within the mind, and yet they are not mind (~1).
- \ Nor do they exist as anything else than mind (~2).
- \ (i.e. Appearances are not separate or different than mind (2), not the same (1))
- \ Though by the force of habitual patterns, there appears
- \ The dualistic appearance of grasping and fixation,
- \ From the time they appear the grasper and grasped have not been two (~2)
- \ This is like a face reflected in a mirror [not one (~1) either].

¢(i.e. Perceiver and perceived: not two (~2), not one (~1); not separate or different (~2), not the same (~1). We assume that things inherently exist and are perceived objectively by an inherently existing perceiver. But all perceptions are dependent on the perceiver, on the accumulated karma. On the other hand, objects are not the mind, they are not from the mind-only, they are not a-causal and/or non-functional. There is no absolute causality, but no complete absence of causality either. Things are not existent, but still not non-existent either. The non-dual nature of everything is beyond existence, non-existence, both, neither.)

If a face is reflected in a mirror, the clear surface of the mirror can support the arising of the reflection. By the condition of this power of reflection, there is the appearance of the face. However the reflected face is not really a face. So, from the viewpoint of confusion, images of phenomena appear as this variety of things (~1), while those things are really non-existent (~2).

¢(i.e. Empty of inherent existence, but still dependently arisen and functional. Not existent, not non-existent, not both existent and non-existent, not neither existent nor non-existent. Inseparability of appearances and emptiness. Inseparability of dependent origination and emptiness. The Union of The Two Truths.)

-- When they appear by the conditions of interdependent arising, as confusions of cause and condition, this variety of apparent objects, mountains and so on, is also not mind (~1).

¢(i.e. Not the same as the mind. It is not because everything is empty of inherent existence that they are completely non-existent, or meaningless, or a-causal, or non-functional, or from the mind-only.)

-- Nor, as appearances due to confused habitual patterns of mind, are they truly existing objects other than ourselves (~2).

¢(i.e. Not different, or separate, from the mind.) They are phenomena of confused appearance. For someone with floaters, hairs seem to trickle in front of the eyes, but nothing like what appears really exists. These are the same.

Now someone may say, "Earth and rocks and so forth, these appearances, if they do not exist as anything either inside or outside, how could that be? How could they be there at all?"

"Attached to establishing things only in terms of dualistic grasping, you are a pig!" So we should reply.

These phenomena, the phenomenal world of samsara and nirvana, do indeed appear (~1), but from the time they appear, they do not exist as anything external, internal, or in between (~2). Their appearance is like that of the eight examples of illusion.

The Shri Samadhiraja Sutra says:

- ~ In a mirror surface or the surface of a vessel
- ~ As she adorns herself, a woman sees her face,
- ~ Though her entire face seems to appear in these,
- ~ It is neither existent (~2) or non-existent (~1) there.
- ~ All dharmas should be known to be like that.

These appearances, appearing (~1) while they do not exist (~2), are made to arise as a confused object of grasping and fixations of things as being that way.

-- Grasping, zungwa, is the thought that grasps the thought object arising in the first instant. It is the nature of mind having confused phenomena² n

-- Fixation, dzinpa is later³ analysis, the mind-contents.

The Discipline of Avalokiteshvara says:

- ~ Grasping, zungwa, the seer,⁴ is object grasping mind.
- ~ Fixation, dzinpa, is mental contents examining that.

This is the proper account of how it should be known.

Most people, learned or unlearned, proudly say,

-- "zungwa, the grasped," is just the object, appearances of mountains and so forth.

-- dzinpa, "the grasper' is just the subject, one's own awareness."

Well, cowboys, enough of your wrong conceptions! Tell me this -- for noble ones who have 'abandoned zungwa and dzinpa,' do objects appear or they do not?

-- If they appear, according to you, grasper and grasper appear to the noble ones. If the object itself is the grasper and awareness itself is the grasper, they would have to appear.

-- If they do not appear, what about the illusion-like appearances of the enlightened noble ones in post-meditation, such as shravaka arhats who see mountains and viharas. what about the Buddhas' measureless awareness of all appearances of objects in the knowledge of extent?

Many reasonings and scriptures call the view that they do not appear a total mistake, let alone being beyond extremes.

Dharmakirti says:

~ Because the wrong path is endless,

~ They should never have begun.

That appearance is mind has already been refuted, nevertheless, when these mountains and so forth have been made into objects, the mind that first grasps this is "appearance." True, at this point appearance and apparent object are not distinguished. That intellect pure of projecting things externally is to that extent wise. But then by becoming attached to a wrong or exaggerated meaning, it becomes fixated.

The apparent object is not mind (~1). This is because mind exists in its fashion, even if it is natureless (~2) (i.e. without an essence). When it goes into the mode of self and other, mind does not turn into appearances with color and shape. If the apparent object is one's mind, its existence is linked to one's own. If one's mind exists, the object exists. If it does not exist, then the object certainly cannot not exist either. As mind is without color and shape, the apparent object would be so too etc. Since there is certainly appearance, and appearance is mind, that there is mere appearance would entail that there is truly existing mind. This is pretty stupid. Arrogant people who say the apparent object is mind, are exponents of a most sublime illogic.

L4: [3. The phenomenal world is like illusion] :L4

¢(i.e. Not existing independently of the mind; not TWO)

Thus, when its reflection appears to arise in a mirror:

\ ###

\ Though the image appears (~1), no face is really there (~2). °

\ Nothing goes into the mirror that is other (~2) than the image (~1).

\ But though it does not exist (~2), the appearance (~1) of two is there

\ Know that all the various dharmas are like that.

Though the face does not go into the mirror, it appears there. From the time it appears, no dharma other than a face is there either. Just so, from the very time that all the dharmas of the phenomenal world appear within mind, they are established neither as mind nor something other than mind.

They are like the eight examples of illusion.

The Mula-madhyamaka-karikas [7]says: [7:34]

~ Like dream. like illusion,

- ~ Like a castle of the gandharvas,
- ~ Like that is birth, and like that is duration.
- ~ Like that too is destruction taught to be.

The Samadhiraja Sutra says:

- ~ Like the moon that shines in a cloudless sky,
- ~ Though a clear, still lake shows its reflection,
- ~ The moon does not move from the sky into the water.
- ~ All dharmas should be known to be like that.

- ~ Just as for people by a rocky mountain,
- ~ By their singing, talking, weeping, and laughing,
- ~ An echo of their singing may arise,
- ~ But the melody never goes beyond those sounds,
- ~ All dharmas should be known to be like that.

L4: [4. Mind is essenceless,] :L4

¢(i.e. Mind: inseparability of emptiness and clarity / cognitive lucidity)

When these appearances of variety are examined in terms of reasoning:

- \ ###
- \ As long as they [all dharmas, including the mind] are not examined they will please us. °
- \ But when they are examined, they are ungraspable.
- \ On thorough examination, they go beyond speech and thought.
- \ They cannot be conceived as existing or not existing.
- \ Extreme conceptions neither apply, nor do they not.

If we do not examine all dharmas, they appear to be truly existent. If we examine the atoms of external appearances, they are natureless (i.e. without an essence). No grasped objects are perceived. Inner fixation is a partless instant beyond any identifiable essence, and so no mind of fixations is perceived. Non-dual (i.e. non-dual: not one, not two. Not separate or different, not the same.) and free from complexity, this is beyond expressor and expressed.

The Edifice of the Three Jewels says:

- ~ Kashyapa, what is this world-transcending medicine? It is exertion that completely seeks out mind. Completely seeking out mind is like this: What is this mind that becomes passionate, aggressive, and ignorant? How does it arise in the past, future, or present. Past mind has ceased and is exhausted. Future mind has not yet arisen. That which is presently arising has no support or duration.
- ~ Kashyapa, mind does not exist internally, nor does it exist externally, nor between the two, nor is it perceived as something without these two.
- ~ Kashyapa, as for mind, there is no scrutiny, no showing, no appearance, no understanding, no existence.
- ~ Kashyapa, even by the Buddhas, mind has never been seen, and never will be seen.
- ~ Kashyapa, if mind is sought everywhere, it is not to be found. That which is not to be found, is not to be perceived anywhere. That which is not to be perceived, will not be in the past. It will not be in the future. It will not arise in the present. It will not be something which has passed away or something which is to come. Nor is it something that is

arising now. It completely transcends the three times.

Also:

~ Like mind, all dharmas too are not to be perceived, and therefore they do not exist at all.

The Sutra Requested by Maitreya says:

~ Mind has no shape. It has no color. It has no existence. It is like space.

The Avatamsaka Sutra says:

~ Those who wish to enter this sphere of realization of the Victorious One should abandon all wishes, like space. They should abandon grasping of concepts, thoughts, and perceptions. They should enter into this mind like space.

The Mula-madhyamaka-karikas [18] says: [18:7]

~ It excludes the expressible
~ And experience of mind.
~ Unborn and also unceasing,
~ With a nature like that of nirvana.

The All-Creating King says:

~ It is not a thing whose characteristics are shown.
~ It is apart from objects perceivable by sight.
~ It is unknowable by any verbal expression.
~ This, the essence that does not arise from any cause,
~ Is free from all the superimpositions of conception.

~ If one wishes truly to realize what is the meaning of this,
~ By example, it is eternal like the sky.
~ The meaning is the unborn, the space of dharmata.(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
~ Its sign is being the unobstructed nature of mind.

~ Dharmata, itself is like the space of the sky.
~ It is symbolized by the example of being like the sky.

L4: [5. The examples of naturelessness] :L4

¢(i.e. Like water in a mirage, or the moon's form in a pond)

These appearances (~1) of what does not exist (~2), though, like an illusion, they appear to arise and so forth:

\ ###
\ From the time they appear (~1), their birth and such are natureless (~2), °
\ Like water in a mirage, or the moon's form in a pond.

Like the moon in water or the water in a mirage, from the very time they appear to arise, they should be realized to be unborn and so forth.

The Secret Essence says:

~ E Ma Ho! Wondrous marvelous dharma.
~ This is the secret of all the perfected Buddhas.
~ From the unborn is born all that there is.

- ~ Yet all this from its birth is birthlessness.
- ~ E Ma Ho! Wondrous marvelous dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ From the unceasing comes everything that ceases.
- ~ Yet in cessation this is ceaselessness.
- ~ E Ma Ho! Wondrous marvelous dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ From the non-enduring comes everything that endures.
- ~ Yet the time of enduring itself does not endure.
- ~ E Ma Ho! Wondrous marvelous dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ From the inconceivable comes all that is conceived,
- ~ Yet conception itself is inconceivable.
- ~ E Ma Ho! Wondrous marvelous dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ Though from what does not come or go there is coming and going,
- ~ The nature of coming and going never comes or goes.

¢(i.e. One side of a polarity implies its opposite. They cannot exist independently. They are not separate or different, not the same. They are inseparable: not one, not two. Existence and non-existence is like that. The real nature of everything, the non-dual dharmata, is transcending these dualities. The Middle Way: not accepting, not rejecting.)

The Dohakosha says:

- ~ As various rivers are all one in the ocean,
- ~ Many false things are overcome by one truth. (i.e. Inseparability of appearances and emptiness)
- ~ By the appearance of the single sun,
- ~ Many darknesses are overcome.
- ~ Though clouds receiving water from the ocean
- ~ May spread until they cover all the earth,
- ~ If we are inside them, they are like pure space,
- ~ There is no increase and there is no decrease.
- ~ The Buddha's perfection is completely fulfilled.
- ~ Co-emergence is the single nature.
- ~ As that all sentient beings arise and cease.
- ~ Within it there are neither things or non-things. (i.e. Not existence, not non-existence, not both, not neither)

As narrow waters become one in the ocean, what appears to be born is one within the unborn. As many darknesses are overcome by the single lamp of the sun, by knowing the single unborn, all confused appearances (~1) are also known as the unborn (~2). When clouds arise and cover the earth, within them there is nothing solid that is great or small or increases and decreases; just so, arising from unborn dharmata (~2), the dharmin appears to arise and cease (~1), but within the unborn nothing increases and decreases. Though within the naturally pure nature of mind, all beings are confused by attachment and grasping, their

nature has never moved from the nature of mind. This is because mind itself is the primordially pure nature of things. (i.e. Not the same as the mind, not different or separate from the mind. Inseparability of appearances and mind.)

The Commentary Ascertaining the Intention says:

~ Subhuti said, formerly when the Lord and I were in a forest, a monk was also there. By perceiving various signs, we verified this. Some said that was by perceived by the skandhas. Some by the ayatanas. Some by the dhatus. Some by interdependent arising and the objects of mindfulness. I said, since the marks of one such dharma are known to be egoless, they cannot but all be like that.

L3: [C. What is to be abandoned] :L3

¢(i.e. Confused appearances based on the belief in inherent existence, in essence)

Thus of these dharmas appearing (~1) while they do not exist (~2), which are primordially natureless(i.e. without an essence):

\ ###
\ In particular this appearance (~1) of the beings of the six lokas °
\ Is an appearance of things that are not really there (~2).
\ These are the forms of confusion, that come from habitual patterns.
\ As those whose eyes are filmed see hairs before the eyes,
\ And, if they want to be cured, must treat the imbalanced phlegm,
\ Those who want to purify confused appearance
\ Have to take the cure for the film of ignorance.

Those whose sight is obscured by a disorder of the phlegm treat the phlegm, when it appears that hairs are drifting before their eyes and so forth. Similarly sentient beings, are obscured by habitual patterns of grasping "me" and "mine" from beginningless time, and by the film of ignorance. Though they really exist as mind itself, the luminous nature of Buddhahood, not only do they not see that, but they experience external stones, rocks, and mountains, and internal attachments and thoughts of the kleshas and suchlike, like hairs in the eyes. From the time these appear they do not exist at all. They are merely seductions for fools.

The Prasannapada says:

~ Because we follow the errors of ignorance, the world thinks complete absence of nature has a nature. Those who have filmed eyes are attached to the nature of natureless hairs in the eyes and so forth, by the condition of having filmed eyes; similarly fools whose eyes of intellect are corrupted by the film of ignorance become attached to the natureless phenomena of things as having a nature.

The Lankavatara Sutra says:

~ Just as those with filmed eyes,
~ Wrongly grasp hairs in the eyes,
~ So these conceptualized things,
~ Are the false constructions of fools.

The noble ones who actually see naturelessness (i.e. without an essence), realize only the purity and essencelessness that accord with the essential nature.

The Prasannapada says:

~ When, those with the eye of undefiled prajna, free from the film of ignorance, use that vision; then just as those who are free from filmed eyes do not see the hairs before the eyes perceived by those who have filmed eyes, the noble ones, who do not see according to the constructions of foolish people's minds, do not see these natures of things. (i.e. Do not see inherent existence, do not see dharmas as having an essence)

Also:

~ Because the deceptive dharmin beguiles fools, appearance is erroneous, like the seeming circle made by a whirling torch. On the level of no nature, all conditioned things are false, because they are the deceptive dharmin, like the water in a mirage. Whatever is true, like nirvana, is not the deceptive dharmin. Therefore by the reasoning of the teachings and these scriptures, things are established as natureless (i.e. without an essence).

¢(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

L3: [D. Abandoning] :L3

- 1. How to train in the middle way free from extremes (With insight-wisdom, Madhyamika training away from the two extremes)
- 2. Cutting the root of mind (Turning inward; all problems and solutions come from inside)
- 3. The mind arising as the six lokas is unreal (By seeking the mind it is not found; it is beyond all conceptualization)
- 4. Mind is uncreated or unfabricated (Just letting it be; not using mind to look for mind; mind cannot be viewed by the mind)
- 5. Mind as instantaneous (By seeking the seeker, it is not found; objects of conceptual mind are instantaneous / unborn / not produced by a self)
- 6. Because it is primordially pure, it is without birth and cessation (What is to be found is unborn / not produced : not existent, not non-existent, not both, not neither)
- 7. Be completely without accepting and rejecting, because this nature of mind is destroyed by understanding it (By stopping the mind's outflow; what is to be found is beyond discrimination, beyond conceptualization.)

L4: [1. How to train in the middle way free from extremes] :L4

¢(i.e. With insight-wisdom, Madhyamika training away from the two extremes)

Here is what is said about those who wish to remove the film of this ignorance:

\ ###
\ By insight-wisdom, which is the antidote for this, °
\ Emptiness passes the pass of samsaric habitual patterns.
\ When we gain the conviction that emptiness appears,
\ The two truths are known as non-dual appearance-emptiness.

\ ###
\ Madhyamaka training cures dwelling within the two extremes.
\ The extreme of existence as well as that of non-existence.
\ Dwelling neither in samsara or in nirvana,
\ We will be liberated in the space of the sky.
\ This is the very essence of the true meaning itself,
\ The natural state, the nature of the great perfection.

True prajna is one's intrinsic personal wisdom. If by that the nature of dharmas is viewed;

all karma, kleshas, habitual patterns, and so forth, confusions of things that appear while they do not exist, are liberated into the emptiness which one has entered.

¶(i.e. It is enough to directly realized the real nature of our own mind, and thus the real nature of everything, to be automatically completely liberated from the grasps of all of those illusions, from all conditioning, from all attachments.)

The Mula-madhyamaka-karikas [17]says:

- ~ Kleshas, karma and all
- ~ The doer and the fruitions,
- ~ Are like a gandharva castle,
- ~ Like an illusion or dream.

The Sutra of the Complete Purification of All Karmas says:

- ~ That karma should be viewed as being by nature essenceless emptiness.
- ~ It is also empty, because it arises from conditions,

The Sutra Requested by Ma Dröpa5 says:

- ~ What rises from conditions does not arise.
- ~ It does not have the nature of arising.
- ~ What depends on conditions is called empty.
- ~ To know it as emptiness is being heedful

Appearance/emptiness is emptiness merely of true existence.

The Shri Prajnaparamita-samgatha says:

- ~ Form is emptiness. Emptiness is form. Emptiness is not other than form. Form is not other than emptiness.

The Edifice of the Three Jewels says:

- ~ That, the nature of form
- ~ Is likewise emptiness.
- ~ Emptiness is form,
- ~ The primordially unborn.

Also:

- ~ The nature of passion and aggression is emptiness.
- ~ Ignorance and pride are completely produced by conceptions.
- ~ Yet these thoughts have not arisen and do not rise.
- ~ If we know that, we are among the leaders of beings.

The Sutra of All Dharmas Being Without Arising says:

- ~ Passion is not perceived and neither is aggression.
- ~ Within this, ignorance also will never be perceived.
- ~ All the dharmas are like an unbroken expanse of space.
- ~ Whoever knows this is an enlightened victorious one.
- ~ Divine and non-divine are one in the single nature.
- ~ Likewise equal and different are equality.
- ~ Because there is no Buddha, there are no Dharma and Sangha.
- ~ Whoever has knowledge of that becomes a capable one.
- ~ The nature of sentient beings is taught to be Buddhahood.

- ~ The nature of Buddhahood is taught to be sentient beings.
- ~ Sentient beings and Buddhahood are not two different things.
- ~ Whoever has knowledge of that becomes an excellent being.

As for relative and absolute being non-dual, truth is inseparable. (i.e. non-dual: not one, not two. Not separate or different, not the same.) By training in the suchness of the middle way, the thingless essence of primordial purity, one will transcend suffering and be liberated from eternalism and nihilism, and samsara and nirvana. This suchness is the great perfection beyond being produced or sought.

The All-Creating King says:

- ~ All the vessel and essence of the phenomenal world,
- ~ Buddhas and beings, arise from the essence, enlightenment.
- ~ Therefore pass the pass to primordial non-duality. (i.e. non-dual: not one, not two. Not separate or different, not the same.)

The Embodiment of the Intention says:

- ~ E ma ho, wondrous marvelous Dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ It is uncontrived, unstained, and unfabricated.
- ~ The nature of suchness is completely pure.
- ~ E ma ho, wondrous marvelous Dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ As for the groundless, rootless nature of mind,
- ~ This is the root of all the various dharmas.
- ~ E ma ho, wondrous marvelous Dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ The naturelessness (i.e. without an essence) that is the nature of things,
- ~ Is the spontaneous presence of mahasukha.
- ~ E ma ho, wondrous marvelous Dharma.
- ~ This is the secret of all the perfected Buddhas.
- ~ It is not empty, and it is not non-empty.
- ~ Nor is it conceived to be a middle way.

L4: [2. Cutting the root of mind] :L4

¢(i.e. Turning inward; all problems and solutions come from inside)

- \ ###
- \ In reality appearance does neither good nor harm, °
- \ But if we have attachment, we are bound within samsara.
- \ We need not analyze the variety of appearance;
- \ We only need to cut the root of grasping mind.

¢(i.e. It is not a matter of discriminating between unwholesome and wholesome dharmas like in the Hinayana. Dharmas are not essentially pure or impure. All of these are relative, merely imputed by the mind. Thus all dharmas are said to be pure, beyond pure and impure. Everything is empty of inherent existence, but, still, because we ignore this and get attached to things, there is samsara.

¢-- So what we have to do is to directly see the real nature of everything.)

Appearance does not bind. If we are not attached to external assertion and denial, we will not be obscured with internal attachment. This is because no connections will be established. Since it is attachment that binds, as for abandoning attachment,

the Dohakosha says:

- ~ Where there is attachment, that is what is seen.
- ~ If there is realization, everything is that.
- ~ No one knows anything that is other than that.
- ~ That which has been read, and grasped in meditation,
- ~ Is also said to be the very heart of the treatises.

When external conceptualizations of apparent form, sound, smell, taste, and touch are analyzed they are natureless (i.e. without an essence). When there is attachment to what is impure and so forth, even if it is renounced, the one who is attached will not be liberated, because the root of grasping is not cut. If one throws a stone at a dog, not understanding who hit it with the stone, the dog attacks the now-inert stone. Such practice of Dharma, will not liberate from the kleshas. When someone throws a stone at a lion, it kills the thrower. Just so, one's own mind, the root of the kleshas of passion and aggression, will be pacified by the examining prajna of naturelessness (i.e. without an essence).

The Edifice of the Three Jewels says:

- ~ Kashyapa, the single cause of the external many is to be sought within. Kashyapa, in future time proud monks will arise who are like a dog chasing a stone. Kashyapa, how are they like a dog chasing a stone? The dog, frightened by that stone, chases after that stone, but not the one who threw it.
- ~ Kashyapa, thus some monks and brahmins try to separate themselves from inner form, sound, smell, taste, and touchables. They conceive dharmas as impermanent, deceptive, and destructible; but since they do not know where they came from, if they go among villages, cities, towns, districts, regions, and kings' palaces and retinues, they are still harmed by form, sound, smell, taste and touchables.
- ~ If these live in monasteries, at the time of death those who dwell in worldly discipline will be born in the celestial worlds. There too they are harmed by the five desirable qualities. When they have died and departed, they will not be liberated from the lower realms. What are these realms? Those of hell beings, animals, the world of the lord of death, and that of the asuras.
- ~ Kashyapa, such a monk is like the dog chasing the stone. For example, though the dog is frightened by the stone, it does not chase the one who threw it but chases the stone. Similarly some monks and brahmins, frightened by form and so forth, live in monasteries. Though they live in monasteries, if they see the objects of form and so on, they do not know how to keep their inner equanimity.
- ~ What arises from that fault? From not knowing, they will live in villages again. There they will again be harmed by form and so on. Even if they experience the enjoyments of the gods, having died and transmigrated from these temporary divine and human births, they will fall into the lower realms. These fools will suffer death and transmigration. They will have a hundred such sufferings. The tathagata has taught that they are like the dog who chases the stone.
- ~ Kashyapa, yogachara monks of times to come will not be like the dog who chases the stone. For example, if people throw a stone at a lion, it knows where the stones came from. It will chase not the stones, but those who threw the stones, so that this will not happen again. Likewise yogachara monks who have seen desirable qualities, knowing that they have

arisen from mind, knowing by examining their minds that these things do not exist, will be liberated. As the lion eats the one who threw the stone, these yogachara monks, when they see external desirable qualities, know that they have arisen from mind, and know the nature of mind to be emptiness. Therefore they liberate it into union with the natural state.

~ Kashyapa, for example, it is like this. Those skilled in dressage make horses move here and there as they like, Untrained people cannot do that. Kashyapa, the yogachara monk too, enters whatever mental contents are seen to arise and fully experiences them. He has no question about where they come from, and thus completely controls the mind:

- ~ As a skilled trainer of horses,
- ~ Trains horses to be motionless
- ~ Yogacharins see becoming
- ~ And remove the conflicts of mind
- ~ Kashyapa, for example it is like this, a secret divine yantra of illness makes life cease.

~ Kashyapa, similarly since all who view conceptually grasp an ego, the power of life of the Dharma is made to cease:

- ~ Just as a yantra harms life
- ~ And will not bestow any happiness;
- ~ Going into the view of ego,
- ~ Will destroy the life of Dharma.
- ~ Kashyapa, it is like this, for example, with whatever persons are bound, from that they need to be liberated. Kashyapa, similarly the mind of the yogacharin, for whatever it has desire, from that it should be liberated:
- ~ From whatever binds any persons,
- ~ From that they should be freed.
- ~ So from obscuring desires
- ~ Yogacharins should be freed.

That is the secret of mind.

The Bodhicharyavatara says:

- ~ Whoever has no knowledge of this secret of mind,
- ~ These will uselessly wander without any aim or meaning.

L4: [3. The mind arising as the six lokas is unreal] :L4

¢(i.e. By seeking the mind it is not found; it is beyond all conceptualization)

Arising as the objects of the six lokas

- \ ###
- \ Within the appearance of mind (~1) there is no nature at all (~2). °
- \ It is not found by seeking. By looking it is not seen.
- \ It has no shape or color. No essence is there to grasp.
- \ Nothing is either within the mind or outside of it.
- \ Nowhere does it rise or cease throughout the three times.
- \ There are no parts and divisions; no things; no ground or root.
- \ There is nothing to characterize by saying, "It is this."
- \ Mind is beyond the objects of conceptual thought.

If mind is viewed by mind, knowing that no nature at all is identified is knowing the suchness of the natural state.

The Dohakosha says:

- ~ The root of mind is markless.
- ~ By triple co-emergence
- ~ Where it arises it subsides,
- ~ There is nowhere it endures.

Also:

- ~ The true mind knows no opposite.
- ~ Where it arises it sets.
- ~ Its outside is within.

Also:

- ~ Within the primordially purity
- ~ Of the nature of space,
- ~ By always looking and looking,
- ~ Seeing will be obstructed.

This is beyond conception, thought, and all complexity.

The Noble Sutra of The Source of the Three Jewels says:

- ~ There is nowhere dharmas are born
- ~ And nowhere they arise.
- ~ No dying and transmigration,
- ~ Nor any becoming joyful.
- ~ As the lion of men
- ~ Has taught all this completely,
- ~ Hundreds of sentient beings have been established in it.
- ~ It has no essence anywhere,
- ~ There is nothing else,
- ~ No one has ever found it.
- ~ It is not within.
- ~ External things as well
- ~ Are nowhere to be found.
- ~ These teachings were presented
- ~ By the Lord Buddha himself.
- ~ Though the sugatas have taught
- ~ The way of peace to beings,
- ~ There is no actual being
- ~ Who is ever going to find it.
- ~ These completely teach
- ~ The liberation of beings.
- ~ Having been liberated,
- ~ They liberate many beings.
- ~ Because all dharmas are taught
- ~ To be without a self,
- ~ Sentient beings are freed
- ~ From this universe of grasping.

- ~ One is liberated from going
- ~ And by liberation from going
- ~ One goes to somewhere matchless.
- ~ The great Sage has attained
- ~ The other shore of samsara.
- ~ Anywhere else to go
- ~ Is never found at all.
- ~ Elsewhere does not exist,
- ~ Any more than coming back.
- ~ And yet "I have gone elsewhere,"
- ~ Is what is taught in words.
- ~ One who speaks these words
- ~ Also does not exist.
- ~ Neither the one who spoke them
- ~ Or the words themselves exist.
- ~ One to whom they are spoken
- ~ Also will not be found.
- ~ One who knows them also
- ~ Is nowhere to be seen.
- ~ Because of wrong conception
- ~ By the power of desire,
- ~ All these beings here
- ~ Are simply wandering.
- ~ Whatever being understands
- ~ The Dharma of perfect peace,
- ~ Sees the self-arising
- ~ Of the Tathagata.
- ~ Peaceful ones completely
- ~ Know the highest dharma.

Regarding its being groundless and rootless the Secret Essence says:

- ~ As for the groundless, rootless nature of mind,
- ~ It is not male or female, nor is it neuter.
- ~ It is not markless, and has no pedigree.
- ~ It has no color, and it has no shape.
- ~ It is not existent or anything.

L4: [4. Mind is uncreated or unfabricated] :L4

☐(i.e. Just letting it be; not using mind to look for mind; mind cannot be viewed by the mind)

Without the increase and decrease of the three times, though it appears to arise continually (~1), it is natureless (~2) (i.e. without an essence). From the time it arises as the six lokas, past mind:

\ ###

- \ It is seen neither in the past nor in the future. °
- \ It does not enter the present, remaining where it is.
- \ Not using mind to look for mind, just let it be.

The past is gone. The future is not yet here. Present mind has no arising, duration, nor cessation. Unestablished for even an instant, neither viewed nor viewer exist. They are put to rest by themselves.

The All-Creating King says:

- ~ Since mind is not a thing that can be viewed by mind,
- ~ By looking it is not seen. Let it rest in suchness.

L4: [5. Mind as instantaneous] :L4

¢(i.e. By seeking the seeker, it is not found; objects of conceptual mind are instantaneous / unborn / not produced by a self)

Thus from the very time of emanation:

- \ ###
- \ Objects of conceptual mind are instantaneous, °
- \ Assertions and denials of mere recalled cognition.
- \ There are no in and out from the time that objects appear.
- \ What is sought is produced by the seeker, so it is taught.
- \ So if one seeks oneself, one never will be found.

Whatever conceptions of mind have arisen, if they are searched for, they will not be found, since they are the seeker. By looking for oneself one will not find it, since it is non-dual. (i.e. non-dual: not one, not two. Not separate or different, not the same.) If examined, oneself is non-existent, and so whatever it perceives is completely pacified.

The All-Creating King says:

- ~ Intrinsically existing, motionless self-existence,
- ~ Naturally existing, uncreated by anyone;
- ~ This uncreated existence of suchness as it is,
- ~ Is taught to be supreme, the uncreated action.

Also:

- ~ By looking at one as two, one's meditation errs.
- ~ A single nature cannot be established as two.

L4: [6. Because it is primordially pure, it is without birth and cessation:] :L4

¢(i.e. What is to be found is unborn / not produced : not existent, not non-existent, not both, not neither.)

- \ ###
- \ This is the natural state, eternally unborn. °
- \ The non-dwelling nature of mind, unobstructed and unceasing,
- \ Groundless, rootless empty pervasion of the three times.
- \ Ground of the ceaseless appearance of variety
- \ With neither things or qualities, how can it be eternal? (i)
- \ Ceaselessly self-arising, how can it be nothing? (ii)
- \ Neither dual (iii) nor non-dual (iv), it is inexpressible (i-iv).

- \ Since here there is no existence, there is no recognition.
- \ Its nature should be known to be primordial purity.

Because the naturally pure nature of mind is groundless and rootless, it is said to be empty.

[Tetralemma:]

- Since its arising is completely ceaseless, it is said to be appearance. Since if examined it has no things or characteristics, it is free from the extreme of eternalism (i).
- Since, as mere apprehension, it is ceaseless, it is free from the extreme of nihilism (ii).
- Since there is no other third class which would be both (iii)
- or neither (iv),
- it cannot be identified as "this." Except by mere expressions like "Naturally pure" it is inexpressible (i-iv).
- It is wisdom unobscured by extremes.

Saraha says:

- ~ As for spotless wisdom, unobscured by extremes,
- ~ Free from actions, it is not accretion of karma.
- ~ At any time it is changeless, therefore it is eternal

The net of wrong conceptions is nothing.

Though it is divided into enlightened and other aspects the Embodiment of the Intention says:

- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ The truly eternal is eternity.
- ~ This great eternal has no antidote.

- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ What is truly nothing is nothingness.
- ~ Enlightenment cuts the stream of what is wrong.

- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ Except for the universal and limitless,
- ~ Perfect Buddhahood will not be found.

- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ Mind itself is perfect Buddhahood.
- ~ No other sort of Buddhahood exists.

- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ The three worlds have primordially been the essence,
- ~ Unfabricated, unerring, and self-existing.

- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.

- ~ The nature is this self-existing space.
- ~ The perfect Buddha does not need to be sought.
- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ State of goodness of all and everything;
- ~ Eternal-pervasion, wondrous to be told.
- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ Apart from this essence of enlightenment,
- ~ No non-realization exists at all.
- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ Everything is the Buddha and within it
- ~ There can be no obscuration by concept.
- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ Since thought itself is the purity of non-thought,
- ~ There is nothing other than sugatagarbha.
- ~ E ma ho, wondrous, marvelous dharma!
- ~ This is the secret of all the perfected Buddhas.
- ~ Within the primordial essence of the Buddhas
- ~ Realization is a spontaneous presence.

L4: [7. Be completely without accepting and rejecting, because this nature of mind is destroyed by understanding it:] :L4

¢(i.e. By stopping the minds outflow; what is to be found is beyond discrimination, beyond conceptualization.)

- \ ###
- \ If it should be examined, it seems to be non-existent (~2). °
- \ But if it is not examined, it always will be there (~1).
- \ Within this primordial essence whose nature is non-duality,
- \ There is no conception of accepting or rejecting.
- \ There is no good and evil; there is no hope and fear.
- \ How could this exist by examining and analysis?
- \ Shun the inconstant crowd of the mind of three times.

¢(i.e. Seeing the real nature of the mind, and of everything, one understand that everything is natureless, that there is no real unwholesome or wholesome, no absolute good and bad, nothing to get, nothing to drop. It is just a matter of directly seeing this real non-dual unborn nature to be free from all attachments, all uncontrolled karma formation and all consequential suffering. So let the mind go at peace.)

If with many analyses and examinations one examines the mind, it seems that it does not exist. When it is unexamined, it does not [not] exist either. Therefore it is natureless (i.e. without an essence). Without accepting, rejecting, hope and fear, be at ease like a destitute haughty bhramin elephant.

As for the instruction of being naturally in that state of non-aggression without view, thought, examination, memory, and wish,

Saraha says:

- ~ If the haughty elephant enters accumulations of mind,
- ~ If it cuts off coming and going it will be at leisure.
- ~ If it is realized like that, there is no place for defilement.
- ~ Shameless skillful ones will never realize that.

Also:

- ~ By letting loose the elephant of mind,
- ~ All the stains of ego all are destroyed.
- ~ Like paintings in space, or drinking rippling water,
- ~ Let the borders be just as they are.

- ~ The object elephant's powers having been grasped by the hand,
- ~ That will kill it and how will it be autonomous.
- ~ The yogin is someone like an elephant-guard...

L3: [E. The doctrine is not realized by words] :L3

¢(i.e. The Middle Way: not letting the mind go wild with its fabrications, not controlling the mind. Nothing to get, nothing to drop.)

There are four sections.

- 1. It will not be realized by those who manifest pride (Egotism, seeking knowledge and powers, is not in accord with the goal. They are all based on the belief of inherent existence of something, and for the benefit of an illusory ego. Bodhicitta is in accord with the goal, with the real nature of everything. The perfection of Bodhicitta, using skillful means to exchange self for others, and knowing the emptiness of the three. Uniting method and wisdom.)
- 2. As for the teaching that trikaya is primordially self-existing (There is nothing to accept, nothing to drop. Discrimination is not in accord with the goal. Everything is pure, and self-liberating, when their real nature is seen.)
- 3. As for the instruction to abandon attachment (Seeking knowledge, grasping at views, is not in accord with the goal. The real nature of the mind and of everything is beyond conceptualization; all views are flawed.)
- 4. As for the instruction of defilement by mind-made meditation (Seeking non-thought, controlling the mind, is also not in accord with the goal. The real nature of the mind and of everything is beyond non- conceptualization; dropping everything is also flawed.)

L4: [1. It will not be realized by those who manifest pride.] :L4

¢(i.e. Egotism, seeking knowledge and powers, is not in accord with the goal. They are all based on the belief of inherent existence of something, and for the benefit of an illusory ego. Bodhicitta is in accord with the goal, with the real nature of everything. The perfection of Bodhicitta, using skillful means to exchange self for others, and knowing the emptiness of the three. Uniting method and wisdom.)

Now there is the teaching that those who evaluate the Dharma merely verbally, will not realize its meaning as it truly is. Keeping track of whether the reason applies to the subject, the forward and reverse pervasions, and what kinds of things agree or do not agree with the reason, we are moved by individual conceptions and kindle erroneous kleshas, so

that a bonfire of many sufferings blazes up. Skillful at burning away the true being of oneself and others, such beings manifest pride like a mountain,

\ ###
\ The mind of relationship with complexities and concepts. °
\ Is moved, as if by an always blowing blasting wind.
\ Though a mind like this will have no realization,

\ ###
\ Bodhicitta not coming or going, taking or leaving,
\ Is the all-creating essence of undefiled wisdom,
\ By resting in that way, that is how it is seen.

¢(i.e. Seeking the truth and powers for selfish gains is defeating the purpose. And, since it is not in accord with the goal, not in accord with the real nature of everything, it will just not work. The mind will never get enough calm and peace to understand, and directly see its real nature this way. it will simply be afraid and refuse it. One has first to use the skillful means of renunciation, Bodhicitta and exchange self for others.

¢-- It is not a matter of discrimination like with ordinary knowledge. It is a matter of directly seeing the real non-dual nature of everything.

¢-- This doesn't mean that concepts are useless. It just means that they are useless without Bodhicitta.

¢-- Maintaining the separation between self and others is counter-productive.)

Regarding this, the essence or intrinsic nature, the Lankavatara Sutra says:

~ Sophistic fools examine
~ What is like a corpse.

Conceptual examination spreads a thousand great nets of complexities that have nothing to do with Dharma. Dharma and the natural state of mind are primordially pure, with nothing that needs to be established or cleared away.

Here the Precious Sky Sutra and The Tantra of Oral Instruction accord with the Abhisamayalankara and the Uttaratantra of Maitreya: 39

~ There is nothing to clear away,
~ And nothing to be established.
~ Reality views reality.
~ To see that is liberation

Enlightenment, bodhi, in Tibetan is jangchub.

-- Eternally undefiled, it is pure, jang.
-- With qualities eternally complete, it is perfect, chub.
-- Arising ceaselessly without obstruction, it is called, jangchub sem, the mind, sem, citta, of enlightenment, bodhicitta.

L4: [2. As for the teaching that trikaya is primordially self-existing,] :L4

¢(i.e. There is nothing to accept, nothing to drop. Discrimination is not in accord with the goal. Everything is pure, and self-liberating, when their real nature is seen.)

the All-creating King says:

~ The meaning of jang is this: The essence bodhicitta
~ Is self arising, primordial, and completely pure,

- ~ Everything that is done by the doer of all, the King,
- ~ Is completely pure in the state of Samantabhadra,
- ~ That is the explanation of the meaning of jang.
- ~ chub is like this: The essence is self-arising wisdom.
- ~ Appearance and existence, within the vessel and essence,
- ~ The Buddhas of the three times and beings of the three realms⁸
- ~ As suchness everything, is perfect everywhere,
- ~ As all-pervading perfection chub should be explained.
- ~ sem is like this: The essence is self-arising wisdom.
- ~ By that the vessel and essence of the phenomenal world
- ~ Is entered, empowered, and thereby rendered luminous.
- ~ That is the explanation of the meaning of sem.

Since all dharmas are naturally non-dual and pure, if we see essential naturelessness, we know how things are.(i.e. non-dual: not one, not two. Not separate or different, not the same.)

When we realize that the nature of mind has no coming and going, kleshas neither arise nor cease. There are neither abandoning or antidotes. The kleshas are pure as they are.

The Song of the Oral Instructions of the Inexhaustible Treasury says:

- ~ How could either kleshas or antidotes be produced?
- ~ People who work on them bind themselves in samsara.

Being liberated by seeing the pith, does not depend on abandoning any objects. By knowing the nature of the objects in a dream and the one who grasps them, they are self-liberated. Though others would like to be liberated after abandoning objects, the mere appearance of objects and mind does not bind. However, anyone attached to them is grasped by bondage.

L4: [3. As for the instruction to abandon attachment,] :L4

¢(i.e. Seeking knowledge, grasping at views, is not in accord with the goal. The real nature of the mind and of everything is beyond conceptualization; all views are flawed.)

Tilopa says:

- ~ Appearance does not bind, attachment binds.
- ~ Therefore cut attachment, Naropa.

The Dohakosha says:

- ~ Thinking, "that is pleasant,"
- ~ The mind of equanimity
- ~ That cherishes such irritation
- ~ Falls away from the essence.
- ~ Even a little bit
- ~ The size of a sesame-hull
- ~ Produces forever after
- ~ Nothing but suffering.

Mere appearance without assertion and denial does not produce attachment. From merely realizing the unborn essence of mind, the mind will never produce conceptual apprehension. Though conceptual apprehension is produced, it is not outside of the previous essence, and

there is no belief in and be attachment to complexities.

The All-Creating King says:

- ~ In the uncreated nature which is like the sky,
- ~ How can there be examination and analysis?

The Dharmaraja Sutra says:

- ~ When someone is struck with a poisoned arrow, if this is quickly pulled out, that person will be saved. Otherwise, while that person is thinking, "this arose from the feathers, or this arose from the shaft or this arose from the point," the malady will spread, and that person will die.
- ~ Similarly, as we examine and analyze many reasons, with the power of the mental conception, kleshas arise and proliferate.
- ~ Therefore, the mind should rest in complete non-thought.

¢(i.e. True wisdom is not gained by conceptual thinking, but by directly seeing the truth. This doesn't mean that learning and thinking are useless along the path. It only means that the final step is done without thought. Nirvana is not gained by acquiring knowledge, nor is it by dropping thoughts. It is gained by transcending: going beyond existence and non-existence, beyond accepting and dropping, beyond coming and going ... It is non-dual.)

The theories of arrogant people who conceptualize the meaning in mere words have little grasp of the way things are. By such knowing who will be satisfied? Whoever deteriorates because of not knowing, will dispute the dharma and believe in complexities, they will be far from suchness. (i.e. The wish to gain knowledge is based on fear or egotism. It is based on the belief of inherent existence of things and self. It is counter-productive to think like that.)

The Dohakosha says:

- ~ That beings without remainder are excellent is refuted
- ~ Just by the fault of pride that cannot be their character.

Also:

- ~ Kye Ho! listen to me my son,
- ~ The corpse of argument by joy knows true abiding
- ~ Because of the explanations and productions of sentient beings,
- ~ And so on, and so on and so on it cannot be realized.

The Commentary Ascertaining the Intention says:

- ~ The bodhisattva Arya Dharma said, "When I reached the Buddha field called "Arrogance" of the tathagata Vast Glory, many kinds of extremists thought up all kind of useless philosophies. They pondered them. They thought about them. They investigated them. Not having realized the true meaning, these sophists argued with each other. They abused. They reviled. Having seen that their philosophies were annihilated they said,
- ~ "Kye ma! When the absolute of the tathagatas is taught to be truly beyond all conceptions, we think that is right!.
- ~ The Buddha said, Arya Dharma, now, by really being beyond all concepts, I have become enlightened. Having become enlightened, I have described it. I have clarified it. I have explained that the absolute is individually and personally apprehended by the noble ones. (i.e. It cannot be transmitted like ordinary knowledge; it has to be directly seen by seeking and directly seeing the real nature of our own mind.)
- ~ What is apprehended by individual beings is the sphere of concepts. Conceptions are the

realm of philosophy. The absolute is inexpressible. Reasoning increases contention. The absolute pacifies contention. Truth cannot be examined, inferred, or pondered by reasoning. The markless realization of individual and personal awareness, is inexpressible. Therefore it annihilates conventionalities. The absolute Dharma is free from contention. It is beyond the sphere of conceptuality.

The Sutra Encouraging The Excellent Wish says:

~ Manjushri, those who by having heard much, are self infatuated and haughty, are separated from a true and proper attitude, and the continuum of their minds becomes unruly. Separate from shamatha and vipashyana, they are far from the utter profundity of the Buddhadharma.

Knowing only verbally, such people never accomplish anything very beneficial.

The Avatamsaka Sutra says:

~ Just as a deaf musician,
~ Brings rejoicing to others
~ But cannot enjoy his own music
~ Such is dharma without meditation

~ A ferryman on a river
~ Helping others to cross over,
~ Just staying there till he dies,
~ Such is dharma without meditation

~ As the taste of molasses,
~ Is not known from mere description
~ Likewise the taste of emptiness,
~ Must be tasted in meditation.

Seeking the meaning verbally, devoting oneself only to examination and analysis, is not a cause of true wisdom.

The Dohakosha says:

~ Not drinking the amrita
~ Of the guru's oral instructions,
~ Whose coolness satisfies
~ The torments of the mind,

~ In the desert of treatises,
~ In that desiccated plain,
~ Tormented by thirst
~ One will only die.

The holy guru exemplifying the meaning of profound dharmata is what will satisfy. (i.e. dharmin, the realm of dharma, and dharmata, their real nature)

Also:

~ For those who have a wish for rootless suchness
~ The guru's oral instructions are enough.

In entering the profound essential meaning, do not hope for enlightenment from merely verbal doctrines of Dharma or mere logical lumping together and hair-splitting. Of these two kinds

of philosophical conceptions, conceptions of real borders and dividing points are attached to the true existence of individual beings. When words designating these are postulated according to the mind, there are disputes about the classes of what agrees and does not agree are with them. Having become arrogant about such generalities about knowables, their individual ideas about things and non- things and so forth, people make up a heap of distinctions, about the ground, form, and so on. Since none of these external natures could be established, their minds evaluate things in terms of superimpositions. Within groundless confused appearance, such doctrines, and their bases of distinction, are nothing but obscuring false conceptions. Don't do this.

The commentary on the Sixty Stanzas on Reasoning says:

~ Not only are you bound by the beginningless, universal bondage of the kleshas, but now by bad doctrines you are adding more bonds, like silk worms winding themselves up in their own spittle.

The nature like the sky should be realized to have an essence without divisions. the All-Creating King says:

- ~ All of the dharmas exist as examples of bodhicitta.
- ~ All are examples of that essence like the sky.
- ~ What is being described is the meaning of bodhicitta.

L4: [4. As for the instruction of defilement by mind-made meditation] :L4

¢(i.e. Seeking non-thought, controlling the mind, is also not in accord with the goal. The real nature of the mind and of everything is beyond non- conceptualization; dropping everything is also flawed.)

Therefore as for the phenomena of incidental obscurations or natural obscurations, there are these incidental verses:

\ ###
\ Within the purity of the spotless nature of mind,^o
\ Artificial defilements never will be seen.
\ Here why should we speak of development and perfection?
\ In meditative purity, defilements are exhausted.

By looking for complexities of developing and perfecting within the primordial spontaneous presence of the nature, the essence without accepting and rejecting will not be seen. Pass the pass into the self-completed great perfection.

The All-Creating King says:

- ~ For students who rejoice in counting characteristics,
- ~ Counting mantras is taught and developing mandalas,
- ~ For whoever has placed their hopes upon the path of trikaya.
- ~ Those who produce understanding by means of heaping up concepts,
- ~ For the length of time of a hundred million kalpas
- ~ Will never realize the sense of the undeveloped mandala.

- ~ Kye! for me the teacher, the King, the doer of all,
- ~ By accumulations and mandala being self-perfected,
- ~ The nature of Dharmata does not need to be created. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

- ~ As the nature with neither wish nor development,
- ~ Know The mandala of the King, the doer of all.

Similarly within the nature there are also no path, meditation, and so forth.

The same text says:

- ~ As for bodhicitta, it is like the sky.
- ~ Within this nature of dharmas and mind which is like the sky,
- ~ There is no view or meditation, and also no guarding samaya.

¢(i.e. The Middle Way: No meditation, no non-meditation. Using meditation while knowing the real nature of meditation. The same for all other adapted skillful means.)

- ~ Buddha activity is effortless; wisdom unobscured.
- ~ There is no training in the bhumis, and there is no treading the path.
- ~ There are no subtle dharmas and no non-dual relationship.

¢(i.e. non-dual: not one, not two. Not separate or different, not the same.)

- ~ For mind there are no precepts, and nothing to be resolved.
- ~ Since this is beyond both exaggeration and denigration,
- ~ There is no passing the pass into reality.
- ~ This is bodhicitta, the view of the great perfection.

¢(i.e. THE PERFECTION OF BODHICITTA is practicing it while knowing the emptiness of the three. Discriminating while knowing that no discrimination is absolute. Abiding without abiding. Uniting method and wisdom. This is in accord with the goal, with the real nature of everything.)

The Dohakosha says:

- ~ Free from meditation, what is there to wish for?
- ~ How will that which is inexpressible be explained?
- ~ By the mudra of samsara all beings have been seduced.
- ~ Who has not defiled the nature of things as they are?
- ~ Continuity has no mantra, no goal or meditation.
- ~ All these are causes of confusing one's own mind.
- ~ Mind's natural purity is unstained by meditation.
- ~ Its nature exists as bliss, so do not produce any torment.

The All-Creating King says:

- ~ That which is primordial undistracted, and unlost
- ~ Is completely undistracted by the tether of samadhi.
- ~ But undistracted samadhi can be the deceiver hope, (i.e. the danger of getting attached to a path, to meditation and its results)
- ~ Within the provisional teachings of the Mahayana,
- ~ When it has been presented in terms of cause and effect.
- ~ That which is primordial, undistracted, and unlost
- ~ Is the naturally resting nature, apart from cause and effect.
- ~ This is the antidote to establishment and effort. (i.e. The real nature of the mind, and of everything, is beyond causality space time, ...)

L3: [F. Passing the pass] :L3

¢(i.e. Seeking with both method and wisdom, until there is nothing else to seek.)

There are four sections.

- 1. Passing the pass into the nature as limitless as space (Equanimity: not accepting and not rejecting or using antidotes; not letting the mind go wild or trying to control it; not turning outward or inward; nothing to get or to drop; without fear or hope -- not attachment to doing or not doing -- Nirvana is not produced by our own effort)
- 2. Passing the pass into the unity of the sky at the very moment of realization (Not trying to produce enlightenment. Liberation is not caused by "other", not produced. It is not "other-liberation"; it is "self-liberation", it is "sudden")
- 3. The conceptual mind of assertion and denial disappears (No gasping at any view. Not accepting any view, not rejecting any view. There is no possible view of everything or of a self that is not really existent. Seeking and directly seeing the real nature of our own mind is seeing that there is nothing inherently existing -- not finding it. It is the same for all dharmas.)
- 4. In encountering the ground, there is nothing to be viewed (The final result: No absolute view gained; no goal reached; nobody getting there. The real nature of the self, and of everything is directly seen. Transcending all dharmas and the self, the Union of the Two Truths.)

L4: [1. Passing the pass into the nature as limitless as space,] :L4

¢(i.e. Equanimity: not accepting and not rejecting or using antidotes; not letting the mind go wild or trying to control it; not turning outward or inward; nothing to get or to drop; without fear or hope -- not attachment to doing or not doing -- Nirvana is not produced by our own effort)

As for passing the path into the single nature, as limitless as space:

- \ ###
- \ Within the primordial purity of the nature of mind (~2), °
- \ Without abandoning, antidotes, separation or attainment (~1),
- \ Objects of meditation are superfluous.
- \ Without outer grasping or inner fixation abandon clinging.
- \ Without any grasping of "this," let us cut through attachment.
- \ Without success or failure, abandon hope and fear.

¢(i.e. Using both method and wisdom. Without controlling the mind, or letting it go wild. Using a raft without getting attached to it. The Middle Way: nothing to accept or acquire, nothing to reject or drop. This is in accord with the goal, in accord with the real nature of everything.)

Within the primordially enlightened nature of mind, there is now9 nothing to purify, so attachments of accepting and rejecting are unnecessary.

The All-Creating King says:

- ~ Kye mahasattva,
- ~ If one wishes to establish one's own mind,
- ~ Since it is established by being without desire,
- ~ One should rest in the equanimity of non-thought.
- ~ Naturally rest in the realm that NEITHER ACCEPTS OR REJECTS.

~ Naturally rest in the state that is naturally motionless.

Since inner and outer grasping and fixation do not exist at all, do not cling.

The same text says:

~ Without any inside or outside, this is dharmadhatu.

~ The aspect that is deep has no conceptual objects.

Since within unity there is nothing to call, "this," destroy the coils of attachment.

The same text says:

~ As for mind, the nature of it is suchness.

~ Therefore all the dharmas are established as suchness.

~ Do not fabricate anything in that nature of suchness.

Also it says that there are neither success nor failure:

~ There is nothing to succeed at or fail in producing.

~ Do not be caught within the trap of hope and fear.

L4: [2. Passing the pass into the unity of the sky at the very moment of realization:] :L4

¢(i.e. Not trying to produce enlightenment. Liberation is not caused by "other", not produced. It is not "other-liberation"; it is "self-liberation", it is "sudden")

\ ###

\ In insight which is fundamentally without change, °

\ How can the different conditioned phenomena ever arise?

\ That very arising is liberation from the beginning.

\ Dharmakaya is one, like water and its waves.

¢(i.e. Inseparability of appearances and emptiness. Inseparability of the trikaya. When directly seeing the real nature of the mind, and of everything, there is no more attachments, fears, hope. Everything is already pure, self-liberating. There is nothing to change, nothing to gain, nothing to drop. The mind with or without defilements, with or without thoughts, is the same inseparability of emptiness and clarity / cognitive lucidity.)

Within the changelessness of one's own mind, whatever instantaneous phenomena of joy and sorrow and happiness and suffering and so forth may arise are ungraspable. They liberate themselves with no need of other antidotes.

As for instant self-liberation without before or after, the All-Creating King says:

~ Liberation is self-liberation.

~ There is no other kind.

¢(i.e. Self-liberation, in opposition to other-liberation, means that we don't have to change the mind, we don't have to get something or drop something, we don't have to produce something. Nirvana is not produced by our own effort; Nirvana is not caused, thus not impermanent. Everything is already pure.

¢-- Liberation is "sudden", not produced, not caused.)

Also the Song of the Oral Instructions of the Inexhaustible Treasury says:

~ That liberated instant is known as dharmakaya.

~ "There is another liberation by great bliss."

~ Though this is said by fools, it is water in a mirage.

Also:

- ~ As much as there is emanation from mind,
- ~ Just that much the nature of the lord Buddha,
- ~ Is otherness like water and its waves.

Such experience arises as we pass the pass into freedom from viewed and viewer.

L4: [3. The conceptual mind of assertion and denial disappears:] :L4

¢(i.e. No gasping at any view. Not accepting any view, not rejecting any view. There is no possible view of everything of or a self that is not really existent. Seeking and directly seeing the real nature of our own mind is seeing that there is nothing inherently existing -- not finding it. It is the same for all dharmas.)

- \ ###
- \ When anything is viewed, the viewer's essence is lost. °
- \ Objects and the directions, when sought will not be found (~2).
- \ The seeker too is not perceived in simplicity (~2).
- \ Without an object of action, the actor does not exist.

¢(i.e. It is because we believe in the objective perception of inherently existing objects of the three realms that, in opposition, we believe in a true permanent self / perceiver. They come together. And when the emptiness of inherent existence of one is directly seen, the emptiness of inherent existence of the other is also seen. -- Or, nothing is seen as truly existing.)

Viewing this arising, when we try to reject the watcher and leave things as they are, while we look for something to reject, not only are there no directions, places, and objects; but the borderless, all-encompassing seeker is not perceivable either. There is no trace of anything to affirm or deny, no reference points at all.

As for the support, mind, being like space, the All-Creating King says:

- ~ Not existing, not realized, no vision of anything,
- ~ Naturally existing equanimity of non-thought.
- ~ As it is eternal, no mind of effort arises.
- ~ Mahasukha abides as the essence of all dharmas.

That is how it is encountered.

L4: [4. In encountering the ground, there is nothing to be viewed] :L4

¢(i.e. The final result: No absolute view gained; no goal reached; nobody getting there. The real nature of the self, and of everything is directly seen. Transcending all dharmas and the self, the Union of the Two Truths.)

At that time, realization of the indivisible space of the nature of mind is spontaneously present, and so as to what it is like when the self-existing throne of dharmakaya is attained, taking as an example the autumn sky:

- \ ###
- \ Reach the primordial state that is spotless like the sky. °
- \ Without its opposite, resting, how can anything go?
- \ When exhaustion has been reached, there also is no coming.
- \ Nobody looks at nothing, so where could we ever be?

That is a display of vajra song of realization without center or limit. What arises is liberated into space like a dispersing cloud. This is the realization arising at that time. By mixing primordial space, the nature of mind, and its self- arising, self-liberated wisdom, the nature of mind is irreversible from the natural state. We reach the level of the exhaustion of dharmas. This is liberation from the defile of knowledge of assertion and denial, that grasps things and characteristics. We reach the stream of dharmata without coming and going. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) No one goes and there is no place to go. Yogins who reach such a state transcend the objects of confusion. They do not enter the city of samsara. They reach the ground like the sky. The nature of their minds encounters space. The three gates are effortlessly liberated, like clouds disappearing into space, purified into the primordial ground of fixated conceptualization. They see what they are. This is the time when they ascertain the meaning which those of lesser fortune will not see, even if it is explained to them.

The All-Creating King says:

- ~ Mahasukha dharmakaya is perfect within the mind,
- ~ Let it pervade without the three times' before and after.

The Dohakosha says:

- ~ Kye lord sirs and madams now look here.
- ~ I have realized nothing but this itself.
- ~ Before a being whose karma is exhausted
- ~ Gain conviction about the nature of mind.

The time of encountering it is like that.

L3: [G. The conviction of realization] :L3

☿(i.e. Once it is done [having directly seen the real nature of our own mind]: no more question, everything is pure, self-liberating as they emerge, the Union of The Two Truths, no more absolutes, no more attachment, no more uncontrolled karma formation, no more suffering. Great impartiality, equality.)

- \ ###
- \ If this is known, we have a need for nothing else. °
- \ Buddhas are nothing now, just as confused as we are.
- \ There are no questions. Rootless mind is gone.
- \ No reference points, no grasping "This," and nothing certain.
- \ Relaxed and even, letting go into unity.
- \ Having realized this, here is the song that is sung.
- \ By the rising of Drime Ozer10 it goes forth from the teaching.

All doubts about the natural state are resolved. This is the time of no further aspirations. Other liberated yogins, have the same realization we do. So now, beyond this absence of doubts and questions, no one has anything to teach us.

The Dohakosha says:

- ~ Before, behind and in the ten directions,
- ~ Whatever may be seen is that itself.
- ~ Today like Lord Buddha I have cut through confusion
- ~ Now I have no questions for anyone.

That is what it is like.

The former well-ordered sequence of view, meditation, and action, depends on higher and lower stages like a flight of stairs. Its customary attitude regards yogins as higher and lower. Now the mind which asks questions about this is scattered, seeming to lose its ground and root. It finds no reference point at all. Whatever arises is ungraspable, as if one were drunk. Appearances are unrecognizable, as if one were a little child. Without any orderly plan of action, all at once everything is on the same level, naturally, alertly at ease. Without any reference point to lose, there is fundamental oneness beyond grasping. The phenomena of excellence arise within us.

The Dohakosha says:

- ~ Realization is like a wish-fulfilling gem.
- ~ Its confusion-destroying power is very wonderful.

This is when that happens. What arises arises as dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) When we reach the ground of confusion, it turns out to be pure objectless wakefulness like the space of the sky. All karma and conditionality are liberated.

The Dohakosha says:

- ~ Beings by karma are bound to the individual.
- ~ Once liberated from karma, they are free.
- ~ If one's own being is free, there will certainly be no other.
- ~ This is called the attainment of supreme nirvana.

This is when that occurs. Whatever is done is liberated into no reference point. By the arising of the power of non-fixation, one has neither bondage or liberation.

The same text says:

- ~ If action and non-action are truly realized,
- ~ There is no bondage, nor is there any liberation.

By transmission of the realization of the guru, one is liberated.

The same text says:

- ~ That which is the primordial nature of the unborn,
- ~ Today I have realized, as taught by the glorious guru.

Becoming god-like, one sings a song of the manifestation of the nature of mind, self-arising wisdom. This is the natural state, beyond existence or non-existence of the natural state. We realize of the pith of the great limitless impartiality. With the rising of the thousand-rayed spotless disk of the sun, the world of good fortune is made to appear. Luminous mind is displayed as the lotus pond called liberation. One should know, "I have gone to mahasukha, the level of Samantabhadra."

L3: [H. By the explanation of the primordial liberation of appearance and mind, how we pass the pass into the great perfection, encompassed and perfected as the great miracle.] :L3

There are three sections of closing and summary.

- 1. The first (The nature of appearances and of the mind)
- 2. Second section (All dharmas are the same: empty of inherent existence, non-dual, pure, self-liberating)
- 3. The instruction that the meaning of being without accepting and rejecting is being without grasping and fixation (All discrimination, views, actions, defilements, are based on

the belief of inherent existence, on ignorance.)

L4: [1. The first -- The nature of appearances and of the mind)] :L4

has six parts:

- a. The teaching of the emptiness of apparent objects (Inseparability of appearances and emptiness. All dharmas are pure, unborn)
- b. The projecting mind is emptiness (Inseparability of mind and emptiness. The mind is pure, unborn: Buddha-nature, primordial awareness)
- c. Body and mind are non-dual emptiness (Inseparability of body and mind: not separate or different, not the same. Both inseparability of appearances and emptiness)
- d. External objects are uncertain and mind has no reference points (There is no pure perception of objects, no absolute referential, no absolute classification according to essence. No absolute, only relative, only conventional)
- e. The reason for these (No absolute characteristics, no absolute time, no absolute space referential, no absolute causality.)
- f. The changeless nature of mind (The mind with or without defilements, or thought, is the same: inseparability of emptiness and clarity / cognitive lucidity. It is already pure: Buddha-nature. Samsara and Nirvana are not different or separate, not the same)

L5: [a. The teaching of the emptiness of apparent objects,] :L5

¢(i.e. Inseparability of appearances and emptiness. All dharmas are pure, unborn)

With instruction of appearance and mind as primordial liberation, we pass the pass into the nature of the great perfection:

\ ###
\ KYE HO my friends, look at apparent objects. °
\ They are all the unborn. They are empty and equal.
\ Even though various images rise (~1) within a mirror,
\ The surface of that mirror is really only one (~2),

When reflections arise in a mirror, there is really nothing but the radiance of the one bright mirror-surface, but still these forms appear. So all the dharmas of samsara are nothing else than the nature, emptiness.

The Sutra Requested by Jvnpa says:

- ~ As in the disk of a mirror,
- ~ Faces may appear,
- ~ So unestablished dharmas
- ~ Ought to be known by Jvnpa.

L5: [b. The projecting mind is emptiness,] :L5

¢(i.e. Inseparability of mind and emptiness. The mind is pure, unborn: Buddha-nature, primordial awareness)

At the time of experiencing the naturelessness (i.e. without an essence) of all dharmas, as for appearances:

\ ###
\ If we look at the mind that has projected this, °
\ Mind is free from any affirming or denying.

\ Just as clouds in the sky arise and disappear,
 \ The non-dual miracles of space are purity.
 \ This is the spotless nature that is the primordial Buddha.
 \ This is uncreated self-existing dharmata.

¢(i.e. dharmin, the realm of dharma, and dharmata, their real nature)

Awareness, producing the view, is liberated from projecting objects. The phenomena of object-appearance are purified in non-fixation. When clouds fade away after arising in the sky, they go nowhere but space. Self-dissolving, they become invisible. As awareness is liberated from projecting objects, the three times go into the space of realization.

The Samadhiraja Sutra says:

~ Just as in space that has no clouds at all
 ~ Clouds make a sudden appearance everywhere,
 ~ And then as they vanish, with no clouds anywhere,
 ~ They make us think they went from whence they came,
 ~ All dharma should be known to be like that.

All dharma first arose from or in the space of the unborn. Now they remain there. In the end, they will be liberated back into it. Awareness of what arises too first arose from the empty nature of mind. In the present it remains there. Finally it will cease there. That is how it should be known. Such a nature is that of primordial Buddhahood.

The All-Creating King says:

~ As for the sky-like nature of the mind,
 ~ The essence of the primordial Buddha, enlightenment,
 ~ It does not exist by effort and establishing.
 ~ Rest in that uncreated natural purity.

L5: [c. Body and mind are non-dual emptiness:] :L5

¢(i.e. Inseparability of body and mind: not separate or different, not the same. Both inseparability of appearances and emptiness)

\ ###
 \ There is neither object or primordial purity. °
 \ There is no receiving and there is no letting go,
 \ No bias or partiality, no negation or affirmation.
 \ What appears has no true existence; what rises is emptiness.
 \ All is equality, free from all reference points.

Apparent objects and fixation-producing awareness, appear while neither of them exists, as within a dream. They are known without accepting and rejecting, and affirmation and denial.

The All-Creating King says:

~ That which is only one within the state of suchness,
 ~ Dharmata, appears as five kinds of separate objects. (i.e. dharmin, the realm of dharma, and dharmata, their real nature)
 ~ The five desirables and undesirables then exist.
 ~ In single suchness, there is accepting and rejecting.
 ~ As these are appearances of self-arising wisdom,
 ~ They are not rightly rejected by its own agency.

~ What is produced by the wrong of rejection is samsara.

Whatever appears is empty of true existence, like the water in a mirage. When this is known, the reflection-like appearance of all dharmas should be abandoned. Then there is equality, essentially providing no reference point for the mind.

L5: [d. External objects are uncertain and mind has no reference points:] :L5

¢(i.e. There is no pure perception of objects, no absolute referential, no absolute classification according to essence. No absolute, only relative, only conventional)

\ ###
\ Objects are uncertain, appearing in various ways. °
\ In the great impartiality, mind has no reference points.
\ So the nature of mahasandhi should be known.

Appearances are not ascertained as one particular thing, but seem to be a variety. The awareness that fixates them also has no reference points. Everything is liberated as the partless singularity of the great perfection.

The Great Space says:

~ Whatever appears is uncertain,
~ Mind too is impartial,
~ Having no reference points.
~ Unfabricated great space,
~ Manifests as the nature
~ Of the ultimate great perfection.

L5: [e. The reason for these] :L5

¢(i.e. No absolute characteristics, no absolute time, no absolute space referential, no absolute causality.)

As for establishing the reason:

\ ###
\ Within the world of dharmas of samsara and nirvana, °
\ The dharmas of the past are equality without concept.
\ The dharmas of the future are unborn equality.
\ The dharmas of the present are non-dwelling equality.
\ The three times are timeless as equality with no ground.
\ All there is was always eternally complete.

As for the five fold equality:

-- 1. Since all dharmas are equal, they should be known to be without accepting and rejecting, and good and bad.
-- 2. These dharmas of the phenomenal world are equal in that once they are gone, they will not return.
-- 3. Since the future ones have not arisen, they are equal in not existing anywhere.
-- 4. In the present they are equal in that if the apprehension that identifies inner and outer essences is examined, none are found.
-- 5. Yet equally (~2) when unexamined they appear (~1).

The Telling the Marks says:

~ Remain in realization that the three times are timelessness.

The three times are related by not being established in time, and since they are groundless they are equally empty.

Because everything is unborn they are also equal as prajnaparamita. Their duration and cessation similarly from the time they appear are equal in not being established as anything whatsoever.

The Middle length Prajnaparamita says:

~ Subhuti, since all dharmas are equality, the perfection of prajna too is equality.

The Sutra of Motionless Dharmata says:

- ~ All dharmas by nature are unborn.
- ~ By essence they are unmoving.
- ~ They are free from the extremes of action.
- ~ They are beyond the objects of complexity.
- ~ They are primordial equality.

L5: [f. The changeless nature of mind:] :L5

¢(i.e. The mind with or without defilements, or thought, is the same: inseparability of emptiness and clarity / cognitive lucidity. It is already pure: Buddha-nature. Samsara and Nirvana are not different or separate, not the same)

- \ ###
- \ The phenomenal world that consists of samsara and nirvana °
- \ Is nothing but an image reflected in the mind.
- \ The nature of that mind is the great space of dharmadhatu.
- \ The nature of that space is changeless throughout the three times.
- \ That changeless nature was nirvana from the start.
- \ This fundamental enlightenment is Samantabhadra.

Whatever appears is a reflection of confused habitual patterns, arising as if in the surface of a mirror.

The Avatamsaka Sutra says:

- ~ Mind is like a painter.
- ~ Mind produced the skandhas.
- ~ All the worlds there are
- ~ Are paintings of the mind.

The phenomenal world is the supported destructible inhabitants, sentient beings, within the destructible environment. By becoming familiar with the habitual patterns of confused mind, they appear to be non-existent from the time they arise like a dream. One gains that conviction about the confused appearances of apparent mind. One gains the conviction that appearance-fixating mind is empty like space.

The Dohakosha says:

- ~ Mind should be grasped as being like the sky.
- ~ The nature of space should be grasped as being mind.

As for becoming convinced that space is changeless, the All-Creating King says:

- ~ Just as the space of the sky is changeless,

~ The space of the nature of mind is changeless.

What is changeless is the primordial peace of nirvana, the nature of Samantabhadra.

The All-Creating King says:

~ This primordial purity, the unchanging nature of mind

~ Is the self-existing essence, the doer of all, enlightenment.

L4: [2. Second section - All dharmas are the same: empty of inherent existence, non-dual, pure, self-liberating] :L4

There are five parts.

-- a. Inseparable appearance and emptiness are primordially the same (All dharmas are like that: non-dual; not existent, not non-existent, not both, not neither; essenceless but still caused and functional.)

-- b. All mentally imputed labelings are empty of essence (All the objects of the three worlds are like that. No exception at all. No elementary components, no primary causes, no final effects, no absolute relations. No absolute theories. No absolute truth, only adapted skillful means. No absolute path.)

-- c. Since mind does not emit anything, objects do not arise. (an old example)

-- d. Since object and mind are natureless, they are self-liberated (All dharmas are like that: pure, self-liberating. All non-dual)

-- e. If one realizes that what arises is self-liberated, that is sagacious (The skillful means of ONENESS.)

L5: [a. Inseparable appearance and emptiness are primordially the same] :L5

¢(i.e. All dharmas are like that: non-dual; not existent, not non-existent, not both, not neither; essenceless but still caused and functional.)

Therefore, all dharmas are primordially and universally included and perfected as the wondrously-arisen nature of the great perfection:

\ ###
\ Inseparable and primordial appearance and emptiness. °
\ Simplicity without perception of either one or many.
\ With neither bias or partiality, all is equal,
\ Equal appearance and emptiness; equal in truth or falsehood.
\ Existence is equal and non-existence is also equal.
\ This is equality transcending all extremes,
\ The single state of the space of primordial purity.

All dharmas are non-dual appearance/ emptiness beyond complexities of one and many, like space. (i.e. non-dual: not one, not two. Not separate or different, not the same.) There is nothing solid and definite to them.

The All-Creating King says:

~ All dharmas have a nature like the sky.

~ As for the sky itself, it is natureless (i.e. without an essence).

~ There is no example of the sky.

~ All these dharmas without the least exception,

~ Should be known to really be like that.

Really equality like space, appearances are equally like reflections in a mirror. They are

equally emptiness, having no identity¹¹ of their own (~2). From the viewpoint of confused mind, they are equal in truly existing only in the sense of having causal power (~1). For example, either form or a reflection can produce form-grasping awareness within the eye-consciousness. They are equally false. Their natureless (i.e. without an essence) state is confused appearance, like the hallucinations created by eating datura plants.¹² They are equally existent, as emanations exhausted in their mere appearance. They are equally non-existent (~2), since their nature is not established, like water in a mirage. They are equally beyond extremes, like pure space. They are primordially equal as the space of dharmata beyond division or clearing away, and without example. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

As for their being primordially empty, the Noble Sutra of the Clouds of the Three Jewels says:

- ~ Dharmas, primordial emptiness, not coming into being,
- ~ Have no going or staying, bereft of all existence.
- ~ There is never anything to their illusory nature.

- ~ Pure of everything, completely like the sky,
- ~ The Dharma of the Victorious One has so been taught.
- ~ If they were not exhausted, they would not be seen.

- ~ These dharmas, from the above, have no selves or being.
- ~ Even the Buddha's teachings cannot exhaust such dharmas.
- ~ The teachings were taught only after such things were believed eternal.
- ~ Within samsara nothing conventional will be found.
- ~ Things that formerly rose leave no marks at all.
- ~ Those of future time are also known like that.

- ~ They naturally consist of nothing but karma and action. (~1)
- ~ Both supreme and ordinary karmas rise.
- ~ Dharmas are eternal peace that is empty of nature. (~2)
- ~ They should also all be known as selflessness.

The Moon Lamp explains it the same way.

L5: [b. All mentally imputed labeling are empty of essence] :L5

¢(i.e. All the objects of the three worlds are like that. No exception at all. No elementary components, no primary causes, no final effects, no absolute relations. No absolute theories. No absolute truth, only adapted skillful means. No absolute path.)

- \ ###
- \ All that the mind examines is empty of any essence. °
- \ Names are inflated myths of individual essence,
- \ Supposedly to be found in this temporary world.
- \ There is neither true nor false, no connection of body and mind
- \ One does not cover the other. There are neither subject nor object.

The doctrines of the skandhas, ayatanas, and so forth are mere mental imputations. As mentally imputed dharmas do not exist, they are empty of essence. Nominal imputations have no reality internal or external. They are incidental and unestablished. The imputation, "This is a real specifically characterized phenomenon." exhausts itself as mere name and

concept. Though imputed objects are maintained to be like a fire arising from kindling, like fire in a dream, the natures of these apparent forms of confused habitual patterns are not established. All appearances of the confused viewpoint of samsara are mere superimposed projections. In that sense, from the time such objects appear, they are equal in being only false.

However, if one analyzes apparent objects and the awareness that fixates them, there are neither truth or falsity. Object and perceiver are like space. There is neither related object nor relationship, and so relationship is not real. Nothing has nothing to do with anything. Not only does relationship not exist, but general and particular, though set forth by the mind, are not specifically characterized or identifiable phenomena. Therefore, general and particular are equally either non-imputed phenomena or if they are imputed phenomena, they neither increase or decrease.

So what if relationship and the fixated objects of grasping and fixation are shown by analysis not to exist? Then all the fixations of fools are confused. A small child does have no such superimposed doctrines and distinctions, but later becomes accustomed to projecting obscurations drawn from doctrines of bad learning.

The Complete Ascertainment says:

- ~ Beings will become rigidified,
- ~ Not seeing how virtue is harmed.
- ~ Kye ma! Who dealt this mess?
- ~ Unbearable devils of doctrine?

The Middle Length Prajnaparamita says:

- ~ Subhuti, all dharmas are mere symbols, mere imputations. These mere symbols, mere imputations, are incidental. They are empty of essence.

L5: [c. Since mind does not emit anything, objects do not arise.] :L5

As for the example of the instruction of not fixating this non-relationship:

- \ ###
- \ Just as various forms appear within a mirror, °
- \ Phenomenal objects rise in the space of sense awareness.
- \ By grasping them we feel desire and aggression.
- \ Then there is the confusion of the samsaric world.
- \ Bring them all together, not projecting the mind.
- \ No objective phenomena arise within the mind (~1).
- \ Being essenceless, they do not exist as two (~2).

This short passage about the well-known example is added to make this easier to understand. When the reflection of a face appears in a mirror, does one's face eject the reflection so that they become two? Or does the reflection appear to be like the face, while not ejected out of the face? As for individual appearance in the faculties of the six senses, mind does not eject itself as an external object. Nor does the object appear within the phenomenal apprehension of sense awareness. The face does not eject itself and become the reflection or image; but the reflection is supposed to appear like it.

When phenomena arise the way they are grasped by mind is samsaric confusion. If these objects are analyzed, mind is not externally ejected, and the external phenomena allegedly apprehended do not shoot in and arise internally. As what they appear to be, they do not

arise anywhere.

The mind of phenomenal arising too is not established externally, internally, or in between. Then fixation of phenomena does not exist. If phenomena are analyzed, they are essenceless. What arises is unestablished. Phenomena, object and perceiver are things could not possibly be established.

The Mula-madhyamaka-karikas [18] says:

- ~ Where are they supported? Where do they arise?
- ~ In brief such things cannot exist as what they are.
- ~ And since they cannot be something other than they are,
- ~ They are not nothingness, and they are not eternal.

L5: [d. Since object and mind are natureless, they are self-liberated.] :L5

¢(i.e. All dharmas are like that: pure, self-liberating. All non-dual)

Appearing like this:

- \ ###
- \ Objects all are one because they are without an essence. °
- \ All theories are one because their objects cannot be grasped.
- \ Appearance and mind are not two, but one primordial purity.
- \ There is no need for analysis or examination.
- \ They are a single fundamental liberation,

As the various things in a dream occur within a single state of sleep, all apparent variety is one in naturelessness (i.e. without an essence). Appearances seem to arise continually, but thoughts as one can apprehend no essence to them, like waves that are only a state of a single body of water. Just as obscured vision is one with the eye-awareness that grasps it, appearance and mind are one within non-dual dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) (i.e. non-dual: not one, not two. Not separate or different, not the same.) Requiring no examination or analysis at all, beyond examination and analysis, the nature of this pleasure garden in the sky is taught to be that of the sky itself.

The Samadhiraja Sutra says:

- ~ Just as with perception of the ego
- ~ Train the mind with every kind of awareness.
- ~ The essence of all dharmas is emptiness.
- ~ They are completely pure like the space of the sky.

The All-Creating King says:

- ~ Thus, since all the dharmas of the phenomenal world
- ~ Are a unity within the unborn state,
- ~ No grasping and fixation are there to be perceived.
- ~ Beyond the reach of conceptions of either thought or speech
- ~ Their nature is a single space that is like the sky

L5: [e. If one realizes that what arises is self-liberated, that is sagacious:] :L5

¢(i.e. The skillful means of ONENESS.)

- \ ###

\ Non-dual Samsara/ nirvana, is one within the mind: °
 \ A variety of rivers are one within the ocean.
 \ All has the equal taste of single co-emergence.
 \ The change of the four elements is one in the state of space,

 \ ###
 \ One in freedom from mental negation or assertion,
 \ One because whatever arises is liberated,
 \ One in the purity of non-duality.
 \ The play of waves is one with the water that is their substance.
 \ Whoever realizes this can be said to be sagacious.

As rivers flowing from the four directions are one within the ocean, samsara and nirvana are one within the mind.

The All-Creating King says:

~ Both the environment and the inhabitants,
 ~ Buddhas and sentient beings, all the phenomenal world
 ~ Were made by mind, and they are one within the mind.

Whatever changes there may be in the four elements, they do not depart from space. So whatever phenomenal experiences of the view, meditation, action, and fruition may arise are one within the co-emergent natural state.

The Highest Peak says:

~ That which is co-emergent with the natural state
 ~ Is all of one taste with that, and it is one with that.

Assertions and negations that arise within the mind are one in being empty, because they have moved from the suchness of co-emergent wisdom. As waves are one with water, what arises is one with the unborn. The complexities of mind are one with the nature of mind. That nature is primordially without emanation and gathering.

The Embodiment of Realization says:

~ Complexity has no complexity.

Discursive thoughts dissolve in the ground like water mixing with water.

The Dohakosha says:

~ As when water is poured into water,
 ~ That water becomes of one taste;
 ~ Lord Buddha does not see
 ~ Minds having faults and virtues.

The lord Buddha, the nature of mind, is without complexity, beyond objects of seeing. Those who know that are sagacious.

The Avatamsaka Sutra says:

~ To completely analyze the meaning, within the words of the sagacious there are no conceptual thoughts.

L4: [3. The instruction that the meaning of being without accepting and rejecting is being without grasping and fixation] :L4

-- a. The final summary, introductory (There is no absolute characteristics (all of them are relative, subjective), no absolute difference between dharmas, thus no absolute classification. They are not different or separate, not the same. So there is no absolute basis for discrimination, action or non-action, or any system. No absolute referential. No objective perception. No absolute system or view.)

-- b. The nature of the great perfection is without fixation (Since there is no absolute referential basis, no elementary dhatus, then there is no dharma at all. Wisdom without fixation is the completeness of being, the nature of the great perfection, the natural state. -- Using both skillful means and emptiness.)

L5: [a. The final summary, introductory:] :L5

¢(i.e. There is no absolute characteristics (all of them are relative, subjective), no absolute difference between dharmas, thus no absolute classification. They are not different or separate, not the same. So there is no absolute basis for discrimination, action or non-action, or any system. No absolute referential. No objective perception. No absolute system or view.)

\ ###
\ Here all dharmas are not grasped as different. °
\ These reflections have the nature of non-duality.
\ This play has no good and evil, accepting or rejecting.
\ Let us rest where the mind does not fixate duality.

¢(i.e. There is no absolute characteristics, no absolute classification, no absolute difference between dharmas. They are not different or separate, not the same. So there is no absolute basis for discrimination, action or non-action.)

Since essentially pure suchness (~2) arising as play (~1), is beyond action, seeking, memory, and thought.

As for resting in the non-duality of mahasukha (i.e. non-dual: not one, not two. Not separate or different, not the same.),

the All-Creating King says:

~ Within the unborn, in dharmata completely pure, (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
~ The appearance of things that are born rises like a reflection.
~ Since the nature of what arises is non-dual,
~ Rest in mahasukha, the effortless nature of suchness.

L5: [b. The nature of the great perfection is without fixation] :L5

¢(i.e. Since there is no absolute referential basis, no elementary dhatus, then there is no dharma at all. Wisdom without fixation is the completeness of being, the nature of the great perfection, the natural state. -- Using both skillful means and emptiness.)

When one rests there:

\ ###
\ Fixed objects °
\ do not arise when there are no reference points.
\ Insight without fixation

\ is the completeness of being,
\ The nature of the great perfection,
\ the natural state.

¢(i.e. There is no absolute characteristics, no absolute classification, no absolute difference between dharmas. They are not different or separate, not the same. So there is no absolute basis for discrimination, action or non-action. -- And no basis for "objects" at all.)

At this time non-fixating insight arises in natural freedom from all assertions and denials.
The great perfection is spontaneously present.

The All-Creating King says:

- ~ Kye! I, bodhicitta, the king, who am the doer of all, have no glorification and denigration of objects.
- ~ I meditate without any thoughts of anything.
- ~ Artifacts of the three gates rest naturally as they are,
- ~ NATURALLY LIBERATED, JUST AS THEY ARISE.
- ~ Just as unborn space transcends all partial divisions,
- ~ So the nature of mahasandhi should be known.

L3: [I. The dedication of merit] :L3

¢(i.e. The equal nature of all dharmas --> pass the pass of fixations of intellect)

Now there is the dedication of merit:

\ ###
\ Thus, because of the equal nature of all dharmas, °
\ Having passed the pass of fixations of intellect.
\ With limitless awareness bound in servitude,
\ May our exhausted minds today ease their weariness.

By the merit of presenting this garland of the wondrously-arisen Dharma of instantaneous liberation into the essential meaning, may whatever beings there may be, enter into being the space of the great freedom from partiality. The fences of their personal doctrines and their view and meditation do not encounter the nature without bondage and liberation. They are bound in assertion, denial, and so forth, wearied by attachment to true existence. May these rest in spontaneous adherence to the conceptionless nature of the great perfection. This the vast space of the doer of all, bodhicitta.

- ~ The heaped up clouds in the sky of the unborn essence
- ~ Resounding with the thunder of emptiness, effortless suchness,
- ~ By the unmoving nature of mind, the level of enlightenment,
- ~ See the inexpressible essence of perfect equality.
- ~ May the minds of sentient beings, the state of confusion
- ~ Which have entered the entrapments of grasping and fixation,
- ~ Cross without exception into the nature of purity,
- ~ Known as the great vastness, equal space free from existing,
- ~ The field of Samantabhadra, where all is eternally perfect.
- ~ Sailing waters disturbed by conception-related prana,
- ~ May all who far from profundity fixate reflected forms,

- ~ In the cool lake of non-thought, which is self-arising wisdom
- ~ Come to rest in spontaneous motionless clarity.

L2: [Chapter XI. Meditation, the chapter of spotless samadhi] :L2
[see other files for this chapter]

L2: [Chapter XII. Actions of benefit (the three limbs of unwavering samadhi)] :L2
[see other files for this chapter]

L2: [Chapter XIII. The Fruition, the Great Self-Existence] :L2
[see other files for this chapter]

L1: [Third main section of the Great Chariot's Commentary: the conclusion] :L1

L2: [Chapter XIV: Conclusion and Final Summary] :L2
[see other files for this chapter]

[End]