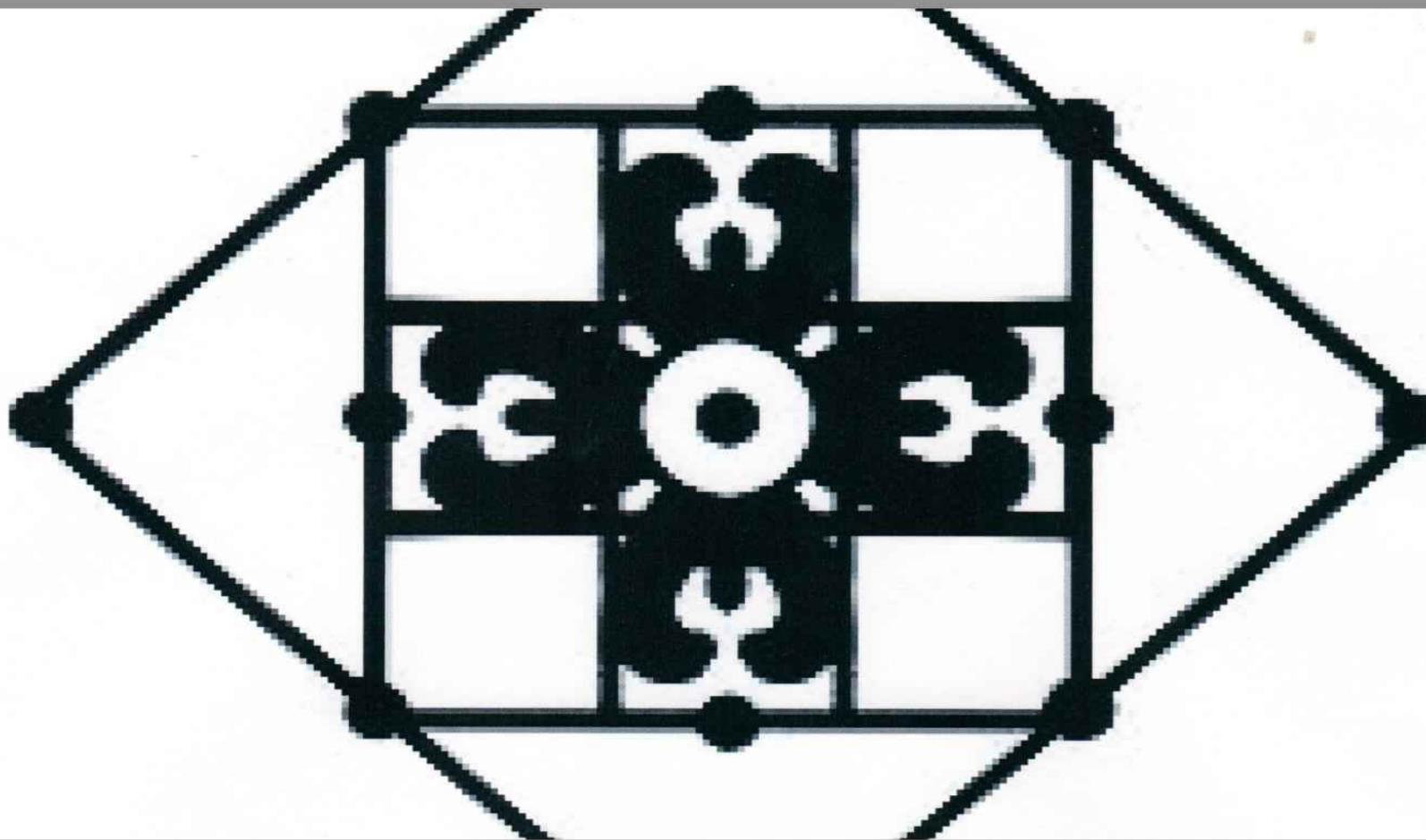


SECRET WISDOM



THREE ROOT TANTRAS OF
THE GREAT PERFECTION

CHRISTOPHER
WILKINSON

Secret Wisdom

Three Root Tantras of the Great Perfection

Translations by

Christopher Wilkinson

September 2014

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The set of translations you now hold was completed in 1990. Some ten years before that my teacher, Dilgo Kyentse Rinpoche, had advised me to make a careful reading of the contents of the mTshams brag edition of the rNying ma rgyud 'bum, and to translate as much as possible into a standard of quality English literature. There was little done in the field of rDzogs chen literature at the time. Khenpo Palden Sherab generously gave me much detailed advice on readings and presentation of this literature, in the hope that my translations would work toward a better understanding in the world. There have been great advances in the availability of source documents as well as shared understanding of their contents since the time of these translations. Many students are now familiar with the basic presentation of rDzogs chen. My own understanding of the content, as well as effective translation of it, has matured with the years as well. I present these translations as they are, for I have received many letters asking that I publish them. Generally speaking, the translation of rDzogs chen literature is still very much in a formative condition. I hope that this work will be of use to those who are serious about this study, and encourage those who are seriously interested to seek out qualified experts in this literature. I also hope that those who find this material especially interesting will be encouraged to delve into the repository from which they came, the rNying ma rgyud 'bum, for there is a trove of ancient and amazing literature there that has barely been examined.

Thank you,

Chris Wilkinson

Cambridge, Massachusetts 2014

INTRODUCTION

As the title indicates, this book contains translations of three Tantras on the Great Perfection (*rDzogs chen*). A Tantra is a sacred, and often esoteric, work of literature. The Great Perfection is held by its followers to be the highest pathway in the Buddhist tradition.

The Buddhist tradition was historically founded by the teacher Úâkyamuñi, also known as Gautama Buddha, in about the fifth century B.C.E., yet the Buddhist tradition itself holds that Buddhas continually appear throughout all time, and that Úâkyamuñi is simply the Buddha of the present era.

There are a large number of texts claiming to record the teachings of the Buddha Úâkyamuñi. There are also many texts recording the teachings of other Buddhas. Many of these teachings are contradictory. Buddhists themselves have always been aware of the large variety of Buddhist literature. It has been considered necessary for each sect to determine which texts it holds to be authoritative and which not. Some Buddhist sects, such as the Theravadins, have chosen to declare large numbers of "Buddhist" works to be forgeries, thus maintaining orthodoxy by exclusion. Other Buddhist traditions, particularly those of the Great Vehicle or Mahayâna, have accepted a much larger corpus of Buddhist literature.

In so accepting many contradictory works to be authoritative it was necessary to categorize the literature into different classes in order to distinguish the level of teaching contained in the work in question. Thus there is the general division between Great Vehicle Buddhism and Small Vehicle Buddhism, though only the "Great Vehicle" recognizes these terms. Some go on to divide the Great Vehicle into the Sutra Vehicle, or vehicle of the Buddha's discourses, and the Tantra Vehicle, or vehicle of the esoteric instructions. What is called the Small Vehicle is represented in the modern world by the followers of the Theravada tradition living in the countries of Thailand, Sri Lanka, Burma, and Laos. What is called the Great Vehicle is represented by the traditions of China, Japan, Korea, Mongolia, Nepal, Bhutan, Bali, and Tibet. In all Great Vehicle countries both Sutra and Tantra traditions can be found side by side.

Both Sutras and Tantras appear to represent many different levels of teaching, and each school of Buddhism has its own system for classifying the literature. The texts translated in this volume were preserved only in the Tibetan language, however, so I wish to direct your attention to the development

of Buddhism in that country.

As Buddhism came from India, China, and Central Asia to Tibet two major systems of classifying the levels of the Buddhist teaching became popular. The earliest texts translated into Tibetan speak of a nine level categorization, while later translations use a system that speaks of four levels of Tantra.

According to the earlier system there are the three outer levels of Auditor, Private Buddha, and the Bodhisattva; the three inner levels of the Kriyayoga, the Upayoga, and the Yoga itself; and the three secret levels of the Mahâyoga, the Anuyoga, and the Atiyoga, which is also known as the Great Perfection. This classification system was accepted by the rNying ma, or "Old School," which represents the followers of the Tantras first translated into Tibetan between the seventh and tenth centuries C.E.

Three schools of Buddhism were formed and came to prominence in Tibet in the eleventh century C.E. These, collectively known as "New Schools" (*gSar ma*) are the bKa' gdams, the Sa skya and the bKa' brgyud. These schools first divide Buddhists between Auditors, Private Buddhas, and followers of the Great Vehicle, then subclassify the Great Vehicle into Sutra and Tantra, then subclassify the Tantras into four categories: 1) Kriyatantra, 2) Caryatantra, 3) Yogatantra, and 4) Anuttarayogatantra.

The Tantras contained in this book were translated into Tibetan during the early period, and belong to the Old School. They expound the nine level system. Of these nine levels, these Tantras are written on the highest and most secret level, the ninth. As such they claim to be the very highest of Buddhist teachings.

The nine level classification of the Buddhist path used by the Old School Tantras is unique to the transmission of Buddhism into Tibet, for texts that mention the Great Perfection or Atiyoga are found nowhere else in the Buddhist world, and not even a single Indian language text remains which mentions this teaching. This fact may be one reason that the Tantras translated into Tibetan during the early period of Buddhism in that country were not included in the Tibetan Buddhist Canon (*bKa' 'gyur*), which was compiled in the fourteenth century C.E.

The Tibetans did not fail to see the importance of preserving these early translations, despite the loss of Indian originals. The rNying ma Tantras were first gathered into a collection by Ratna gLing pa (1403-1479). This collection was then edited and completed by 'Jigs med gLing pa (1729-1798). In 1982 the National Library of the Royal Government of Bhutan published a photo-offset edition of the mTshams brag manuscript of this collection, which is known as The Hundred Thousand Tantras of the Old Ones (*rNying ma rgyud 'bum*). This publication made these rare texts available to the Western world in reliable form for the first time. The three Tantras translated in this volume come from the third volume of the rNying ma rgyud 'bum, where they occupy pages one through one hundred nineteen.

The teachings these Tantras contain are considered so rare and precious that the first two, The Secret

Wisdom of the Great Perfection and Clarity Equal to the Limit, clearly declare themselves to be secret. The third Tantra, on the other hand, Vajrasattva of the Great Sky, insists that it must be taught to anyone who wishes to study it. The Secret Wisdom of the Great Perfection in particular sets very definite limits on just who should be allowed to read it, and insists its distribution is to be limited, while The Great Sky of Vajrasattva demands that it be taught without limitation.

It is not my intention, as translator, to throw pearls before swine in translating these rare texts into English. I wish, rather, to make this literature available to those who may benefit by it, yet cannot read the original Tibetan. The understanding of Buddhism has steadily increased in the West to the point where there are many practitioners who have been fully empowered in the higher levels of Buddhist teachings, and who are prepared to study the original Tantras. It is primarily for such readers that these texts are presented in English.

The Tantras themselves state very clearly that a proper understanding of their contents must be gained with the assistance of a living teacher. The reader who is seriously interested in the contents of these works is therefore encouraged to seek out such assistance, as there may be many points needing the clarification of an expert in Great Perfection thought.

All names and terms have been translated from Tibetan into English with the exception of certain figures whose names have come to be well-known by those knowledgeable in Esoteric Buddhism, such as Vajrasattva. There remain a few words for which there is no adequate English equivalent whatsoever. These words are given in Sanskrit, and include Samsara, Nirvana, Karma, Buddha, Dharma, Mara, Mudra, Mandala, Yoga, and Vajra. For this category of words I have omitted diacritical indicators. There are, in addition, certain words which the Tibetan translator did not translate into Tibetan, but allowed the “Sanskrit” word itself to stand in the Tibetan text. These include the “Indian Language” titles of the texts themselves. Diacritical indicators on these words are in accord with the diacritical indicators used in the Tibetan and may or may not conform to the standards of Classical Sanskrit. In some cases the term in question is easily identifiable as Classical Sanskrit, while in several cases the question of the word’s “Sanskrit” origin may be questioned. I have included a glossary at the end.

There is no need in this introduction to give a summary of the thought of the Great Perfection, for the texts contained herein are, in fact, summaries of just this topic. Nor is there need for lengthy discussion of the technical terms and my translations of them, for language is a contextual phenomenon. An understanding of the words will arrive most readily to a person who observes them in the contexts where they are actually used.

There is a great similarity between the conditions under which these Tantras were translated into Tibetan from Indian languages and the conditions under which they are now being translated into English from Tibetan, for in the year 1990 when these translations were done, very few conventions had been established for the translation of Buddhist technical terms into English. Accepted conventionalities in the translation of Buddhist texts into Tibetan were only established by the

completion of the Mahavyutpatti, a Sanskrit-Tibetan dictionary, in the early part of the ninth century C.E. under King Khri gtsug lde brtsan. Vairocana, translator of The Secret Wisdom of the Great Perfection, was active at the end of the eighth century C.E., well before this dictionary was available. The other two Tantras presented in this volume were also most likely translated into Tibetan before the Mahavyutpatti was available. No universally accepted Sanskrit-English, Tibetan-English, or Chinese-English dictionary for Buddhist technical terms has yet been developed. Thus the present translation into English has been completed under the same conditions under which the Tibetan translations themselves were made.

These Tantras are profound, unusual, rare, and difficult to acquire. They are mystical texts of the highest order. They are here translated for the first time from Tibetan into English. Read them and be happy.

Chris Wilkinson 1990

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DEDICATION

To the memory of my teachers,

Most especially Dezhung Rinpoche,

Dilgo Kyentse Rinpoche,

Khetsun Zangpo Rinpoche,

Khenpo Palden Sherab,

Kalu Rinpoche,

And Geshe Ngawang Nornang,

As well as to

All teachers and students

Of the Great Perfection

ACKNOWLEDGMENTS

First and foremost, I wish to thank my root teacher Dezhung Rinpoche for constantly bringing out the best in me and encouraging me to pursue a comprehension of every branch of Buddhist learning. It was he who introduced me to Dilgo Kyentse Rinpoche, and through his recommendations enabled me to receive full empowerments, transmissions, and permissions in the areas of Mahâ, Anu, and Ati Yogas. With the highest regard I wish to thank Dilgo Kyentse Rinpoche, Khetsun Zangpo Rinpoche, and Khenpo Palden Sherab for their kind instruction and encouragement in my effort to translate the literature of the rDzogs chen. There are many individuals, too many to name here, that have helped me over the years to become a qualified translator, in many ways. At this time I want to remember the kindness of H.H. Sakya Trizin, Jigdral Sakya, Ngawang Kunga Trinlay Sakyapa, Luding Khen Rinpoche, Chopgye Trichen Rinpoche, Dhongthog Rinpoche, H.H. Karmapa Rangjung Rigpay Dorje, Kalu Rinpoche, Chogyam Trungpa Rinpoche, Geshe Ngawang Nornang, David Ruegg, Turrell Wylie, Gene Smith, Karen Lang, Anne MacDonald, Richard Solomon, Jack Hawley, David Jackson, Cyrus Stearns, Herbert Guenther, Eva Neumeier-Dargyay, Leslie Kawamura, Robert Thurman, Paul Nietupski, Lou Lancaster, David Snellgrove, Jean-Luc Achard, Steve Landsberg, Moke Mokotoff, Tsultrim Alione, Carolyn Klein, Rob Mayer, Jonathan Silk, David White, Mark Tatz, Steve Goodman, Kennard Lipman, and Karen Louise White. I want to thank Paul Hackett, specially, for proofing the manuscript and Diah Schur for recovering lost files without which this publication would not be possible. The many people who have contributed to my understanding and ability to do this work cannot be counted. I wish to thank everyone that has taken a kind interest in these translations, however slight, for your part in making this work a reality.

ABOUT THE TRANSLATOR

Christopher Wilkinson began his career in Buddhist literature at the age of fifteen, taking refuge vows from his guru Dezhung Rinpoche. In that same year he began formal study of Tibetan language at the University of Washington under Geshe Ngawang Nornang and Turrell Wylie. He became a Buddhist monk, for three years, at the age of eighteen, living in the home of Dezhung Rinpoche while he continued his studies at the University of Washington. He graduated in 1980 with a B.A. degree in Asian Languages and Literature and another B.A. degree in Comparative Religion (College Honors, Magna Cum Laude, Phi Beta Kappa). After a two year tour of Buddhist pilgrimage sites throughout Asia he worked for five years in refugee resettlement in Seattle, Washington, then proceeded to the University of Calgary for an M.A. in Buddhist Studies where he wrote a groundbreaking thesis on the Yangti transmission of the Great Perfection tradition titled “Clear Meaning: Studies on a Thirteenth Century rDzog chen Tantra.” He proceeded to work on a critical edition of the Sanskrit text of the 20,000 line Perfection of Wisdom in Berkeley, California, followed by an intensive study of Burmese language in Hawaii. In 1990 he began three years’ service as a visiting professor in English Literature in Sulawesi, Indonesia, exploring the remnants of the ancient Sri Vijaya Empire there. He worked as a research fellow for the Shelly and Donald Rubin Foundation for several years, playing a part in the early development of the famous Rubin Museum of Art. In the years that followed he became a Research Fellow at the Centre de Recherches sur les Civilisations de l'Asie Orientale, Collège de France, and taught at the University of Calgary as an Adjunct Professor for five years. He is currently completing his doctoral dissertation, a study of the Yoginitantra first translated into Tibetan during the Eighth century of our era, at the University of Leiden’s Institute for Area Studies.

The Tantra of the Secret Wisdom Of the Great Perfection

In the Indian language this book is:

Santi-maha-jñana-guhya-tantra

In the Tibetan language it is:

rDzogs pa chen po ye shes gsang ba'i rgyud

In the English language it is:

The Tantra of the Secret Wisdom of the Great Perfection

Chapter 1: Buddhahood From the Primordial

Homage to the Blessed One, the All-Aware Vairocana[1]!

These things were once said:

In the totally unhindered abode, the uncontrived dimension of reality,[2] the abode of Nothing Less,[3] there dwelt the Blessed One, the Vital Essence of all Dharmas, the King of Secret Wisdom, [dwelling] in an essentially unmoving[4][5]state.

At that time the glorious Vajrasattva[5] sat before the Teacher. There were also large communities in the audience, brought together in a unified demeanor.

Then Vajrasattva rose from his seat. He spoke out these words for the benefit of the audience present, and to remove doubts from the intellect:[6]

O Lord of Secrets, Abider in the Essence of All Dharmas, I beg you to explain to the audience present

the meaning of the Great Perfection, bringing it together in four instructions.[7] He spoke out these words, and the Blessed One, the King of Secret Wisdom, rose up out of the Dharmadhatu,[8][9]and gave instructions using these words:

O Mahasattva, listen!

E Ma Ho!

E Ma Ho!

E Ma Ho!

I teach the Dharma of primordial, expansive perspective, amazing, and fabulous Buddhahood!

Listen, Vajrasattva!

This is how it is: The reality of Samsara and Nirvana is, in essence, the Bodhicitta.[9] Their non-duality is present in the mind in a single moment.[10][11] All things are self-arising wisdom.[11] Wisdom does not move anywhere outside the essence of the mind. The conceptualizations[12] of ignorance[13][14]are nameless, so one does not contemplate or accept them. The supreme, self-arising perspective is that of wisdom. It is, for example, like the sun rising in the sky. The purity of true reality cannot be examined in any natural way. Self-awareness[14] has no object. It is obvious without concentration. There is, therefore, nothing but the Dharmadhatu.

Wisdom of this sort has never had an obstruction, or the possibility of mistake. If you ask: “How could it be that it does not?” [the reply is] that when the lamp of wisdom appears to you, obstructions due to the darkness of ignorance are cleared away, going back to before time itself. Through great wisdom one emerges from the dimension of Samsara. This is ascertained from the primordial in the perspective of one who understands. In this way the dwellings of self-grasping, longing, and attachment are demolished into a pure condition. The profound inspiration of the One Who Moves In Bliss[15][16]penetrates this.

In sky-space, the great abode of bliss, all things are one in the Bodhicitta. This is everything. As a simile, it is like the sky. All the world and the living beings within it are created by the Bodhicitta. Primordial Buddhahood is therefore in the Dharmadhatu. There is no preventing or encouraging this. No matter what the mind itself appears as, there is never ever a mental image of anything. So wisdom is the inseparability of all things, primordial Buddhahood. If you ask how this is so, all the high and low vehicles are generators of wisdom, which is the matrix[16] of each and every thing. Good and bad and great and small are therefore non-dual.

Samsara and Nirvana are taught to be inseparable with respect to the truth of self-arising wisdom. The [mind's] object and the mind itself are non-dual. Everything has been Buddhahood since before time. In this way, [approaches based on] activities and examinations are destroyed.

Great wisdom is pure. It is this wisdom which is, itself, the matrix of all things. It is spontaneously realized, a supremacy that knows no bounds.

It is everything, and it is nothing at all. This is the vast space,[17] the supreme bliss. It is the glorious purity of all the three realms.

The Buddha-field of the mind is gentle and expansive. The Single Circle[18] is the supreme view. The All Good One[19][20] is all good. There is nothing but pure space, the nature of which is the sky.

So he spoke, and the audiences were terrified. Vajrasattva himself fainted.

From the Tantra of the Secret Wisdom of the Great Perfection this is the first chapter which teaches Buddhahood from the primordial.

Chapter 2: The Secret Meaning of Wisdom

Vajrasattva addressed the King of Secret Wisdom with these words:

How can the meaning of primordial Buddhahood be understood?

He addressed him in this way, and the King of Secret Wisdom gave instruction with these words:

O Host of Brave Hearts, listen! It is like this: This secret of great wisdom is realized by relying on knowledge^[20]^[21] and methods.^[21]^[22] If you ask how it is realized, the experience^[22] and true nature^[23] of all things is subsumed in the three identities.^[24] This non-arising, unborn reality remains the encompasser of all and everything.

It encompasses all things, but it is not an entity. This is the experience of unborn reality. For the supreme family^[25] of those who understand this, everything is the unborn Dharmadhatu. This is called the experience.

All kinds of marvels will arise from the unborn mind itself without looking for them. Their occurrence is the essence of the two appearances.[26][27] If you ask how it is that they so occur, the Body[27] and Wisdom[28][29] appear, without looking for them, due to the benefits of understanding wisdom. When [wisdom] is not understood they appear to be the abode of Samsara. This is nothing but the playfulness[29] of the All Good.[30]

The unborn [reality] and unhindered [wisdom] are inseparable. The unborn is, itself, the experience of playfulness. The miracle of creation has a true nature. These two are equal and not different. All things are gathered in this experience.

A true nature is the defining characteristic of a reality. There is no measure or measurer of this. The understanding that there is no [measure or measurer] for this is definitive.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the second chapter which lays out the secret meaning of wisdom.

Chapter 3: The Essence of the View

Then Vajrasattva addressed [the King of Secret Wisdom] saying:

What are the benefits in understanding these things? I request you to teach!

Then the King of Secret Wisdom gave instruction:

O Mahasattva, listen! The benefits in understanding the Bodhicitta are most excellent. Until one has generated understanding in one's own self the name "Buddha" never even existed. A yogin who understands the uncontrived reality, who possesses the supreme eye of knowledge, will be seized by the great family of Buddhas, and will not take on another birth. Upon understanding the apparent world to be self-arising wisdom, he will depart from it, using this great wisdom. When he understands that both the external and the internal are the Dharmadhatu he will depart for the Great Circle. When he understands the experience of the primordial indivisibility of great and small he will understand the Dharmakaya of Equality. When he understands the non-duality of wide and narrow his self-awareness will roam in the space of the All Good. When he understands the non-duality of good and evil he will realize the wisdom of great bliss, which cannot be prevented or

encouraged. Actions and examinations are unnecessary. Self-arising arises from itself. Upon understanding the non-duality of bliss and suffering he will depart for the enjoyment of great bliss.

The merit of understanding the Bodhicitta is many tens of thousands. It would be extremely difficult to fit it into the realm of the sky.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the third chapter which teaches the essence of the view and the benefits of understanding.

Chapter 4: Teaching Beginners

Then Vajrasattva addressed the King of Secret Wisdom with these words:

O Blessed One, King of Secret Wisdom, if future generations wish to practice what this means, how should they practice?

So he addressed him, and the Blessed One gave instruction with these words:

Vajrasattva, listen! The meaning is expressed in instructional directions.[31]

One who wishes to practice the meaning of this should cut off connections to both external and internal, in an area of great solitude.

In one's own body, the essence of bliss, the Seven Dharmas are the same as the elements.

You must first place your own mind in the simple state of ordinary understanding. Place it in the experience of uncontrived, untransformed reality, in the thusness which does not ignore things seen and heard. Simply hold yourself in the state of not generating conceptualizations in your mind. Keep [your mind] tied down with the tight rope of recollection.[32][33] Non-conceptual wisdom will be born with this experience.

If your mind begins to elaborate, fix your mind on just this diffusion. One must apply oneself with severe diligence.

If this mind does not diffuse, meditate on this [non-diffusion] severely and without wavering.

The length of the practice session is decided according to one's constitution. Do not, generally, meditate for a long time.

If your mind becomes unhappy, get up and walk around. You can throw yourself into the sphere of the sky. You may also hide [this unhappy mind] in the Dharmadhatu.

When you are not feeling unhappy, you will begin to generate non-conceptual wisdom. At this moment there are no conceptualizations. The way this works forces [theoretical perspectives] into submission.

[Non-conceptual wisdom] essentially comes about like this: It has no attachment to the multitude of imagined perspectives. The uncontrived reality is unwavering. The external world and its internal contents of living beings are the Dharmadhatu. Wisdom, which can be neither discouraged nor encouraged, is clear. The Dharmakaya is in this very clarity.

No matter what subtle or coarse conceptual constructions[33] arise, view them as self-arising.[34][35] Arising, condensing, and thusness are like the clouds billowing forth from the sky in its experience. The wisdom that does not generate conceptual constructions is unspeakable.

For a yogin who understands these things the external object and what arises are equal. [The yogin] is free from the comings and goings of the inner breath. He jumps into what the uncontrived experience means. The wisdom of bliss is difficult to speak of. [This yogin] will have very small attachment and desire toward the external and internal. He will gradually eliminate the five poisons and he will desirelessly do anything at all, being himself the very equal of the five desires.

The Dharmadhatu, which is the equality of all things, has no bliss or suffering. Therefore it is the extreme bliss.

Furthermore, it happens like this:

There are the miracles of the eighteen Maras,

One teaches the transmission,

Respect is paid to one,

One is surrounded [by followers],

And one's praise is spoken.

No matter what good or bad conceptual constructions are produced, they are explained to be indications of natural existence. [35]

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the fourth chapter which teaches beginners

Chapter 5: The Dharmakaya

Then Vajrasattva addressed the Blessed One, the King of Secret Wisdom, with these words:

I beg you to teach wisdom as the Dharmakaya[36] and to tell us the reason for bringing to an end the divergent levels of the six [classes of] sentient beings.

After he heard these words addressed to him, the Perfection of Wisdom[37] gave instruction:

You especially, Vajrasattva, must listen! That which is called the Dharmakaya becomes adulterated due to the habit patterns of virtue and evil, due to the cognition of emotional obstructions[38] which are to arise in the future, and due to conceptualizations which repeatedly contemplate their objects; and thus there is Samsara. The Dharmakaya, which does not change throughout these three states, is one's own essential nature. The five wisdoms are free from the clinging of conceptualizations. Understanding this makes one equal to all the Victorious Ones. Going, sleeping, sitting and standing are the Dharmadhatu. By abiding in these one understands reality.

Thus he spoke. [39]

To bring to an end the divergent levels of the six [classes of] sentient beings is to sever [the differences] by means of inseparability, accordant cause, [40] and the power of remedies.

Even the hungry ghosts' suffering of hunger and thirst is the essential reality of Vajrasattva. When the manifestations of the mind arise, what is it that assails one with hunger and thirst?

Even the suffering of the hell beings due to heat and cold is exactly the King of Secret Wisdom. For him there is no suffering of hell. For him, hell is the Dharmakaya.

Even those abiding in the dullness and stupidity of the animal realm are the great lamp of self-aware wisdom. In this there are no obstructions, and ignorance itself is clearly wisdom.

Because unhappiness and suffering are the accordant causes of happiness and suffering I teach secret wisdom.

Even the sufferings of the anti-gods due to fighting and argument are the Dharmakaya of self-arising wisdom. In the wisdom of great peace the sufferings of jealousy are empty by their essential nature.

The sufferings of the gods due to falling [from their glory] are also like this, for the place to which they fall is the All Good abode of the Dharmakaya. In the experience of the All Good there is nowhere to fall.

Even the five emotional obstructions which are generally taught [41] [42] arise in total purity as the playfulness of wisdom. In this there is no suffering from the emotional obstructions. The five emotional obstructions are themselves supreme enlightenment.

Suffering is the enjoyment of great bliss.

The six classes of living beings are primordially the Buddha.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the fifth chapter which teaches the Dharmakaya and teaches how to bring an end to the divergent levels of the six [classes of] sentient beings.

Chapter 6: The Great Wind of Samadhi

Then the King of Secret Wisdom spoke these words:

Listen, Great Vajrasattva!

The teaching on the great wind of understanding is that it is clear that each and every aspect of conceptual construction is, for the yogin of the Great Perfection whose great wisdom is completely pure, the Bodhicitta.

From this there is no departure.

No matter what kinds of thought-forms come up, the true character of the concept turns out, in complete purity, to be self-arising wisdom. Conceptual constructions are actually wisdom. They are explained to be so by the King of Secret Wisdom.

A yogin who understands these things does not, in order to reach attainment, purify or hinder the diverse things that are the Dharmakaya. As in the simile of covering a fire with wood, the many kinds of thought-forms are clearly wisdom.

The Dharmakaya is designated to be self-liberation. Each and every designation of an object is self-arising wisdom. It is self-appearing. Its true character is wisdom. The Mighty One[42][43] who understands these things does look for indications of this, yet continues to be an embodiment of Wisdom.[43][44] Regardless of what happens, this wisdom is clearly self-awareness. It does not transform into anything else. Hence one remains pure, even in the realms of symbols. Symbols are not given up here.

Self-arising wisdom is the wind of conceptualization. It is like the natural gathering of clouds in the sky. Its experience is such that there is no coming out of or going into it.

The dharmas of Samsara and Nirvana are the essence of self-arising wisdom. Everything is the clarity of self-arising wisdom. There is no shifting from this to anything else, so everything appears to be the Body of Wisdom. One who is free and understands these things does not come out of or enter into this. In every situation he abides in the experience of reality, although at first his perspective is not so.

The Dharmadhatu does not move on account of thoughts about looking for something. As in the case of going to the Golden Island,[44][45] the samadhi[45] called The Appearance of Wisdom in Space[46][47] is clearly not something that can be sought out.

All dharmas are clear in the mind. There is nothing at all that does not dwell in space. Each and every thing which appears as an entity is, with complete clarity, the Bodhicitta. Wisdom is evident without being brought to memory.

A wise one[47] has been perfect since before time, without doing or practicing anything. All the material things [spoken of] in the collected scriptures abide, without exception, in the experience of the Bodhicitta. [Bodhicitta] and wisdom are not separate.

All things abide in this dimension. There is nothing whatever on which to meditate as an object. Entities are the appearance of one's own mind, so there is no memory of the appearance of an object. The Dharmakaya is the self-appearing wisdom which is understood without giving up conceptual constructions, so it is not something different from longing for an object. Impulses[48][49] are generated, and the experience of wisdom is to roam in the space of the objectless mind.

This is obscured when these things are not understood.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the sixth chapter which teaches the great wind of samadhi arising in oneself.

Chapter 7: The Benefits of Meditation

Then the King of Secret Wisdom gave instruction on the benefits of meditating on the Bodhicitta:

O Mahasattva, listen!

The benefit of meditating on the Bodhicitta is that the Three Bodies emergence from out of themselves, without one's looking for them. The benefit of meditating with experience on the methods of the totally pure Bodhicitta is, for the intelligent, the actualization of this Bodhicitta. Therefore the Three Bodies in their supremacy are called "The Dharmakaya."

Holy ones,[49][50]who make things known, who possess the supreme eye of knowledge, apply this to attain the non-conceptual Wisdom of the Point of The Vajra. Likewise they attain all the outer and inner mandalas. All commitments[50] without exception are protected in this. The vows of morality are protected in the experience of non-conceptualization. This is praised as the holy object of generosity for the three worlds. The hosts of Maras are bedazzled by this. Because of these commitments the merit of the Bodhicitta is extremely difficult to measure.

Those known as “people of the world” are, in the winds of conceptuality, Buddhas. There is no one separate from Vajrasattva. The yogin who understands that the wind of meditation does not move away from the mind is thereby self-abiding in Buddhahood. Although his body appears as an average person[51][52]his secret inspiration is equal to me. Even the gods, nagas, yakshas and rakṣasas never go beyond this instruction of truth. There is nothing at all that this [instruction] does not subdue. This sort of yogin uses this to cut the root of Samsara. After doing so, he does not return to Samsara.

Great power is perfected in this!

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the seventh chapter which teaches the benefits of meditation.

Chapter 8: The Practice Which Is Neither Taken Up nor Abandoned

Then Vajrasattva questioned the King of Secret Wisdom:

I ask you to teach the practice which is not taken up or abandoned.

Brave Heart, Vital Essence of the Vajra, You, listen! I will explain the practice which is not taken up or abandoned. This reality, the true nature of the Bodhicitta, is practiced without partiality or classification, as all attachment and non-attachment, as well as all bliss and suffering, are one. Anything that is practiced is, therefore, the experience of great bliss. Each and every practice in the realm of designation and symbols is, when practicing, without self and other. According to this practice even wicked behavior is most glorious. All virtue, non-virtue, and so on are practiced in non-dual non-attachment. Even if one practices using this method, benefits appear.

The five benefits of lustful activity, of knowledge, methods, and so on, are all practiced, but there is no problem, and one's understanding is clear. All those things designated as problems and benefits, the qualities of being held in Samsara and of being liberated, are practiced without desire or attachment. The dharmas of virtue and the ten non-virtues [are practiced] without especially relying on virtue and without abandoning non-virtue.

If one understands the meaning of equality one practices each and every thing without acquiring anything.

Whatever is touched by the King of Medicine Matika becomes medicine. In the meaningful teaching of the Great Perfection the five emotional obstructions, the five inexpressible deeds, as well as killing, stealing, and illicit sexual acts are all, no matter which one practices, harmless and perfect.

Practice everything without taking anything up or rejecting anything.

Practice freedom which turns into space.

If you do not understand the meaning of what is presented above it is meaningless noise, and if you follow it, the entirety of the karma of the five emotional obstructions and so on will bring you the result of an instantaneous experience of falling into a residence in hell. Therefore practice in conformity with your experience.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the eighth chapter which teaches the practice which is not taken up or abandoned.

Chapter 9: The Result is the Dharmakaya

Then Vajrasattva said to the King of Secret Wisdom:

I ask you to teach the result which is not taken up or abandoned.

Secret Wisdom gave instruction:

Listen, glorious Vajra Mind! [52] The result which is not taken up or abandoned is practice done so as to attain the essence. The essence is the self-arising Dharmakaya. Its true nature is free from embellishment. [53] This is how unwavering wisdom emerges. This is the great method of non-duality. I explain the ungraspable Dharmakaya, which is not ordinary, like all the others.

This is spontaneously realized without endeavor or looking for something. One's true continuum remains in the result without any search for it. Everything has been undividedly pure since before time. The result comes without one's pursuing it.

This experience, uncompounded in the three times, is free from all the partiality and classifications, those of middle and extremes. It does not depend on a cause or

condition. This reality arises and spreads forth in unborn space. To play in the great wisdom of self-awareness is to be present within its true pervasion of all things. Bodhicitta, being insubstantial,[54] is free from embellishment. It is the uncontrived thusness of reality. It is awareness arriving in thusness.

The Dharmakaya Buddha is non-dual indivisibility. In this [indivisibility] there is no transference[55] through the three times. The Body of Immutability[56] is without birth and death; it remains from the primordial in the Dharmakaya. Hence Buddha is not to be sought anywhere else.

It is this very Bodhicitta that all the worldly realms of the ten directions comprehend, so do not seek the result elsewhere.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the ninth chapter which teaches the result to be the Dharmakaya.

Chapter 10: The Method of Attaining the Result

Then the King of Secret Wisdom spoke these words on the method of attainment:

Listen, Great Vajrasattva!

One is liberated from the abode of Samsara without a search by killing the corpse of evil tendencies, by leaving behind the evil city, and by the understanding that the three identities [57][58] are one.

The great yogi who is expert in methods understands the reality of the Circle. [58] Even though the evil tendencies of the emotional obstructions and the darkness of ignorance, along with tendencies of virtue, adhere to him, [59] he is liberated through the three realizations. [60][61] He also kills the corpse of evil tendencies. How could he return to Samsara? The mind of vision and the darkened mind are examined by experts to be one. Because these two are one, a yogi who has become free by using the present and following methods does not enter the evil city.

The four times are examined to be truly equal. [61][62] The Bodhicitta, which is the clarity of self-awareness, has undirected clarity, like a butter lamp. The Dharmadhatu, which is unwavering and unchanging, has no extreme or center, like the sky. The sky, which does not change in its clarity, is non-dual. The non-dual sky transcends extremes. The reality of dharmas is said to be pure.

If you ask how the self-arising clarity of the Dharmakaya is to be obtained, it is at the very moment that you understand that you obtain the result. There is certainly no increase in, or obstruction of cause and result. Others, to the contrary, enumerate the situations of this [life] and the intermediate state. [62][63] They will never have the good fortune to obtain it.

The attainment of this [life] is the Dharmakaya. The attainment of the intermediate state is the Dharmakaya. If you ask how this is attained, the Mightiest of great yogins liberates the body from the net of conceptual thinking.

First he gives rise to the five elements, accessing their causes. Then, if the higher and lower [63] are gradually closed, the self-arising clarity of the Dharmakaya, which is the intermediate state, [64][65] actually manifests. [The yogin] has strength of understanding and integrates the five [elements]. All at once, he cannot

be stopped at anything. He has taken the power of the wisdom of awareness. He does not gradually practice the five paths. He does not gradually traverse the ten levels.

This itself is perfection. It is therefore applicable in an encompassing way. That is why Secret Wisdom speaks its attainment. Here, the cause itself is the result. So neither external nor internal [objectives] can be attained by means of it.

A yogin who understands these things and yet enters the doors [of external and internal things] does not reach his end. Although the result does not actually appear to him, he will be born in the future within the three abodes of gods. He will also not be born in an evil embodiment, just as a universal monarch [is not so born]. Through the connection of holding to reality he will meet with holy friends and associates.

Your own mind understands the prophecy here given: that in that [future] birth you will become Vajrasattva himself, without delay.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the tenth chapter which teaches the method of attaining the result

Chapter 11: The Deeds that Reach the End

Then the King of Secret Wisdom gave this instruction on holy deeds to Vajrasattva

Regardless of the ways the blessings of the Dharmakaya cause the Three Bodies to appear, there is nothing other than the Bodhicitta. Both the enjoyment of non-dual reality and the enjoyment of wisdom, which is its ornament, do not give up any practices based on desire. These are [the Dharmakaya's] great playfulness manifesting in you. This is called the Perfect Enjoyment Body. It appears to the Bodhisattvas of the ten levels. It is also the playfulness of their wisdom.

The manifestation of great compassion[65] is all-encompassing. It brings down the rain of teaching upon living beings. The ambrosia of the Dharma establishes living beings in bliss. There is nothing in the world the manifestation of the non-dual Bodhicitta does not entirely encompass. All disciples are disciplined by the manifestation of compassion, while the dance of illusion has no conceit whatsoever.

What is more, I explain this to my own manifestations. Ultimate reality's mental manifestation occurs to me, and what is called "The Manifestation Body of The Compassionate Mind"[66] is explained secretly.

Being born and living, in each and every outer and inner form,[67][68]are perfected in my Supreme Body,[68] the Body of Secret Wisdom. Each and every sound and language — superior, middling, or inferior — is explained to be the Speech of myself, Secret Wisdom. Any understanding of the mind whatever, whether subtle or coarse, is none other than the Mind of myself, Secret Wisdom.

The wheel of Body, Speech, and Mind continuously spins. There is no other secret deed or practice than this. Nothing whatever is attained from anything other than Secret Wisdom, however it may appear.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the eleventh chapter which teaches conclusive action.

Chapter 12: Clearing Away Doubts on the View

Then again the glorious Vajrasattva questioned the King of Secret Wisdom with these words:

O King of Secret Wisdom, I ask you to teach the way to remove the obstacle of doubt as to what this means.

The King of Secret Wisdom gave instruction:

You, Mahasattva, listen! I will explain with certainty what this means: The reality of Samsara and the reality of Nirvana have been inseparable since before time.

Thus he spoke.

Vajrasattva questioned him:

If Samsara and Nirvana are inseparable, this is in opposition to the fact that they occur as a duality. Samsara will turn out to be Nirvana. What is more, Nirvana will turn out to be Samsara. How do you clear up these problems?

Secret Wisdom gave instruction:

The teaching that things are dual is based on the forcefulness and irrefutability of the duality of appearance. Due to this condition, teachings are delivered on this. The meaning of the present [teaching] in its perfect purity is that they are not different. It does not matter what the origin of non-dual wisdom is. There is no reality other than self-arising wisdom.

Vajrasattva gain questioned him:

Are the Mind[69] of a Buddha and the mind[70][71] of a sentient being the same or different? How is it? If they are the same three problems will arise. If they are not the same three problems will arise.[71]

Secret Wisdom gave instruction:

The Mind of the Buddha and the minds of sentient beings in their essence as the Dharmakaya are one. Through this unity karma and compassion are connected. This is primordially free from two of the problems. In spite of the appearance of discrepant ways of seeing things, the fact that they do manifest removes the third problem.

Those with understanding benefit by using a mind that thinks in terms of existence as the Body of Wisdom.[72] For those without understanding this is the abode of Samsara. This fully explains the two ways of seeing things.

Again Vajrasattva questioned him:

So if [the Buddha and sentient beings] are one in essence in the Dharmakaya, where do

beings without understanding come from? Do they come from causes and conditions?

Secret Wisdom gave instruction:

The cause of Samsara is ignorance. The conditions are karma and the five emotional obstructions. The result is the appearance of the eleven [further members of the twelve-fold chain of interdependent origination]. Samsara comes forth through causes and conditions. This is free from the problem of not being reasonable.

Vajrasattva then questioned him:

The cause [you give] for Samsara is not reasonable! What is the cause of ignorance? What are the facts about this?

Secret Wisdom gave instruction:

The cause of Samsara is ignorance. The cause of ignorance is the Bodhicitta!

I, Secret Wisdom, have explained it!

Again Vajrasattva questioned him:

That which is called the Bodhicitta is the inspiration of the Victorious Ones of the three times. If ignorance were generated by them, even the Buddha, who is omniscient, would dwell in the darkness of ignorance. What would an Omniscient One become?

Secret Wisdom gave instruction:

My reality is the Bodhicitta. This is the identity[73] of each and every thing. Anywhere the unborn manifests itself, there is also darkness in the form of non-understanding. For those with understanding there is omniscience. A reality which is dual is proven by means of reason.

Again Vajrasattva questioned him:

What about the certain and the uncertain in this reality of the Bodhicitta? If there is certainty there is one problem.[74][75] If there is uncertainty there are two.[75] I ask you to teach the facts about this.

Secret Wisdom gave instruction:

There is nothing that does not dwell within my self-arising wisdom. Everything is essentially united with the experience of this self-arising wisdom. This is essentially free from the two problems [related to uncertainty].

The miracle of Ignorance Wisdom[76] is that anything at all can come out of absolutely nothing!
What, then, could be permanent in that?

Wisdom is born in stages. This [teaching] is not polluted with any problems.

Again Vajrasattva questioned him:

O You, Essence of the View of Omniscience! Is this spontaneously realized,[77] or is it pure[78]? If it is spontaneously realized one problem arises.[79][80] If it is pure you will fall to an extreme.[80] What are the facts about this?

Secret Wisdom gave instruction:

The view is, in essence, spontaneously realized Bodhicitta. All conceptualizations are Bodhicitta. This is not based on their being a kind of conceptual delusion. In the enlightened inspiration of the Victorious One there are no conceptual delusions. The magical creations of the mind do not exist, and never have. This is not a position of purity, however it may appear.

Anything that appears in the playfulness of Secret Wisdom is, in fact, spontaneously realized wisdom. There is nothing about this [teaching] that falls to the extreme of purity.
[81]

Thus he spoke.

So Vajrasattva and the rest of the audience rejoiced with great delight.

From the Tantra of the Secret Wisdom of the Great Perfection this is the twelfth chapter which clears away doubts on the view.

Chapter 13: Clearing away the Problems of Meditation

Then Vajrasattva questioned the Secret Wisdom of the Great Perfection:

Is this not in opposition to what was spoken about meditation? Or is it not in opposition to what was spoken about non-meditation? What are the facts about this?

Secret Wisdom gave instruction:

Listen, great Vajrasattva! The reality which is created by me is beyond the extremes of meditating and not meditating.

There is no such thing at all as not meditating. You fall into the positions of praising and blaming meditation and non-meditation. When realities are classified there is certainly no problem in meditation, however it may appear. This is because [this meditation] is diverted into the space of conceptualization, and there is nothing at all on which to meditate. Wander in the space beyond conventional sounds, in the realities of non-meditation! The great space of understanding is self-arising. This is realized through an inspiration that is joined to the primordial wind.[82]

When you fully understand that there is no place to meditate, the problems and benefits of meditation will become evident as the dimension of thusness itself,[83] like the sky.

Attainment is not possible except by means of deliberate meditation on this.

Even when you can remain in the spontaneous understanding of these things you, like any man, will never be without your stomach. This [teaching] is liberated from the problem of non-meditation.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the thirteenth chapter which clears away the problems of meditation.

Chapter 14: Clearing Away Obstructions toward Practice

Then Vajrasattva again questioned him to speak on the removal of obstructions with regard to this practice, which is not taken up or given up, saying:

O King of Secret Wisdom, you teach that attachment and aversion, bliss and suffering are one. If attachment is both the root of Samsara and the root of bliss and liberation, is this not in opposition to your teaching that they are one? If they are the same, two problems are evident.

[84]

Secret Wisdom gave instruction:

Listen, O Chief of Vajrasattvas! If it is understood that the two realities: bliss and attachment, are one in the Bodhicitta, anything one practices is wisdom. There is no duality of cause and result in this.

Vajrasattva again questioned him:

If one practices all the five kinds of desire, using methods, knowledge, etc. will this not result in despicable practices?

Secret Wisdom gave instruction:

If it is thoroughly understood that all these despicable practices are the Bodhicitta, there is no taking up or giving up whatsoever. Therefore there is no falling into despicable practices.

Again Vajrasattva questioned him:

If sentient beings are born in hell by practicing the five inexpressible deeds, does this not contradict their practice?

Secret Wisdom gave instruction:

In all of these practices of [the yogin of the Great Perfection] the five inexpressibles are themselves the Bodhicitta. There is no place to fall in the Bodhicitta. It is like cutting off the root of a banana tree. The large communities of fully mature humans and other living beings are perfect. They must practice all things. The virtues connected with chapels and stupas, evocations and ritual recitations must be placed equanimously in the space of understanding.

Vajrasattva again questioned him:

When you teach that there is no place to fall to, does this not contradict the pronouncement [of the Buddha] that there is falling?

Secret Wisdom gave instruction:

For those who have the good fortune to understand self-awareness the two evil destinations[85] are the dimension of great bliss. If you have this sort of understanding you may practice [anything], but will not fall. If you do not understand the wisdom of self-awareness, even the pure realm of the Victorious One will appear to be a place of evil

destination.

I am not saying that this [understanding] is all-encompassing at all. Those who do not understand the equanimous Dharmakaya must not practice everything, but should avoid evil[86] and multiply unto myriads their merit.

From the Tantra of the Secret Wisdom of the Great Perfection this is the fourteenth chapter which clears away obstructions towards practice.

Chapter 15: Clearing Away Doubts on the Result

Vajrasattva inquired on the clearing away of fears with regard to the result:

O King of Secret Wisdom, it is proclaimed that the extraordinary Dharmakaya is free from embellishment. How is this [Dharmakaya] dissimilar from the ordinary? What are the facts about this?

Secret Wisdom Gave instruction:

My essence is the Dharmakaya. It is free from all the extremes of embellishment, yet it possesses with perfect purity the extremes of embellishment. The Dharmakaya, which is without form, completely perfects all forms. How could the ordinary [Dharmakaya], which is itself free from embellishment, go to extremes of embellishment? This teaches with total clarity

the illusion of wisdom, whose true nature remains a non-entity.

Through the power and efficacy of the disciple's prayers the two Bodies [of Dharma and Form] appear and the two purposes [of self and others] are perfected. Blessings are supreme due to their essential benefit. In this [explanation] the three Bodies are one experience. I do not posit any difference between these two[87][88]at all.

Again Vajrasattva questioned him:

It is proclaimed that all living and sentient beings are encompassed by reality, so that the result, which is the understanding of this expansive Body, may be obtained in three ways.[88] Are you not contradicting this primary teaching?[89] What are the facts about this?

Secret Wisdom gave instruction:

The essentiality of all-encompassing Dharma arises in oneself at the very moment of understanding. Because this Dharmakaya is itself great, it cannot be obtained through the external. It has no cause and result. The single taste[90] of cause and result is the lord of everything. Even the Buddhas of the intermediate state[91] are just this and are not different from it.

Those who have the power of the great benefits of the completely pure perfected Buddha first liberate their bodies from the conceptual constructions manifesting therein. Then there will definitely be understanding, without seeking it.

Again Vajrasattva questioned him:

As there is no differentiation in the Dharmakaya, what about the problem that each and every one of its great benefits does not come forth right now? What are the facts about this?

Secret Wisdom gave instruction:

My reality is the result, and the natural Dharmakaya is one. However, one's body of evil causes and conditions obscures this, and the benefits cannot be shown. It is like a butter lamp inside a pot. I am the same as the intuition of this secret.

Vajrasattva gain questioned him:

You claim that benefits appear to the Buddhas of the intermediate state. Does this [teaching] not, therefore, turn out to belong to an inferior tradition? What are the facts about this?

Secret Wisdom gave instruction:

In the result, which is my reality, there is no difference or distinction between this [present condition] and the intermediate state. Both the extremes of this [present condition] and the future are attained in the Dharmakaya itself.

The inferior posit cause and result. The intermediate say that attainment belongs to the level of Vidyadharas.[92][93] These [two groups] arrange things gradually. The superior, however, put the wheel to the ground. They do not posit any difference whatever.

Vajrasattva again questioned him:

You claim that the Three Bodies come forth through the blessings of the Dharmakaya. Does this not contradict the primary teachings? What are the facts about this?

Secret Wisdom gave instruction:

A special quality of the playfulness of this great Dharmakaya of mine is that an unsought reality arises, for disciples, as the Three Bodies, no matter how things may appear. There is no attachment or desire in this. Even in the abode of Samsara it manifests in this way. This is wisdom without partiality. There is nothing which it does not bring to realization. Appearance arises as my Body. Renown arises as my Speech. Memory and conceptualization arise as my Mind. There is nothing which is not Buddha in my Body, Speech, and Mind.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection this is the fifteenth chapter which clears away doubts on the result.

Chapter 16: Delight and Praise

Then Vajrasattva and all the rest of the gathered audience looked into the face of the Blessed One, the King of Secret Wisdom. They praised him with these words:

The King of Secret Wisdom is like a heap of mountains. His Body of vast benefits outshines all things. This leader of sages makes a lamp for the world. We bow in homage to this lamp of the world.

We bow in homage to the teacher of the completely pure meaning, who speaks out the teachings which are renowned throughout the world, whose Body of wisdom enacts the teaching of the completely pure meaning with supreme elucidation, the lion of the expounders of the teaching.

We bow in homage to the Mind equanimous in all things, the Mind which is like an ocean of unimaginable ultimate truth, which completely and perfectly clarifies all that is peace and not peace.

We praise with homage the teacher who possesses wisdom, in whom all benefits are completely perfected without adulteration, who is the supreme lamp for clearing away the darkness of ignorance, and who is the total and miraculous treasury of instruction.

We praise with homage the one who clears away the suffering of living beings, whose lion-like

speech promulgates the proclamations of peace, who defeats all the opposing extremists, and who throws down the prison of the world with the weapons of wisdom.

At that moment all the audience present melted into the Body of Secret Wisdom.

From the Tantra of the Secret Wisdom of the Great Perfection this is the sixteenth chapter in which all the audience becomes delighted and praises [the King of Secret Wisdom].

Chapter 17: The First Transmission

Then the Blessed One, the King of Secret Wisdom, spoke the assignment of the teaching so that this great Tantra of the Secret Wisdom of the Great Perfection which is extraordinary in every way should not fail, but prosper:

This king of Tantras which I have spoken is the mirror of all Dharmas. All the teachings arise from this. This is the great path which defines the stages left behind by the ones who move in bliss through the three times. This is the great path which clears away ignorance. This is the king of Tantras, the highest of transmissions, the root of the certain instructions.

I assign this secret king of tantras to you, Vajrasattva.

You, O Vajrasattva, Lion who Speaks the Teaching, must present this transmission to the audience present.

If the assemblage of collected groups are hateful, of backward desires, of the inferior vehicle, are over-eloquent, content to cut things down, clutched by avarice, are those who base their continuum on emotional obstructions, who have no respect for the guru, who speak brilliantly in order to control others, are those who hoard their words, who steal instructions, who have failed in their vows, who are spiteful of adepts, or are self-glorifying, this secret king of Tantras must never be taught to them. If this secret is so taught the Minds of the Victorious Ones of the three times will be disturbed.

[One who teaches this Tantra to unqualified students] will be removed from the presence of Secret Wisdom. All the Noble Ones will become angered. [Such a teacher's] body and mind will be liberated [from each other]. The Dakinis and the hosts of Dharma guardians and protectors[93] will spread out his body as a feast. They will make it the final moment of [such a teacher's] life, and at that very instant will manifest the teaching of the vajra hell. The rain of such evil will be unbearable.

Therefore I assign this to you, great yogin, for those who are qualified recipients, who revere the master, have great faith, are fierce in diligence, sharp in knowledge, have reverence for the great vehicle, who have a loving mind toward their vajra brothers and sisters, who have the softness of great compassion, who delight the guru through the three doors [of body, speech, and mind] by delighting in not being attached to anything, who have the karma and good fortune [to receive this teaching].

This great king of secret Tantras is only for one or two. If it is dispersed among three one will fall into hell.

Hold this as a treasure for the few who have confidence.[94] It is not the province of those with diversified perspectives.

Thus he spoke.

From the Tantra of the Secret Wisdom of the Great Perfection which is the totally pure intent of the All Good One's ultimate inspiration, spoken in the form of instructions, this is the seventeenth chapter which teaches the first transmission of this instruction to the gathered Brahmins.[95]

Colophon

The Indian Vajra Of Supreme Delight[96][97] gave the first copy[97] [of this book] written on golden parchment with melted vaidurya to the Brahmin Supreme Bliss[98][99] in the upper dome of the Bliss Endowed Palace.[99] For five generations none but the first copy existed.

The Tantra of the Secret Wisdom of the Great Perfection is finished.

Assigned to the son, the father watches in case this be lost to those who are not suitable.

From the hundred thousand volumes on the Nine Spaces of the Great Perfection there is none more profound than this in existence.

Protect this, O Vajra Dakini!

The Indian wise man Ćerî Singha Prabata and the Tibetan translator Acarya Vairocana translated and edited this.

Clarity Equal to the Limit

In the Indian language this book is:

Bodhitsîdha-mahasandhi dzñana guhya-tantra-prakasa-kodhi-samadha nama

In the Tibetan language it is:

Byang chub kyi sems rdzogs pa chen po ye shes gsang ba bshad pa'i rgyud gsal ba mtha' dang mnyam pa shes bya ba

In the English language it is:

Clarity Equal to the Limit: [100] A Tantra Expounded by the Bodhicitta, The Great Perfection, Secret Wisdom.

Chapter 1: The Introduction

Homage to the glorious Vajrasattva!

These words were once said:

The teacher,

The teaching,

The place,

The audience,

And the time

Are a great wonder!

A La La!

The teacher is the All Aware King[101]

In the celestial palace of awareness.

The teaching is this Atiyoga.

The empty audience is the way things are,[102]

The matrix of all things.[103]

Grasping is the circle of suffering:

Samsara.

Wisdom is the circle of totally pure liberation.

The three times are understood at one time,

Using these three:

The way things are,

The way of Samsara,
and the way of liberation.

The All Good

Is the mind and the things it perceives.

The five elements turn out to be goddesses.

The five psycho-physical constituents [104]

Are the perfect Buddhas.

The collected Brave Hearts, [105]

The eight consciousness,

Are liberated.

The Heart Mothers, [106]

The eight objects [of consciousness]

Are understood.

Any genuine perspective

Must regard the solidity and wavering of the world,

And things of like nature,

As the illusion of relative wisdom.

Essentially there is only emptiness.

The boundaries of empty and not empty

Cannot be found.

All of this is the great Dharmakaya.

The four kinds of yogins,

As well as all the Buddhas of the three times,

Understand my true nature

And dwell in a single compassionate method:

“I have no definition.”

At that time and moment the Great Compassionate One [107] [Avalokitesvara] was greatly afflicted by the Mightiest of gods, Indra, and addressed all the Buddhas of the ten directions with these words:

E Ma Ho!

All the Masters of Speech[108]

Have explained vehicles

That one must forever seek,

But they did not teach

The vehicle that can never be sought.

Why does the pathway

Of Great Compassion

Decline?[109]

There are fortunate disciples here!

I request a sky-like explanation of the

Tantra of Unborn Secret Wisdom[110]

Which is like an ambrosia

In its freedom from action.[111]

Thus he spoke.

Then all the Buddhas of the ten directions gathered their inspiration and with one voice gave instruction to Vajrasattva with these words:[112]

You are the compassionate true nature

Of all the Buddhas of the three times!

You arise as the Action of all Buddhas!

You enact the sacred deeds of Action!

You are the true nature of the wisdom

Of all the Masters of Speech!

Everything is clear in the Bodhicitta!

You, Secret Wisdom,[113] explain it!

You possess the essence of the Body

Of all the ones who move in bliss,

Without exception,

So spring forth in a Body of fabulous playfulness!

You were born to be a physical manifestation

[Of enlightenment]!

You are the distilled benefits

Of all the Masters of the three times.

Manifest the blessings of fabulous playfulness!

All benefits arise from you!

Your Mind,

Which is like the unborn sky,

Is a Master in comprehending all intentions,

While using but a single word.

O Door of the Living Essence

Which Manifests Things of Worth,

We beg you to teach the fortunate ones!

Thus they spoke.

Then the unborn Vajrasattva rose from the samadhi which is like the uncompounded true nature of a vajra:

E Ma!

The fabulous and wonderful crown

Has the means for the showing of Jewels!

Through the door which accommodates all desires

The unsought must be applied to letters! [114]

The realness of the Bodhicitta

Is free from all the conventionalities of speech,

But for the intellect without understanding

The lamp of Speech must be illuminated

Using words.

Thus he spoke.

Then the Buddha Vajrasattva brought forth from his heart Vajrapani, [115] through the curl of hair at his jeweled heart. He put the self-burning vajra of wisdom, which severs Samsara into his hand, and said these words:

The meaning of non-dual secret wisdom,

The great wisdom which has no activities

And cannot be sought,

The straight path of the Great Middle, [116]

Must be taught to the gathered hosts!

Thus he spoke.

Then Vajrapani addressed Vajrasattva with these words:

He who contacts the end of all things

Is Great Sky Vajrasattva

The cognition of the sky is unborn,

And that very cognition is like the sky!

Whoever is blessed by the sky

Has his own greatest wishes made real by the sky!

The compassionate sky encompasses all!

This is the certain meaning,

The King of Dharma!

It is not in the domain of words!

It is extremely difficult

To gain liberation through me,

But it is possible

For those who have no understanding

By means of words,

For this is to be understood through signs.

There are fortunate disciples

And they will be liberated by what is reasonable.

Thus he spoke, and at that time there was a young deity, the deva Good Protection, who was the child of a deity by the name of Vital Essence of All Delight. He was also called the Boy of Inconceivable Appearance. So this one, a deity's child, known as Windy Mind addressed the secret vajra: [117]

E Ma Ho!

For those of great might there is great wrathfulness!

The Virtuous One,

With his mantras of awareness and secret mantras, [118]

Controls all those who are difficult to control.

Praise and homage to the Brave Heart, Vajra!

What is it that is called: "wisdom"?

How is that which is called: "secret," secret?

I request you to explain

That which is called: "Tantra."

He said these things to him, and the Blessed One gave instruction:

The vital essence

That is unborn from the primeval

Is A.

The self-arising wisdom is your own mind!

One who desires great wisdom

Must search in his own mind!

This pervades and encompasses all,

But is discerned by means of its own secret.

So in order to hide secret wisdom,

It is called: “secret.”

That which is called a “Tantra”

Is explained to be fourfold:

Tantras of the Base,[119]

Tantras of the Path,[120]

Tantras of the Result,121

And Combined Tantras.[122]

There is nothing whatever

Which is not contained in these [four].

The Base is the vital essence of the sun.

While the path is bliss like the sky.

The result is a wish fulfilling jewel.

While the combined is like an ocean.

Thus gave he instruction.

Then the Lord of Secrets, sitting on an Amolika throne in the divine realm of the Thirty Three,[123] [124]where a four tiered golden reliquary sits atop the tree of life[124] with its nine-pointed vajra, invited the Pure Minded Ones. He placed them upon a burning wheel, a thousand spoked wheel of gold, which was covered by an umbrella of burning jewels. It was blessed by the Lord of Secret Mantras.[125] The king and his company[126][127]were given the vessel empowerment, then given the Untranscended Instructions.[127][128] They were taught the Vajra Bridge of the Ear Lineage.

At that very instant, there at the end of time, the twenty thousand sections of the Nine Spaces[128] were proclaimed for the sake of Burning Jewels.

What is this, that it should become so famous in the three divine realms, on account of the kindness of the Mightiest of the Gods?[129]

This transmission, which is the inspiration of the Victorious One, [transmitted] with the blessings of the Mind of the All Good, is propounded due to its blessings. It was proclaimed in the abode of the gods of Nothing Less.[130]

This transmission, granted through the awareness of the Vidyadharas, smiling with their lotus faces, is an explanation of one's own essence. It was proclaimed in the abode of the gods Having Delight. [131]

The transmission through the ear canal of ordinary individuals expands through the ten directions by the light rays of the tongue. It is the promulgation by means of composition and words. It was proclaimed in the abode of the Thirty-Three.

Then how did it come down to the Land of Jambhu?[132]

The heart-son of a prince, who was the emanation of an emanation,[133] the son of the Turbaned One of Urgyen, lived on the hill of the six-pointed jewel. A daughter of the king Dharma Asho [known as] Bliss Gone Enlightenment,[134] who lived in a cave in Danakoshali, The Rock Cave with Golden Pillars, went together with her servants to the meeting hall of Dahena.

He attained Buddhahood in one life! A son was born without a father! As soon as he was born he knew the Dharma! He was an Emanated Body![135][136] *E Ma Ho!* He delighted the master, the servants, and everyone, so he received the name Vajra of Supreme Delight.[136][137] He was the center of the Land of Jambhu and one to exceed kings. This prince brought forth great treasure for those who were suitable for secrets, using the transmission of the ear lineage.[137] [138]He streamed forth the embellished instructions of symbolic meaning. He consecrated and empowered the king and his company, and established those students who were able on the level of Buddha.

Thus he spoke.

From Clarity Equal to the Limit this is the first chapter, The Introduction.

Chapter 2: Briefly Showing the Four Tantras

Then Pure Mind, the child of a deity, said these words to the Blessed One:

E Ma!

Lord of Secrets!

Vajradhara!

As the Total Base[138][139]

Is the essence of the sun,

Does it have the filth of delusion or not?

On this path,

Which is like the sky,

Does defiled bliss arise or not?

In this result,

Which is like a Jewel,

Does compassion come forth or not?

And to the combined,

Which is like an ocean,

Does scum adhere or not?

He asked him this, and the Blessed One gave instruction:

The three times have no clarity or darkness,

But by these two conditions

Arise as either clear or dark:

A water bubble,

And the eye of a flea.

The unthinkable intellect

Is placed in unthinkable reality,

So we wish that illusory happiness would arise.

A clear sky is like the sky!

A crystal jewel, for example,

Has no partiality as to color,

But due to the condition of its underlying support

Being white or red

Compassion manifestly arises!

An ocean is a water which ebbs and flows,

A lake of equanimity which has no waves,

A water of ambrosia which is without scum.

It washes the filth of the three realms of Samsara

Thus gave he instruction.

From Clarity Equal to the Limit this is the second chapter, Briefly Showing the Four Tantras.

Chapter 3: Three Ambrosial Words

Then Pure Mind, the child of a deity, addressed the Blessed One with these words:

You teach that in this combined root Tantra

The Total Base is defined as the root,

And that the results which must be known

Are definite.

Thus awareness is liberated to its own place.

Explain this to me!

Thus the Pure-Minded-One addressed him, and the Blessed One gave instruction:

In this Tantra,

Which is like the sky,

The vital essence that is unborn from before time

Is A.

I explain that this is unborn in the Base.

It abides naturally in all living beings.

I explain that this itself is all-encompassing. [139]

By karma and the wind of ignorance

There is Samsara.

Not understanding this is called “Samsara.”

If this is understood, perfect Buddhahood is certain!

The understanding of this

Is called Buddhahood!

In this way the Total Base is defined as the root!

This cuts off the tether

Of things that need to be known,

Like a great garuda

Cutting through the heights of the sky!

This view cuts out the vast waves

[Of input] from the outside.

There is no entering or leaving samadhi,

For you have the appropriate awareness.

The great seal [140] lies in the fortress of non-duality

On account of the knowledge

Of the thusness of all things!

This devastates the position

Of [those who hold to] a great encompasser

And a pervader,

For it is the great bliss level of the All Good!

The final liberation of the awareness is like this,

You child of a deity:

Appearance is liberated as being the mind,

Everything is in fact the self-aware Bodhicitta!

This mind is liberated,

For it is empty.

It is free from embellishment,

Like the sky.

The empty is liberated in non-duality,

For the various natures are the great Not-Two! [141][142]

This is without signification,

For perfection in the Circle

Has no name.

All the Tantras explain each other.

The arrangement into higher and lower

Is explained like this:

Three things:

The unborn,

The view,

And the empty,

Are the same throughout the three times.

There is no difference!

This is because their nature is completely pure.

Three things:

All-pervasiveness,

Meditation,

And non-duality,

Are the same throughout the three times.

There is no difference!

This is because characteristics are non-dual.

Three things:

Delusion,

Practice,

And the Bodhicitta,

Are the same throughout the three times.

There is no difference!

This is because playfulness is unhindered.

Three things:

Mental conceptions,

Results,

And the Circle,

Are the same throughout the three times.

There is no difference!

This is because mental conceptions

Are liberated in reality.

In this way there are four points,

And each point has three [secondary] points.

The three [secondary] points are set forth as being

The experience,[142][143]

The true nature,[143][144]

And the identity.[144]

This is uncreated,

Is uncontrived,

And is spontaneously realized.

Thus gave he instruction.

From Clarity Equal to the Limit this is the third chapter, Three Ambrosial Words.

Chapter 4: A Brief Explanation

Then Pure Mind, that child of a deity, said these words to the Blessed One:

In equanimity which is like an ocean

The thirteen sections are the point of the vajra!

The thirteen profundities are fabulous!

Five gathered into five,

Whether condensed or expanded,

Is five.

Eliminate the diverse levels

Of Samsara's six [classes of] living beings!

There are four points to the four

Which revolve around the four.

They are applied to

The four things which are like ambrosia.

He said this, then [went on]:

“The lake has the eight purities of ambrosia.

When the sun rises in the sky there are five lights.

In the center lies the expanse of the base of the sky.

In the depths lie thirteen jewel treasures.”

Explain these words to me!

He addressed him thusly, and the Blessed One gave instruction:

Draw a square on level ground,

Such as that in the divine realm of the Thirty Three,

Or the four earth-mounds at the Vajra Throne.[145][146]

When four lines cross they make nine sections.

It should be drawn by

Dividing this with four additional [lines],

So as to make thirteen sections.

A three pointed vajra in [each of] the four directions

Is the sign of the unchanging.

Thirteen small stones should be arranged on it

For the fabulous thirteen profundities.

In the center set a dark blue stone,

And red ones must be arranged in the four directions.

Green ones are set out in the intermediate directions.

On the four additional [lines] put blue ones

So that the center is surrounded

By the four directions.

This is the gathering of five

Into the non-discrimination of the Total Base.[146]

The East is surrounded by the four directions.

This is the fivefold gathering

Of the fortress of the view.

The South is surrounded by the four directions.

This is the fivefold gathering

Of the narrow path of meditation.

The West is surrounded by the four directions.

This is the fivefold gathering

Of the space of practice.

The North is surrounded by the four directions.

This is the fivefold gathering

Of the confidence of the result.

In brief there are the six lines of The Cuckoo.[147]

In full there are the Six Objectives of Meditation.[148]

In total fullness there are the Six Means of Seeking the Great Quest.[149]

In vast fullness there are the Six Major Great Sources.[150]

And in extremely perfect fullness there are the Six Circles of the Great Sky.[151]

The diverse levels

Of Samsara's six [classes of] living beings

Are eliminated when the sixfold is explained

In five ways.

Surrounding the center with the four directions

Cuts the Total Base at the root.

This must be explained

According to the Four Dharmas of the Base.

Surrounding the center

With the four intermediate directions

Completely cuts off the negative aspect

Of things that need to be learned.

This must be explained according to

The Four Dharmas of the Path.

Surrounding the center with four hills

Is for the purpose of liberating awareness

Into its own place.

This must be explained according to

The Four Dharmas of the Result.

Hence, this must be explained

By applying four points in proper order:

True nature,[152][153]

Playfulness,[153][154]

Characteristics,[154][155]

And the liberation of the intellect.[155]

That which is like an ocean, for example,

Is briefly explained in eight chapters,

But when the sun rises in the sky

There are five light-rays.

Both the condensed and the full

Should be explained in five.

In the center are the four expanses of the sky.

These are applied to the four ambrosia-like substances.

In the deeps are the treasures

Of the thirteen profundities.

The fabulous smooth bliss is the sky itself!

This completely contains

The peaks of lords and mighty gods.

It is the precious life!

It is the precious sprout!

The general nature of the mind is to have

A general grasp of things

With subtle arrangement of them.

The lamp for the three worlds

Is the treasure of the mind.

An extremely full explanation is given

In each and every one of the Tantras.

This is a brief explanation.

It is a Tantra which is explained by Secret Wisdom!

Related subjects will, therefore, be clarified.

This will be explained later on in the Tantra.

Thus he spoke.

From Clarity Equal to the Limit this is the fourth chapter, A Brief Explanation.

Chapter 5: What is Secret?

Then High Mind,⁹ that child of a deity, said these words to the Lord of Secrets, the Blessed One, the Master of Secret Mantras:

Please explain what this secret is!

He said this, and the Blessed One gave instruction:

The three teachers,[156][157]

The eight stages,[157]

The three backward perspectives,[158][159]

And the six [classes of] living beings

Are taught to be Secret Wisdom itself.

He said this, and again that child of a deity spoke to him:

What are they that are called: "the three teachings"?

How are the eight stages secret?

What will the three backward perspectives lead to?

What is Samsara,

With its six [classes of] living beings?

He said this, and [the teacher] continued:

The twelve branches of the Sutra section,

The four sections on the transmission of Discipline,[159]

And the higher and lower teachings on Abhidharma,[160]

No matter how many words they utter,

Do not teach about non-activity,

That which cannot be spoken.

Secret wisdom is hidden and concealed.

The Dharmakaya is pure from the primeval.[161]

Its experience is

A reality that does not designate

Subject-object dualities.

This is why there is a secret reality.

Enjoyment is pure awareness.[162][163]

Where there is no internal or external

The mind itself is secret.

Because of this there is secret wisdom.

Various manifestations will appear,

As does the play of poisonous snakes,

No stopping them.

This is explained secretly,

For there is no certainty in the Great Uncontrived.[163]

It is spontaneously realized.

He spoke again:

Both kinds of Auditors:

The Sutra Followers,[164][165]

And the Particularists,[165][166]

Take form to be secret wisdom.

They envision gross and minute atoms to be form.

This is in opposition to the fact that

There is no atom in the mind.

Arguing over atoms is indeed delusion,

Therefore it is secret wisdom.

Likewise the Self-Victorious,

Who are similar,

Have fifteen kinds of dharmas.

Still they do not understand the selflessness of others.

They attach certainty

To the Dharma of interdependent origination,[166]

And therefore do not see the meaning

Of a causeless dharma.

On the ground of the rhinoceros

Is secret wisdom.

The Great Vehicle[167]

Holds bliss to be of two kinds,

Using the example of an illusion,

Whose reality is relative.

It seeks facts about ultimate reality through reason.

The five paths and the ten levels

Are gradually traversed.[168][169]

What is more,

Its sources are of interpretable meaning.[169][170]

Traversing without traversing is secret wisdom.

He spoke again:

The Kriya,

Which is the Action Tantra,[170]

Upholds three families[171][172]

Who are kind to the high,

And rude to the low.

One enters it through the door of the three purities.[172]

It views commitment

And wisdom

To be as lord and subject.[173]

Followers who understand

Reach the level of Vajradhara,[174]

And their attainment is certain;

The secret, however, is contrived.

The second Tantra,

Which is the Upa,

Follows a higher and lower view and practice.

As with a scalpel,

There is no certainty.[175][176]

Wisdom and commitment work as master and servant[176][177]

The reality of designations

Is as real as the moon on water.

Through longing for the four families[177][178]

There is secret wisdom.

The Yoga of the Yogatantra

Enters the door

Of the five True Awakenings.[178][179]

The ultimate is without birth or cessation,

So one sees as a god by receiving blessings.

Oneself and the god are in the way of friends.

It desires the level of Dense Array[179]

So it does not understand the level of

The uncontrived experience.

Through this there is secret wisdom!

Then he spoke again:

Generation,[180][181]

The Mahâyoga,

Holds the three samadhis[181][182]

To be the main thing.

It uses the charms and spells of the intelligent

To enter the doorway

Of methods and knowledge

This truly results in a wisdom

Which employs tremendous methods.

This is the grasping of undefiled bliss,

The generator of the level of Lotus Eyes.[182]

There appear to be problems with this.

It must not be relied on.

It is Secret!

Even Perfection,

The Anuyoga,[183][184]

Has Body, Speech, and Mind,

Whose number and color are not certain.

One meditates in the way of ungenerated perfection,

Just like a fish swimming in water.

One sees the Dharmadhatu

And wisdom

To be inseparable.

One sees the Great Mass of Letter Wheels.[184]

One is certain to attain

The fruition of one's own desire.

But through this one cannot reach

The result which reaches conclusion.

For this, *E Ma!*, there is secret wisdom!

The contemplation of an endeavor

Does not approach

The Dharmadhatu.

It causes obstructions.

And there are problems.

In this particular transmission

It is, therefore, not practiced.

Freedom from activities,

The Great Perfection,

Traverses the eight stages:

So its freedom from seeking is contrived.

Through this there is secret wisdom!

Thus he spoke.

From Clarity Equal to the Limit this is the fifth chapter, What is Secret?

Chapter 6: Secrets on the Six Desirous Ones

Then Pure Mind, the child of a divinity, said to the Blessed One Vajrapani:

What is the delusion of ignorance by which the six desirous ones[185]
[186]wander in Samsara?

The Blessed One gave instruction:

The true nature of the Bodhicitta

Is clear light,

It is primevally unborn.

It encompasses all Samsara and Nirvana

Without exception.

It arises as the essence of all dharmas.

It encompasses the Buddha Body,[186]

The Wisdom Mind,[187][188]

And the body, speech, and mind of living beings.

All things,

Without division,

Are the Bodhicitta.

If one is aware of the pure meaning this has

One is like an all-good lion cub.[188]

One with knowledge will understand.

Those without understanding

Practice in the lake of darkness.

If one understands,

There are the Body, Speech, and Mind

[Of the Enlightened One.]

The self-arising appears in a fivefold way,

But one is not aware that it is,

Itself,

The self-arising,

So, through five kinds of longing,

It is confused,

The result is the arising

Of the three worlds of sentient beings.

Samsara, without beginning or end,

Is delusion,

Which occurs on account of the four conditions

Related to the conceptualization

Of a cause and conditions.[189]

The seed of intention is created

By co-emergent ignorance.[190]

Karma and emotional obstructions

Create conditions,

Then there is delusion

Through all-defining ignorance.[191]

As in the simile of a form and its shadow

One is within

The wind-crevice

Of the karma moving one onward.

Anger is revolution through the heat and cold of hell.

The full ripening of anger as an emotional obstruction

Is possible birth in the abode of hell.

Know, therefore, that anger is wisdom itself!

Remain in purity,

Without abandoning anger!

Not knowing these things is secret wisdom.

Avarice is revolution through

The hunger and thirst of hungry ghosts.

The full ripening of the karma of avarice

Is possible birth in the abode of hungry ghosts.

Know, therefore, that avarice is wisdom itself!

Remain in purity,

Without abandoning avarice!

Not being aware of what this means is secret wisdom.

Stupidity is revolution through

The ignorance and dumbness of animals.

The full ripening of the karma of stupidity

Is possible birth in the abode of animals.

Know, therefore, that stupidity is wisdom itself!

Remain in purity,

Without abandoning stupidity!

Not being aware of just this is secret wisdom.

Jealousy is revolution through the changing of humans

The full ripening of the karma of jealousy

Is possible birth in the abode of humans.

Know, therefore, that jealousy is wisdom itself!

Remain in purity,

Without abandoning jealousy!

Not giving up on the meaning of this is secret wisdom.

Pride is revolution through the fighting and argument

Of the Anti-gods.[192]

The full ripening of the karma of pride

Is possible birth in the abode of Anti-gods.

Know, therefore, that pride is great wisdom!

Remain in purity,

Without abandoning pride!

Not being aware of just this is secret wisdom.

Desire is revolution through the downfall of the gods.[193]

The full ripening of the karma of desire

Is that one must experience the suffering of downfall.

Downfall, therefore, turns out to be a great wisdom!

Remain in purity,

Without abandoning desire!

Not understanding just this is secret wisdom.

Samsara is like the wheel of a chariot.

Gods and humans get clean bodies,

Yet as long as they do not understand,

They wander in Samsara.

There is no beginning or end,

When there is understanding,

However,

There is [a beginning and an end].

Thus he spoke.

From Clarity Equal to the Limit this is the sixth chapter, Secrets on the Six Desirous Ones

Chapter 7: The Secret in the Three Backward Perspectives

Then Pure Mind, the child of a deity, spoke to the Lord of Secrets in this way:

Would the teacher please explain as is fit

The secret meaning of the three backward perspectives?

The Blessed One gave instruction with secrets:

The three:

Eternalism,

Nihilism,

And materialism,

Are backward paths,

Paths which turn the stomach.

This is because they throw the stomach into the future

And away from the wealth and power of this world.

The extremists hold inconceivable reversed views!

In count they are three hundred sixty,

But in brief they are sixty two.

In greatest brevity they are two:

Eternalism,

And nihilism.

The many incidental backward perspectives make three.

Holding to “I” and “me” when there is no self:

This is the reason the extremists have a deluded path. Through this there is secret wisdom!

The three: Brahma, Indra, and Vishnu,[194]

Are worshipped

Using lives as offerings.

According to the negative perspectives[195]

Of the extremists[196][197]

They are gods.

They are worshipped with the offering of life.

For the fire there is a base

And three small sticks.

If the chances,

Or the worship of Indra,

Are good :

He will send you to a high birth.

If the chances,

Or the worship of Indra,

Are bad:

He will transform you into a miserable being.

Therefore I hold that the backward paths

In the four Vedas

Will result in liberation!

Through this there is secret wisdom!

This permanence which is called a “self”

Is held to in the manner of a thumb or a few grains.

Who is the creator of the claims

That there is a permanent true nature,

Such as that the thorns of round peas

Are sharp?

One's true nature is one's cause,

But nonetheless,

Is held to be permanent

While anyone who looks for

The thing that is permanent

Is ruined:

Step by step,

Or instantly.

Through this there is secret wisdom!

Those extremists with a nihilistic perspective

Hold that

The appearance of condensed elements

Dissolves into its own place,

Leaving nothing at all.

“While they are not dead they are happy.

When they die they are not our concern.

Even the body goes like ashes.

How is it possible there be life again?

It is exactly like the track of a wolf.”

This is a backward path,

And one must not rely on it. [197]

I want you to know that nihilism clings to duality.

This is its perception of interdependent origination. [198]

The continuum of awareness,

Which is insubstantial,

And permanent,

Relies on the wind,[199][200]

And its continuum is not broken.

Through this there is secret wisdom!

E Ma!

Pity for sentient beings!

They hold to a self,

And so look toward beginnings.

Wisdom is not internal or external.

By dissecting biased positions

One turns out to have opinions on positions.

There is no self.

To look for a self is delusion.

Wisdom which does not cling to a self

Is the great penetrator

Of both external and internal,

There is, moreover, no attainment

Through looking at things

In terms of positions.

Through this there is secret wisdom!

If there is permanence,

There is permanence in great wisdom.

If there is nothing,

There is nothing to the root of Samsara.

If there is sinking,

There is sinking into the Dharmadhatu.

If there is wildness,

There is wildness in the playfulness of wisdom.

Thus gave he instruction.

From Clarity Equal to the Limit this is the seventh chapter, The Secret in the Three Backward Perspectives

Chapter 8: Three Valid Points

Then the High Mind, that child of a deity, said these words to the Lord of Secrets:

Secret Wisdom!

Treasury of the Mind!

How is this secret to be understood

In all things?

He said this and the Lord of Secrets gave instruction:

Secret wisdom,

By its very nature,

Transcends all sounds and conventionalities,

Nonetheless,

Qualified recipients desire to understand.

So this Tantra is expounded

In light of three reliable modes of comprehension.[200]

In the playfulness of understanding

There is a transmission without a rite!

It is the experience of awareness!

The three teachings of the holy guru are:

That secret wisdom

Is supreme understanding,

That the clear sky

Is the transmission of the Bodhicitta,

And that the apparent world

Is put together in the mind.

This teaches the essence of secret wisdom!

Our true self[201] appears within the secret mandala.

When a teacher's instruction is

In accord with the perspectives

Of these three transmissions,

It is therefore in accord with my instruction.

Everything is condensed into the mind,

So a thing which is not the mind

Is apparently absent.

All the dharmas of appearance

Appear to the mind,

So they are mind!

Everything is the self-aware Bodhicitta!

This is the valid knowledge of the transmission!

The mind, therefore, is the great transmission!

Everything is put together in the mind!

Thus everything is the mind!

Feelings are experienced

Due to the presence of clinging thoughts.

Trust[202][203]

Is the factual character of awareness

When things are experienced

With awareness.

These three points are the essence of the transmission,

So the dharma of awareness is the mind itself.

One face has various modes of appearance,

While a designation of them

Is a perception of difference.

Habits take positions,

So the mind alters perspective

In the mere act of vomiting.

It is like seeing yellow on a conch:

It is not proven that there is yellow on the conch,

But due to one's yellowed eyes[203][204]

There is a distorted appearance.

This is proven by the fact that

Yellow would be seen with undistorted cognition[204]

If it did exist on the conch!

In this way the various designations through

Longing,

Conceptualization,

And delusion,[205][206]

Are seen to be pure.

It is like the neck of a pigeon:

First there is the self-awareness of indicators.

Second there is the self-awareness

Of the absence [of indicators].

Third there is the absence of both.[206]

A determination without a basic indicator[207]

Is impossible,

Like heat without fire.

Knowledge has three ways of being born:

Based on the first,

The cutting of conceptualizations,

There is the second,

One's true nature dissolves

Into the dharmadhatu.

[The third is that]

The variety of appearances

Are the experience of awareness.

This should be learned from the mouth of a guru.

That is why it is secret wisdom.

The secret mantra is not promulgated.

It is secreted,

Using methods of great compassion

From the evil minded,

Those with little knowledge.

Thus he spoke.

From Clarity Equal to the Limit this is the eighth chapter, Three Valid Points..

Chapter 9: Empowerment

Then High Mind, that child of a deity, requested empowerment into the Vajra Bridge. The Lord of Secrets gave instruction:

I will explain

The place,

The mandala,

The master and servants,

The method of entry,

The time,

And the seven qualities.

The abode of the Base[208]

And the abode of the support[209]

Are both the self-aware mind itself!

The four things

Which are free from cause and result[210][211]

Are the fabulous particularities

Of the dwelling place of all Buddhas

And sentient beings.

The abode of support is Mount Deshan,[211]

Or beneath the Royal Banner for the Sacred Baskets,

Or in Indian on the Vajra Throne,[212][213]

Or in a summer residence in Varanasi,[213][214]

Or in the cave of the ferryman Koshali.

The mandala is self-arising wisdom.

This is the true mandala

Which, without artifice, is the foundation of truth.

Everything is clear in self-aware wisdom!

This is the great bliss

Encompassing all things

Like the sky!

The jeweled mandala of the mind[214]

Is the divine palace of awareness,

Nothing Less.

Its function is the elimination of obstructions.

So meditate at the pinnacle

Of the three flavors![215]

A master,

Employing indicatory purposes,

Keeps to himself,

Uncontrived and clean,

He uses the sounds of words

Which are conjoined with meanings

To teach the essence of the wisdom of awareness.

The unmistakable true master

Is the guru of one's own mind,

The Lord of Everything.[216][217]

All things are the king of self-awareness.[217]

What is unborn from the primeval

Is free from activities

And does not search!

Students,

Study the mind of self-awareness!

The amazing thing about a mind with understanding

Is its perfection in the force of samadhi

And of knowledge.[218]

The secret mantra holds the treasure of the treasury!

Students who are qualified recipients,

Whose faith is pure,

Whose family and lineage are pure,

And who serve the guru

Are taught the treasures of upadeśā,[219]

And are given the instructions of counsel.

There are many [instructions],

But one should not exceed three.

Secret wisdom is the vital sap of the mind!

The Ati condenses the vital sap of the instructions

And is given only to qualified recipients,

Those who are seized in victory.

Gifts are given through empowerment,

Through the ceremony of Assigning the Recipient,[220]

And through prayer.

These are the preliminary stages.

First the mandala of basic reality is presented.

The relative mandala is put on the body.

Instructions of manifest words

Are put in the ear.

The instructions are taught

On imparting transmission into the mind.

The ceremony of using a seal to stamp on a symbol[221]

Is performed.

For the body,

There is the bliss empowerment

Of supreme bliss.

A girl possessing wonders,

Completes three examinations,

Regarding methods,

And thereby fulfills the need for a mudra

Of perfected great bliss.

She gives the instructions of the jewel treasure.[222]

By moving through the dance of methods

She excels at non-dual union!

One becomes delighted,

So there is commitment.[223]

But you will see!

There is, in this, true attainment!

It is explained that

The meaning of the experience

Will be understood

By relying on

The miracles of playfulness.

For the speech there are,

The empowerment of the self-liberation of the wind,[224]

The wind of material things,

And the empowerment of awareness.

First there are

Moving the cause forth,

Moving the cause back,

And the One who Encompasses,[225][226]

Holding life,

Who appears as a fire.

The five winds gradually seize the elements.

The wind of awareness is twofold:

The wind of karma throws one downward.

The wind of wisdom draws one upward.

Everything is created by the tossings of the wind.

If one holds to the wind of awareness,

While using the wind of material things

As a support ,

One will understand the meaning

Of “the great wind of understanding.”

One will encounter the meaning of secret wisdom

By holding to the wind of wisdom.

To face the truth of naturalness

Is said to be the playfulness of awareness,

The hard wind.

Those without understanding

Face the path of seeing.

The great stake[226]

Of the meaning of non-meditation

Is planted in the mind

By the wisdom-vessel empowerment.[227]

In non-traversing there is freedom from

Topics of conceptualization.

The ear lineage sets free

The great treasure of the transmission!

You attain the mighty level

Of freedom from hopes and fears!

This is the supreme path of the vajra!

The fortunate are effortlessly liberated!

The mind of royal method

Is the Jewel Empowerment.

The vessel is called

“The Purity Empowerment.”

These three:

Tantra,

Transmission,

And instruction,

Depend on each other,

And are of one state.

These three:

Force,

Miracle,

And self-appearance,

Are the playful signs of secret wisdom.

First amass the accumulations you are able to,

And protect a boundary

For a period of fourteen days.

The maximum retreat period

Is seventy [days].

The intermediate state will be purified,

And you will get to the end.

Then offer your body as well as your possessions

To a living guru.

When the mere token of a sign appears,

Through the empowerment

You will understand the way things are

Without a doubt.

Thus he spoke.

From Clarity Equal to the Limit this is the ninth chapter, Empowerment.

Chapter 10: Commitment

Then Pure Mind, the child of a deity, spoke to the Blessed One Vajrapani:

I, The Lord of Three Mantras,

Named so

Inasmuch as knowledge and protection

Are my purposes,

Say these words!

For many communities

Commitment[228]

Is the life

Of the secret mantra.

Please, therefore, explain the secret commitment!

The Blessed One gave instruction:

In spontaneously realized secret wisdom

There are no commitments

That are put together in the mode of an objective.

Commitment that is called: “commitment”

Is not kept to the side.

When your mind is pure,

That is commitment!

There are no boundaries to protect

In pure space!

This goes far beyond anything

Knowledge can envision!

Clarity is unembellished mental repose.

It transcends objects,

So it is not practiced.

It abides spontaneously,

So it cannot be attained.

Through unwavering recollection

It is liberated to its own place.

There is no worship or confession[229][230]

In the state of emptiness,

The completely pure mantra and mudra.

The four kinds of sacred action[230]

Have been perfected since before time

Due to the entirety

Of their encompassment and pervasion

Of both Samsara and Nirvana.

The commitments of the Great Perfection

Are not protected

By the disease of looking for something.

In the worship of confidence,

Which is primordially protected,

There is

Nothing to protect,

No protector,

No giving up,

And no stopping.

Beginners think

That the commitments of clear awareness

Are mere tokens,

As if it were a game.

For those with understanding,

However,

They are the boat which liberates one from Samsara!

The vajra is clear, like the sun!

This is clear,

Right up to the end!

In its absence there is the stomach alone.

This is the spontaneously realized commitment.

In the self-awareness of secret wisdom

There is nothing that indicates

Any subject or object.

The unspeakable mind itself

Is hence bound in an unprotected state.

This is free from a binder

And something to be bound,

So it is bliss.

The uncontrived king of commitments

Appears when the commitment of non-dual awareness

Becomes your life's residence.

And you do not leave it behind.

That which is without extreme or center

Is uncontrived,

And encompasses like the sky.

It is free from the positions:

"It is this,"

And: "It is not this."

If a great man who has no perspective

Gives up even one perspective

He attains nothing.

In the magnitude

Of what is not conditioned,

And is free from grasping,

Positions and compromise positions

Are not certain dharmas.

All Buddhas and Sentient Beings

Have a single awareness,

Which is the uncontrived mind.

It is not generated through a cause.

It is primordially attained.

It is not purified by conditions.

It has been pure since before time.

All inspiration without exception

Is contained in the clear light of natural awareness.

All the Ones Who Move In Bliss [231]

Of the three times

Have only one natural inspiration.

When one places one's own awareness

In the unchanging reality

Of self-appearance.

And does not leave it behind

That is the commitment of the mind

Alone and by itself.

Never does any Buddha,

Throughout the three times,

Give up on this commitment!

Both external and internal commitments

Abide in them naturally,

As do the psycho-physical constituents, [232]

And experiential elements [233]

There is no differential

With regard to the three times

Commitment is, therefore, not given a name.

The Self-Arising,

In its completely pure clear light

Has a pure body, [234]

Which is not diseased

By the inclination to seek.

The empowerment of samadhi, [235]

Is the force of awareness,

And is free from conventional designations.

Secret wisdom,

To begin with,

Is without activities,

And does no searching.

Due to the playfulness of the All Good

Ordinary commitments ,

Come about spontaneously.

At base,

Commitments founded on efforts

And on an objective

Are pure.

Self-arising wisdom is completely pure,

And does not have the problem of filth.

Like the Land of the Flawless Jewel,[236]

The mind itself,

From before time began,

Has been without base or root,

And is completely free

From holding

Onto any designated concept.

If the mind,

As it is conceptually designated,

Truly existed within the pervasive clear light

Of spontaneous realization

What Buddha would the extremists argue against?

What is it that is designated a Buddha?

Or a sentient being?

The vileness of delusion

Is held most strongly

In distorted conceptions

That cling onto some single, solitary, thing.

This is the true nature of conceptualizations.

How can we use the key of magic jewels

To avert basic desires?

Absence[237] has the vital essence of absence.

Nothingness is not limitless.

Existence is not proven either.

In equanimity the stomach is not disturbed.

There is no one thing

That holds the whole together.

The Great Circle[238][239]

Cannot be embellished.

Transgressors do not appear spontaneously.

This [teaching] is far from all those

Who desire spontaneous realization.

It does not fall into partiality or positions.

It is bliss.

Thus he spoke.

From Clarity Equal to the Limit this is the tenth chapter, Commitment.

Chapter 11: The Treasury of Wisdom

Then Pure Mind, the son of a deity, said:

Lord of Secrets!

Blessed One!

Secret wisdom is understood

Through the store-house of the Blessed One's Mind.

Please explain this great treasury of wisdom!

He said this, and the Lord of Secrets, the Blessed One Vajradhara gave instruction:

The vital essence,

Unborn from the primeval,

Is A.

This has nothing to do

With any of the viewpoints

That exaggerate and depreciate.

All things have one true nature.

This has nothing to do

With the foolish manipulations

Of abandoning things,

Or hindering them.

Undivided wisdom is fivefold,

So the dualistic views of

Purification and progress

Are liberated to their own place.

Birth and cessation are non-dual,

So the transformation of substances

As well as the five practices

Are totally pure.

The great path of complete purity

Liberates all,

So non-birth and non-cessation

Can never occur to one's intuition.

Great bliss lies

In understanding what this means!

This world is the purest of all!

A guru possessing the transmission

Uses the vessel empowerment

To make a place

For fortunate students

Who are kings-to-be.

The instructions of the ear lineage

Must be received!

The benefits of the level of non-purification

Will increase,

If one takes a place

On the untraversed path.

The Sign Teachings[239]

Show the meaning of the mind.

The mind itself is a jewel's vital essence.

The two kinds of service are,

Therefore, not to be considered.

The embellished instructions

On the meanings of signs will be given.

The Red Teachings[240]

Teach recognition.

They use instructions concerning

The three embellishments.[241]

The period devoted to Meditation Teachings[242]

Encourages you to observe meditation sessions.

You must know the instructions on the intermediate state:

The place of arising,

The place of abiding,

And the place of dissolving.

Many,

Whose views are in their mouths,

Do not understand the meaning,

Because they do not know the essential instructions.

The wisdom of awareness will not be found

By any sound,

Or any definition. [243][244]

An understanding viewpoint,

Is a treasure of the awareness.

It is free within its own place

And does not need to leave behind

Particular things.

Remain in purity,

Without stopping Samsara!

Sever delusion's lack of clarity

At the root!

The five poisons [244]

Are the space of reality,

And do not require any transformation!

This is the primordial Buddha:

Never sought,

And never attained.

Know the meaning of being

To be being. [245]

Of those who abide in this view.

There is not even one

Who is not a Buddha.

Great clear light

Is the magnificence of what is self-apparent,

And is contained in its appearance.

It does not tumble into any position.

It has no bondage or liberation.

That is why it is the view.

Thus he spoke

From Clarity Equal to the Limit this is the eleventh chapter, The Treasury of Wisdom.

Chapter 12: Clear Wisdom

Then High Mind, that child of a deity, said these words to the Lord of Secrets, the Vajra Endowed, the Blessed One:

I request the vital sap of Secret Wisdom's Mind,

The meditation and contemplation of samadhi!

He said this, and the Master of Secrets, the Blessed One, the Lord of Secrets gave instruction:

First, look at the continuum of your own mind.

Second, receive a guru's instructions.

Third, encounter the essential meanings of symbols.

An intelligent one,

One better than a king,

Will teach the three teachings

On the meaning of the mind

To a king who has the transmission.

The mind itself is secret wisdom,

So reverence and irreverence are non-dual.

Request the embellished instructions,

Nonetheless:

Those concerning the meanings of symbols!

The four non-conceptual wisdoms are one thing!

It abides in the continuum of all sentient beings.

Samsara's true nature is merely a triad.

The time is known from the guru's mouth.[246]

You, O Child of a Deity, it is like this:

You must face the meanings of symbols!

First, at the time of peaceful abiding,[247][248]

One dwells in samadhi.

Second, at the time of high seeing,[248]

One does not waver from samadhi.

Third, at the time of equanimous stability[249]

One is settled in samadhi.

Fourth, at the time of the resulting attainment[250]

Great wisdom is spontaneously realized.

Furthermore,

In the meditation of peaceful abiding

Memory[251]

And conscience[252]

Are taken by the root,

In the same way as a large elephant is seized

Using an iron hook.

One is liberated to one's own place

Through unwavering recollection.

Likewise in the meditation of high seeing

The object of understanding

Is to put reality into a pot.

Unchanging awareness is clear on the inside,

As is a golden oil lamp.

Likewise in equanimous stability

The senses are put in their own place

Without blocking them.

Whatever one sees

Is the pervasive space of equanimity,

Which is the Golden Land,[253]

The great sphere of symbols.

And last, at the time of final attainment

All things arise as great self-liberation.

One is liberated into one's own place

Without seeking or attainment.

This is like wrapping a poisonous snake

Into a burning knot.

A yogin meditating according to the time,

As if on the bird-path of the sky,

Is not adept,

And the fatiguing and wearisome meditation session

Becomes long.

He sinks at last into depression and darkness,

And due to the heaviness of this,

And to his holding onto it,

The meaning is not clear.

The five doors [of the senses]

Flee towards their [sensory] objects,

And old patterns of memory and understanding

Rise up in the deluded mind.

One must not take depression and wildness

To be any kind of conceptual construction,

Or any droplet of sugar ,

To be proclaimed.

If there is depression

Throw it into the secret,

And it will be held there.

The contrivance of a problem based on being depressed

Is a short-sighted perspective.

It is based on caring for

And washing the body

On the cool grounds

Of the cold winds

Of the high places.

Just singing and dancing

Is a short-sighted perspective.

If embraced,

It will destroy you!

Discriminate with awareness!

Even groups of wild individuals

Are assigned,

Are taken in,

And are liberated to their own place.

They memorize their perspective,

So it is contrived.

Use the simile of the self-arising,

Self-peaceful sky.

Meditate in this way for six months,

And the shifting,

The adeptness,

The attainment,

And the stability,

Will come forth clearly:

It is like the sky.

Total equality cannot be conceptualized,

Or obscured.

Like the radiant moon in the sky.

Even if you are hungry and without food

Your countenance and senses

Will be clear to the very depths.

There is no giving up or taking up of

The Eight Dharmas of Attaining Patience! [254]

Be completely liberated

From the five qualities of desire!

To take emotional obstructions to be unimportant

Diminishes the thoughts.

The body,

When in the wood,

Feels no breath.

The warmth of attainment and signs will arise.

You will attain such signs as supernatural cognition. [255]

The prophecies of dakanis,

And other good things,

Will come to you.

You must not be happy or joyful about this.

For even if these things do not arise

You will have

An unequalled experience!

It does not matter which conceptual indicators

You employ,

So long as you understand them to be reality.

It is unnecessary to look for reality

Anywhere else.

Just as you use the knowledge that a poison

Can be a medicine,

Remedy conceptual constructions

By meditating on non-conceptualization.

This is in fact the great conceptualization!

It is liberated from good thoughts

And bad thoughts,

Hence the yoga of knowing^[256]^[257]the Great Perfection

Is bliss!

Thus he spoke.

From Clarity Equal to the Limit this is the twelfth chapter, Clear Wisdom.

Chapter 13: Burning Wisdom

Then Vital Essence of All Delight said:

Burning Wisdom[257] is the space of practice!

May the Lord of Secrets,

You who come from the twist of hair at the Teacher's heart,

Please explain!

The Blessed One gave instruction:

Listen, High Mind, you child of a deity!

Secret Wisdom is the treasury of the mind!

The key which discriminates it

Is the practice of Burning Wisdom.

The true wisdom of the mind itself

Has no place for a need to practice.

It is total playfulness,

While its experience is without activity.

This is what is called:

"No search;

No practice."

The practices of the three:

Body,

Speech,

And mind,

Do not look for a physical mudra.

The intrepid practice of the Great Ordinary: [258][259]

Things just as they are,

Is abundantly blissful.

That which is called: "practice"

Is not to give up on what this means,

Whether you practice

Going,

Walking,

Sleeping,

Or sitting;

And to hold the bliss of the ultimate

By its root.

The vital essence of Speech[259][260]

Cannot be recited or spoken.

The practice of uncontrived Speech

Is to practice blissfully,

No matter what you do.

The empty noise of the unhindered

Is unborn Speech,

As is the language of Bingka,

For example.

This is a practice

That does not bind or liberate.

The mind

Does not enact the karma

Of growing or shrinking.

It has remained from before time

In the space of self-clarity,

Neither memory nor thoughts

Are its cause.

The unembellished is blissful like the sky.'

Self-clarity arises as great wisdom.

This is a practice which transcends

The intellect.

It is without an origin.

When the inspiration that transcends the intellect

Is turned inward,

There is the practice of the Sky Vajra.[260]

The outer and inner secrets are like this:

External thoughts are gathered to the interior.

Inner thoughts dissolve into secrecy.

Secret thoughts are liberated into thusness.

The path of liberation is also taught after liberation!

Direct awareness,

Inferential knowledge,

And backward practices

Do not continue to be conceptual bondages

When one is liberated

Into the space of vital essences.

Foxes and monkeys do not interrupt

The quarrels of lions and elephants.[261]

Experts at slander will continually present themselves.

This is the precise moment

For the two enclosures [262]

To be closed back into a unity.

Thus he spoke.

From Clarity Equal to the Limit this is the thirteenth chapter, Burning Wisdom.

Chapter 14: The One Level of Wisdom

Then that child of a deity said these words to the Lord of Secrets:

Please explain the one level of wisdom,

That which goes to the destination

Of all the Buddhas!

The Blessed One gave instruction:

The true level,

Which is unborn from the primeval,

Transcends the objects

Of all attainment

And all accomplishment.

It is completely liberated

From the mind-sets of hope and fear.

There is nothing to traverse

In the object of understanding.

Uncontrived wisdom,

The level of the guru,

Is not purified,

But has been realized since before time.

The All Good,

Self-Arising in complete purity,

Is indivisibility embodied as magnificent bliss.

This Body,[263]

Is the highest level presented

In the Sutra Section:

The Auditors have

The level of Arhat.

The Self-Victorious

Have the level of Wish-Fulfilling Bliss.[264]

Total Light,

Vajradhara,

The Dense Array,

Lotus Endowed,

The Great Mass of Letter Wheels,

And the indivisible status of the All Good:

All these levels may be enumerated in the mind,

But secret wisdom is said to be one thing.

Six excellent understandings

Occur to one who understands

The one level[265][266]of the Great Perfection.

Self-arising clear light

Shines clear fortune

On the mandala of material things.

It is a wonder!

In the sound-mandala,

The awareness of empty sound

Has a clear light

Which is evoked without speech.

The mind of clear wisdom

Is self-arising,

And is found in many natural smells.

It is like a drop of ambrosia

Falling on one's tongue

While in the mandala of Mukharo.

Bliss,

Found in the pure things one can touch

Must be heaved from the peaks

Of snow mountains!

In the all-containing Dharma Mandala

The king must be held in prison!

The nail-heads of the chariot

Must be cut off, [266]

According to these instructions,

By liberating yourself

From the six collections [of the senses]. [267]

Thus gave he instruction.

From Clarity Equal to the Limit this is the fourteenth chapter, The One Level of Wisdom.

Chapter 15: Teachings on the Three Bodies

Then that child of a deity made himself manifest, and said this to the Lord of Secrets, Vajradhara:

Please explain these Three Bodies

That go all the way to the end!

He said this, and the Lord of Secrets gave instruction:

The Dharmakaya is uncontrived appearance.

Perfect Enjoyment is unpurified awareness.

It arises as the compassionate Manifest Body.

The Dharmakaya encompasses

All the realms of the sky,

All the Buddha-fields of the apparent world,

And all the Buddhas of the three times.

Each and every one of the sentient beings

Of the three realms

Are gathered in the audience of

The uncontrived Dharmakaya.

The Dharmakaya is insubstantial wisdom itself.

It is liberated from the intellect.

It is not in the thoughts.

It is free from vocal conventionalities

Of all sorts.

The unchanging vajra is like the sky!

Enjoyment is self-aware wisdom.

Arising as the Manifest Body

It takes a body

Whose appearance has no true nature

And which is ornamented with Signs[268]

And exemplary markings.[269]

As with an image in a mirror,

Wisdom appears to be an illusion.

The Buddha-field of Perfect Enjoyment

Is where you can practice all the enjoyments of desire,

But enjoy them without attachment.

It is therefore ornamented with flowers.

The audience there is the audience of

Bodhisattvas.

They do not use words and letters.

They teach the Dharma properly,

Using symbols,

Founded on confidence

In samadhi's awareness.

The Manifest Body of compassionate wisdom

Is the physical manifestation

Of all of the disciples

There to be disciplined.

The Úâkya Sage

Is the essence of the Six Sages. [270]

He disciplines disciples

Among the six [classes of] living beings

Throughout the universe

Of three thousand Buddha-fields.

His audience

Is the four kinds of self-appearance.

His teaching

Is the explanation of the Three Baskets.

Thus he spoke.

From Clarity Equal to the Limit this is the fifteenth chapter, Teachings on the Three Bodies.

Chapter 16: Wisdom

Then High Mind, that child of a deity, said these words to the great Lord of Secrets:

Blessed One!

Please explain the playfulness of wisdom

From the mandala of your Mind!

The Lord of Secrets gave instruction:

The meaning of the vital essence of secret wisdom

Is the pure light of wisdom.

It transcends all things.

Compassionate wisdom

Emerges in no [particular] direction.

Images arise by themselves,

Without contrivance,

In the rust-free mirror of wisdom.

So mirror-like wisdom

Pervades all things,

Regardless of their clarity or obscurity.

The apparent world is clearly the Bodhicitta.

It is equanimous in its own place,

And pervades the ten directions.

It does not go or come,

So it dissolves into the Dharmadhatu.

This is the wisdom of equanimity.[271]

The mind of wisdom,

Which is self-clear awareness,

Is the unadulterated,

Completely perfect,

All Good.

This is wisdom that does not,

In fact,

Conceptualize individual things.

This is the unadulterated clear wisdom! [272]

Self-arising activities will emerge,

In the Untranscended Great Mudra, [273][274]

No matter what.

They bring to fulfillment

All the deeds of disciples.

This, therefore, is the deed accomplishing wisdom. [274]

The reality of this uncontrived dimension

Is not something that awareness

That is based on grasping and conceptualizing

Can know.

The clear light of the mandala of the mind,

Therefore,

Is the wisdom of emptiness. [275]

The self-clarity of knowledge

Is not contrived.

To know what this means

Is wisdom.

Reality is the primordially pure

Clear light of the mind.

To understand what this means

Is wisdom.

Unhindered self-awareness is spontaneously realized.

A yogin who understands what this means

Frolics in the great space of wisdom.

The container of the Six Circles[276][277]

Is but one,

Yet it has possessed from before time

The Five Great Ones.[277]

To know what this means

Is wisdom.

The great sky of knowledge,

In its vast diffusion,

Frolics through the realms

Of the Nine Great Spaces.²⁷⁸

There is nothing that is not contained in this.

The All-Good Creator of All Things^[279]

Explains secret wisdom

In a body of perseverance

To those without understanding,

Using the door of words,

And the ocean that transcends the Nine Spaces:

The space of composition

That uses letters,

And the space of the ocean

Of the mirror of clear light.

Thus gave he instruction.

From Clarity Equal to the Limit this is the sixteenth chapter, Wisdom.

Chapter 17: Showing the Transmission of the Vajra

Then Pure Mind, that child of a deity, said this to the Lord of Secrets, the Blessed One:

Please speak on

The demonstration of the transmission

Of the Vajra!

The Lord of Secrets gave instruction:

Listen, Vital Essence of All Delight, You!

Listen well, and keep this in your mind!

The holiness of secret wisdom

Had already appeared in past times.

The Buddha King of True Perfection[280]

Gave it to seven heart princes.

They reached the destination of their awareness

And became established in the Dharma,

That which cannot be sought.

This Vajradhara had a captain

Who understood the vehicle

Of awareness as being the mind itself,

And became famous in three divine abodes.

You, O Prince, O Emanated Emanation![281]

Spread this in the center of the Land of Jambhu

To qualified recipients for secrets

Who exceed kings!

Teach the ear lineage of the Tantra of Secret Awareness[282]

In the way of making it manifest compassionately!

Secret-holders

Who are qualified recipients for awareness

Will attain the result of total liberation

When they know the meaning

Of this uncontrived secret.

Awareness arises

At the precise moment

One has equanimous stability

Through knowing the meaning of equanimity.

Suitable receptacles for secrets,

Such as Vidyadharas,

Will come forth in future times

And [use different] words.

They will seize the treasury

Of the vital sap of the teaching

And abide on the level of Vidyadharas.

Even if this teaching of the Great Perfection,

The Ati,

Should be suppressed

It will not fail!

This is because its meaning does not change.

Like the sky,

It has no fear or violation.

Reality is free from embellishment

Since before time.

It will not fail

For any reason whatever.

If you do not possess the magical words[283][284]

Of the ear lineage,

And you practice according to sounds

You will be deluded,

And your view and practice

Will have a distorted pride.

It is a darkened mind

That does not discriminate the difference
Between the playfulness
Of uncontrived self-appearance
And the designations
Of desirous conceptual constructions.

The rash are mixed up,
So they speak perversely,
Like boulders falling into the sea.

Harahan is on the vajra needle,
So put all this in order

With the three:

Hearing,

Thinking,

And meditating.

Take it to mind!

Thus gave he instruction.

From Clarity Equal to the Limit this is the seventeenth chapter, Showing the Transmission of the Vajra.

Chapter 18: Teaching by Means of Symbols and Signs

Then that child of a deity, High Mind, asked the Blessed One to explain signs and symbols.

The Lord of Secrets explained them in total purity:

A is the unborn.

Ti is the sign of the unhindered.

Yoga is the juice of the Dharma,

The Great Perfection.

The Atiyoga is the god of the gods.[284]

You, child of a deity,

It is like this:

When you are adept

At being without friends or enemies

You will be liberated both here

And in the intermediate state. [285]

The path of liberation is also taught after liberation!

The house of Vajrasattva

Is taught with the instructions

On the Three Encounters.

Undeiled wisdom is blissfully taught

By the instructions on the circle's interior.

The jewel ocean of the sky

Is taught by the experience of encountering

The Body, Speech, and Mind.

The symbol of controlling cognition

Is taught by the concentration

Which alters the imagination.

The meditation on trackless feelings

Is taught by the reversed symbol[286]

Of having no position.

The awareness of the four kinds of time

Is taught by the symbol

Of knowledge which must be heard.

The instructions of great equanimity

Are taught by the sign of the Dakini Tantras.[287]

The instructions on the unquivering vessel water

Are taught by the hand-symbol

Of remaining in the center of the circle.

The instructions which cut off

The continuum of memories

Are taught using the instructions

For the binding of the nine.

The instructions for taking stupidity on the path

Are taught by the symbol

Of the mirror of recollection.

The liberation of the six [sensory] concatenations

To their own place

Is taught by a variety of appropriate symbols.

The liberation of the five poisons to their own place

Is taught by the symbol

Of the white-silver mirror.

The dependence of the higher upon doors

Is taught by the sign

Of the wind, or a wheel.

The dependence of the lower upon doors

Is taught through Bolakakola.

The instructions on the six mandalas

Are taught by the symbols

Of the six domains.

The instructions on the unborn man

Are taught by the symbol

Of hoisting the mudra.

The instructions on unobstructed playfulness

Are taught by the symbol

Of the vajra throne.

The instructions on non-duality

Are taught by the symbol

Of the letter A.

Encountering signs throws out signs.

You must place yourself

In the space free from signs!

Vital Essence of All Delight,

It is like this:

The names given to what symbols mean

Are held to be eight.

The uncontrived,

Which is spontaneously realized,

Is profound.

The uncontrived Tantra of Secret Wisdom[288]

Snips off the rope

Of longing for the emotional obstructions.

Therefore The Tantra of Perfect Wisdom[289]

Is the All Good One's Mind of Awareness.

That which is called The Tantra of Wisdom Light[290]

Is the great equanimity which contains all things.

The Tantra of Ocean-like Untroubled Equanimity[291]

Is the wisdom lamp which clarifies all Dharmas.

The Tantra which is Filthless Like the Sun and Moon[292]

Has no center or extreme.

The Tantra which is Equal to the Limit of the Sky[293]

Makes the beautiful ornament of great bliss.

The Tantra which is like an Unborn Jewel[294]

Is a treasure of awareness that contains all secrets.

These clear Tantras

Are to be explained

Later on!

E Ma!

This secret wisdom is the highest peak

Of all the vehicles!

It is the innermost of all inspirations.

This is the certain meaning

Of all the Proclamations

Of the King of All Transmissions!

All Tantras, without exception,

Are related in meaning.

This is the vital essence of the teaching

In its totality.

It goes to the boundaries of all things.

Like pouring the milk of a lioness

Into the golden vessel

During the transmission of Gulang, [295]

This secret

Which contains the vital sap of the instructions

Is given to qualified recipients

Who are in a good way of being.

Let it come into your mind,

O child of a deity!

Light rays of compassion

Emanate in the ten directions!

This must be kept secret

From unqualified recipients who lack commitment,

Even if they surround you like shadows.

As if it were the neck of a crocodile,[296]

Secret wisdom must not be taught to them.

This Tantra of Profound Secret Wisdom[297]

Is secret,

And concerns the intention to be free.

It is assigned to the divine Son of Good Protection.

For its abode:

Put it in rocks and water.

Thus he spoke.

From Clarity Equal to the Limit this is the eighteenth chapter, Teaching by Means of Tokens and Symbols.

The Tantra of Secrecy and Clarity Equal to the Limit[298] spoken by the Blessed One, Vajrapani, is finished.

The Unborn Root Tantra of Great Sky Vajrasattva

In the Indian Language this book is:

Vajra Khasa Mula A

In the Tibetan language it is:

rDo rje sems dpa' nam mkha' che rtsa ba'i rgyud skye ba med pa

In the English language it is:

The Unborn Root Tantra of Great Sky Vajrasattva

Chapter 1: Division of the Twenty Five Views

Homage to the Blessed One, Great Sky Vajrasattva!

I once proclaimed these words:

The Blessed One Great Bliss, the Greatest of the Great, dwelt in the unexcelled space of the most attractive depths, the place that cannot be named. Being unexcelled, he looked upon his disciples. He straightened his body up into a place that can be designated, and is most attractive. Then the Bodhisattva Vajra of Supreme Delight,[299][300]Vajra Garden of Charm, Most Firm, along with the demoness Enlightenment and many others scattered a hundred bundles of Mandarava flowers. They said to the Blessed One:

Please give instruction

On the meaning which is without appearance.

So the Blessed One arose from his samadhi on the profound space without appearance, and gave instruction:

The unexcelled vehicle has no superior!

He who mounts the Great Vehicle

Will definitely get out of the many Samsaras!

This is where the other vehicles are supported,

So it is proper to meditate on this vehicle!

He who meditates on this vehicle

Is equal to the Victorious Buddha!

The Great Vehicle is the Bodhicitta!

One who desires the enlightenment of the Buddha

Is characterized by the Bodhicitta!

The mind is called: "multifaceted,"

And because the precious ocean of the vajra

Is multifaceted

It is called: "mind."

Therefore he who sees the mind itself

Knows all the Sutras,

And all the Discipline.

Emotional obstructions are purified

By knowing the mind itself.

The view of the mind itself,

However,

Is dear.

The various ways of moving about

Are the dharmas of Samsara.

Enlightenment does not think or wander.

It is pure from the primeval,

So there is nothing to purify.

It has energy and strength,

For it abides as a remedy.

It has no true nature,

For it has been since before time.

It remains perfect,

For it is spontaneously perfect.

The vehicles of commitment

Are the fortress of life.

All that has not been gathered

Is spontaneously perfected

Upon finding the roots of the fortress's walls.

This requires serving the guru.

The basis of failure

Is inadequate inquiry into what is possible.

It is therefore proper to serve the guru.

Buddhahood is found

By inquiring into what is possible

And performing service.

You simply must serve a guru!

The cause of companionship

Is not to be removed from relatives and friends.

You find the Victorious Ones of the three times

By association with them throughout the three:

Before,

After,

[And now].

Some will come forth who divide things up

Without a system.

Buddhahood is actualized without them.

That which is called: "the mind"

Is the Buddha.

Therefore you who desire to be Buddhas,

You who desire to acquire attainments,

You who desire to know enlightenment,

Be adept in the meaning of the view

Of the mind itself!

Thus the Blessed One gave instruction.

Then Vajra of Supreme Delight, Most Charming Vajra, and many others threw flowers and other wonderful things, and asked:

The instructions given by the Blessed One Úâkyamuṇi, the Master of Bliss, say that:
“One must know all the many things to be one.” So now the audience asks:

Master of Sages!

Mind of Total Liberation!

What does the great Master of the Mind

Think about the proclamation:

"After doing what is blissful,

Do what is meaningful"?

You have the clear moon

Of the mind of total liberation,

Thus you are the unexcelled Great Vehicle.

Please differentiate the meanings of the view!

So they spoke.

The Blessed One equanimously entered the samadhi of undefiled total liberation, and said:

The unexcelled vehicle

Is not to divide cause and result.

There is the body of the result

Without traversing the cause.

The mine from which all vehicles come forth

Is known as: "The Great Vehicle,"

For within the unexcelled Great Vehicle of the Vajra

Are two vehicles,

Three vehicles,

And four vehicles

Gathered into the unexcelled vehicle.

Even with the washing away of the world

At the end of an eon,

There is never no sky.

The mind has no birth or death,

Even when wandering in the world,

There is no speech or designation,

For the Bodhicitta.

It is because it is perfect

That the domain of all subjects and objects

Is called: "The Great Vehicle."

Then the Blessed One equanimously entered the samadhi called: "The Victorious One Who Does Not Divide the Undivided," and said:

The view of the Great Vehicle is divided into twenty five. The view of the Great Perfection is divided into five. The five of the Atiyoga are explained as follows:

"Atiyoga" is abiding in the reality of dharmas, the Bodhicitta, great bliss, your own true nature. This is Atiyoga.

Ati is natural abiding,[300]

The river of great bliss which contains all things,

The state of equipoise

That does not divide cause and result,

Where all the world and its living beings

Are uncontrived.

The Atiyoga of the Atiyoga is that the above mentioned natural abiding is without speech or thought.

This supreme secret reality

Will not be heard from others

With the ear organ,

And even with the organ of the tongue

Not even an atom can be said of this.

The Anuyoga of the Atiyoga is where one does not remain in this uncontrived natural abiding, the Bodhicitta, but awareness rises out of the Dharmadhatu into thusness and comes to understand its own abiding. Practice is performed without duality.

In the Anu

One cannot abide in thusness.

Awareness perceives thusness,

So there is equipoised abiding

In non-engaged practice,

Yet there is clinging to duality.

The Mahayoga of the Atiyoga is abiding in the equipoised state of the reality which is contained in the world and its living beings. This is the Bodhicitta. It transcends the extremes of birth and cessation, and has no center or boundary. It is said that even the three:

Attraction,

Aversion,

[And ignorance]

Come forth from the path of great enlightenment.

The five benefits of the practice of all things

Are the ornaments of comprehending reality.

The Yoga of the Atiyoga is where awareness designates a reality for every dharma, while ultimately [awareness and reality] are united in non-duality. Relatively, the awareness is itself united to a god or goddess by means of a ceremony.

In thusness awareness arises from

The Dharmadhatu.

It rises out,

But these two are non-dual.

Even Generation[301]

And Invitation[302]

Are non-dual union,

And what comes out of them

Is natural abiding.

These are said to be the five.

The view of the Anuyoga is divided into five:

The Atiyoga of the Anuyoga is where all the dharmas that go beyond Samsara and Nirvana and are without boundary or center are the river of no seeking, the Total Base of the Bodhicitta.[303] This is the unspeakable depth. It is uncontrived. Hence there is no remedy or purification through a path. Cause and result are not divided into two, for one does not look toward the cause. There is nothing in the apparent world which was not a Buddha from the primordial. Samsara and Nirvana are without duality. This goes beyond the conventions of words and letters. There is not even an atom of it to be spoken of. It is samsara that is the river of bliss,

For it is not sought.

It is free from the path,

For it is uncontrived.

It has no cause or result,

For it is the result.

Without birth or cessation

Nothing is intuited.

The Anuyoga of the Anuyoga is the circle of all appearance, the Bodhicitta, the completely pure sky, the Bhaga ocean, the completely pure dimension. Awareness rises up from this dimension and comprehends that this dimension is without indicators. This awareness is itself understood to be empty and without indicators. Both the awareness and its domain are understood in non-duality to be without indicators. The understanding that even the meat, the ritual implements, and so on, are indivisible from the mandala of the god or goddess is the Anuyoga. It is said that the All Good is the expansive Dharmadhatu. Awareness comes out of this dimension into thusness.

Awareness is itself our domain.

Our domain is itself awareness.

Awareness and its domain are indivisible.

This non-duality is the Anu.

The Anuyoga itself is the understanding which comes when the uncontrived is seen without divisions. This happens without coming out of or not coming out of the above mentioned [Dharmadhatu], and even if one practices using the five kinds of meat, the five kinds of ritual implement, and so on, one perceives that they are undefiled by problems. Even when everything that is of the senses or is in the domain of the senses is transformed into the mandala of a god or goddess there is no problem. They exist without transformation in the essence of the Dharmadhatu, so [this view] is something that seems to have no problems. The real Anuyoga is to be rolled around like a clay Phurbu dagger.

The depths of the completely pure great path

Are the vital essence of enlightenment,

From the primeval.

See the vital essence of vital essences

By practicing all things!

The natural understanding of the vital essence

Through practicing all things

Is itself the Anu.

This was actually taught!

The teaching on the Mahâ of the Anu is the aware understanding that beginningless reality is without embellishment. Understanding[304] is the best knowledge. [305] The understanding that the Base[306] is not an entity is itself a holy method. This is comprehended, and so is understood, in a single instant. Equanimity understands in a single instant of awareness that the true nature of Samsara and Nirvana is without duality. Abiding in the state of method and knowledge is the Mahâ.

The understanding of how things are

Is not subtle.

The miracle of awareness

Understands in an instant

That the dharmas of Samsara and Nirvana

And the Three Bodies

Are non-dual.

This is called the Mahâ of the Anu.

Yoga is a gradual perception. One perceives that all appearance comes forth through the blessings of the five elements. Then one perceives that the five elements come forth through the blessings of the Mothers of the Five Families. Then one perceives that the Mothers of the Five Families come forth through the blessings of the completely pure Dharmadhatu. Then one perceives that the completely pure Dharmadhatu comes forth through the blessings of the letter A. Then one perceives that gods and goddesses, as well as male and female Brave Hearts come forth

through the blessings of the Dharmadhatu. The practice is that the Body, Speech, and Mind of the god or goddess and one's own body, speech, and mind are united in non-duality. Therefore it is Yoga.

One sees the thusness

Of all benefits and powers

Gradually;

The indivisible union

Of [first] Generation

And second Invitation

Is Yoga.

The Atiyoga of the Mahâyoga is the aware understanding that the reality of dharmas, the Total Base of the Bodhicitta, which has not arisen and is unborn from the beginning, is without birth or cessation. It is a river of equipoise in which there is nothing in the world or among its living beings that is not without birth and cessation. One roams about with the simple understanding that awareness is itself without birth and cessation from the primordial. One abides in just this, and does not practice anything else, so this is an unexcelled practice. One does not leave the experience of this understanding behind, so this is an unexcelled commitment. One perceives the core of the above mentioned understanding, and does not look at anything else, so this is an unexcelled view. One abides without wavering in the above mentioned state, so it is the unexcelled meditation. The awareness designates and analyses the uncontrived essence of reality just as it is, and becomes engaged. This is not an understanding, but it is a river.

Awareness designates

The uncontrived way things are

As being without birth and cessation.

The total equanimity in that great bliss

That does not take up or abandon anything

Is clearly the Atiyoga of the Mahâ.

The Anuyoga of the Mahâyoga is that awareness itself comes forth from the above mentioned birthless and deathless reality, is uncontrived, and has no true nature. The intellect dwells in the understanding that it has no birth or cessation, but is unable to remain [in this understanding] without changing. The appearance of any reality there may be is created without a true nature. The practice is to practice anything at all. The Anu of the Mahâ is where a river of understanding is lacking.

The awareness comes to understand

That the reality of thusness

Is without true nature,

But it cannot be a river for this.

The essence of awareness appears as something!

The great wave of practice

Is to practice anything at all!

Because one becomes aware it is Anu.

The Mahâyoga itself is the aware understanding that the reality of all dharmas, the inexpressible dimension, is ultimately without true nature. This is knowledge. When one becomes aware of this lack of true nature one is made to understand that there is no true nature. This is method. The relative reality is when one joins with the Dharmadhatu through the awareness that methods and knowledge are non-dual. All the appearances of gods and goddesses in the relative appear to self-appearing awareness, but are essentially empty. Relative reality is the clarity in appearance's lack of true nature. The view is to perceive the relative and the ultimate as non-dual. The practice is also a non-dual practice.

The view of the Yoga, the Kriya, and others,

Is that the ultimate and the relative are non-dual:

They are ultimately inseparable,

But everything in the relative

Is either pure or impure.

[The view of] the vehicle of the Mahâyoga

Is that they are ultimately inseparable,

And also inseparable in the relative.

One perceives purity and impurity

To be non-dual.

This is a private doctrine among yogins.

The Mahâyoga of the Mahâyoga is to remain in the state mentioned above. The

view is the perception that the ultimate and the relative are non-dual. The practice is also non-dual. The relative appears as gods and goddesses, but their bodies are not generated by the branches of a ceremony. Awareness is clear in an instant, and the true essence of awareness appears in this very clarity.

Whatever appears in non-duality

Appears as the object of awareness.

Turning this appearance into a river

Is the Mahâyoga of the Mahâ.

The Yoga of the Mahâyoga is that the awareness understands what has already been mentioned, but is attached, and therefore cannot practice it. It is there, but it cannot be practiced. A knife sitting in the water will not cut anything, but you can't put your foot on it.

The awareness sees

That the ultimate and the relative are non-dual,

But cannot apply this.

All dharmas without exception

Are held to be either pure or impure.

The Atiyoga of the Yoga is when there is understanding, through the smallest of the blessings of what was mentioned above, that the Dharmadhatu is beyond the imagination, and when [this understanding] becomes a river.

One understands this profound domain
Through the blessings of being blessed by
The expansive Dharmadhatu,
The All Good.
The Ati is to remain without change
In this understanding.

The indicator of Yoga is union with a god. The elucidation of Yoga in nine branches is Yoga where indicators appear to be gods. This is clear, but the true Yoga is the Yoga of reality without indicators.

He who applies the two indicators
Has the view and practice
Of the Yoga of applied knowledge.
The perception and practice
Of both relative and ultimate
Is Yoga.

The Anuyoga of the Yoga is the understanding that there is nothing in the world or among living beings that is not Vajrasattva, the true nature of the Bodhicitta.

That which is the true nature of awareness,

Vajrasattva,

Is the awareness of the Bodhicitta.

The understanding of Vajrasattva

Is the Anuyoga of the Yoga.

The Mahâyoga of the Yoga is the failure to understand the ultimate and the relative. The experiential elements[307] and sense bases[308] all appear as gods and goddesses in the relative. The elements and what is made up of the elements all appear as gods and goddesses. One becomes attached to this appearance, and does not practice in the ultimate.

One does not understand

Either ultimate or relative.

One is attached to the relative,

And the intellect does not dwell on the ultimate.

One perceives the awareness to be a god,

And is attached to this.

This is the Mahâyoga of the Yoga.

The Yoga of the Yoga is the elucidation of the body of the god through the nine branches of ceremony.

One does not understand things

That have no indicators,

And one is attached to indicators themselves.

The intellect dwells on indicators,

And rejects what is not indicated.

One becomes attached to indicators as being gods.

This is called the Yoga of the Yoga.

The true Atiyoga is a rapid mouth-spoken introduction which uses Vajrasattva of the Great Sky. How is the introductory meaning taught? The Atiyoga of the Great Perfection is the Total Base of the Bodhicitta, the great pervador, inexhaustible space. It is free from the conventionalities of speech, from the primordial. It is the self-arising Blessed One, the vital essence of vital essences. It is profound, beyond the imagination, not perceived and not intuited. It is free from the conventions of speech. It is a self-arising domain

The vital essence of the ineffable

Is beyond the imagination.

It is an inspiration.

There is nothing real about

This unembellished true nature.

It is unembellished.

The Anuyoga of the Atiyoga is the realm of the pure sky, the essence of spontaneous perfection. It is the inexhaustible Dharmadhatu. It is the Total Base, the All Good Mother, the depth without deeds and searching, the spontaneously perfect reality, the non-appearing space, the domain of all the oceans which have no border or center, and it plummets all the world and its living beings to the end. It is said that:

The vital essence,

From the primeval,

Is enlightenment.

Thoughts of seeking

Do not move the Dharmadhatu.

It is magnificent from the primeval,

For it is spontaneously realized.

The Atiyoga of the Atiyoga has precisely the same meaning as is taught above, but is unspoken.

The unspeakable depth of the ocean,

The unthinkable space of the Bhaga,

Thusness beyond the imagination,

Is without thought,

And goes beyond the objects of speech.

The Mahâyoga of the Atiyoga is the understanding by the awareness in a single instant that the beginningless Dharmadhātu, which is all things, goes beyond the boundaries of birth and cessation, and is a non-dual equanimity.

It is known in a single instant

That the identity of knowledge and methods

Is the master of methods that has every benefit,

That all things are beyond the imagination

In total equality,

And that their true nature

Is the basis of equality.

The Yoga of the Atiyoga is to remain where the three realms and everything made up of the elements is the body of the Thus Gone One. The five aspects of actual enlightenment are perfected in a single moment. The five aspects of enlightenment are clear, and one associates with the Thus Gone Ones of the four families. One attains actual perfect Buddhahood at the peak of Mt. Meru. To be ready to be Vairocana is the Yoga of the Atiyoga.

The mind of all sentient beings

Is called a: "lord"

For it is firm.

One meditates that

Everything is the body of the Thus Gone One,

The five actual enlightenments. [309]

Then, a son of noble family,

In a single instant,

Not gradually but at one moment,

Becomes associated with the Thus Gone Ones.

He becomes an actual Buddha

At the peak of Mt. Meru.

To be ready to become Vairocana

Is the Yoga of the Atiyoga.

This teaches the chapter entitled Division of the Twenty Five Views.

Chapter 2: The Conclusion

Then the Blessed One dwelt in the vital essence of the enlightenment called Unwavering Mind. He spoke words which make everything without exception into enlightenment:

The bliss-wind of perfection,

The dimension of equality,

Is unsought from the primordial.

Seeking and attaining are Samsara.

The unsought is understood naturally,

And one is placed in the state of unwavering clarity.

This is the unchanging, unwavering Vajra Body.

The supreme great vajra is without superior.

All things are in the experience

Of the Bodhicitta.

This is ineffable.

It goes beyond words.

If you understand these words ,

The Bodhicitta is not a rarity.

If you know the Bodhicitta

You are close to the protecting Buddha.

You are equal to all the Victorious Ones,

And are inseparable from them.

The uncontrived view

Is the experience of the All Good.

The practice is to abide in this

Without joining or separation.

The commitments are not broken,

For this is completely pure.

Uncontrived meditation is to place oneself

In the base of the mind.

He who abides in these four

Is, in fact, the vital essence of a Blessed One.

In the uncontrived state of the All Good

There is no one

Among the living beings

Of the world and its contents

Who is not a Buddha.

The state of the All Good

Is expansive like the sky.

It is beyond the imagination,

This mind.

The many things are all delusion.

This is free from views!

It is not taken up or given up!

It is free from meditation!

It is emptiness!

It has no true nature!

It is thusness!

It is unsought!

It is the Body of the Buddha!

It is pure from the primeval!

It is expansive like the sky!

The true nature of the Bodhicitta

Is Body, Speech, and Mind.

This is the basis of equality.

It is not intuited,

So it is the supreme intuition.

The mind has not joining or separation

Throughout the three times.

The Blessed One then equanimously entered the samadhi of Profundity Beyond Imagination, and perceived that all the pronouncements on the profound view are, without exception, the space-ocean of this unimaginable perspective. Therefore all appearances, without exception, are the uncontrived natural clear light of the invisible Total Base of the Bodhicitta. The world and the living beings within it are enlightened, so nothing whatever remains to be purified. Everything without exception is a Buddha, so this is the great path of the Sugata.

Now all the dharmas of Samsara and Nirvana are not attained by a path, and are not purified by a remedy, for the three realms are clear light. There is no traversing of a path, so this is the close path to perfection in bliss. One abides in the result without needing to traverse the cause. The self-arising dimension of the true nature of the result, the vital essence of enlightenment, is where everything without exception is spontaneously perfect. Without classifying anything at all, the King of Equality, the reality of all dharmas from the primordial, peace, the Bodhicitta, the uncontrived space, the circle of enlightenment which is pure like the sky, is primordial Buddhahood in the space of being a remedy and a result.

Even the name of Samsara does not exist, for the three realms are the Buddha. This smashes the mountain of conceptions, for it destroys backward powers. This burns

through the methods of ignorance, for it opens the windows on emotional obstructions.

Peaceful Abiding and High Seeing are primordially indivisible, for this is the vital essence of samadhi. The apparent world is clear light, for the four Maras are pure in the Dharmadhatu. Everything is the Bodhicitta, for the apparent world is primordially stamped with this seal. In the undistorted depths of the circle of all things Samsara is primordially pure.[310] All the three realms, with no exception, are expansive space, for the Dharmadhatu is completely pure.

This is not born and does not stop, so all things are already liberated into this totally pure domain, for all things are gathered into perfection. This is beyond the imagination or intuition of any extreme entity or indicator. The world and the living beings within it are, with no exception, primordially pure in this uncontrived domain. It is free from the conventionalities of words called: " domain " and "wisdom," for all things are beyond the imagination.

Enlightenment is pure in being stable and unchanging. It is free from taking up and rejecting. It is the Dharmakaya.

The four Maras are primordially pure in the space of this pure domain. It is beyond the imagination, for suffering abides naturally in it, and falls away, so that even its name does not exist. Therefore this is called: "The River of Great Bliss."

The Bodhicitta is pure from the primeval. All things are spontaneously perfected in the state of Bodhicitta's having no true nature. This is natural abiding. The uncontrived Bodhicitta remains without changing. It is hard and solid. It is beyond the imagination. It is a vajra.

All the Buddhas of the three times come forth from this uncontrived lack of true nature. Because all the Buddhas of the three times come forth from the understanding of the uncontrived mind, it is called: "The All Good Mother."

One does not leave behind the natural abiding of the uncontrived Bodhicitta, so this is commitment. One abides in this way, so it is also meditation. One abides in this way, perceives its meaning, and uses it as a view, so it is also the view.

Samsara and Nirvana are inseparably and spontaneously perfected in the natural abiding of the uncontrived Bodhicitta, so it is also a container.

All things without exception come forth from understanding the meaning of this, so it is also the Perfection of Giving. Awareness arises from the uncontrived dimension of the Bodhicitta and knows it to be uncontrived, so it is also the Perfection of All Knowledge. One abides in this knowledge without changing, so it is also the Perfection of All That Must be Thought. One abides in the knowledge and necessity to think about the uncontrived dimension of the Bodhicitta, without departing into any other thought, so it is the Perfection of Diligence. One does not leave this behind for anything else, so it is the Perfection of Morality. One abides without changing in the state where the uncontrived dimension of the Bodhicitta is spontaneously perfected, with patience for all things, so it is also the Perfection of Patience.

The primordially pure uncontrived domain of the Bodhicitta subsumes everything, so it is also space. This uncontrived dimension is naturally pure and is clear light, so it is also the Dharmakaya. One abides naturally in the state of the Bodhicitta, the self-arising dimension, the uncontrived reality, without turning to anything else, so even the name of the five emotional obstructions does not exist.

One abides where suffering is itself reality, so this is also the River of Great Bliss. One has the aware understanding that the Bodhicitta, the uncontrived Great Circle, the self-arising domain, comes out of and arises in thusness, and one knows that this is an uncontrived reality, so it is also Non-Dual Great Bliss. All the greatest benefits arise from this understanding, so it is also a precious wish-fulfilling Jewel. In the state of the Bodhicitta, one does not change throughout the three times, so it is also the Brave Heart Vajrasattva

It is pure from the primeval and beyond the imagination. It is free from taking up and rejecting. It is non-dual. The enlightenment of all the Buddhas of the three worlds therefore smashes the mountain of concepts. It kills all four of the Maras, for it is pure. The Dharmadhatu signifies the natural Dharmakaya, the Bodhicitta that is free from seeking, to be Nirvana. The self-arising Blessed One is primordially the essence of the ultimate. This is also called The Unintuited Vital Essence of Enlightenment.

There is nothing whatever that is not encompassed by the reality of all dharmas, the Bodhicitta, so it is The Inexhaustible Treasure of Great Pervasion. One abides where one does not separate the elements and where all things have a single essence, so it is also the Base of Equality. It goes beyond the conventions of words and letters and is not intuited, so it is free from the extreme of practice.

The uncontrived depth, the Total Base which is free from deeds and searching, the vital essence of the ultimate, the Dharmakaya, the glorious Great Bliss, the non-abiding great Nirvana goes beyond the extremes of exaggeration and depreciation, so it is The Great Wisdom of Non-Abiding.

The essence of great equality in the three realms, the three worlds, and the three times is the unembellished circle, so it is a river in which there is nothing that is not contained.

This is the unembellished circle!

To be equanimous in all things

Is to be even.

Marks are pure

When there is nothing in the imagination.

This is ineffable,

So it is free from speech.

It is without thought,

And without letters,

So there is nothing on which to meditate.

Then the Blessed One, the Blessed One who certainly has no conceptions, equanimously entered the samadhi that is called: The Great Bliss Which is Certain of Each and Every Thing, and taught the guru's certain words:

Do not wander in darkness!

Be adept in the meaning!

Words are joined to the meanings of signs!

This surely teaches the unborn domain.

When longing for sure counsel

Becomes a river,

It will never turn to anything else.

This is Generation,

Perfection,

And the Great Perfection!

These three surely abide in the meaning,

Yet the certain meaning is known by other pathways.

Be adept in the meaning

Of profundity beyond the imagination!

Join with the depths of the Great Perfection!

A guru is a Great Master!

O Precious Jewel of a Student,

Hold profound instructions to the depths!

There is no turning back after finding certainty!

Be diligent at study even if you are an expert!

Even if your knowledge is great, cut off doubts!

Carry your guru's limbs,

As you do your own head!

Keep the instructions alive

As if they were fruit for your eyes!

Protect the commitments,

Like you do your own fields!

The profound view is expansive, like the sky.

Practice like a great elephant

Who is stuck in the mud!

Energy and practice have no birth or fatigue!

Be happy in the companionship of tantric friends!

Be delighted and diligent to take up the implements!

Strive to apply fearlessness to attainment!

Supreme knowledge is profound,

And likes to be given up.

After receiving a single word

Of this profound instruction

Even a young girl in the bewildering land of Samsara

Will make offerings,

Without giving anything up.

That student is a precious jewel!

One should give things to her,

And make occasion for teaching.

Seize the fully perfected benefits!

Supreme knowledge is profound,

So join the Great Vehicle!

Strive to give up the bewildering land of Samsara,

And cling to the certain instructions like a river!

Keep a mind that is like the ocean!

Hold the guru in the center of your *citta*!

To keep the mind of the unchanging sky

And not talk or spread rumors,

No matter what the guru does,

Is an offering to the guru and the Three Jewels.

When the Vajra Master Guru says: "I want it,"

He gives you eyes.

This is like not being able to touch a snake,

For those who hold profound instructions

Watch them like someone who is avoiding a snake.

Seize the Great Vehicle!

Meditate the Supreme Vehicle!

An intelligent one has great knowledge,

And is clear.

Hold the Tantra of secret mantra!

Cut off doubt!

You are not a fool,

So join with the meaning!

Regardless of what the mouths may send out,

This is none other than the Great Vehicle!

Those who are called Bodhisattvas

Are the family that has been assigned

Profound instructions.

If you abuse a guru,

Think of killing him,

Or think that a single word of the secret of secrets

Is not fit to be taught,

It is time to teach about going to hell.

To have a backward mind,

And think of killing a Master

Who teaches what is certain,

To speak unpleasant words with your mouth,

To fail to put what is entrusted to you

In a safe place,

And so lose it,

And not to do what you say you will,

Make it hard to trust you.

You perform slander,

And ignore what is going on.

Your samayas are cast in all directions.

You say foolish things,

And do not listen to advice.

You say: "He is not an adept,"

And: "I can compete with him in knowledge,"

But when you join with others,

You think of killing him!

This is something to cry and wail about!

It is not possible for you

To be liberated from hell.

Your life in this world will be stomped out!

Even if you are a Master Guru

Do not go against the advice of your parents!

The Yidam deity is defined

In the depths of the mind.

Perceive and practice the instructions

In your mind!

For a practice

Abide like the space of the ocean,

The view is the state of the All Good

Throughout the three times!

For a meditation,

Meditate on non-meditation!

If you do not fall from the space of reality,

The two hundred twenty-one commitments

Will be perfected!

All vehicles are spontaneously realized.

The three realms,

Without exception,

Are primordially the Buddha!

The world and the living beings within it

Are without exception primordially enlightened!

When you are a vital essence of equality

You are called a Vajra Master.

When a Master considers killing his student,

It is time to teach

The Vision of Birth in the Lower Realms.

What is called: "certain" does not stay in your mind.

You think about killing your student,

And take delight in the thought.

You cast blame on a person

Who has virtues.

You look at the words,

But do not look at the meaning.

After you have sent poison to your adversary

You will faint,

And be born in the hell of Black Lines. [311]

To become the associate of life destroyers

Is like the hell of Black Lines.

The revelation of the short mountains

Of this [hell of Black Lines]

Happens when you offer your life and body

With one word,

To a Master of the profound instructions

In the heaven of the Thirty-Three,

Over a hundred years,

And speak to praise his benefits.

This is because the Victor of Victors

Goes where the enumeration of problems

Has been ceased.

But when you advocate

The many bewildering lands of Samsara to your gurus

They may not give you [the instructions].

To so refuse is to fail in the perfect meaning.

It is to steal the wealth of the Three Jewels.

It is to be deceived by such gods as

Indra and Brahma.

This person will be born in a place

Of containment and destruction.

His life there will be short.

It will last a hundred years.

A Master of the profound instructions

Must offer his precious jewel of a student

Any consideration that he desires

When he says: "I want it."

The dead man who does not have the heart-power

To make offerings

Deceives the Buddha!

This causes the depletion of life-force.[312]

I do not teach the certain demonstration of hell.

Now is the time to teach the cause of death.

Not acting according to the Pronouncements

Is the cause of death.

To go against the advice of your parents

Is death.

If you engage in many backward practices

You will decline.

To disturb a benevolent mind

Is a quick death.

Oaths and curses cause the decline of life.

If you deceive a Master

Who teaches the profound instructions

Your life-force will decline.

To magnify the benefits of words,

While not joining with the depths of profundity,

Is a cause of life's decline,

Short life, and hell.

All the Buddhas of the three realms

Will never allow a person to attain enlightenment

Who has not made

The vital essence of the certain meaning

Into a river.

When you fully know the true nature of dharmas

You will be expert in the enlightenment of words.

Now for the things not to do:

You must not meditate on the Small Vehicle!

You must not sell the profound instructions!

Do not go against the instructions of the Vajra Master!

Perceive perfection in perfection itself!

Study the path of total liberation!

Without freedom you will not change!

Do not be vain, for you have doubts!

Your purpose will not be accomplished

Without trust!

Do not study anything that does not lead to expertise!

Do not become more of an expert than your guru is!

Do not drink the poison

Of leaving behind commitments!

You must not meditate,

For subject and object do exist!

Your mind is darkened,

And your knowledge is not clear.

Do not study anything that does not lead to expertise!

Do not be proud, for you have doubts!

Do not say things that are uncertain!

Your works are not accomplished,

For you have thought constructs.

If you have compassion,

You must not kill!

Attach yourself to people who teach profundities!

You must never teach the Great Vehicle

To small minded people!

At this point the eighth volume [313] of the Singhalese edition
Is finished.

The third volume of the Indian edition from the garden of Magadha
Is finished.

The thirteenth volume from the land of Odra is finished.

And the third volume of the Chinese edition is finished.

This shows the relative sizes of the volumes.

Then the Blessed One Glorious Great Bliss equanimously entered the samadhi of the Vital Essence,
and gave instruction:

You need not liberate sentient beings

Through compassion,

For the three realms are the Buddha

From the primordial.

There is no traversing the path of liberation,

For the path is unborn and does not cease,

From the primordial.

In equality you are free from the base of actions,

For good and bad,

And taking up and rejecting,

Are indivisible.

No benefits are to be praised,

For all things are spontaneously perfected.

The Buddha is not sought

And not to be attained,

For the four Maras have been killed

And sent into the Dharmadhatu,

And the emotional obstructions

Are, with no exception, primordially pure.

The Victorious One does not seek his Buddha-field,

For the All Good Great Dharmadhatu

Has all benefits, with no exception.

Traversing levels resembles looking for a cause.

This is because the three realms of the world

And the living beings within it

Are enlightened!

This is the vital essence of the Sugata,

For self-arising wisdom is not to be sought.

The Buddha-field of the Victorious One

Is all the three realms,

For all dharmas are perfected spontaneously.

There is not even an atom

To be meditated upon,

For the vital essence, from the primordial,

Is enlightenment.

If you do not see the All Good of the mind

You will not find the All Good through words.

An adept will never find the Buddha

If he does not know

The vital essence of enlightenment.

There is no need to jump into

The burning cinders of a fire

When you are already in

The blazing fire of the three poisons.

If you take this milk from a white lioness

And draw it into a golden ladle,

Then draw it on into the ladle of dominion,

The ladle of dominion will crack,

And the milk will seep out.

Just so,

When your method of observance

And method of retention

Become mistaken,

Due to your holding onto the secret mantra

In this way

It resembles the milk of a white lioness.

There is no Buddha

Other than the mind!

There is not!

Even the celestial god realm Nothing Less

Is the mind!

There is no All Good Mother

Other than the mind!

He who sees the mind itself

Knows all dharmas, without exception!

Each and every dharma

Is free from speech,

For its vital essence is not to be thought on.

Thoughts of seeking do not move

The Dharmadhatu,

For it is primordially pure

In its self-arising domain.

The cause of weariness

Is purification and the traversing of a path.

The untraversed path is perfect.

This is the expansive base!

It is beyond the imagination!

You need not seek the Buddha field

Of the Victorious One!

If you do not understand

That the three realms are the Victorious One,

You will never find the Buddha,

Even if you search.

Buddhahood is the understanding

Of the mind itself!

Opinions are exhausted

When there are no analytic extremes.

The exhaustion of opinions

Is supreme bliss!

Reality is perfect in the mind!

It is perfect!

Not to envision what is sure

Is the supreme view!

Non-seeking is free from karma,

So it is bliss.

You need not attain equanimity,

For the apparent world and all that there is

Are indivisible!

The Victorious Buddha is not to be sought,

For the three realms are the Buddha

From the primordial.

There is no Bodhicitta to look for,

For the world and the living beings within it

Are enlightened, from the primordial.

The mind itself,

Which has no real base,

Is ineffable,

For it is free from speech.

There is bliss in this domain,

For it has no birth and does not stop.

It has no enumeration,

For it abides naturally.

Suffering is pacified in the Dharmadhatu,

Without healing,

For all things, with no exceptions,

Are perfected in bliss.

The Buddha Dharmas have no true nature.

There are no real things in this Dharma.

This Dharma is primordial peace.

The three realms are beyond the imagination.

Everything is emptiness,

And is empty,

So everything is beyond the imagination.

All Buddha Dharmas are there for you

If you understand these things.

Then the Blessed One equanimously entered the samadhi of Certainty, and it was time to teach the samadhi of Total Certainty:

The Bodhicitta is the *Bhaga!*

It is called: "The Way Things Are."

The way things are is pure,

From the primordial.

It includes all things, without exception.

The dimension of the sky,

Which contains all things,

Is totally pure.

I teach the inspiration of inspirations,

For Enlightenment

Is the vital essence of vital essences!

The four Maras of the Mahâyoga

Are pure from the beginning.

The supreme method is to know all dharmas

That are pure from the beginning,

With knowledge.

This is a non-dual method.

The four Psycho-Physical Constituent Maras

Are pure in the Dharmadhatu,

For method and knowledge are non-dual.

The pain of having problems

Is clear like the sky.

This is because all things, with no exceptions,

Are united to a god

In non-duality.

The Emotional Defilement Mara

Is pure in the Dharmadhatu,
For the three realms of the world,
And the living beings therein,
Are clear in the presence of the gods.
All things are mandalas of these god,
Therefore the Son of God Mara
Is a god.

This Mara who is a god
Is pacified in the Dharmadhatu,
For the unborn never ceases,
And all things are totally united,
Just as any two things are.

The Lord of Death Mara
Is pure in the Dharmadhatu,
For the five psycho-physical constituents
Are the Five Families.
Reality is clear,
For the psycho-physical constituents
Are the true nature

Of the Five Families of Victorious Ones.

The Psycho-Physical Constituent Mara

Is clear in the Dharmadhatu,

For the three poisons

Are clearly the Body, Speech, and Mind.

The five emotional obstructions

Are clear in the *Bhaga*,

For there is the blissful understanding

Of great enlightenment

That comes through the dharmas of mental events.

The Son of God Mara

Is clear in the Dharmadhatu,

For the state of equality

Of all dharmas, with no exceptions,

Is self-arising peace,

And is clear from the primordial.

It has no birth, death, transfer, or changing,

From the primordial.

The Lord of Death Mara

Is also pure in the Dharmadhatu.

This destroys the four Maras of the Anuyoga!

The perfectly pure great path

Of Vajrasattva of the Great Sky,

The All Good,

The expansive Dharmadhatu,

Liberates all.

Hence non-birth and non-cessation

Are never to be understood.

The Psycho-Physical Constituent Mara

Is completely pure,

For the three worlds have no birth or cessation.

Benevolence purifies your true purpose,

So great compassion is never to be practiced.

The greatest of the great profundities

Is never given praise for any benefit.

In the great bliss of total equality

All suffering becomes the Total Base.

Objectives do not depart from what is.

You are liberated by liberation,

Without any deeds!

The path of liberation is also taught after liberation,

For self-arising wisdom is not to be sought.

The Son of God Mara is therefore pure.

The Great Elemental,[314]

The Blessed One,

Is the Blessed One

Because he abides in perfection.

He abides naturally in all living beings.

There is nothing but self-arising liberation,

Even if you make backward designations.

The three realms of the world,

And the living beings therein,

Come forth from the Dharmadhatu.

They come forth from it,

And they remain in it.

The Psycho-Physical Constituent Mara

Is supreme bliss!

The greatest wisdom is difficult to find,

But is attained by relying on

Methods and knowledge.

To rely on anything else would be just a name.

Bliss actually comes forth from your own self.

The Lord of Death Mara

Is primordially stamped with this seal,

For the relative

Is the greatest bliss of all blisses.

"The bliss of the present

And the bliss of the future

Arise from what is before you now,

And what is behind you."

This has many problems,

And you must not rely on it.

The meditation that has great benefits

Is meditation itself,

And is not something to think about.

In unthinkable, unpurified, reality

Wisdom is born from out of conceptual constructions.

You give a name to the gate of subtlety,

And seek a path for the truth of the mind,

You hold exclusively

To the Tantras in the monasteries,

And meditate where designation

Becomes conceptual construction.

You are completely removed from both virtue and sin,

And so you say you have given a name

To the cause and to the result,

And say: "I have escaped from this world!"

You are eager to take things up,

And to reject them,

And believe this is the best there is.

Meditate on the non-abiding Great Vehicle,

And all dharmas will be pacified in their essence,

For you will enjoy the meaning of all dharmas

With the knowledge

That understands individual things.

There is no writing or engraving this.

It is free from the mental disturbance of letters.

Their two extremes are totally in the dark,

For this goes beyond the objects of speech and thought.

Do not imagine anything!

Do not construct conceptions!

And do not remain without constructing conceptions!

Many know that this is a delusion.

The perfect path is to know that this is delusion.

I hold the three realms to be Nirvana,

For the Great Middle Way[315]

Is perfected in this.

The mind deceived by impulses does not exist,

For the ultimate is beyond the imagination.

The ultimate view of the Middle Way

Is free from the collections of letters.

That which is the ultimate for the Middle Way

Is the relative for the Great Perfection.

Do not think about

The benefits of contemplation,

For all things without exception

Are totally perfect.

Remain in the Dharma

That does not think or purify!

Conceptual constructs are in fact

The Body of wisdom,

For non-conceptualization

Goes beyond conceptualization.

The subtle vehicle does not designate signs,

For both cause and result

Are spontaneously realized

Without division.

All conceptual constructs

Are pacified in the Dharmadhatu,

For the transmission of

The twelve-fold chain of connections

Is stomped out

In the Tantras at the solitary monastery

Of the Dharmadhatu.

Do not designate virtue and sin,
And cause and result,
For they are all a river of equanimity,
Which is uncontrived from the primeval.

This transcends words,
Which are eager to take things up,
And reject them,

For the previous world

And the future world

Are non-dual,

And all things, with no exceptions,

Are Buddhas.

There is no analyzing of individual things here,

For awareness is placed in thusness,

Which has no true nature, from the primordial.

The three realms are, without exception,

The primordial Buddha,

For dharmas are naturally at peace,

And to speak of them is a mistake.

Samsara and Nirvana are non-dual.

There is not even an atom

Of Nirvana,

Which is uncontrived from the primeval,

To be imagined or meditated upon

In nonconceptual, uncontrived reality.

When, without searching,

You place yourself in reality,

Which has no appearance,

That is meditation.

Do not conceptualize or dwell upon anything,

For non-conceptualization and non-dwelling

Are said to be the trailway through Samsara,

And are the Middle Way!

This Great Vehicle of ineffable reality

Is unexcelled,

And has no true nature,

So it cannot be embarked upon or parted from.

Nothing remains,

For this is spontaneously realized.

It goes beyond conceptualizations,

For it is primordial Buddhahood.

It is free from the mental disturbance of letters,

For it is not to be spoken and it transcends words.

Analysis of magnification of it

Is a cause for conceptual constructs.

Awareness abides like a river

In the Dharmadhatu,

Which has no extremes to be analyzed.

The Great Circle equanimously remains

As the circle of all the three realms,

So there is nothing to think about

Or to meditate on.

Over-doing the analysis

Of the unexcelled Circle

Is a cause for conceptual constructs.

He who gives up impulses towards

The extreme of analysis

Understands all dharmas.

He finds the Victorious Buddha!

This is the unexcelled perfect objective!

If you do not join with

The objectives of the Great Vehicle,

You are just putting gravel into the earth,

Even if you contrive to shave your head,

Like the Úâkya.

Even though you generate thoughts of rejecting things,

At last you will go into the ground.

Likewise even though you shave off your hair

With a razor,

Your connection to the river of conceptualization,

And the rules of conceptualization,

Is something you must protect,

And therefore will be destroyed.

The close pathway

Of the unexcelled Great Perfection

Will be far away,

For even if you traverse the stages for three eons

You will not see the depths

Of the Great Perfection!

It is not possible to find the Victorious One

By seeking him,

Which is a cause to obsess on

The analytic extremes.

Do not traverse the cause!

Give up on analytic extremes!

Contrive to wear a shaved head

Like the Úâkya!

The result

Of the vehicle that perceives the Great Vehicle

Is actual Buddhahood!

Therefore those who desire to attain enlightenment

Must look into the unexcelled Great Vehicle!

He who sees the unexcelled Great Vehicle

Finds all the Buddhas of the three times!

Úâkyamuni,

The Protector of Living Beings,

The Master of Sages,

Who has all virtues without exception,

Spoke this supreme transmission of transmissions,

This Root Tantra;

For this great Root Tantra

Of the transmission

Is a vehicle proclaimed by his own mouth.

He who desires the Buddha's enlightenment

Must look into the unexcelled Supreme Vehicle!

Students in the future who wish to study this,

And Masters who wish to teach it,

Must find an Bodhisattva who is on one of the levels,

And who has hair-pores.

He will not teach the meaning

Without explaining it.

Begin by giving this Root Tantra to him,

And he will explain that its meaning is liberation.

A person who will not teach

This Root Tantra

Will temporarily become wrathful,

And then die.

His life will run out,

And he will fall into hell.

Hold these instructions

Which I have taught

In your mind,

For they are life!

People who contradict this teaching

Will certainly appear,

And they will die.

This Root Tantra transmission was taught for the sake of the young lord.

The End.

U U U Raksika Iti Uhu.

Glossary

samadhi	ting 'dzin
accordant cause	rgyu 'thun
Actual Knowledge	mngon shes
All Aware King	kun rig rgyal po
All-Aware Vairocana	rnam par snang mdzad
all-defining ignorance	kun rtags ma rig pa
All Good One	kun tu bzang po

appearances	snang ba
Auditor	Sravaka; nyan thos
Vidyadhara	rig 'dzin
Base	gzhi
Base	gzhi ma
being	yin pa
Bliss Endowed Palace	bde ldan
Sugata	bde gshegs
body	lus
Buddha King of True Perfection	mngon rdzogs rgyal po
ceremony of Assigning the Receptacle	snod brtag cho ga
ceremony which puts down the full sign	rgyas rtags gdab pa'i cho ga
Chinese	rgya
co-emergent ignorance	lhan cig skyes pa'i ma rig pa
Combined Tantra	'dus pa'i rgyud
commitments	dam tshig
conceptual constructions	rnam rtog

conceptualizations	rtog pa
confidence	gdeng
conscience	shes bzhin
Creator of All Things	kun byed
The Cuckoo	khu byug
Dense Array	stug po bkod pa
Dharmakaya	chos sku
Dharmadhatu	chos dbyings
dimension of reality	chos nyid
Discipline	'dul ba
ear lineage	rna brgyud
Eight Dharmas for Attaining Patience	bzod thob chos brgyad
embellishment	spros
emotional obstructions	nyon mongs
Bodhicitta	byang chub sems
Bodhisattva	byang chub sems dpa'
equanimous stability	mnyam gzhang

evil destinations	ngan song
experiential elements	khams
final attainment	rjes thob
first copy [of a book]	bla dpe
Five Great Ones	che ba lnga
freedom	rang dbang
further manifestation	yang sprul
Generation	bskyed
Golden Land	gser gling
Great Compassionate One	thugs rje chen po
Great Middle	dbu ma chen po
Great Middle Way	dbu ma'i lam chen
Great Mudra	phyag rgya chen po
Great Perfection	rdzogs chen
Having Delight	dga' ldan
Black Lines	thig naga
heretics	mu stegs

high seeing	lhag mthong
Hundred Thousand Tantras of the Old Ones	rNying ma rgyud 'bum
ignorance	ma rigs
Ignorance Wisdom	ma rig ye shes
imaginings	dmigs pa
impulses	'du shes
insubstantial	dngos med
intellect	blo
intermediate state	bar ma
intermediate state	bar ma do
Invitation	spyang drangs
Jewel land Without Discord	sel med rin chen gling
Knowledge	shes pa
Latter Tantra	rgyud kyi phyi ma
life-force	tshe srog
Private Buddha	pratyekabuddha; rang sangs rgyas
Manifest Body	sprul pa'i sku

indicator	mtshan ma
matrix	kun 'byung
Meditation Teachings	sgom khrid
Metaphysics	mngon pa
methods	thabs
mind	citta
Mind [of a Buddha]	thugs
mind [of a sentient being]	sems
mind to which being appears	yin snang sems
Brave Hearts	sems dpa'
Mind Mothers	sems ma
natural abiding	rang bzhin gnas pa
experience	ngang
naturalness	rang bzhin nyid
New Schools	gsar ma
Nothing Less	'og min
Old School	rNying ma

Particularists	bye brag
peaceful abiding	gzhi gnas
Perfection of Wisdom	ye shes rdzogs pa
playfulness	rol pa
primary teaching	gzhung
primordial wind	ye rlung
primordially pure	ka dag
psycho-physical constituents	phung po
pure	dag pa
real base	dngos bzhi
[the] reality of the Circle	thig le chos nyid
Recollection	dran pa
Red Teachings	dmar khrid
reversed sign	log pa'i brda
instructions	man ngag
Secondary Marks	dpe byad
Self-awareness	rang rig

sense bases	skye mched
Sign Teachings	pra khrid
Signs	mtshan
Single Circle	thig le nyag cig
single taste	ro gcig
Six Circles of the Great Sky	nam mkha' che yi thig le drug
Six Major Great Sources	khung chen che ba drug
Six Objectives of Meditation	sgom pa'i don drug
Six Sages	thub drug
space	klong
spontaneously realized	lhun grub
support	rten
Supreme Bliss	Mahasuka bde mchog
knowledge	shes rab
Sutra Followers	mdo sde
Swastika Body	g.yung drung sku
Tantra of Ocean-like Untroubled Equanimity	rgya mtsho ltar mnyam rnyog med rgyud

Tantra of Perfect Wisdom	ye shes rdzogs pa'i rgyud
Tantra of Profound Secret Wisdom	ye shes gsang ba zab mo'i rgyud
Tantra of Secrecy and Clarity Equal to the Limit	gsang dang gsal ba mtha' dang mnyam pa'i rgyud
Tantra of Secret Awareness	rig pa gsang ba'i rgyud
Tantra of Secret Wisdom	ye shes gsang ba'i rgyud
Tantra of Unborn Secret Wisdom	skye med ye shes gsang ba'i rgyud
Tantra of Wisdom Light	ye shes 'od kyi rgyud
Tantra which is Equal to the Limit of the Sky	nam mkha' mtha' dang mnyam pa'i rgyud
Tantra which is Filthless Like the Sun and Moon	nyi zla lta bur dri med rgyud
Tantra which is like an Unborn Jewel	skye med rin chen lta bu'i rgyud
Tantras of the Base	gzhi yi rgyud
Tantras of the Path	lam gyi rgyud
Tantras of the Result	'bras bu'i rgyud
three identities	bdag nyid gsum
three identities	nyid gsum
three understandings	rtogs pa gsum

thusness	de bzhin nyid
Total Base	kun bzhi
Total Base of the Bodhicitta	kun bzhi byang chub sems
transference	'pho
transformation	bsgyur
True Awakenings	mngon byang
true nature	rang bzhin
Trust	yid ches
two enclosures	sgam gnyis
undeluded knowledge	ma 'khrul shes pa
Unmoving	mi bskyod pa
Vajradhara	rdo rje 'dzin pa
Vajrapani	phyag na rdo rje
Vajrasattva	rdo rje sems dpa'
Vajra of Supreme Delight	dga' rab rdo rje
volume	bam po
way things are	gnas lugs

wisdom	ye shes
wise one	ye shes pa
Without Discord	sel med
Land of Jambhu	'dzam gling

Tibetan-English Glossary

ka dag	primordially pure
kun tu bzang po	All Good One
kun rtags ma rig pa	all-defining ignorance
kun byed	Creator of All Things
kun 'byung	matrix
kun bzhi	Total Base
kun bzhi byang chub sems	Total Base of the Bodhicitta

kun rig rgyal po	All Aware King
klong	space
skye mched	sense bases
skye med ye shes gsang ba'i rgyud	Tantra of Unborn Secret Wisdom
skye med rin chen lta bu'i rgyud	Tantra which is like an Unborn Jewel
bskyed	Generation
khams	experiential elements
khu byug	The Cuckoo
khung chen che ba drug	Six Major Great Sources
dga' ldan	[abode of the gods] Having Delight
dga' rab rdo rje	Vajra of Supreme Delight
rgya	Chinese
rgya mtsho ltar mnyam rnyog med rgyud	Tantra of Ocean-like Untroubled Equanimity
rgyas rtags gdab pa'i cho ga	ceremony which puts down the full sign
rgyu 'thun	accordant cause
rgyud kyi phyi ma	Latter Tantra
sgam gnyis	two enclosures

sgom khrid	Meditation Teachings
sgom pa'i don drug	Six Objectives of Meditation
bsgyur	transformation
ngang	experience
ngan song	evil destinations
dngos med	insubstantial
dngos bzhi	real base
mngon pa	Metaphysics
mngon byang	True Awakenings
mngon rdzogs rgyal po	Buddha King of True Perfection
mngon shes	Actual Knowledge
che ba lnga	Five Great Ones
chos sku	Dharmakaya
chos nyid	dimension of reality
chos dbyings	Dharmadhatu
rjes thob	final attainment
nyan thos	Auditor

nyi zla lta bur dri med rgyud	Tantra which is Filthless Like the Sun and Moon
nyid gsum	three identities
nyon mongs	emotional obstructions
mnyam gzhag	equanimous stability
rNying ma	Old School
rNying ma rgyud 'bum	Hundred Thousand Tantras of the Old Ones
ting 'dzin	samadhi
rten	support
rtog pa	conceptualizations
rtogs pa gsum	three understandings
stug po bkod pa	Dense Array
thabs	methods
thig naga	[hell of] Black Lines
thig le chos nyid	[the] reality of the Circle
thig le nyag cig	Single Circle
thugs	Mind [of a Buddha]

thugs rje chen po	Great Compassionate One
thub drug	Six Sages
dag pa	pure
dam tshig	commitments
de bzhin nyid	thusness
dran pa	Recollection
gdeng	confidence
bdag nyid gsum	three identities
bde mchog	Supreme Bliss
bde ldan	Bliss Endowed Palace
bde gshegs	Sugata
mdo sde	Sutra Followers
'du shes	impulses
'dul ba	Discipline
'dus pa'i rgyud	Combined Tantra
rdo rje 'dzin pa	Vajradhara
rdo rje sems dpa'	Vajrasattva

nam mkha' che yi thig le drug	Six Circles of the Great Sky
nam mkha' mtha' dang mnyam pa'i rgyud	Tantra which is Equal to the Limit of the Sky
gnas lugs	way things are
rna brgyud	ear lineage
rnam rtog	conceptual constructions
rnam par snang mdzad	All-Aware Vairocana
snang ba	appearances
snod brtag cho ga	ceremony of Assigning the Receptacle
pra khrid	Sign Teachings
dpe byad	Secondary Marks
spyan drangs	Invitation
sprul pa'i sku	Manifest Body
spros	embellishment
phung po	psycho-physical constituents
phyag rgya chen po	Great Mudra
phyag na rdo rje	Vajrapani
'pho	transference

bam po	volume
bar ma	intermediate state
bar ma do	intermediate state
byang chub sems	Bodhicitta
byang chub sems dpa'	Bodhisattva
bye brag	Particularists
bla dpe	first copy [of a book]
blo	intellect
dbu ma chen po	Great Middle
dbu ma'i lam chen	Great Middle Way
'bras bu'i rgyud	Tantras of the Result
ma `khrul shes pa	undeluded knowledge
ma rig ye shes	Ignorance Wisdom
ma rigs	ignorance
man ngag	instructions
mi bskyod pa	Unmoving
mu stegs	heretics

dmar khrid	Red Teachings
dmigs pa	imaginings
tshe srog	life-force
mtshan	Signs
mtshan ma	indicator
'dzam gling	Land of Jambhu
rdzogs chen	Great Perfection
gzhi	Base
gzhi gnas	peaceful abiding
gzhi ma	Base
gzhi yi rgyud	Tantras of the Base
gzhung	primary teaching
bzod thob chos brgyad	Eight Dharmas of Attaining Patience
'og min	[abode of] Nothing Less
yang sprul	further manifestation
yid ches	Trust
yin snang sems	mind to which being appears

yin pa	being
ye rlung	primordial wind
ye shes	wisdom
ye shes pa	wise one
ye shes rdzogs pa	Perfection of Wisdom
ye shes rdzogs pa'i rgyud	Tantra of Perfect Wisdom
ye shes 'od kyi rgyud	Tantra of Wisdom Light
ye shes gsang ba zab mo'i rgyud	Tantra of Profound Secret Wisdom
ye shes gsang ba'i rgyud	Tantra of Secret Wisdom
g.yung drung sku	Swastika Body
rang dbang	freedom
rang bzhin	true nature
rang bzhin nyid	naturalness
rang bzhin gnas pa	natural abiding
rang rig	Self-awareness
rang sangs rgyas	Private Buddha
rig pa gsang ba'i rgyud	Tantra of Secret Awareness

rig 'dzin	Vidyadhara
ro gcig	single taste
rol pa	playfulness
lam gyi rgyud	Tantras of the Path
lus	body
log pa'i brda	reversed sign
shes pa	Knowledge
shes bzhin	conscience
shes rab	knowledge
sems	mind [of a sentient being]
sems dpa'	Brave Hearts
sems ma	Mind Mothers
sel med	Without Discord
sel med rin chen gling	Jewel land Without Discord
gsal ba gsang ba mtha'' dang mnyam pa'i rgyud	Tantra of Secrecy and Clarity Equal to the Limit
gsar ma	New Schools
gser gling	Golden Land

lhag mthong	high seeing
lhan cig skyes pa'i ma rig pa	co-emergent ignorance
lhun grub	spontaneously realized

[1] rNam par snang mdzad

[2] Chos nyid

[3] 'Og min, Lit "Nothing Less."

[4] Mi bskyod pa

[5] rDo rje sems dpa'

[6] bLo, Skt. Manas

[7] Man ngag, upadeśa

[8] Chos dbyings

[9] Byang chub sems

[10] sKad cig. This word is often used in juxtaposition to rim kyis, or "gradual." This statement at the beginning of the text seems to be announcing this text as adhering to the instantaneous (sKad cig) school

of enlightenment, said to have been defeated by Kamasila in the great Samye Debates, and to have been argued for by Chinese masters. Here is an “Indian” text, from the period of Kamalioeila, arguing the “instantaneous” perspective, indicating that the view of Instantaneous Enlightenment was held not only by the masters from China, but in India, as well.

[11] Rang byung ye shes

[12] rTog pa

[13] Ma rigs

[14] Rang rig

[15] bDe gshegs

[16] Kun 'byung

[17] kLong

[18] Thig le nyag cig

[19] Kun tu bzang po

[20] Shes rab, Skt. Prajna

[21] Thabs, Skt. Upaya

[22] Ngang, Skt. Râsa. The Sanskrit *Râsa* is variously translated by Vairocana into the Tibetan words ro, bcud, and ngang. *Ro* connotes flavor or taste, *bcud* connotes vital sap or essential potency, while *ngang* connotes state of being, condition, existential quality, etc. My English

translations reflect Vairocana's inspiration as to the correct translation of *râsa* in the given context. The importance of *râsa* theory, "*râsayâna*," to this text, and the works of rDzogs chen in general deserves careful study.

[23] rang bzhin, Skt. Svabhâva

[24] bDag nyid gsum, Skt. Trisvabhâva. The word *bdag nyid* is glossed in the Mahavyuttpati, as well as the Bod-rgya tsig mdzod chen po, as serving as an equivalent for *rang bzhin*. The Cittamatra explanations of the Trisvabhâva are well known. In this case the *Râsa* and Svabhâva of all things is united in the *Trisvabhâva. It is likely that the use of *bdag nyid*, Skt: Atmatâ, as a "synonym" for the svabhâva is intended to emphasize that the *Trisvabhâva is not simply a question of self-nature, but one of Taste as well. The usage of *bdag nyid gsum* and *nyid gsum* will be seen throughout the tantras of rDzogs chen.

[25] Rigs, Skt. Kûla

[26] sNang ba

[27] sKu

[28] Ye-shes

[29] Rol pa

[30] Kun-bzang

[31] Man ngag, Skt. upadesa

[32] Dran pa

[33] rNam rtog

[34] Arising, condensing, and thusness

[35] Rang bzhin nyid, Skt. Svabhâvata

[36] Chos sku

[37] Ye shes rdzogs pa, Skt. *jnanasandhi. Compare prajnaparamita. In this translation ye shes, Skt jnana, is being translated as wisdom, while shes rab, Skt. Prajna is being translated as knowledge. Paramita has been variously translated, e.g. "Going to the Other Shore," and "perfection." That the King of Secret Wisdom is here given the appellation Perfection of Wisdom, attention should be paid to references that might differentiate prajna from jnana.

[38] Nyon mongs, Skt. kleœa

[39] Note that the following section is not presented as either a question or answer, but appears to be an insert put in to clarify the issue of the six classes of beings. At the end of the chapter "thus he spoke" is written, but at this point we don't know exactly who is speaking.

[40] rGyu 'thun

[41] Attachment, Aversion, ignorance, pride, and jealousy.

[42] dBang po, Skt. Indra

[43] Ye shes sku, *Jñânakâya

[44] gSer gling, Skt. Suvarnavipa. This was most likely the capitol of the shipping empire of Srivijaya, thought to have been in Sumatra of

modern day Indonesia. Suvarnavipa, the “Isle of Gold,” was the location where Atiœa studied in the early eleventh century. It is likely that Atiœa is one of many students of Buddhism to have gone to Suvarnavipa, as his biography records, and who had tremendous difficulties at sea. The shipping lanes between what is now Indonesia and India are infamous, thus the simile.

[45] Tib.: *Ting 'dzin*, Skt.: *Dyâna*, Chinese: *Chan*, Japanese: *Zen*

[46] Ye shes klong du shar ba'i ting nge 'dzin

[47] Ye shes pa

[48] 'Du shes,

[49] Dam pa, Skt. *Vara

[50] Dam tshig

[51] A reference to the lack of the thirty two marks, etc. of a Buddha being unnecessary for Buddhahood in the realization of the Great Perfection.

[52] rDo rje sems

[53] sPros, Skt. Prapanca

[54] dNgos med

[55] 'Pho

[56] gYung drung sku, *svastikakâya. This term is unusual in a Buddhist text, while in Bon-po literature it is found as an “equivalent”

for the Buddhist Dharmakâya. Its usage in the present text may be an indication that during the early translation period translators such as Vairocana used vocabulary they hoped would reach the audience present, who were more familiar with Bon-po terminology than Buddhist. Investigation is warranted as to whether Vairocana was not himself sympathetic to both Bon and Buddhist groups, and sought to make his translation attractive to both by incorporating the terminologies of both. In this case the gYung Drung sKu is stated to abide within the Chos sKu, indicating the “taking in” of the bon-po term and subsuming it into the Buddhist.

[57] Nyid gsum, probably a reference to *bdag nyid gsum*.

[58] Thig le, Skt, Bindu

[59] Karma in the form of Vasanas, or “tendencies” is understood variously by different schools of Buddhism, the central problem being how impermanence can be reconciled with karmic cause and effect. The notion of Karma clinging or adhering to one is generally attributed to the Jain teacher Mahavira, who held that Karma sticks to one’s Jiva or soul and prevents one from emancipation. Whether this passage is directed to such a theory is worth consideration.

[60] rTogs pa gsum.

[61] The four times are generally the past, present, future, and “primordially pure time, Ka dag pa’i dus.

[62] Bar ma

[63] This is a reference to subtle body yogic practice. The advice of a personal teacher on such practices is recommended.

[64] Bar ma do. The archaic form *bar ma do*, usually given as *bar-do*, is a verifying indication of the early period of the present translation.

[65] Thugs rje chen po, an epithet for Avalokiteśvara, or sPyan res gzig. The role of Compassion the rDzogs-chen teachings, expressed by Avalokiteśvara in chapter one of Clarity Equal to the Limit, the second tantra in this book, may shed light on how Great Compassion acts synonymously with Great Perfection.

[66] The Manifestation Body of The Compassionate Mind, thugs rje sems kyi sprul pa'i sku.

[67] “Outer” referring to the gross physical body, and “inner” referring to the subtle body with its winds and channels (rTsa, rLung).

[68] mChog kyi sku

[69] Thugs, Skt. Citta

[70] Sems, Skt. Citta

[71] The three problems of the Buddha and a Sentient being having the same mind are that a single mind will be both enlightened and unenlightened, an enlightened mind will not understand a mind without enlightenment, and that an unenlightened mind will turn out to be enlightened.

[72] Ye shes kyi sku, *Jñānakāya

[73] bDag nyid, Skt. Atmatâ

[74] Certainty, in this case, would make it so that stasis in the state of enlightenment a problem.

[75] Uncertainty, here, is the lack of guarantee that all things are already enlightened and the lack of guarantee that an understanding of this is available.

[76] Ma rig ye shes, Skt. *Avidya Jnana. This term will be recalled in recounting the Six Wisdoms.

[77] Lhun-grub, Skt Sahâja

[78] Dag pa

[79] The problem being that if it is beyond conceptualization the spontaneous realization of it would put an end to the ability to conceptualize even the thought of “enlightenment,” etc.

[80] The extreme referred to is that of denial of the suffering of samsara, its opposite being denial of the reality of nirvana.

[81] It is evident that between the Sahâja perspective and that of denial of impurity, the Sahâja is here found tenable.

[82] Ye rlung

[83] De bzhin dbyings

[84] The first problem is the occurrence of differential results from a single cause. The second is that two opposite entities cannot have an identical cause. Both refer to the possibility of duality in the cause-effect relationship of phenomena.

[85] Ngan song , Skt. Durgati. There are usually mentioned three evil destinations, the animals, the hungry ghosts, and the hells. The present statement regarding two evil destinations refers to birth in the two sorts

of existence where the leisure and opportunity of a human body be lost, thus both the “higher realms,” and “lower realms” are here considered to be evil destinations. (Oral commentary by Khenpo Palden Sherab).

[86] sDig-pa.

[87] The two being the “extra-ordinary Dharmakâya” spoken of in this Tantra, and the “ordinary Dharmakâya,” mentioned in general as part of the division of the Rupa and Dharma Kâyas, with the Rupakâya being subdivided into the Nirmana- and Sambhoga Kâyas, resulting in the Trikâya or Three Body division.

[88] A reference to the “Three Trainings” of Discipline, and Knowledge, and Samadhi.

[89] gZhung

[90] Ro gcig, Skt. *Ekarâsa

[91] Bar-do.

[92] Rig ’dzin

[93] mGon-po, Skt. Nâtha.

[94] gDeng

[95] It is significant that the first transmission of this teaching is said to have been delivered to Brahmins, rather than, for example, monks or Bodhisattvas.

[96] dGa’ rab rdo rje, No Sanskrit attestation of this name as yet been found.

[97] bLa dpe

[98] bDe mchog, *Samvara

[99] bDe ldan, Skt. *Sukhavati. This may be an early translation for bde ba can, the western paradise of Amitabha, or may, on another level, refer to the cranial vault in subtle body yoga. Further investigation of the literature is necessary for a more positive identification of the locale.

[100] The phrase: “Equal to the Limit” (*mtha’ dnag mnyam pa*) should be understood as “Equal to the limit, or the end, of the sky.” (Khenpo Palden Sherab).

[101] Kun rig rgyal po

[102] gNas lugs

[103] Kun ‘byung

[104] Phung po, Skt. Skanda

[105] Sems dpa’

[106] Sems ma

[107] Thugs rje chen po

[108] Ngag kyi dbang po.

[109] The Bodhisattva of Compassion, Avalokiteśvara, seems to have become depressed that this teaching of the Great Perfection puts his own practices of Great Compassion on a level lower than the highest, and is upset. His being harassed by Indra (Power), is an indication that

the text is addressing an upset in the power structure of Buddhist practice, finding that Compassion, being emphasized in the Kriya tantra, seems to be left far behind at the level of the Atiyoga. The place of Compassion in Great Perfection practice obviously must be addressed. Avalokiteśvara initiates the discussion, himself in the guise of the Great Compassionate One, Mahakarunika, to Vajrasattva, who represents the Voice of the Great Perfection. Note also that it is Action (Kriya, Karma) that is in question, for applied compassion must *act* for the benefit of those in distress.

[110] sKye med ye shes gsang ba'i rgyud

[111] Bya ba, Skt: Kriya

[112] Here, all the Buddhas support Avalokiteśvara's request, asking Vajrasattva, as representative of the Ati view, to clarify the problem. This would indicate that many Buddhist practices, not only those connected with compassionate acts, were apparently contradicted by the teachings of the Great Perfection, and that the audience present of all the enlightened ones requested Vajrasattva to explain this. The Buddhas clearly do not need this explanation for themselves, but see the need for the information to be made available, so encourage Vajrasattva to fulfill his role as the mouthpiece of the Great Perfection.

[113] Notice that in this tantra Vajrasattva is identified from the beginning with Secret Wisdom, unlike the Tantra on the Secret Wisdom of the Great Perfection, where Vajrasattva addresses Secret Wisdom as a separate being.

[114] A reference to the need to speak about the unspeakable.

[115] Phyag na rdo rje, Vajrapāṇi. Note that the Lords of the Three

Families of the Kriya Tantra, Avalokiteśvara, Manjusri, and Vajrapāṇi are invoked in the plot, where the discussion of Action (Kriya) is being addressed, addressing Avalokiteśvara's fear that the Great Perfection eliminates the need for karma-based practice, while the answer is presented as coming from the mouth of Vajrapāṇi, the Kriya Tantra's Lord of Secrets, rather than being addressed directly by Vajrasattva, here representing the viewpoint of the Great Perfection itself.

[116] dBu ma chen po, This term is often used to describe the summation of the Mādhyamaka Perspective, indicating that Secret Wisdom is, at the level of the Kriya, the equivalent of the Great Middle Way.

[117] gSang ba'i rdo rje, referring to Vajrapāṇi.

[118] Rig sngags, Vidyamantra, and gsang sngags, Guhyamantra

[119] gZhi yi rgyud

[120] Lam gyi rgyud

[121] 'Bras bu'i rgyud

[122] 'Dus pa'i rgyud, These four are discussed in detail in chapter two of this text.

[123] gSum bcu rtsa gsum

[124] Tib. Srog shing, the highly Cabalistic explanation to follow, and the usage of the word Tree of Life may lead to speculation on possible mid-eastern or Persian elements having influenced this transmission. The section to follow would appear to be a fragment, imported into the

text, for the topic of the diagram and its secrets is not embellished elsewhere in the text.

[125] Vajrapani

[126] This phrase is commonly used to describe Padmasambhava's group of nine, or twenty five students in Tibet. It will be noted that the Tantra begins at the very highest level of the Ati, then moves to the concerns of the Kriya Yoga Deities, then to the Deities of the Form realms Akanishta and Tushita, and is now moving onward to the concerns of the world of human beings.

[127] Man-ngag, upadesa

[128] kLong dgu

[129] Lha'i dbang po

[130] 'Og min, Nothing Less

[131] dGa' ldan

[132] 'Dzam gling, Jambhudvipa, the name given for our world, Literally "Land of Jambhu." The Jambhu is a fruit, sometimes called a "wood apple."

[133] Yang sprul

[134] *Sugatabodhi, bde gshegs byang chub.

[135] sPrul pa'i sku

[136] dGa' rab rdo rje. The explanation of his birth and circumstances

conforms in part to the general hagiography found in Dudjom Rinpoche's History of the Nyingma. Details to the story, in terms of place and family are here presented that are not elsewhere described.

[137] rNa brgyud

[138] Kun gzhi

[139] Mimamsaka cosmology also states that the fundament of reality is the sound A.

[140] Phyag rgya chen po, Mahamudra

[141] gNyas med, Advaita

[142] gNas lugs

[143] Rang bzhin, Skt Svabhâva

[144] bDag nyid, Skt. Atmatâ.

[145] Generally referring to the foot of the Bodhi tree where Sakyamuni gained enlightenment.

[146] The basic diagram here described is on the cover of this book.

[147] Khu byug, Full title rig pa'i khu byug.

[148] sGom pa'i don drug

[149] brTsal chen brtsal thabs drug

[150] Khung chen che ba drug

[151] Nam mkha' che yi thig le drug

[152] Rang bzhin

[153] Rol ba

[154] mTshan ma

[155] bBo grol

[156] Tib: sTon-pa, “teacher.” In the reply below, the word bsTan-pa “teaching” is used. In the context of the reply, it would stand to reason that “Teaching” should also be the correct reading here, The reference being to the “Three Baskets” or Tripitaka of the Buddhist Cannon.

[157] These will be laid out below, but basically refer to the first eight of the Nine Yâna system of the Great Perfection. The Ati itself being absolutely perfect, it does not count as a stage, leaving eight orientations to the base, view, practice, and result with regard to Buddhist practice.

[158] Described in chapter seven of this text as eternalism, nihilism, and materialism.

[159] 'Dul ba, Vinaya, The four sections in this case being those concerning Monks, Nuns, Novices, and Lay people (clarification thanks to Khenpo Pelden Sherab).

[160] dGon pa, the discourse relating to reality and its composition, the third of the “Three Baskets.”

[161] The following three verses refer to the Dharmakâya, the Sambhogakâya, and the Nirmanakâya, respectively.

[162] The verse just above addressed the Dharmakâya. This verse addresses the Sambhogakâya, while the following verse addresses the Nirmanakâya.

[163] Ma bcos chen po

[164] mDo sde, Sautrantika

[165] Bye brag, Vaibhasikas

[166] Tib: rTen 'brel, Skt: Pratityasamutpada

[167] Tib: Theg pa chen po, Skt: Mahayâna

[168] The Mahayâna, the highest of the “Outer” stages, is here put into the “Gradualist” doxography, and then comes the higher discussion of the inner and secret transmission.

[169] Drang don, Niartha

[170] Bya rgyud, the constant reminder in this text that the Great Perfection is without Action (kriya, karma) comes to the fore here.

[171] Tib: Rigs gsum, Skt: Trikula. These are the lotus, jewel, and vjara; their lords are, respectively, Avalokiteœvara, Manjusri, and Vajrapani. Two of these appear personally in the first chapter of this tantra, asking why Action (Kriya) is unnecessary.

[172] The action, the actor, and the act itself are pure.

[173] Commitments are prioritized far more highly than is Wisdom.

[174] rDo rje 'dzin pa

[175] A reference to both the certainty of a surgical procedure, in which the intended recovery is uncertain due to many factors in surgery, as well as to the determination of which Buddha Family (kula) an initiate will find him or herself belonging to based on the way the ceremonial knife falls in the initiatory mandala. Also, when the scalpel slices, you hope it will cut out the disease, and not bring destruction of health, that is the risk factor of this perspective. (oral explanation Kenpo Palden Sherab)

[176] Wisdom is prioritized to control commitment.

[177] The four families (Rigs, kula) in the Upa Tantra are the Vajra, Lotus, Jewel, and Karma. a possible correspondence with the four caste system of Brahmanism may be reflected here.

[178] mNgon byang

[179] sTug po bkod pa, Avatamsaka. This is the Title of a famous Mahayâna Sutra. It is notable that at this inner level of Yoga, presented as branch of Tantra above, the ultimate attainment is an understanding presented in a Mahayâna Sutra.

[180] This text shows clear cognizance of the Generation (*sKyes rim*) and Perfection (*rDzogs rim*) phases described in Anuttrayogatantra, yet will go on to claim that the Great Perfection is beyond the Perfection stage of the Anuttarayogatantra. It is evident that the cognizance shown in this Tantra of the four levels of Tantra and the Nine-levels of Dharma, variously attributed to the New and Old schools respectively, were, at the time this text written, well known. This may lead to speculation that this text is a product of the 11th century C.E. or latter. The fact that the text itself quotes many other texts indicates awareness of a large corpus of Great Perfection literature, which also supports a late dating of the text.

[181] These are: The deity before you, yourself as the deity, and the non-duality of the first two. (Oral commentary, Khenpo Palden Sherab).

[182] Pad ma spyān. This refers to the idiomatic English words “spaced out,” as the visualization practice can become reified to the point that visualizations over-ride common awareness in the consciousness, this giving one the look of “Lotus Eyes.” (Khenpo Palden Sherab)

[183] Here the rDzogs rim stage of the Anuttarayoga is placed at the eighth position on the nine yāna system, where rDzogs rim is Anu yoga, and rDzogs chen is something beyond that.

[184] Yi ge ‘khor lo

[185] ‘Dod can, an appellation for the classes of sentient beings, sems can.

[186] Sangs rgyas sku, Skt. *Buddhakāya.

[187] Ye shes sems, Skt. * Jnanacitta

[188] Kun bzang seng phrug

[189] This is a reference to the Four Horns (*Mu bzhi*), in this case applied so as to investigate cause-result relationships, the result coming from the cause, the cause coming from the result, both or neither.

[190] Lhan cig skyes pa’i ma rig pa, Skt. Sahāja-avidya. As explained above, in the process of perfection’s self-arising, it comes into being in a five-fold manner, causing confusion, which is, in, fact, the ignorance (*Ma rig pa*) that is born at the same time as (*Lhan cig*) the force of wisdom’s self-appearance.

[191] Kun rtags ma rig pa, The ignorance of universalizing things through naming, numbering, stratifying, classifying, and dividing so that basic prejudices become the norm of perception.

[192] Jealousy is generally presented as the problem for the anti-gods.

[193] Frequently the gods are cited as being characterized by pride.

[194] These are the principal Gods in the Vedic sacrificial tradition, an indication that these sacrifices were going strong at the time of this book's writing.

[195] lTa ba ngan pa

[196] Mu stegs pa.

[197] This would appear to address the Ajivaka position, generally held to have dissipated early in the history of Buddhism. The cognizance of this form of materialism/nihilism, as well as its opinion of things Vedic, while its lack of reference to any of the Six Schools would help date the text as having at least one strata dating to the time of the definition of the Six Schools in India.

[198] rTen 'brel

[199] rLung This may be understood as “wind” in terms of “breath,” or “breathing.” Here, the elemental force of wind has both psychological and physiological import. (Khenpo Palden Sherab)

[200] mTshan ma, pramana.

[201] bDag nyid

[202] Yid ches

[203] A reference to jaundice

[204] Ma 'khrul shes pa

[205] Notice that the usual trinity of attachment, aversion, and ignorance has here been replaced by attachment, conceptualization, and delusion, effectively removing hatred and aversion from the three “fundamental problems,” and replacing it with the tendency of the mind to conceptualize and categorize.

[206] This refers to the cognition of a thing, and its identification. In the case of a pigeon’s neck, we might first say that a pigeon certainly has a neck, bridging its head to its torso, but then we might examine the discrete parts of the pigeon to the point that our conclusion was that there is nothing real about any part of the pigeon (including its neck), or even the whole. At last we would give up differentiating between the ways the pigeon’s neck could be analyzed and categorized or not. (Khenpo Palden Sherab)

[207] mTshan gzhi

[208] gZhi, a referent to the basic ground of all being, kun tu bzang po, the source of all goodness.

[209] rTen, a referent to the basic support of existence, such as the earth to walk on, a body to live in, a seat to sit on, etc.

[210] These are the view, practice, meditation, and result. (Khenpo Palden Sherab)

[211] De Shan

[212] Tib. rDo rJe gDan, Skt. Vajra Asana. The traditional name give to the spot where Sakyamuni gained enlightenment, beneath the Bodhi Tree.

[213] Probably referring to the Deer Park, where Sakyamuni first preached.

[214] Citta, Sems

[215] Ro gsum

[216] Kun kyi rje

[217] Rang rig rgyal po

[218] Ting nge ‘dzin dang shes rab.

[219] Man ngag

[220] sNod brtag cho ga

[221] rGyas rtags gdab pa’i cho ga

[222] Rin chen gter. The “Treasure of Jewels” referred to here may be taken in the literal sense that it is precious jewels that are hidden, for which this mudra is able to provide the map. There may be many possible esoteric readings, as well.

[223] Dam tshig, Samaya

[224] Tib. rLung gi rang grol dbang

[225] Khyab bdag, an epitaph for Visnu, khyab ‘jug. Also used to designate any personalized principle of pervasion and encompassing. The relation between Visnu and Agni in the Vedas is well known

[226] Phur bu, Skt. Kîla

[227] The first empowerment, often called “Vessel Empowerment,” Tib. Bum pa’i dbang bskur, but in this case the “Vessel” is one of Wisdom (*Ye shes bum*).

[228] Tib. Dam tshig, Skt. Samaya

[229] These are two of the principal features of the Bakti cults of both Buddhism and Hinduism, and are characteristic of the Kriya and Upa levels of the present text’s exposition.

[230] ‘Phrin las rnam bzhi, These are 1.) Peace Tib. *bZhi ba*, 2.) Production, Tib. *rGyas ba*, 3.) power, Tib. *dBang*, and 4.) Wrath, Tib. *Khro bo*.

[231] bDe gshegs, Skt. Sugata, This word, either in Tibetan or Sanskrit can imply either “to go,” or “to come.” Many have translated this world as Bliss Gone One, thinking the implication of the term to refer to the Bliss of passing away into Nirvana. It is clear that this text does not recognize a differentiation of bliss and pain in Samsara and Nirvana, and hence to “go off into bliss,” or be a “Bliss Gone One” would not be appropriate. As both coming and going are moving, I have chosen the present translation.

[232] Phung po, Skt. Skanda

[233] Khams, Skt. Dhatu. The similarity is that in the same way sensory

organs and sensory objects are a natural part of minds, so, for Buddhas, do commitments (*samaya*) operate as a basic aspect of the Mind.

[234] Lus, Skt. Sarira. The word lus in Tibetan is used for the normal flesh and bones body, while sKu, Skt. Kâya, carries implications of a transcendent or superior Body. The implication of this sentence is that this Self Arising of Wisdom naturally takes on corporeal form. This would conventionally be called a “Tulku,” (*sprul sku*), Skt. Nirmanakâya.

[235] Ting nge ‘dzin

[236] Sel med rin chen gling.

[237] Med pa

[238] Thig le chen po

[239] Pra khrid

[240] dMar khrid

[241] sPros pa gsum

[242] sGom khrid

[243] mTsan ma

[244] Desire, hatred, ignorance, pride, and jealousy.

[245] Yin pa. This is the actual verb “to be” in Tibetan.

[246] The “time” referred to is that future time, mentioned two verses

above, when the teaching will be imparted. These three verses seem to state a prophecy regarding the future of the teaching, and give advice on which points to pursue when receiving the teaching.

[247] Zhi gnas, Skt. Āmāthā.

[248] Lhag mthong, Skt. Vipacānā

[249] mNyam gzhag, Skt. Samādhi

[250] rJes thob

[251] Dran pa, Skt. Smṛti

[252] Shes bzhin, Skt. Samprajña

[253] gSer gling, Skt. Suvarṇabhūmi.

[254] bZod thob chos brgyad

[255] mNgon shes, Skt. Abhijña.

[256] Shes pa'i mal 'byor.

[257] Ye shes 'bar ba

[258] Tha mal chen po. The implication would be that the “Great Perfection” is in fact the “Great Ordinary.”

[259] gSungs, Skt. Vak..

[260] rDo rje nam mkha', Skt. *Vajra Akāśa

[261] It should be noted that none of these animals are native to Tibet.

[262] sGam gnyis

[263] sKu

[264] Yid bzhid bde ba

[265] Sa gcig, Skt. *Ekabhumi.

[266] The danger of sabotage in warfare through pulling out the nails on a chariot's wheels, requires the heads being cut off, thus guaranteeing the safety of the vehicle.

[267] This refers to the collections of sense, faculty, and object with respect to each of the six senses (Khenpo Palden Sherab).

[268] mTshan

[269] dPe byad

[270] Thub drug. The “Six Sages,” are generally the Buddhas that manifest in each of the realms of the six classes of living beings.

[271] Nyams nyid ye shes

[272] Ma bcos gsal ba'i ye shes

[273] Phyag rgya chen po

[274] Bya sgrub ye shes

[275] sTong nyid ye shes

[276] Thig le drug.

[277] Che ba lnga, referring to the five Wisdoms, just listed.

[278] kLong chen dgu

[279] Kun byed

[280] mNgon rdzogs rgyal po

[281] Yang sprul

[282] Rig pa gsang ba'i rgyud

[283] rDzu tshig

[284] Lha'i lha

[285] Bar do

[286] Log pa'i brda

[287] mKha' 'gro rgyud

[288] Ye shes gsang ba'i rgyud

[289] Ye shes rdzogs pa'i rgyud

[290] Ye shes 'od kyi rgyud

[291] rGya mtsho ltar mnyam rnyog med rgyud

[292] Nyi zla lta bur dri med rgyud

[293] Nam mkha' mtha' dang mnyam pa'i rgyud

[294] sKye med rin chen lta bu'i rgyud

[295] Gulang may be identified Pashupati or Shiva.

[296] A crocodile's neck, when held, remains safe. If it is let go or slips loose, the crock will probably destroy its previous holder. It is therefore unwise to hand such a creature to someone unprepared to hold on.

[297] Ye shes gsang ba zab mo'i rgyud

[298] gSang ba gsal ba mtha' dang mnyam pa'i rgyud

[299] dGa' rab rdo rje, Garab Dorje.

[300] Rang bzhin gnas pa

[301] bsKyed

[302] sPyan drangs

[303] Kun bzhi byang chub sems

[304] Shes pa

[305] Shes rab

[306] gZhi ma

[307] Khams

[308] sKye mched

[309] mNgon byang lnga

[310] Ka dag

[311] Thig nag

[312] Tshe srog

[313] Bam po

[314] ‘Byung po chen po

[315] dBu ma’i lam chen