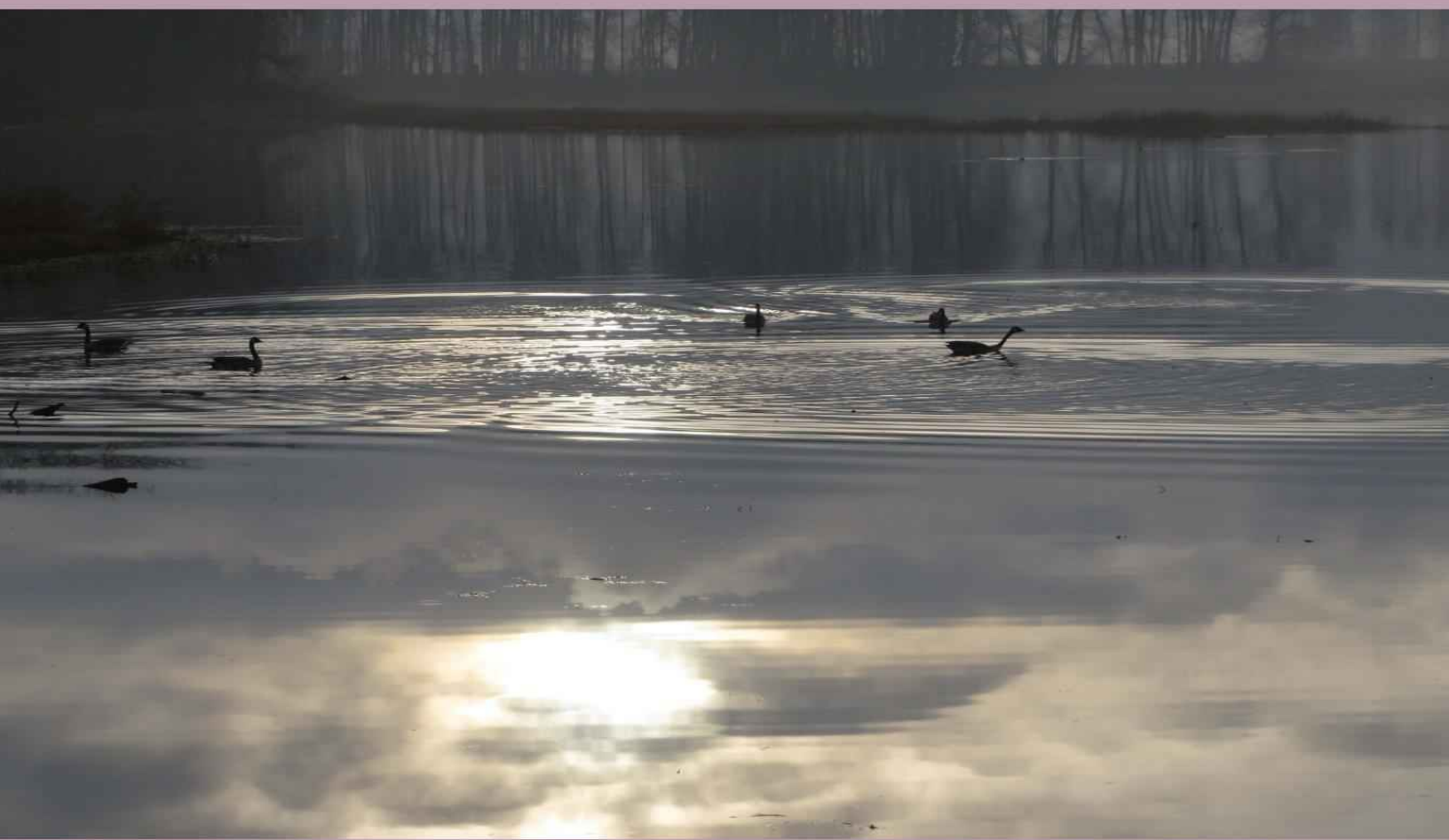


THE GREAT TANTRA OF VAJRASATTVA



EQUAL TO THE
END OF THE SKY

CHRISTOPHER
WILKINSON

The Great Tantra of Vajrasattva

Equal to the End of the Sky

Translated by
Christopher Wilkinson

2015

No part of this book may be reproduced in any form or by any electronic or mechanical means including information storage and retrieval systems, without permission in writing from the author. The only exception is by a reviewer, who may quote excerpts in a review.

Published by Christopher Wilkinson

Cambridge, MA, USA

Copyright © 2015 Christopher Wilkinson

All rights reserved.

ISBN: 1508526184

ISBN-13: 978-1508526186

ALSO TRANSLATED
BY CHRISTOPHER WILKINSON

Secret Wisdom: Three Root Tantras of the Great Perfection

Beyond Wisdom: The Upadesha of Vairochana on the Practice of the
Great Perfection

The Sakya Kongma Series:

Sakya Pandita's Poetic Wisdom

Jetsun Dragpa Gyaltsan: The Hermit King

Admission at Dharma's Gates by Sonam Tsemo

An Overview of Tantra and Related Works

Chogyal Phagpa: The Emperor's Guru

Contents

[Introduction](#)

[The Great Tantra of Vajrasattva](#)

[Equal to the End of the Sky](#)

[The Basic Scene](#)

[The Self-Occurrence of Wisdom](#)

[Opening the Nine Spaces with the Key of Explanation](#)

[The Treasure of Jewels that Must be Known](#)

[The Jewel Treasure of the Nine Treasures](#)

[Analogies to Illuminate Awareness](#)

[Empowerment into the True Significance](#)

[The Self-luminescence of Awareness](#)

[What is Obscured by What?](#)

[A Perfect Store](#)

[Seeing the Self-Luminescence of Wisdom](#)

[Teaching the Specifics on Practice](#)

[Self-luminousness that is Not Wild](#)

[The Countenance of Wisdom Teaches on the Vase of Royal Investiture](#)

[Placing Unprotected Awareness into Happiness](#)

[Becoming Successful without a Search](#)

[Teachings on Good Works that are Effortless](#)

[There is Nothing to Travel towards or Study](#)

[Teaching Wisdom](#)

[Prophecy](#)

[Dividing the Nine Spaces](#)

[Teaching that the Root of the Nine Spaces is Subsumed into One](#)

[All Dharmas are Published in the Supreme Heart of the Vajra](#)

[Teaching an Account of the Names](#)

[Planting the Instructions](#)

[Investigating the People](#)

[Retaining the Tantra](#)

[GLOSSARY](#)

[ABOUT THE TRANSLATOR](#)

DEDICATION

To my mother, Joyce Lindsay.

Live long and prosper.

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 Mahā, 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 Ngawang Kunga Trinlay Sakyapa, Dhongthog Rinpoche, H.H. Karmapa Rangjung Rigpay Dorje, Kalu Rinpoche, Chogyam Trungpa Rinpoche, Geshe Ngawang Nornang, David Ruegg, Turrell Wylie, Gene Smith, Karen Lang, 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, and Kennard Lipman. I want to make special thanks to Sarah Moosvi and Otavio Lilla for proofing the manuscript. 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.

Introduction

As a young child, Vairochana was one of seven select Tibetan children that had been singled out for intensive training in foreign languages by the King Trisong Detsan, who ruled from 755 to 804 AD. As a young man, the King endowed him with a large amount of gold and sent him to India in search of special teachings, the transmission of effortless enlightenment. Travelling with only one friend, Vairochana underwent tremendous hardships to get to India and find a qualified teacher of this transmission. At last he found Śrī Singha, who was a qualified teacher of this transmission, but did not have the books. The King had sealed the volumes that contained this teaching in Bodhgaya, and locked them up. So Śrī Singha and Vairochana snuck in by night, broke the seals, and stole the books, without being noticed. Then, in a place called Dhahena, Śrī Singha taught these texts to Vairochana secretly, in the middle of the night.

Vairochana's biography, *The Great Image*,^[1] reports that after studying for a long time under Śrī Singha, Vairochana returned to Tibet, and only in Tibet did he begin his work of translation. There survive, however, two texts that Vairochana translated while with Śrī Singha in Dhahena. One is a *Mañjuśrī Yamāntaka Sadhana*.^[2] The other is *The Great Tantra of Vajrasattva: Equal to the End of the Sky*. The existence of these texts shows us that Vairochana was working very hard as a translator, even while in India, and that he had at least a few translations ready for presentation when he arrived back in Tibet. It also indicates that the *Great Tantra of Vajrasattva* may well have been one of the earliest major translations of a Great Perfection Tantra into Tibetan.

In Tibet, the *Yamantaka Sadhana* was preserved in the *Tengyur*, the official compilation of commentarial texts, but the *Great Tantra of Vajrasattva* was not included in the *Kagyur*, the official compilation of the Buddha's own teachings. We may wonder why it was not included.

The *Great Tantra of Vajrasattva* appears to be a Buddhist work. It talks about Buddhas, Bodhisattvas, and enlightenment, in the style of a Sutra or a Tantra, but as we read we will see that it uses language that is unusual for a Buddhist work. It talks about unity in non-duality, oneness, the lack of any need to practice a path, and the irrelevance of cause and result, for example. It talks about a self-luminescent wisdom that is eternal.

The existence of books that resemble the Dharma, but actually contain unorthodox teachings, was noted heavily by the leaders of the reformation movements of the Eleventh Century, collectively known as the New Schools (Sarma). Podrang Zhiwa Od compiled a list of such scriptures in the 11th century, calling them "contrived semblances" (*ltar bcos*).^[3] The *Great Tantra of Vajrasattva* is not on his list. I have found no citation of this work as having been deliberately excluded from the *Kagyur*. Whether it was not available to the compilers or its contents were found objectionable will require further research.

A study of the possible origin of the *Great Tantra of Vajrasattva* is beyond the scope of this introduction. Readers who are familiar with world literature may well see evidence of Gnostic teachings in reading this. Clear evidence of Gnosis movements along the Silk Route has been documented.^[4] Some may see evidence of the Upaniṣadic thought that informed the Advaita tradition reflected here in Buddhist terminology. It is possible that some writer had a deliberate intention of subterfuge, intending to trick unwary Buddhists into accepting non-Buddhist views, but it would likely have been disseminated more widely if this were so. Those who seek evidence that Buddhist and non-Buddhist thinking had reached the point, by the Eighth Century, that they were sometimes

indistinguishable may find evidence of this in this Tantra. It may well be that the Great Tantra of Vajrasattva was considered to represent heterodox views by some Tibetans, and therefore excluded from the Kagyur. Many who persevere at maintaining orthodoxy fail to remember that the orthodox can only be understood in its relation to the heterodox. We will better understand Buddhist orthodoxy by reading a text that represents what it tries to guard against.

The Great Tantra of Vajrasattva itself claims that a few fortunate people may achieve instantaneous enlightenment by understanding its contents. I hope so.

While the Great Tantra of Vajrasattva was not incorporated into the Kagyur, its manuscript was faithfully copied down through the centuries, preserved among the collections called Nyingma Gyubum, or Hundred Thousand Tantras of the Ancients and in the manuscript collection known as the Hundred Thousand Tantras of Vairochana.[\[5\]](#) The present translation was done based on a manuscript contained in the second volume of the *mTshams brag* manuscript.[\[6\]](#)

The Great Tantra of Vajrasattva is only one of a very many scriptures translated by Vairochana. I hope that this translation will encourage further study of the literature of the Great Perfection tradition, so that these treasures of mankind's literary heritage may be more widely read and appreciated.

The Great Tantra of Vajrasattva

Equal to the End of the Sky

In the Indian language:

Vajrasattva Khasam Anta Mahātantra

In the Tibetan language:

rDo rje sems dpa' nam mkha'i mtha' dang mnyam pa'i rgyud chen po

In the English language:

The Great Tantra of Vajrasattva: Equal to the End of the Sky

The Basic Scene

I bow to glorious Vajrasattva, Secret Wisdom!

These things were once spoken:

The Tathagata is a fully perfected Buddha who dwells eternally in a magnificent pleasure that is like the sky. His body, speech, and mind are like vajras. He is a spontaneously formed potentate, indivisible from the totality of Vajrasattvas. He beams out like a thousand suns in a most extraordinary way. He is the unique essence of all things. His magnificence cannot be separated from any of them. This glorious Vajrasattva, the unity of all the Buddhas of the three times, lives in the abode of Akani śt a, a dominion of the Dharma that is not to be exaggerated or demeaned, in a crystal palace made of the blazing wisdom of awareness. It has no boundaries or center, and is equal to the dominion of the sky.

The most secret of secret wisdoms has the measure of a magnificent all-encompassing pervasion that has no extent or limits. It is profound and subtle. Its nature is difficult to understand. Nothing touches it, and it is neither depleted nor augmented. It is ornamented with a countless vast diffusion of jewels, equal to the end of the sky. The Great Perfection, the Blessed One, dwells in it.

He has a retinue of natural essence, a retinue who looks after this nature, and a retinue who actually attains this nature. They are like this: They are of earth, water, fire, wind, space, the realm of desire, the realm of form, and the formless realm. They are also of the Total Yoga,[\[7\]](#) the Great Yoga,[\[8\]](#) the Referential Yoga,[\[9\]](#) and the Extreme Yoga.[\[10\]](#) All of them were there in a single party with all the Buddhas of the ten directions, past, yet to come, and present, in their embodiment as the Dharma, their embodiment as pleasure, and their manifest embodiments.

Then the mightiest of the gods addressed all the Victorious Ones of the ten directions with these words:

Kye,
The Victorious Ones who travel through the three times
Are said to fulfill the wishes of everyone,
But they teach the vehicles that require seeking to be final.
Please speak on the instantaneous vehicle
For yogins who are trained in non-seeking!

Then all the Buddhas of the ten directions proclaimed these words to Vajra, the Great Vajrasattva:

Kye Ma!
Great Vajrasattva!
You hold the vajra of the bodies, speech, and minds
Of all the Buddhas of the three times.
You are the lord of all the Victorious Ones.
Please use your naturally uncontrived compassion
To explain the transmission of this effortless perfection.

Then a Vajrasattva who was an emanation of wisdom emerged from out of glorious Vajrasattva's dominion of the Dharma to grant the empowerment of the five-pointed vajra. He proclaimed these words:

You hold the treasure of the wheel
Of the secrets of all the Buddhas of the three times.
You hold the secrets of their bodies, speech, and minds.
You are a lion among speakers.
Please speak on the spontaneously achieved vehicle,
For people who are trained in non-seeking.

Then Sattvavajra proclaimed these words:

Vajra of the Secret Mantra,
The magnificent sky is not in the domain of words.
Talking about it will not bring understanding.
It is extremely difficult to argue about it, saying: "This."

However,
This place is full with vow keepers.
Use the compassionate blessings of the Buddha
To elaborate on it,
Through the portals of words,
So that they may meet with the significance of the symbols,
And understand them!

Then Vajrasattva addressed the Tathagata named: "Unshakable,"[\[11\]](#) who was comprehensively teaching his own retinue the significance of the unsought mind in the Eastern dominion of the world called: "Truly Joyous,"[\[12\]](#) with these words:

The base is, itself, a self-occurring vajra,
So how could there be the delusion
That there is an escape from it?

The Tathagata Unshakable proclaimed these words:

The base is, itself, self-occurring wisdom.
It was not born and will not be destroyed.
It is free from joining or separation,
Like the sky.
Use this to teach the way of enlightenment!

Then Sattvavajra addressed the Tathagata Truly High[\[13\]](#) in the world to the South called: "Glorious,"[\[14\]](#) with these words:

How does the real perfection of the All Good,
Which occurs by itself,
Fulfill innumerable wishes?

The Tathagata Truly High proclaimed these words:

The reality that dawns from itself
Is like the rays of the sun,
Or like a jewel.
It is spontaneously perfected from the primordial,
Without any acquisition.
It neither goes nor comes,
For it encompasses all things.
Use this to teach the way of enlightenment!

Then, again, Sattvavajra addressed the Buddha Unattached Lotus[15] in a place called: “Lotus Mound,”[16] in the world to the West, with these words:

Is this heart-essence of self-occurring purity
Stained or unstained
By ignorance, taking in and holding on,
Delusion in samsara, karma, and habitual patterns?

The Tathagata spoke these words:

Self-occurring wisdom is pure from the beginning.
It is free from habitual patterns,
Even those of the five inexpiables,
Just like a lotus is free from mud.
Use this to teach the way of enlightenment!

Then Sattvavajra addressed the Tathagata Total Success[17] in the world called: “Total Success,”[18] to the North, with these words:

How is the apparent world,
Both internal and external,
Built upon the spontaneously formed activity
Of the base itself?

The Tathagata proclaimed these words:

Blessings from spontaneously formed bliss waves
Pervade the ten directions

Without any search.
Use this to teach the way of enlightenment
That is everyone's treasure,
And is not kept anywhere in the ten directions!

Then Sattvavajra addressed the Tathagata Maker of All Appearance[\[19\]](#) with these words:

According to the ways of magical people,
We understand one thing,
And everything else is like that.
We will not see
The uncontrived heart-essence of enlightenment
By looking for it.

Then the blessings of heroic compassion
Showed themselves in a body,
Using their five lights,
As a force of encouragement for people
At the end of the dominion of desire
Who have three names,
For there were three omens.

From atop the throne of a Dharma wheel,
Beneath a shining firmament of blazing jewels,
Vajra proclaimed the unspoken.

Princely people,
Having the resolve of awareness,
Understood what it means,
And that very moment
Was the instant of the ending of time for them.
So it was that the twenty thousand volumes
On the nine spaces[\[20\]](#)
Were disseminated in the abodes of the fortunate gods.

Then, through the blessings of their compassion,
A flock of subtly ornamented birds,
Emanations of Light Rays,[\[21\]](#)
The goddess of mental pleasure,
Gathered at a cave in the land of Dhanakośa,
And out of the symbol at her heart
She took on a fantastic form,
And expounded on the emptiness
That is not to be sought.

She was invested with empowerment
With the vase of royal investiture,
From seven fortunate children who were also emanations,
And met with the Bodhicitta without hindrance.

This wheel of secrets is a treasure of awareness.
It is most significant,
And does not require the assembly of the pieces of signs.
We achieve it by settling into whatever pleases us,
Without looking for anything.

Innumerable Victorious Ones have brought this together
From out of their perfect stores,
And proclaimed its teaching broadly.
There is nothing that is not included in the Nine Spaces.

The fortunate, those who know compassion,
Will understand this instantaneously.
Their bodies will fill the great expanse [\[22\]](#) of the vajra sky.
They will cut through the complications
Of there being a middle and extremes.
They will carry a wheel of wisdom lamps,
Without being given them.
Their luminescence is unspeakable.
Their inspiration equals the end of the sky.
They are primordially cleansed
From the complications made by definitions.

In the wheel of self-illuminating awareness
They are skilled in the methods
Of thought, speech, and practice.
In the wheel of the awareness of equanimity,
They lay things out with definitions and grammar.
From out of the wheel of self-occurring wisdom
Their fabulous compassion naturally arises.

The Tathagata Vajrasattva
Rises up from out of the wheel of self-occurring secrecy,
As do the teachings on the Nine Spaces,
And demonstrates how the self-occurring
Is clear by itself.
It explains things to itself.
It teaches itself.
It gathers itself,

And brilliantly comes together,
Dwelling as one with the uncontrived circle.[\[23\]](#)

The proclamations on awareness are clear by themselves,
And are beyond speaking.
This is well known as the Tantra on Effortless Perfection.[\[24\]](#)

From the Great Tantra Equal to the End of the Sky, this is the first chapter, the Basic Scene.

The Self-Occurrence of Wisdom

Then the holy Sattvavajra presented a request to Vajrasattva, the Blessed One, with these words:

Secret Heart of All the Victorious Ones,
Heart of Hearts,
Most Excellent Heart,
Teacher of Awareness,
Lord of Orators,
Please take into consideration
The threefold explanation
Of the essence of the three *Atis*
That uses validations whereby we connect meanings to symbols,
And then speak on the base, the path, and the fruit.

Then the Tathagata Vajrasattva proclaimed these words:

Great Vajrasattva,
Listen well:

The Tantra that is Equal to the End of the Sky
Is the intent of all the contemplations of the Victorious Ones.
It has given birth to innumerable Victorious Ones.
I am not a professor of emptiness,
Yet the joining of words with meanings is dear.

The nature of the uncontrived contemplation of the Great Perfection
Is to be methodical and bring results.
We exemplify it,
Using a voice that speaks without contradiction.
We do not confuse these three:
The systematic presentation of the true significance of material things,
The path where there is no seeking, our unchanging heart,
And the results that occur by themselves, that we do not work toward,
For they are definitely equal, and are one,
But they are to be understood
Through three styles of explanation.

The base, path, and result
Are the fruition of a wisdom that exists by itself.
It brings a shining happiness to practitioners.
Our thoughts dawn into a truly brilliant diffusion.

The significance of the transmission,
To the extent that definitions prevail,
Which is essentially where causes and conditions are definite,
Is entirely transparent
In this wisdom that rises up by itself.

It is not contrived and not created.
It has been here since the beginning.
It is not joined or departed from.
It is perfect in itself.
It is clear and undisturbed,
A dominion that comes about by itself,
A sphere of equanimity that appears to us,
But is not to be conceptualized.

It shines by itself and is not to be obstructed.
This self-awareness dawns on us
As being the truth in the wisdom that we know.
It shines by itself.
It is not to be visualized.
It is not part of any object.

The shining space of perfect wisdom has no words.
It is the true perfection of equanimity.
We do not think about ourselves.
We do not think about anyone else.
We do not think of either of them.
We are free from these extreme positions.

There is nothing to be generated,
And no act of generation,
For there is no cause for these things.
The uncreated heart-essence of enlightenment
Is not born and does not end.
It is free from these conventionalities.

Our wisdom is perfected,
And whatever there may be, be it caused or uncaused,
In this shining domain,
Is unified in this dominion.
We do not generate it,
For it is present from the primordial.
This wheel that occurs by itself
Has been shining since the primordial.
Our fruition has been present in its own cause

Since the primordial.
In the heart-essence of wisdom,
Everything is perfect.

Everything is one.
There are no differences.
In the heart-essence of uncontrived enlightenment,
The clarity of reflexive awareness
Is perfect without our seeking it,
In the heart-essence of enlightenment.

We seem to be looking for something in the darkness
With a lamp,
So we use deceptive words to join symbols with meanings
To elucidate samsara as being
The heart-essence of enlightenment

We use no generation,
For this has no connection to causes and fruitions.
In the heart-essence of the vajra
They are perfected in a single instant.
When we unite boundaries we abide in unity.
In clarity, a self-luminescent mandala,
We are primordially cleansed of ignorance regarding conditions.
This is the highest illumination of uncaused wisdom.

There is nothing like the transmission
Of the selfless emptiness of self-awareness,
For it frees us instantaneously from the current.

The dominion of the Dharma has no country
And has no visualization.
It is uncontrived,
And occurs by itself.
It has no connection with conditions.
Therefore, its abode, occurrence, and coalition
Do not fall into a position
That claims that everything is a material reality.
It is because we know it, practice it, and it is something to understand
That it is not connected to names, designations, and symbols.
It is not connected to the extreme there is
In designating some realness.

It does not engage in the ways of certainty and uncertainty.

It has no designation,
And is not connected to definite words.
In its freedom from identity with letters
There is an unerring path
Toward understanding how it is,
And there is the path
Where we are either certain or uncertain
About what is real.
They are the same, and abide no differences,
But when we take the aspect of what they mean
To be primary,
We must understand them,
So we discuss it to be sure.

When we move along the trails of words
With sounds that are certain and not deceptive,
We can make things meaningful.
We are joined to the wheel of awareness
From the primordial,
And contemplate awareness
Through the intentions in what is spoken.

On the mound of precious jewels
That is reflexive awareness,
We use the lamp of awareness,
That is deceptive words,
To see the hill,
That is a house of treasure,
And without our seeking it
Our fruition is evident.

This analogy in which three ends are evident
Is not to be seen through the visions of our cravings.
It is described to resemble
The density of darkness.

There is no discontinuity in its play.
This is described to resemble
The ripples on water.

Its clarity and evenness do not mix.
It is not connected to equanimity.
This is described to resemble
The rising of the sun.

These are the analogies for the playfulness of the three embodiments:

It has no part in holding onto any essence
That might subdue and pervade.
This is described as the embodiment of the Dharma,
The spaciousness of the sky.

The embodiment of perfection is beautiful.
It is pervasive and totally transparent.
It is described as resembling
The shining of a hundred thousand suns.

Manifest embodiment abides in all things,
Without causing them or engaging in them.
This is described as resembling
The rays of the sun.

We analyze this heart-essence
That has been spontaneously formed since the primordial
With the conceptions of our intellects.
This is described as resembling
Clouds and mist.

All of these have the single flavor of wisdom,
Which is described to resemble
The ocean with its salt.

As you see, they are to be understood
In non-duality.
So the genuine acquisition
Of a source on the Great Perfection
Is described to resemble
Hearing the moon.

Our practice of what is meaningful
May be definite or indefinite.
Our thoughts about giving things up,
And taking them on,
Are like stars.

When they are definite we have a transparent equanimity
That is not connected to our conceptions.
This is described as resembling
Meditating the sun.

When we do not reject any definitions at all,
Our clarity is perfected
In the heart-essence of wisdom.
The true character of this has been empty
From the very beginning.
It has been perfected in a dominion
That has no connection to our consciousness.
It is there, no matter what.

It is anything at all.
It does not stop.
But through the specializations of our minds
This unstoppablity becomes a dimension of our clarity.

It is one,
And it is not adulterated.
It is evident in different things.
It cuts through our addiction to appearances.
We may visualize it,
But it is not connected to any objective we may seek.

The heart-essence of wisdom is a rising sun.
It is like a house made of precious gemstones.
Anything at all may be revealed,
But there is nothing there at all.
Through an equanimity that is not visible in any way
Anything we look for appears to us,
And our joining with it is equal to the end of the sky.

It transcends measures, relationships, and analogies,
As if it were the blazing heart of the sun.

To the measure that we are free from obstructions due to extremes
Our wisdom will be transparent and unstoppable.
It will not remain in any definite place, though,
For anything at all might appear to be definite.

To the measure that the mirror of delusion is clear
This precious jewel that is the mind itself
Is originally pure,
And is not connected to any designations there may be
For the appearances of taking things in,
And holding onto them.
It is like the light rays of a hundred thousand suns.

To the measure we feel this occurring in ourselves
We will be united with the end of the sky,
Leaving behind the measures of great and small.

Holding on is like looking for the edge to the sky.
The most minute of the minute mustard seeds
Has a subtle measure
That a hundred thousand others do not allow.
The heart-essence of the wisdom that holds knowledge
Does not know anything,
But knows its own clarity.

It does not visualize any extreme or middle,
But knows its equality with the end of the sky.
In the way of the perfection of self-arising wisdom
Obstructions that are limiting are brilliantly removed.

The mandala of the self-arising sun is clear.
This is discussed in the transmission of this perfection,
A perfection that is not connected with our works.

The wisdom of reflexive awareness holds knowledge,
So we understand the heart-essence of non-duality
To perfection.

This wisdom of self-clarity holds to perfection,
And occurs to us in our experience
As being both awareness and appearances.

In the mandala of self-occurring light
Deceptive words are joined to symbols
In our awareness,
And so we meet up with meanings
For the symbols of an unborn dimension
Without seeking them,
With little toil,
And for great purpose.

Self-occurring wisdom is a treasure of jewels,
A method for entering many doors.
It is inconceivable.
If we understand it,
It is the place we abide in unity.
The magnificent methods there are for understanding it
And the transmissions of the Tantras,

Which arise like the light of the self-luminescent sun,
Reach into the space of our awareness,
Which encompasses the sky.
This self-luminescence of awareness,
Which occurs by itself,
Is the transmission of the Bodhicitta
That pervades the sky.

The nine lines of the Cuckoo of Awareness[\[25\]](#)
Were broadcast from out of the heart-mandala of Vajrasattva.
The twenty thousand volumes on the nine spaces
Were elucidated so that the self-luminescence of the mind itself
Might be seen.

The thing that has nine
Is the base of the mind.
It is a door from which piles of jewels pour out.
It is like the light of the sun
Coming out primordially
From a treasure house with heaps of jewels.

From the Tantra that is Equal to the End of the Sky this is the second chapter: The Self-occurrence of Wisdom.

Opening the Nine Spaces with the Key of Explanation

Then the holy Sattvavajra presented a request to the great Vajrasattva with these words:

O Mind of the Victorious over all the Victorious Ones,
The secret of secrets in the Bodhicitta.
It is a house of jewels with many doors,
And is to be understood through its own luminescence.
There are methods for discussing this heart-essence of great bliss,
Which has no connection with any search.
They are discussed with reference to a result.
Self-luminescent awareness is perfect in itself,
So please explain its magnificent pervasion,
Its encompassment, and retention.

Then the Tathagata Vajrasattva gave an oration with these words:

O Mahasattva!
The Tantra on the Excellence of the Unwritten^[26]
Is not written down.
It has no connection to colors and shapes.

This is the Tantra that is Equal to the End of the Sky.^[27]
It is a treasure of every secret.
It is a description of a truly great perfection,
Through which we abide in the way
Of our base, path, and fruition.

This is the dearest reserve for all our contemplations.
It is described as being the way
Of a pervasive space of contemplation.

The roots of the upadeśa
Are brought together in this,
So it is described as resembling
Upadeśa to shake off our books.

The nine spaces
Are the spaces of the root of the mind itself,
Yet they have no mind.
They are described as oceanic spaces.

The self-occurring playfulness

That comes from the empty clarity
Of the reality of the All Good
Does not stop,
So it is described as resembling
The display of planets and stars in the sky.

This is the finest of all the transmissions
On the mind that pervades the sky,
So it is described in reference to its five perfect stores.

The common things that we must understand
Are, in essence, either ordinary or extraordinary.
The way in which the ordinary are especially famous
Deviates toward fame,
And is an obstruction.

Our vow, practice, samadhi, samaya,
Our practices, good works, and highest empowerments,
Our mandalas, stages, and paths,
And the fruitions we enjoy,
Grasp at a self in what we take in and hold on to,
Out of ignorance.
We make categories out of the perfect truth.
We are chained by practices that are personal,
Or are for two,
That are either pure or spotty,
Things we take on or renounce that obstruct us.

All of them are deviations and obstructions.

This is how deviations and obstructions happen:

In the perfect secret
That we have personally sought out
Since the primordial,
There is a division between what is seen and what is unseen.

In the self-luminescence that is never visualized,
We are chained by holding on to ourselves and to others.

In the vajra that has no connection with birth or ending,
We err through holding on to connections between causes and results.

In the Great Perfection,
Where what is real is not dual,

We take a backward pathway
Through designations of differences.

In the treasure of non-dual reflexive awareness
We divide up two truths,
In contradiction with their unity.

In the emptiness of unvisualized self-luminescence
We build up an unvisualized purity,
Which is a contradiction.

The view that is free from chains
Has no planetary concerns,
But to hold onto being free from planetary concerns
Is a point of delusion.

In the self-luminescence of uncontrived wisdom
There are Dharmas that obfuscate our dominion and our wisdom,
While this jewel has been clear of them
Since the primordial.
Using the three purities to perform a search
Is a mistake.

In the mandala of wisdom
That is unconnected to generation,
There is a great yoga of generation and graduated searching.
When we search
We are separated from this self-occurring treasure.

In the mounds of the precious jewels of wisdom,
There are the hopes and worries
Of wanting our blessings to appear.

The wheel of self-luminescence has a purpose.
This jeweled wheel is All Good.
It abides in the self-luminescent hearts
Of the six kinds of living beings.

Luminescent awareness does not hold on.
Its objective melts into its dominion.
It shines, but is not evident.

In the blessings of the self-luminescent sun
This unsought light encompasses the ten directions.
It is described as having fourteen specific qualities.

The Dharmas, in the essence of the mind,
Do not go to extremes,
Nor do we see them revertedly.

The entirety of all the Great Perfection,
Nothing excepted,
Is described as resembling
A solid mountain of luminescence.

Regardless of any apparent definitions
For permanence and cessation there may be,
The mind, in itself, maintains neither wide nor narrow Dharmas.
This is described as resembling
The space of the sky.

The luminescent equality of all the Dharmas
Arises without our searching for it.
The current of self-luminescent awareness is perfect.
This is described as resembling
The sun rising in the sky.

Sentient beings, Buddhas, and others
Do not confuse happiness and sorrow,
So the Great Perfection is described as resembling
The essence of gold.

The ocean of self-clarity has no shore.
It is difficult to define,
And will not be penetrated through any search.
This is described as resembling
The bottom of a deep lake.

Unsought blessings arise by themselves,
With piles of spontaneously made jewels.
This is described as resembling
A jewel of great price.

Does the sun not appear to be one?
When it is completely clear that emotional problems are wisdom
This is described as resembling
How poison itself continues to be medicine.

When it is completely clear that reflexive awareness
Shines in everything,

We appear to play in spontaneous great bliss.
This is described as resembling
The waves of the great ocean.

The specifics of definitions may appear in any way
But they do not lend toward our remaining
In the unchanging embodiment of the Dharma.
This is described as resembling
The color black.

It happens by itself.
It is not something to work toward.
It is self-arising.
It may appear as anything.
It matures out of itself.
So it is described as resembling
The *amra* fruit.

On this kind of self-arising vehicles
We brilliantly go everywhere,
Without traversing anything.
This is described as resembling
The soaring of a garuda in the sky.

The transmission of this self-occurring perfection
That has no limits
Overwhelms our cravings for limits.
This is described as resembling
A lion letting out a roar.

The playfulness of the wheel of the All Good
Is totally free from all appearances and descriptions,
All existence and absence.
This is described as resembling
The All Good having nothing to renounce or take on.

The mind itself
Is the reflexive awareness of all Dharmas,
And the mind itself
Is originally pure, from the primordial.
This is described as resembling
A golden isle of jewels.

There are three aspects of the Great Perfection
That are extraordinary:

Its unsought path,
Its comprehensive scriptures,
And its secret upadeśa, which we actually have.

The self-luminescence of its view
Has no connection with planetary concerns.
Without looking,
The self-luminescent eye of wisdom
Is free from the limitations there are
In both knowing and obstructing this luminescence.
The self-luminescence of awareness is perfected in this domain.

This playfulness of the All Good has no cessation.
Awareness, which is not to be stopped,
Arises from itself as perfect.
We use the practices of this uncontrived heart-essence
To play in space,
Which has no border or center.

We do not receive the supreme empowerment
Of the vase of royal investiture,
For we are perfect in ourselves,
And this is clear in all things.

The wisdom of awareness occurs to us
In a single instant.
The time allotted
Will be clarified through discussion with a guru.

The samaya for this magnificent circle [\[28\]](#)
Are jewels that dwell in the mind of the All Good.
These samaya are not to be protected,
For they continue without protection,
Being unconnected to any position.

This self-awareness has been spontaneously here
From the primordial.
It has no positions or preferences,
For it has already pervaded everything.

Our good works are not done as deeds,
And are without limitations.
So perfect wisdom is clear to us,
Without our doing anything.
It is like Takśaka's jewel,

Or the king of the lights of the world.
Its blessings and compassion
Dawn on us by themselves.
They are not achieved by diligent practice,
Or by searching for them.

This samadhi of self-arising wisdom
Is a spontaneously formed self-luminescence
That is not disturbed.
It cuts through all seeking and disturbance.

The transmission of the self-luminescence
Of the heart-essence of wisdom
Is a mandala that has no border or center.
Within it is the inconceivable self-luminescence
Of the three embodiments.
It has no limits,
And is likened to its own heart-essence.
The circle is luminous in being perfect in itself.

It occurs by itself,
Is self-arising,
And is perfect in itself.
This is likened to the light of the sun and its heart.

Samsara is perfect wisdom.
Immeasurable fruitions ripen in it,
As if it were the sky.
Through offering our self-occurring belongings,
They melt into the dimension of spontaneous self-luminescence.
This spontaneous offering has no contingencies.
Through it we enjoy the self-luminescence of omniscience.

This is the significance of making real what is hidden.
The way to learn it is to recognize it gradually.
We understand our own minds to be jewels
Through the empowerment of the vase of royal investiture.

This is why the use of a view
To make our determination
Has been described.

We must immerse ourselves in this,
Without vacillating.

This is why the upadeśa
That have no connection to the meanings of symbols
Have been described.

Whatever we practice turns to emptiness.
Nothing binds us,
So the upadeśa on elephants entering the water
Have been described.

The general significance of the words
Is coalesced into nine spaces.
They are used to explain
The words that are published in all the Tantras.

Open things up with the key of the nine spaces!
Explain them to yourself!
Comment on them yourself!
Turn the wheel of wordless awareness
For people of the great vehicle that are not searching for it.

So he spoke.

From the Great Tantra that is Equal to the End of the Sky, this is the third chapter: Opening the Nine Spaces with the Key of Explanation.

The Treasure of Jewels that Must be Known

Then Sattvavajra addressed the great Vajrasattva with these words:

O Lord,
You hold the treasure
Of the bodies, speech, and minds
Of all the Buddhas of the three times.
You have the treasury of wisdom,
Perfect non-duality,
So in this non-dual space,
Where everything is self-liberated,
I am asking you.

My Lord,
Please explain to me
The treasure houses of totally liberated awareness.
Please use definitions as your essential method.

Then the Tathagata Vajrasattva gave an oration:

O Mahasattva,
The transmission of the Bodhicitta that equals the end of the sky
Is a method for coming into a wealth of jewels.
The dominion of the Dharma,
The perfect secret of wisdom,
Has one essence,
But when we inquire into it,
There are three aspects.

The way that divides things between material things and thoughts
Uses analogies to demonstrate methods for faulting this essence,
Dividing them with reference to whether they chain or liberate us,
But according to Equal to the End of the Sky,
Which brings everything together,
We are perfected in the dimension of the self-luminescence of all things.

It does not stop.
It is not to be thought upon.
It is never considered.
It is the treasure of the wheel of awareness,
And it is not complicated.
It is not a Buddha.

It is not a sentient being.

It is neither of them.

This self-arising transmission

Cuts through exaggeration and denigration.

This heart-essence has no border or center.

It is a treasure of aware equanimity

That has no position.

It is like a mound of precious gemstones.

It shines in all things,

And has no position or preference.

It is a treasure trove that is equal to the end of the sky.

This wish-fulfilling wheel is there purely, by itself,

And one who opens the door of luminous total vision

Will find a trove of precious jewels.

The transmission of the wisdom of the essence of all things

Is luminous in this heart-essence.

It has no boundaries or center.

This luminescence has been proclaimed to be

The dominion of the Dharma of reflexive awareness.

The voice of awareness does not speak.

It makes way for itself,

Without our thinking about it.

It shines in a self-luminescence that occurs by itself,

And this is how reverted ideas are bound in knots.

When it is not luminescent in our dominion,

We may be liberated,

But we will not be free.

In the same way that we do not stay in the sky,

We do not stay in any misunderstanding

Of this self-occurring luminescence.

It occurs by itself.

It is self-luminous.

It is perfected in our dominion.

It pervades the space of unspeakable awareness.

It is difficult to designate it, saying:

“This is the essence.”

The significance of the symbols

For this inconceivable dominion of the Dharma

Is not complicated.

It is entirely definite.

The transmission of regency
Has a swift compassion,
And is profound.

It is not for profit or fame.

One who is empowered with the vase of royal investiture,
Who perseveres in revealing the specifics about the vehicles,
And who uses his speaking skills
To show the connections between words and meanings,
Is a master at joining meanings to symbols.

He abides in a dominion

In which we do not think of definitions.

His intuition is pervasive, like space.

He is wise

In the significance of what it is to be unconnected

To any boundaries or center.

He holds the transmission of a wordless contemplation.

It is said that when you meet him

You will be sure.

His reflexive awareness is luminescent.

He shows it in himself.

In the transmission of self-luminescence

He reveals this to himself.

He stabs himself with the giant spike

Of reflexive awareness.

This is a description of the finest of Masters.

He has come down from the trails of the lion of certainty,

And lets out the roar of the lion who does not hunt.

His heart is glorious, omniscient, and liberating,

As if it were the sun that illuminates the world.

Self-occurring wisdom

Is a great light.

Self-luminescent awareness dawns on us.

The transmission that elucidates

Learning, contemplation, and meditation

Has been described as a condition for

An ascertained understanding.

This magic house of precious jewels

Holds a treasure that nothing will exhaust.

This is the occasion to acquire the key
To gradually open up a vehicle.
Any teachings there may be
On the specifics of the vehicles
Are surely subsumed within
The significance of the nine spaces.

The Tantra on the Nine Spaces that is Equal to the Sky,[\[29\]](#)
Upon investigation,
Is an encounter with a trove of precious jewels.
We use an understanding of three unsought transmissions,
On the mound of playful awareness,
And even though there is no place
For thought, practice, or applications,
The perfect Buddha used just these three.
He acquired the empowerment of the vase of royal investiture,
Then encountered the significance of self-arising wisdom.
He considered the four parts of time[\[30\]](#)
In which awareness moves
To be threefold.

The first is secret wisdom.
The time period will be determined in our guru's heart.
He will use the mirror of transmitted methods
To unite us with all the truly luminescent wisdom
There may be.
He is pure.

He describes a method for leading the blind.
It is neither worked on nor not worked on.
We abide in an understanding of the middle way,
In which there is no holding on.

These are the upadeśa
For taking hold of wisdom,
Made presentable to the intellects
Of magic people.

Luminosity does not develop right at the first,
But ultimately it develops,
While it has no connection
With the significance of the unborn.

This heart-essence,
Which has no boundaries or center,

Has been proclaimed to be
A direct encounter with perfection.
And from this time on,
Whatever may appear,
The unthought transmission
Of unsought visions of awareness,
A wisdom that is free
From everything we talk about together,
Will be like the taste of a woman's delight.

The upadeśa on joining our bodies, speech, and minds
To the perfect experience of wisdom
In a unity
Have been elucidated,
While all of these are self-luminescent wisdom.

You will learn the measure of the time for this
From the lips of your guru.
There are thirteen upadeśa on the applications of methods.
They have been presented as training methods,
But the definitive presentation of our individual self-awareness
Is to be learned from the lips of a knowledgeable guru.
Each and every stage of these methods
Is to be applied just as it is,
And those who continue on without seeking anything
Will come to possess
A magical trove of precious jewels
That bring us our desires.

The self-luminous dominion of the Dharma
Is beyond speech,
And while its essence is luminous
It is not to be visualized.

The self-occurring space
That has no location,
And has no limits,
Is perfected in the unity
Of non-dual awareness.

The luminous treasure
Of the wheel of awareness
Is not affected by our opinions.
It is perfected in our dominion
In the unified perfection of untroubled samadhi.

We do not engage in holding on
To a duality in a unity.
In the uncomplicated equanimity of the uncontrived
We are primordially devoid
Of thoughts that hold to positions and preferences.

In this luminous heart-essence
That has no limits
We are free from a need to have opinions
About meditation and non-meditation.

In the perfect transmission
Of self-luminous self-awareness
We cut through opinions that are based on dualities.

In the proclamations on self-luminous awareness,
Which are not to be spoken,
We give up our opinions
About speaking and not speaking.

In self-luminous wisdom,
Which has no position,
This is the sole treasure that does not harbor opinions.

In the heart-essence of the total fruition of the self-luminous,
Siddhis arise,
Like the light of the sun.

The eye of wisdom has no knowledge
And does not see.
It is formed in the objectives
Of a heart-essence we do not contemplate.

The blessings of our every desire
Fall in a rain
From this heart-essence of unsullied knowledge.
Everything is perfect in this unspeakable space,
As if it were the space of the sky.

It is luminous,
Like the heart of the sun.
It is perfected
In the dominion of self-luminous blessings.

It is like a mound of precious jewels
That brings us our desires.

It is a treasure of all things,
And has no position or preference.

We are like the lions
Who have completed their great hunt.
We are perfected in a unity
That overwhelms our searches and practices.
We surmount the levels instantaneously,
Without traversing them,
Like birds taking off into the sky.

This is not a planetary concern.
Awareness is perfect in its own dominion.
The luminescence and appearance of everything
Abides in our awareness,
Like the planets and stars arrayed in the sky.
It is self-luminous and unsullied,
Perfect in its own dominion.

The Tathagata Vajrasattva
Is a space of awareness,
And is not contrived.
What we must understand is that
Our own joys will come to us
Without complications,
For this is not based on causes and conditions.

The mighty force that arises in the sky by itself
Is none other than the one that occurs by itself
In our own dominion.

In any way that we may organize it,
Our dominion is self-luminous.
It is equal to all the suns.
It is like the heart of the sun,
And has no limits.

Upon examination,
This luminescence is not to be visualized.
It is a treasure of equanimity
That is undisturbed and does not hold on.

The self-occurring teachings dawn on us.
The wheel of self luminescence rolls on us.
The treasure of the totality of the self-luminescent sun
Abides in everything.
This is a dominion that is not linked to our understanding.

So he spoke.

From the Great Tantra that is Equal to the End of the Sky, this is the fourth chapter: The Treasure of Jewels that Must be Known.

The Jewel Treasure of the Nine Treasuries

Then Sattvavajra presented a request to the great Vajrasattva with these words:

The supreme light of the self-luminescent sun
Holds the treasure of awareness
Of the nine treasuries
Within the perfect transmission,
Spontaneous and effortless,
In which the nine treasuries
Bring down a rain of our desires,
While emotional problems are seen as
One with wisdom.

Please explain how one thing
Is divided into nine.

Then the great Vajrasattva gave an oration with these words:

O Mahasattva,
A single circle is divided in two.
The one truth is presented with exaggerations and deprecations.
The six kinds of beings in samsara
Are one,
But are perceived to be separate.
This puts a shadow on
The treasure of the awareness of our nine desires.

In this circle that is entirely round
There has never been a samsara or nirvana.
Samsara,
In the heart-essence of enlightenment,
Is how sorrow dawns on us to be
The playfulness of the All Good.

It is not complicated.
It is luminescent in its circle.
It is luminescent,
But dissolves into the dimension of the unreal.
Lust, hatred, stupidity, pride,
And great jealousy due to things being secret,
Shine out without our seeking them

As the five wisdoms.

Wisdom pervades everything,

Like the sun.

It is a healer for the five regions of our five desires.

It is a self-arising compassion that heals everything.

The playfulness of reflexive awareness dawns on us personally.

The enjoyment of reflexive awareness

Is something we do for ourselves.

The lamp of luminescent wisdom shines naturally

On living beings who are darkened by ignorance.

Samsara itself is primordial Buddhahood.

Sorrow is an ornament of happiness and pleasure.

To designate the self-luminescence of primordial wisdom

To be dual

Is a pathway of delusion.

Our bodies, speech, minds, and every action

Shine in the dimension of luminous awareness,

Like the pathways of the birds in the sky.

They melt into the dominion of the sky,

And are no longer evident.

The treasure of equanimous awareness

Includes our dominion and lordship over provinces,

And our magical powers.

Our works, practices, and contemplation are inclusive,

While we remain in the state of self-luminescent wisdom,

Which is naturally non-dual,

And is pervasive like the sky.

The blessings this creates are arrayed like the stars.

The blessings of its compassion pervade, as does their light.

Nothing is joined with or separated from this state of self-luminescence.

The blessings of this single wisdom of awareness

Are like wish-fulfilling jewels.

The fruition of the gathered retinue,

The self-apparent six classes of living beings,

Falls like the rain from the sky.

Things occur just as we analyze or think about them,

In their non-dual and unified true nature,

So the magnificent light of this self-luminescent mirror

Is perfect in the dimension of a luminescence that has no objects.

Exaggerations and depreciations have been made
About this heart-essence of primordial enlightenment
Regarding its existence or non-existence,
But it does not abide in these things.
It is unlimited.
It is not associated with any material things.

An analogy is a needle falling from the sky.
It appears to the eyes of the deluded,
But is neither of these two kinds of conceptions.

Exaggerations are dharmas of casual attribution.
Depreciations are extremes in which clarity and emptiness do not exist.
But in the city where we turn away from all these things
We wish that there were gold in the stones.
In the same way,
When we crave a vision in which we define ourselves
We desire something that has no position and lacks self-clarity,
So how will we attain a fruition that is self-evident?
We engage in this self-luminous fruition
With a mind that has no awareness.

The wheel of unexaggerated awareness is transparent.
The transmission of undenigrated self-luminous awareness,
And the treasure of equanimous awareness that has no position
Are there, as they are and without adulteration,
Without our engaging them.

The Tantra Equal to the End of the Equanimous Sky^[31]
Rests in a single circle,
But due to our not understanding this,
We perceive there to be six,
While all of them are obviously
The Dharma dominion of the circle.

Since anger is luminous as being an uncontrived dimension,
Even the blazing tongues of fire-light in hell
Do not cause any real suffering,
For they are none other than this uncontrived dimension.

When pride is luminous as a god that we actually see,
Our pleasures, happinesses, and sorrows are distinct,

But there is no duality in their uncontrived circumstance.
They are spontaneously perfected in a condition of non-duality.

The possessions of humans on the four continents
Are determined through applications of desire and craving.
Both happiness and suffering are the sorrows of samsara,
Even though they are non-dual in their self-evident conditions.
They are perfected in the heart-essence of self-luminous wisdom.

We may fall into life as an animal,
By force of being darkened and shadowed by ignorance,
But we do not live in any real suffering.
We are perfected in the wheel of this awareness.

Through the fruition of the bonds and attachments of avarice
We become impoverished with regard to food and possessions,
And the things that we desire are not attractive,
While, actually, things are not this way.

It is by force of the cruel viciousness of jealousy
That we suffer wars, disputes, and fights.
In their natural self-occurrence,
Things are not this way.
We are perfected in the wheel of self-luminous awareness,
In the dominion of the Dharma.

The unborn basis of all things,
The self-luminescence of awareness,
Is associated with the Nine Treasuries.[\[32\]](#)
The nine jeweled spaces[\[33\]](#) are luminescent in our hearts.
Self-abiding awareness is perfected in this treasure.

The Dharma treasure that is uncontrived and is not complicated
Is a mound of precious jewels that brings us everything.

The sky's circumstance
Is to be without expansion or obstruction.
This is proclaimed in the Dharma Treasury on the Base of All Things.[\[34\]](#)

The five elements do not come about
Due to any essential reality.
Their reality arises from out of itself.
It is all-encompassing,
Totally active,
And abides in all things.

This is the treasury of the sky
Wherein the five elements are born and move.[\[35\]](#)

The embodiment of the Dharma is pure like the sky.
The river of its assorted blessings is undammed.
It brings everything together in a state of self-luminescence.
This is the treasury of the blessings of the embodiment of the Dharma.[\[36\]](#)

It is not to be seen.
It is self-luminous,
And has no planetary concern.
Its view is the root,
The basis of all things,
It is not connected to anything that we do not see.
It is solitary.
This is the treasury in which our view is equal to the vastness of space.[\[37\]](#)

This ambrosia is not associated with clingings or attachments,
And is not connected with hopes and fears about obstructions.
It is like an elephant entering the water.
This is the treasury of practice that does not reject things,
Or take them up.[\[38\]](#)

We attain this by ourselves.
It is the best of empowerments.
We do not traverse the paths and levels.
We are like the egg-born chicks of a garuda.
This is the treasury of the empowerment
Of the vase of royal investiture.[\[39\]](#)

There is nothing to do.
It has been done already,
From the primordial.
The good works of this self-luminescence,
Where there is nothing to do,
Are there by themselves,
Without our abandoning anything.
This is the treasury of spontaneously formed good deeds.[\[40\]](#)

Our bodies, speech, and minds
Have been self-luminescent from the primordial,
And were not born into the mandala
Of the uncontrived self-luminosity of non-conceptual samadhi.
This is the treasury of the great mandala of the unborn.[\[41\]](#)

Wisdom that is knowledge is self-evident,
But we use the three ways of excellent understanding to engage it.
We hold the treasure of secret wisdom.
This is the treasury of uncontrived self-luminous wisdom.[\[42\]](#)

There appear to be nine,
But they are perfected as one.
There is a big difference.
The gathering of these nine precious treasuries
Is equal to a mound of jewels.
It opens up everything.
We have found the treasure of a trove of jewels.

Through the blessings of the pervasive and encompassing sky,
The mandala of a thousand suns appears,
And through this self-evident awareness that is solitary,
We have specific thoughts regarding our power of control.

It is like the smoke of a single fire
Coming out from the holes in a roof.
There is one,
But there appears to be many.
Our awareness links up with things
According to the intentions of their sphere.

An analogy is that the Buddhas of the three times,
For the sake of those who are wild about the meanings
Of things they do not understand,
Brilliantly seize hold of the books on the Great Perfection,
And sit down before their disciples
To present them with what they want,
As if they were bearing light.
Their compassion is pervasive like the ends of the sky.
They perfect non-dual wisdom into a unity,
Like a wish-fulfilling jewel that makes wishes come true.

People of heritage who have acquired empowerment
Into this magnificent treasure,
The nine treasuries of awareness,
Will progressively separate meanings from symbols,
And be liberated.
They will, all at once,
Take pleasure in the practice of desire,
And for so long as anything at all may appear to them,
They will have these enumerations that pertain to the mind,

But there is one by which we attain total freedom,
Fit for the intellects of magical people.

Our nine desires are like mounds of jewels.
It is obvious that none of them have positions or preferences.
A house of jewels has many doors,
But the door by which we enter their one objective
Is inconceivable.

So he spoke.

From the Great Tantra that is Equal to the Ends of the Sky, this is the fifth chapter: The Jewel
Treasure of the Nine Treasuries.

Analogy to Illuminate Awareness

Then Sattvavajra addressed the great Vajrasattva with these words:

All the Buddhas of the three times,
The lords of the sky-treasure that brings us our desires,
Play in the dominion of their bodies, speech, and minds,
And dwell in an awareness of their unchanging nature.

I ask you, My Lord,
To please explain the luminescence
That signifies this self-evident mound of jewels,
So that I may meet up with this trove of jewels.

Then the great Vajrasattva proclaimed these words:

O Mahasattva,
Just as the border of the vast sky
Joins the ends of the sky together,
Things will appear to us,
In this heart-essence that has no border or center,
Just as we think of them.

This ocean of secrets is a wealth of jewels.
It is an applicable method toward inconceivable self-luminescence.
It dwells forever in a self-luminescent light.
It is described as a trove of magic jewels.

Those who do not have the vajra transmission
Will not find the significance
Of this self-luminous wheel of awareness,
Even though they investigate for an eon.

Yogins who have the heart to apply their awareness
To this heart jewel of the aural transmission
Will take their guru to be a vajra life force,[\[43\]](#)
And please him with the essential requisites,
Taking an oath of service through their three doors.

He will introduce them to this trove of jewels,
Progressively liberating meanings from symbols.
He will use the pure empowerment
Into the awareness of royal investiture

To introduce them to instantaneous Buddhahood.
Once they have acquired the substance of a hundred happinesses
They will arrive at that very instant that is the end of time.
This will be particularly obvious
Throughout the regions of the ten directions,
As they cut through their exaggerations and depreciations
Regarding self-luminescent awareness,
And are perfected in a dimension where there are no conceptions.

We make up conceptions
To define something that is not complex,
While in the pure luminescence of our wisdom
The lack of clarity due to obfuscations made by limitations
Is removed.
When symbols are conjoined with meanings,
We do not apply definitions based on grammar.

As with the heart-essence of self-luminescent wisdom,
We have clarity,
While we continue to be without conceptions.

Just as the unchanging sky is forever,
The great eternity of unchanging space
Is the origin of all things.

Just as Vajrasattva is a god,
We are perfected in a dominion
That is not associated with meditation.
In keeping with the way of pleasure
In magical delights,
Self-luminosity manifests,
Transforming into our nine desires.

Like the crows on the ships at sea,
We circle round,
Then rise up into our own dominion.

As it is with the gemstone,
Whatever the Mighty Sage presents
Is the way that it is.

As it is with a crown jewel,
Unsought self-luminescence abides in its own dominion.

Like a treasure of wondrous jewels,

We remain luminous,
Undisturbed by expansion and contraction.

Like the light that shines on a dominion,
We cut through conceptions about unpolluted self-luminescence.

Like the crown of a king,
We see but do not touch
The dominion of the sky.

Like a mirror that illuminates the apparent world,
We are perfected in a dominion
Where differences are obvious.

Like those who live on the pathways of the *kalabingka* bird,
Wherever we travel,
Our dominion is not something we think about.

Like the taste of a delightful girl,
It is entirely obvious,
But we do not experience its savor.

Like the fundament of golden jewels,
Our dominion may illuminate anything,
And move anywhere.
It is not associated with material things.

Like the core that subsumes the oceans,
There are a variety of doors
That are identical as one.

Like the light that blazes from the sun and moon,
Self-luminescence shines
With no position or preference.

Like the essence of the sky,
We are free from the limitations
Made by investigating and holding onto things.

Self-luminescence cuts through complications.
It is not associated with visualizations.
It illuminates everything.
It brings everything together.

Like the waves of blessings in the ocean's ebb and flow,

This treasure of fullness rises up out of itself,
Recedes within itself,
And has no position or preference.

The blessings of its clarity are inconceivable.
It shines on the three borders,[\[44\]](#)
And encompasses their dominion.

An analogy is that it resembles a jeweled golden isle.
It may appear as anything,
But is perfected in its unity.

Self-evident awareness does not contemplate anything.
The doors to this house of jewels are united,
So from any of them we reach any of them.
No matter which we go through,
The jewel is the same.
Through them we will acquire the trove.

Princes who are so fortunate as to be able
Will dwell in the self-luminescent light of totality.
It is a samadhi that decimates anger.
It does the same for great stupidity.
It does the same for lust, in all its applications.
It retains the three resolves of pride.
It does not engage in jealousy.
These five areas
Are subsumed within the light of self-luminescence.
Five things are presented to signify one thing.
This resembles the way our delight in one taste
Encompasses everything we taste.

We abide in the dominion of the Dharma,
Which does not require any understanding or practice.
With the resolve of the awareness of clear light.
We engage in the heart-essence of the sky,
Which does not require thinking,
With balanced minds that do not search.
We transform into invisible charioteers of awareness.
We perceive the meaning of the unwritten.

When we follow along the trails of definitions and grammar
We contradict the significance of uncomplicated awareness.
This unsought and self-occurring light is luminous.
It dissolves into a dimension

That has no boundary or center.

The secret, great secret, totally secret, and self-secret
Are subsumed into one: The complicated.
The light of the wisdom of self-luminous awareness
Has no position or preference.
It is equally in everything.
The true essence of equanimous awareness
Could be anything.
It takes all forms.
Self-awareness does not pass on or change,
And however obvious it may be to us,
There is nothing called: "This."
The magnificent light of the mirror of total luminosity,
The essence of perfected wisdom,
And the great primordial circle,
For both ourselves and others,
Are perfected in the dominion of wisdom.

Like a lord over all the kings,
A holy guru is a vajra.
He is Vajrasattva truly present.
His magical words are a lamp for our awareness.
He opens the door of his breast,
A house of jewels,
And introduces us to the meanings
Of the symbols for the unborn.
He places us on levels that we do not travel to reach.
He shows us an embodiment of the Dharma that does not die.

Through the window of a knowledge that understands
That the self-luminous sun
Pervasively encompasses all things.
He opens the broad door of jewels,
And will confer on us Vajrasattva's hearty elixir,
Throwing open the doors of awareness conjoined with method.

He teaches us the upadeśa on secret wisdom,
Using an awareness that has no verbal sounds
To place us in self-luminescent sunlight.
He introduces us to a fruition
That is not related to a search or practice.

This sort of teaching Master must not be abandoned,

Even though we must give up our bodies, lives, powers,
Our flesh, bones, and blood,
For an eon.
What need is there to mention
Our children, spouses, troves of wealth,
Male and female servants?

If we do not hold to what is holy and victorious,
We might become learned in innumerable Tantras,
But we will die,
And when our hearts are not connected
We will surely fall onto the vajra needle.

It moves quickly,
As if it were crossing a border.
Once we have fallen into the depths of samsara
There will be no possibility
That we have a chance to be free
Without our depending on this holy being.

According to the upadeśa
Of the aural transmission of the Great Perfection,
Those who do not have a guru's upadeśa
Are practicing with an understanding
Built on false ideas.
It is certain that they will fall.
There is no doubt.

We may explain this upadeśa on our most secret hearts,
This Tantra that Equals the End of the Sky,
To people who are naturally evil,
Those with little learning,
Those who are not accustomed to grammar,
People of the inferior vehicles,
Those who ridicule vajra masters,
Those who insult their vajra kindred,
Those who ridicule the significance of self-luminosity,
Those who work toward sources of great profit and repute,
Those who are pleased with meaningless sounds,
Those who want the Master's empowerment for no reason,
But we will be assembled,
Being summoned by a *damaru* drum,
In the charnel ground of the land of Damshod,[\[45\]](#)
For the gathered conversations of the Dakinis' ears.
Though it is not our time to die.

They prepare to actually eat our flesh and blood.
They use fierce and intolerable sorrows
To kill us and take our lives.
Then we must surely go on to the vajra needle.

Those who do not have an enlightened attitude
Will not be free.
They have no refuge.
Transmit this to someone
Who has been ascertained to be a prince,
Who has acquired the empowerment of certitude.

So he said.

From the great Tantra that is Equal to the End of the Sky this is the sixth chapter: Analogies to Illuminate Awareness.

Empowerment into the True Significance

Then Sattvavajra addressed the great Vajrasattva with these words:

All the Buddhas of the three times
Use magical words and grammar
To demonstrate the self-evident presence
Of great wisdom.

I beg you to proclaim with certainty
An elucidation of the essence of unspeakable awareness,
Using the stages of instruction
That have been used before.

Then the great Vajrasattva proclaimed these words:

O Mahasattva,
The Tantra that is Equal to the End of the Sky
Is an elixir of the heart-space of the Great Perfection.
You present a request for a visualization and a method,
For a gradual investigation of its faults and virtues is dear to you.

You hold the treasure of the dominion of the sky.
Your heart of luminous self-awareness is untroubled.
It dwells in a light of uncontrived luminescence.
Its significance is not fixed and cannot be conceptualized.
It is not a thought that we can calculate.
It is not associated with our thoughts.
It is not to be practiced.

Our awareness abides in an uncontrived dimension.
We live in the resolve of unthinkable awareness,
Abiding there forever,
In an instant.
This is not something to think about or to practice.
There is no visualization of any levels.

We use the upadeśa for completing a royal investiture,
And an intellect that does not designate or hold on,
To know the heart-essence of the wisdom of conceptualization.
We engage ourselves with an intellect of uncontrived awareness
In the wisdom that illuminates obstructions.

We use a practice of compassion and skill in method
To illuminate everything in our awareness,
Though it be uncontrived.

We use any means there may be
To progressively develop applications for our thoughts,
And by force of the distinction
Between our wishes and our engagements,
Living beings are enlightened in a single moment.

We abide in the uncomplicated mandala of our awareness,
With a mind of uncontrived awareness.
Through the good works of spontaneously formed non-activity,
We naturally dwell where there are no tasks or searches.

In the dominion of the way things are,
All pathways are luminescent in perfection,
Without our travelling them.

Using the lamp of our own awareness of magical words,
The particularities of our thinking become clear,
Just as they are.

There are the methods of empowerments
And of granting blessings.
This is the yoga of the supreme vajra.

By the vajra that holds the elixir of wonders,
A person who lives in holiness
Will have no deceitful or faithless attitudes.
He will hold the cascading water
As if he were a monk,
And through the door of recollections
On his three doors of body, speech, and mind,
He must give up his body, speech, mind,
Furniture, fields, male and female servants,
His spouse, gold, silver, five kinds of jewels,
Son, daughter, foot-messengers, and grain,
Without an impoverished attitude.

Then, we may be beaten or pierced,
Or get five kinds of cattle,
And begin to have experiences,

Or we may not be in contact with holy ones for a long time,
Our repute will be luminous,
And then will decline.

Those who these things happen to
Will have their promises burnt to ashes.
They will be cleansed and anointed.
Their personal problems will be swept away.
They will not break their vows for anything,
Or let them be stolen, denigrated,
Or become thrown-off oaths.
They will work to cleanse themselves,
Using eighteen vows.
Then they will reach the self-luminous heart of our lord.
They will abide in the equanimity of self-luminescent light.
They will use an uncomplicated attitude
To understand unity,
And bow to the luminosity of self-awareness,
To the Great Perfection.

Your self-awareness demonstrates the heart essence of your wisdom,
So use the proclamations on unspoken awareness
To illuminate what it means
To be aware of your self.[\[46\]](#)
You are a child of uncontrived awareness
Who surely understands.
You illuminate yourself by yourself.
You must have definitive teachings about unsought awareness
To comprehend what is above your intellect.

But if someone has broken their samaya,
And we talk about or explain secret wisdom to them,
Presenting them with the aural transmission of the Great Perfection,
Then we will, at that very moment, be destroyed,
As if we were ground up by a mountain of soda.[\[47\]](#)
The dakinis and avowed ones will join together
In the land of the charnel ground of burning corpses.
The wild animals will congregate,
And it will seem that we are delivered to them.

Our vajra guru may be a blind man.
This is surely so,
But we go to his place.
We depend on him to see our path.
This need not be mentioned.

It is beyond our understanding.

Those with awareness will use preliminary practices
To cleanse themselves.
The finest children, whose virtues are complete,
Are to be granted empowerment,
And granted the experience of blessings,
Then they will be like the light of a thousand suns.
Once they achieve the abode of empowerment in all things,
They enter the self-luminous light of wisdom.
Once they savor the taste of hundreds of happinesses,
By this alone they will become perfect Buddhas.

In the yoga of living without searching
Our awareness is engaged in the transmission,
And is evident as an uncontrived clear light.
Through applications that equal the end of the sky,
Immeasurable wonders are perfected in our hearts.

So it is that after we have pleased our guru,
He opens the doors of his breast of precious jewels,
And uses whatever methods are available
To use his countenance to show the jewels,
And explain to us the measure of our warmth.

He uses the mirror of transmitted methods
To made these things evident
To the faces and senses of his disciples,
Even though the blazing jewels of true luminosity
Are not to be symbolized or designated.

Through the samadhi of the clear light of the circle
We abide as one,
Where differences are not clear.
We use the self-luminous wisdom that does not abide
To study the upadeśa that are like a waterfall.
For those in the fierce space that is not to be dwelt within,
We offer the upadeśa for praising elephants.
They must not remain there, but move on,
So we must give them an elephant's belly.

For people who do not grasp,
Or who are decreasing their grasping,
We give the upadeśa on awareness that has form.

For those who hold to a permanence
In their methods and wisdom,
We give the upadeśa of kissing and bones.

For the unfortunate whose senses are poor,
We give the upadeśa on comprehensive instructions.

For people who are external, internal, and secret,
We give the upadeśa on calculations, apprehensions,
Investigation, and the common winds.

For people who have intellect and understanding,
We give the upadeśa of the magical mirror.

For those who are learned in attachment, desire, and lust,
We give the upadeśa for banking up this precious happiness.

For those that are learned in a reality that clings to permanence,
We give the upadeśa for investigating essences.

For those who are knowledgeable and whose senses are tame,
We give the upadeśa of an awareness that has signs.

For people who are addicted to objects,
We teach methods for controlling the senses.

For people who delight in words,
We give the upadeśa of description through grammar.

We penetrate those who ask a river of questions
About placing themselves in equanimity,
With the upadeśa of a river of paths to practice.

For the very finest,
Those who have intellect and are fortunate,
We give the upadeśa that are like mixtures of water.

We do not engage
This awareness that does not hold on or search.
This is how we see awareness.
We place ourselves in the state of an uncontrived luminous light.
We do not follow any trails.
We do not seek any object.

The self-luminous has no faults.

It does not think of itself.
It does not seek a dominion.
It is totally without any desirous attitudes.
It is clear light.
It has no position.
It is all-encompassing.
It is not to be visualized.
It is free from the limitations
Of the hopes and worries in our thoughts.
It is like the blazing light of the sun,
And has no position.

Its blessings are entirely pervasive and encompassing.
It is like a blazing precious gemstone.
Everything is reflected there,
Just as it is.
The self-luminosity of this awareness,
Which does not search,
Is free from every clinging
To a source of application.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the seventh chapter: Empowerment into the True Significance.

The Self-luminescence of Awareness

Then the Tathagata Vajrasattva made a request with these words:

The embodiment that is pervaded
By the bodies, speech, and minds
Of all the Victorious Ones of the three times
Does not support conceptualizations.

O Lord,
I beg you to teach me
How to cleanse these definitions
So that they are wisdom itself,
And then implement this essentially self-luminous awareness
So that holy ones who are able to experience and investigate it
May understand what this self-luminescence is.

Then the Tathagata, the Blissful Vajrasattva,[\[48\]](#) proclaimed these words:

O Mahasattva,
Just as each and every appearance
In the mandala of the wisdom of self-awareness
Is free from all the conventionalities
Made up by designations,
Anything that we look at
Through this mandala of equanimity
That has no position
Will be luminous in this way.

In the essence of secret wisdom,
Which is solitary,
We do not grasp,
And are free from all things.
The space of the perfection of self-luminescent wisdom
Contains all the Dharmas that are spoken and are apparent.

In that true nature that is not a duality,
For it is one,
We are free from all the conventionalities
Made by definitions.

Every image arises without hindrance

In the mirror of self-luminescent methods.
This self-luminescent roundness
Is an uncontrived reality.
We abide in the resolve of unexaggerated awareness.
It is uncontrived and self-luminous,
Pure like the sky.

In the way of being like the sky,
Which does not abide,
The dominion of the Dharma,
Which is primordially pure,
Engages in the dominion of self-luminous self-awareness.
This is a non-dual path,
Which has no borders or center,
An abode of awareness,
Which is pure and has no attachments.

In a crystal palace of totally clear light,
Beyond the ways of measurement and enumeration,
Without our thinking of it or doing anything,
There is the supreme self-evidence
Of a pure embodiment of unchanging awareness.
Without our seeking them,
We come to have the attributes and good works of these three:
To be unspeakable,
To be self-luminous,
And to be pervasively encompassing.

This unspeakable dominion of the Dharma,
That has no works,
Is luminescent in everything.
It has no conceptions.

Awareness is uncontrived,
And does not hold on or search.
As equanimity is luminous in the space of awareness,
Awareness will be instantaneously clear,
Without our engaging in the mandala of self-awareness.

This is a knowledge that cuts through conventionalities,
Things being clear or unclear,
Being held or not held.

The true nature of this is not connected to any support.
It may be luminescent in anything.

It is not to be visualized.

The truth of self-luminous awareness

Is not to be exemplified

Using the language of definitions.

The transmission in which luminous experience is not presented

Is to live as if in the taste of delight.

We depart from a hundred palaces of awareness,

And dwell forever in the clear light,

Which is not to be defined.

Apply yourself in keeping with the transmitted scriptures.

Live with an attitude that you will not fail.

Everything that was not clear

Will be clear,

In unity.

An awareness of the state of self-luminous wisdom,

Which is solitary,

Is a self-apparent vase.

It does not exist in the way of subjects and objects.

It does not illuminate itself.

It illuminates others.

But it is neither of these.

The unlimited transmission is free and clear

From both exaggeration and depreciation.

We engage in self-occurring conditions

Without adulterating them.

When we have experience of self-luminous awareness

We will have no delight in or eagerness for definitions.

There are no dharmas that are destroyed or not destroyed.

An attitude of engagement does not occur to us.

An undisturbed river shines by itself,

So we must dwell always in untroubled practices.

The wheels of hell are intolerable.

We must know the state of self-luminous wisdom.

In the dominion of the Dharma of uncomplicated awareness

There is a river that is untroubled

By intolerably fierce sorrows,

Or by any pleasurable happiness that may be evident,

And is luminous by itself.

This is the playfulness of wisdom.

It is evident in the state of non-dual self-luminescence.

This self-occurring and uncreated wisdom,
This self-empowering king of awareness,
Has no consideration for remedies.
It is outstanding.
It is capable of letting free
The transmissions of knowledge used by others.
In this magnificent non-dual wisdom,
We do not engage in an awareness that holds to duality,
For it is not the supreme bliss of clear light.

Conceptualizations do not abide in defined dharmas.
They are not directed towards nirvana.
They do not dwell in attitudes that propagate samsara.
Our unattached intellect remains luminously
In a samadhi that has no borders.
We are not distracted,
And do not dwell on joinings or separations.
Our uncontrived heart-essence is formed spontaneously.
There are bountiful particularities of its ability.
It is like a blazing vajra jewel.
It is the one thing that overwhelms everything.
It is like the light at the heart of the sun.

Samsara is self-luminous wisdom.
We do not use virtuous or evil karma
In the fashion that gold is colored or shaped,
To contrive things.

Like a bird living in the sky,
We are happy along the pathways of samsara's crevasses.
Like a magical illusion,
We do not shift away from our natural condition.

By the grace of the leader of all who live,
We are blessed that we do not fall into evil.
The power and force of self-luminosity are inconceivable.
Self-luminescent wisdom has no going or coming.
Self-luminous compassion has no position or preference.
Self-luminous samadhi is not to be visualized.
True self-luminosity is something we do not engage.

The wind of the motion of thoughts
Does not dwell in this self-luminosity.

It has no bondage or liberation.
Luminosity is just like an oil lamp.
A mind without conceptions does not engage.
We do not think of anything.
We do not consider anything.
This is not anything.
That is how it is.

When we assert a visualized concern
On the boundless vajra sky,
This is a mistaken path.

The sun of wisdom's heart-essence rises.
It is perfected in the treasure of self-evident awareness.
It is not related to borders, centers, or areas,
For they do not apply to an equanimous mind.

Non-dual awareness alone
Engages in the clear light that is not to be engaged in.
It is like pouring water into water.
This is how we place ourselves
In the way of non-dual living.

Samsara is obviously the heart-essence of wisdom.
The sun that burns away samsara
Has been empty of dark limitations
Since the primordial.
The sun of luminous wisdom pervades everything.
It is not a visualization.
It is not anything.
It is everything.

Compassion that has no position or preference
Encompasses all things,
As does the border of the sky.
The ocean of wisdom has no shores.
It holds the mandala of liberation in its entirety.
The embodiment of this naturally uncontrived heart-essence,
The mandala of the sun that does not shine,
Abides in a sky-space that we do not seek,
And like the mandala of the sky,
It shines in the state of its uncontrived nature.

The crown of true loftiness
Will not be touched by perspectives on conclusions.

A limit of reality,
In the way things are, without center or border,
Be it contrived or uncontrived,
Does not exist anywhere,
But abides in its own domain.
This domain is an uncontrived ground of peace.
The true nature of primordial peace
Does not conceive of emptiness or non-emptiness.

The conclusion of thoughts is just not to think.
Do not blame wisdom,
Which has no boundaries or center,
For having or not having a border or center.

The great light of faultless wisdom
Blazes in the self-luminescence of samsara.
The sky-like condition of the source
Is an abode where the apparent world
Is wisdom,
And this is the overall luminosity of wisdom.

There never was an obstruction made by ignorance
That is outside of the wheel of luminous wisdom.
The wheel of All Good awareness
Is not anything at all.
It is not to be stopped.
The reality that is not to be thought upon
Is not troubled by objects to be thought on or studied.

In the samadhi of natural abundance
We do no acts of expanding or contracting our minds.
We abide primordially
In the state of self-liberation.
The state of supreme enlightenment,
Which is not contrived,
Is such that no matter what it seems to become
It is not a material thing, but appears to be.

In the mandala of the self-evident mind
There are vast hundreds of thousands of mandalas of freedom.
They abide in the dimension of a wisdom
That we do not travel over.
Our awareness engages in them suddenly,
Without a meditation.

When our own minds are not clear
We do not abide in this Dharma that has no duality.
Our playfulness does not stop, however,
And may be evident as anything at all.

We condense our awareness into an uncomplicated dimension.
Our statements keep to the wheels of grammar.
Through grammar we penetrate the dimension of the true meaning.
Our awareness is free from holding on
To the mirror of the mind that subsumes everything.
We do not contemplate anything.

The significance of luminescent wisdom
Is not apparent to us when we worship
Using methods that are secret in themselves.

From the Great Tantra Equal to the End of the Sky this is the eighth chapter: The Self-luminescence of Awareness.

What is Obscured by What?

Then that holy Sattvavajra addressed the Tathagata Vajrasattva with these words:

Kye Ma'o!

The significance of non-duality
In the clarity of the wisdom of awareness
Of all the Buddhas
Is not apparent.
Please explain why it is shadowed.

After he had asked this, the Tathagata Vajrasattva proclaimed these words:

The true nature of secret wisdom is bound,
For individuals,
In the nets of conceptualizations.
We do not understand that reality is self-evident,
So we fall into the cities of perversion.

So he spoke.

O Mahasattva,
The true essence of all the Buddhas
And the significance of non-dual secret wisdom
Are joined together with the end of the sky.

The mirror of the wisdom that illuminates everything
Is not samsara.
It is not nirvana.
The sky,
An awareness of the clear light of wisdom,
Is a wisdom of the self-luminescent awareness
Of all the Buddhas and all sentient beings.
It is primordially manifest, specific to everything.

Its reality is not to be anything at all.
It is free from every reality.
It is free from change.
It is free from conceptions.
It is luminous as the heart-essence of wisdom.
An analogy is that a single bone in the water
Will either meet up with or not meet up with conditions
That enable it to seem to appear in different ways.

The self-luminescence of the Victorious One's wisdom
Is separated in its being either understood or not understood,
But while in reality we do not visualize these things,
We think about them,
And they are well known to be essential for training.
They do not have the force of self-luminescent awareness,
And there are an inconceivable number of specifics
On their perspectives on what transcends the world,
And on the world.
In reality they are all subsumed within the clear light of awareness.

In the same way that they lack the force of awareness,
They are reverted Dharmas,
Conceptions of the existence or non-existence
Of a self, of a Lord of Creation,
Of a natural time, or of chance encounters.
We are free of them all.

Once we divide virtue from non-virtue
We have things to take on or to remove.
We are confused about what is superior.
Those who hold to stages,
In the way of what is higher or lower,
Have reasons to be weary
About making themselves want to attain them.

Once we depend on the four truths
And the path with its sixteen aspects
We must get totally rid of our emotional problems,
So that we progressively attain Entry into the Stream,
And other such states,
Which are childish, wearisome, and meaningless.

They say that once we use dependencies and connections
As a cause for cessation,
We will stop up the wheel of worldly existence.
This is in contradiction to the significance
Of neither ceasing nor pursuing.
They hold on to things like the significance of non-duality,
And for three immeasurable eons
They study the ten stages, the five paths, and the Perfections,
While they maintain the dualistic conceptions
Of removing things and taking things on.
They attain their own levels,
But they do not make it to the end.

They fail at what it means to be non-dual and self-luminescent.

While the dominion of the Dharma is primordially one,
They use taking in and holding onto
A wisdom that rejects and accepts,
Whether it is pure or is impure,
To attain Vajradhara,
And reach their final fruition.

They do not understand the significance
Of omniscient pure light.
They do not understand the significance
Of secret wisdom.
They have not acquired the empowerment of awareness,
The royal investiture.

While non-dual luminescence is solitary,
They hold to two sides,
Which they do not define.
They maintain an understanding of desire and delusion
As the only definite result of their desires.

The non-duality of a duality is just the same.
An anklet and a golden vase are not the same thing.
Their value is uncertain,
As is our profit.
This obstructs the significance of luminescent wisdom.

They use a progression of blessings, visions, central ceremonies,
The development of mandalas, recitations, and shining samadhis
In their desire for the level of Dense Array.[\[49\]](#)
They use conceptualizations to shadow
The significance of self-luminosity.
They use a cause
To develop something that is self-occurring.
They define wisdom
According to the way of things starting and finishing.
This is in contradiction to the significance
Of self-appearing wisdom.

They use the generation from the Mahāyoga,
With a four-part generation and perfection,
To put things together.
They dwell on the path of the Vision Keepers.
They are empowered.

Their mandala of wisdom shines.
They use their bodies, speech, and minds,
A crystal palace,
An invocation, a recitation, and an offering of praise,
To progressively cleanse all their conceptualizations,
But they desire a fruition,
So they do not gain their objective.

The wisdom of awareness is unitary,
But they tie it in a knot made of three samadhis.
Who could split the mandala of undefined self-luminescence
Into something that is either peaceful or wrathful?

For the pervasive soul of all things [\[50\]](#)
That is wisdom,
Arrival and non-arrival are Dharmas of delusion.
It is not necessary to cleanse
The self-luminescent wisdom of the three worlds,
Of expansions, contractions, or obstructions,
Or to generate the unborn heart-essence of enlightenment
As a deity, from out of one of the four kinds of birth.
It is a delusion.

The gradual development of happiness
In the self-luminescence of the wisdom of a single moment
Has not been exemplified.

They hold their breath and stop breathing.
They count,
And they cleanse their average minds,
Then they join together with their perfected minds,
But they do not get the meaning of self-luminescent wisdom.
They use a fierce introduction into opening and closing
The three channels where wisdom is condensed,
In connection with a structure of four mirrors
To stick the mandala of the sky into a lonely place.
They do not reach the end
Of the true light of burning wisdom.
They draw everything in,
Then join it into a single circle of wisdom.

This string of ropes made of magical jewels
Is like a crystal.
It holds a circle of purity.
Its light pervades and encompasses the three worlds,

Then melts once again into the heart-essence of wisdom.
The ambrosia fills up the dominion of the sky,
Then they savor the tastes of a hundred kinds of happiness
By cleansing the sky with ambrosia:
A great thousand of worlds spread out in clear light,
But this is also a contrivance.
It is a reverted pathway.

The mandala of the dominion of undeceiving power
Exists as a triangle, with what a shape!
There is a jeweled wheel on top of it,
Resting in the style of a construction of mirrors.
It has two sets of thirty-two.
They have a seed of coolness at their centers,
And are surrounded by the wheels of peace.
Both have eight leaves shining brightly.
There is one for each of the three wonders there are
In having the wisdom of the dominion of the Dharma
In our spirits.

Spheres of light rays and *Putri Om*
Are in the way of tents made of bright silk.
What seem to be magical eyes and *Apri Hūm*
Are in the way of stringing blue crystal beads.
You must know that the sliver of the dark-red moon,
In the shape of a bow,
Is *Bridu Om*.

The six classes of sentient beings do not understand this.
When we understand,
Our bodies, speech, and minds
Are blended in non-duality.
This is wisdom.

Through knowing their four parts,
There is a basis for the eight.
You must understand them
Using the way of illusions.
After the seed of the heart-essence blazes in light,
We abide in the heart-essence of the indestructible circle.
We remain on this level,
Where our breath and the rest are self-liberated,
On the level of pervasive and encompassing wisdom.

From out of the mandala of the twin thirteens,

There emerges the mandala of luminescent wisdom.
This unites the symbols for the wheel of sixteen.
Then there are those that bend downward or twist upward,
The ten or the four pairs,
All these Dharmas are of the taste
Of the wisdom of five-fold luminosity.

In the mudra of all the Dharmas that carry spells,
We complete the parts concerning blessings,
And the granting of empowerments,
And there in the taste of happiness,
Which comes from an awareness of uniting with what we adore,
There are these two parts: The occurrence and the engagement.
The pair of eights, the pair of fours, and the two sixteens
Are born together in their own luminosity.
The samadhi on the bliss of desire is pleasant.

This is a transmission on self-luminescent wisdom
That has no contradictions.
They do not get the meaning of what it is
To have no cause or conditions,
But they are superior with regard to the ways of ornaments and things.
They use a follow-up yoga,
The nature of which is our dominion and our wisdom,
To look at things in the way of their purity of cause and result.
They use the power of the samadhi of light
To go to the level of Vajrasattva.
They truly do achieve the fruition of their own level,
But they have no ultimate fruition.

All of these are paths for the world.
We will not find the meaning of self-luminosity
Through a search.
While in a state of non-duality
We cling to a duality.
We wander on ahead
Through the state of self-luminescence.

While we are free from causes and conditions,
We look for causes and results.

While in an uncontrived state,
We contrive things with our graspings.

While in a state that is not to be travelled over,

We travel along a path.

We are one,
But we hold to the duality of a self and others.

All of these things obscure the meaning of wisdom.
They make us fall into the three dominions of samsara.

We abide in a solitary self-luminescence that subsumes everything,
Regardless of what we look at,
While we touch the dominion of self-luminescence.
This dominion of the Dharma
Is free from the clings that come with planetary concerns.
We do not think of it for ourselves,
And it does not think.

Awareness is born instantaneously,
Without our engagement.
This is the definition of total clarity.
It is perfect awareness.
It does not stay anywhere.
It goes everywhere.

When our cravings are luminescent in this uncontrived dimension,
We know that samsara is primordial Buddhahood.
Compassion is not a topic for our ideas.
It is naturally free of anguish.
Its luminescence is pervasive.

We do not engage in changing
Our intended object or our understanding.
In the mirror of self-luminescent wisdom,
We use a wisdom that is not associated with visualization or grasping
To enter into true contact,
In a single moment.
That which does not abide
Abides in ourselves,
And we ourselves cut through
The objects that we visualize.

Our awareness does not construct a support structure for grammar.
We do not follow the trails of sensory objects.
When we do not understand how this is,
It does not matter how we may scrutinize it.
It will not be that way.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the ninth chapter: What is Obscured by What?

A Perfect Store

Then again the holy Sattvavajra addressed him with these words:

The unsought is obviously perfected
In the heart-essence of wisdom.
Lord,
Please explain this to me clearly,
Without confusing the particulars.

Then the Tathagata Vajrasattva proclaimed these words:

Reality is the self-evident Bodhicitta.
There is a magnificent non-dual wisdom
In the mandala of self-evident self-awareness.
When we do not continue to divide and combine things
Our awareness will be engaged in what this means,
But we use a division of real things and thoughts
To present how to see it,
And we teach it like that,
Using two ways to perceive the essence.
This is not the wisdom of self-awareness.

When we cease to continue with the Dharmas that cut off yoga
Our three bodies are perfected in the space of awareness.
Our abode is uncomplicated awareness.
Its teaching is a self-luminous mirror.
Its time is inconceivable.
The treasure of awareness is inclusive of every composition.
It is none other than the self-luminous itself.

Awareness is a treasure that does not shift or change.
Its perfection is not fixed.
You will understand this
In a time that thought does not comprehend.

O Mahasattva,
This teaching,
That the pure land of the embodiment of the Dharma,
Is a Dharma treasure,
And is encompassed everywhere by the sky,
Is that reality and sentience are inseparable,
But are described to be

A pure land of the embodiment of the Dharma.

The place is the Akaniṣṭa of awareness,
A blazing crystal palace
That is without embellishments,
A house for wisdom
That has no borders or center,
Where both sentient beings and Buddhas reside.

Our teacher,
The self-evident clear light,
Vajrasattva,
The Lord of the Dharma,
Uses the essence of unspeakable awareness
To teach the Dharma that does not come or go.
His uncomplicated blessings spread in the ten directions.
The essence of self-luminous awareness
Is explained using unspoken blessings.
We are aware of ourselves
In the wisdom of magnificent self-luminosity.
We understand this forcefully.

The retinue is the Buddha himself.
We do not abide by the dualistic Dharmas that others do.
The retinue is made from the resolve
Of the clear light of awareness.
It gathers and remains without being organized.
Everything is the heart-essence of wisdom.
We explain this to ourselves.
We comment on it ourselves.
Everything is subsumed within the heart-essence of wisdom.
This is indeed the retinue of the Bodhicitta.
All the non-dual spaces of self-luminescent compilation
Are subsumed within the light of awareness.
There are no Dharmas that are not subsumed
Within the true nature of non-dual luminescence.

The time is the time when everything is equal.
The essence of self-luminosity has no top or sides.
Particular events in the three times
Are gathered into unity
In this self-evident Bodhicitta.

The teaching is the self-luminescence of every Dharma,
An unchanging space that is neither contrived nor adulterated.

The wisdom of non-dual awareness
Is revealed by way of its self-appearance.
We will understand this
By placing ourselves within this uncontrived natural condition.

There are two or three insiders
Who proclaim the teachings,
But we will understand them
When we use the way of instantaneous engagement.
Clear knowledge is not to know anything at all.
This is how we clearly know the self-appearance of wisdom.

The teacher is Perfect Enjoyment,
For his pleasures equal the end of the sky.
His body, speech, and mind have no borders or limits.
So it is that his pure land is pervasive.

The place is the great Akaniṣṭa.
Through the blessings of uncomplicated awareness
We abide at the crystal palace of the river of wisdom.
It has neither outside nor inside.
It is luminous wisdom.

The teacher, Perfect Enjoyment,
Takes to himself the self-evident signs and exemplary markings,
And takes possession of every bliss.
His disposition is to visualize wisdom.

The retinue is established in true self-awareness.
They are, in fact, a retinue made up of
The lords of the ten levels.
All of them are engaged in the significance of self-luminosity,
And use a way in which their names are the same.

The compiler is the Lord of Secrets, Vajradhara.[\[51\]](#)
He was empowered by all the Victorious Ones
To compile this ocean of teachings that has no sound
Into the mandala of the wisdom of awareness.

The time is the time when our awareness is settled in equanimity.
We do not shift from the state of self-luminosity.
This is the time we are aware
That equanimity is self-liberation.
There is nothing definite to be presented,
Saying: "This."

The teaching is the three secret mantras for wiping up.[\[52\]](#)
It blesses our contemplation,
And is explained through a lineage.
We use a clear samadhi to study and understand it.
We explain it by teaching its essence,
Describing it to be a teaching of Perfect Enjoyment,
Describing it to be a manifestation of natural compassion.

The pure land is the dominion of the magnificent sky,
Or it might be the three thousand worlds.
This is how they are described
At the beginning of the Vinaya.

The place is not defined.
It is endless.
It is wherever the six classes of sentient beings
Want to be.
It is where innumerable beings dwell,
Endless places, including Vajrasana.
There are Lords of Sages beyond counting.
In their summation,
They are the six manifest wisdoms.
They use techniques,
The power of control and the renunciation of enjoyments,
To be lamps to guide living beings.

Their retinue are those who have found false paths,
And sentient beings of the six classes.
There are monks, and all the rest,
In a variety of forms.
They are retinues representing a variety of communities.

He takes them in,
Using the way of the Three Baskets,
And uses the power of their different preferences
To teach them
In keeping with the way things are presented
On the stages of the lesser vehicles.
But all of them listen to the Bodhicitta,
And are joined in an uncontrived self-evident light.

In the essence of secret wisdom
The way things appear is the way that they are.
This treasury of the luminescence of the secret mirror

Is like the light at the heart of the sun.

It shines.

It is totally distinct from any object.

It is none other than

The state of totality.

It is itself beyond the objects

That are for thinking or talking.

Non-conceptual compassion is pervasive like the sky.

There is no consciousness that holds onto the sky.

The teacher is me.

The teaching is me.

The community in audience is me.

The compiler is me.

I am the self-luminous.

I abide in myself.

I am nothing at all.

I am clear light.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the tenth chapter: A Perfect Store.

Seeing the Self-Luminescence of Wisdom

Then that holy Sattvavajra addressed him with these words:

We are a gathering of aware ones.
How are we to investigate luminous wisdom?
How does the playfulness of miraculous manifestation
Rise up out of the wheel of self-originated awareness?
Sun of Wisdom,
Blessed One,
Please explain what it means to be self-originated.

Then the Blessed One, the Tathagata Vajrasattva, proclaimed these words:

O Mahasattva,

Self-originated wisdom has no cause or conditions.
It has been self-apparent since the primordial.
It is the best of lights.
It is nothing at all.
In shines in everything.
It is a compassion that has no position.
It is engaged in everything.
It harbors no clinging to positions.
It harbors no thoughts.
It is like the mandala of the sun and moon
Shining in the sky.

When we think of the differences,
Every method of training remains in our minds
As self-originating awareness.

The transmission of the perfection of the dominion of the Dharma
That has no tasks,
The heart-treasure of the secret treasury of awareness,
Is a supreme bliss for our bodies, speech, and minds.
It takes us to the space
Where our awareness is totally pervasive.

The self-luminescence of wisdom is not a view.
It has no object.
It is not complicated.

It is just how it is.
It arises by itself
As a wheel of self-apparent awareness,
Without an object.
We use awareness to see it.

This awareness is not connected to our thoughts.
Awareness does not conceptualize anything.
This is not like the Magnificent Middle Way,
And is not to be associated with the planets.
This is the way things are,
And so it is that through awareness itself this is obvious.

The way things are is not any kind of contrivance.
No matter what kinds of thoughts we start to have
That hold onto subtle and gross things,
Or to enumerations and definitions,
These thoughts are, in fact,
A sky of pure shining light.

Non-dual self-luminescence moves in unity.
When we look at it,
We don't see its meaning.
When we don't look at it,
We see its meaning.
Both of these are uncontrived self-awareness.
Do not practice on the trails of seeing or not seeing.

Everything is the Bodhicitta,
So do not continue
With Dharmas of false ideas and searches.
Self-origination is not an engagement in definitions.
No matter how we look at it, it is clear,
And is not to be visualized.
We use a yoga that has no origin or applications,
And the way things are,
To conceptualize the meaning of this.

The eye of wisdom has no view and does not see.
Dharmas are luminous in the Bodhicitta.
The Bodhicitta is, itself, clear light.
It has no border or center.
It dwells in unity.

Whatever may appear,

Be it the five desires, the five objects,
Or the five attachments and hatreds,
There is nothing other than our mind.
It is not them,
While it is not anything else.
Samsara blazes in the light of wisdom.

We use an awareness that is self-luminous and does not engage
To investigate the essence without seeing it or engaging in it.
We use a luminescent wisdom that has no position
To overwhelm the ones who see things in terms of positions.
In the beginning there is no motion in our minds.
In the end we leave behind the limitations of birth and death.
The self-originating vajra has no birth or ending.
It is perfected in a single instant.
It is not developed gradually.

There are no instants.
There is no continuity.
The self-luminescence of awareness is perceived directly.
The stages of inference are lies that deceive us.

The transmission of the luminescence of unique reality
Is a Bodhicitta made of causes and conditions,
And supports a wheel of spinning wisdom.
It may manifest as anything.
It is clear in everything.
It dwells in the dominion of the self-luminescent sky.

We place the wheel of aware wisdom
Over the wheel of delusion,
The happiness and sorrow of the apparent world.
In the state of self-origination,
There is nothing else.
Without any joining or separation,
It touches us.
This encompassing and pervasive awareness
Is All Good.
The way it shines is how it is.
Its space expands and contracts,
But is unpolluted and entirely perfect.
It shines as one.

The light of supreme awareness
Pervades the crystal palace of the luminescent sky.

Self-luminescent awareness has been determined to be the best.
We will understand this clearly
When we join symbols with meanings.

The highest of the secret Dharmas
Is the supreme state of invisible awareness.
It transcends the objects of our thought and practice.
We cannot conceptualize a definition that is not complicated.

To begin with,
All the Dharmas that appear,
Or are of the world,
Are in a true condition of being unborn.
In the interim,
They transcend thoughts and practices.
In the end,
They do not have any definition for themselves.
All three of these are spheres
For the unborn embodiment of the Dharma.

We do not confuse the individual sensations we experience
With an object, or a sense organ, or a practice.
This is clear.
The self-occurring will occur to us in any case.

The true nature of the embodiment of perfect pleasure shines.
It encompasses all things,
And is able to achieve its purpose.
An inconceivable variety of things
Rise up in our awareness.
They are manifest to us,
And work out for us.

Self-originating awareness is a manifest embodiment.
It may, of course, be any subtle or gross body
Among all those who are born and live.
It appears in the playfulness of a miraculously occurring embodiment.

The supreme embodiment of the clear light of wisdom
Is beyond any words that may be spoken
About clear and empty awareness
In any language that is superior or average.
It is free from them.

To be free from speech

Is actually an undeceiving speech.
It is not a visualization.
It is not an engagement in thoughts about definitions.

We use the finest heart-essence
Of the embodiment of the Dharma
To speak,
A shining experience of encountering signs
To understand,
And the birth of certainty
To cut through our doubts.

When we use the signs,
We will not have two ways to understand the meaning.
This is clearly stated
Among the proclamations of Perfect Enjoyment.

Because it is able to achieve its purpose
Without mixing with conventionalities,
It is related to a purpose,
And is luminously pervasive.
It accords with everything
Joining with its own symbols.

The speech of manifest beings is naturally pervasive.
The nature of words that are not to be spoken
Everywhere illuminates the totality of what is self-originated.
The sounds we hear
About this miraculously occurring self-luminescence
Appear to us as the speech of playful wisdom.
Awareness that remembers and thinks does not see anything.
Self-luminous liberation does not contemplate anything.

The finest heart of non-dual awareness
Has no conceptual definitions.
The many things are self-luminous,
And transform into happiness.
They are not anything at all.
They are luminescent in everything.
We enter the pathway of the happiness of clear light.

The heart of great bliss
Is pervasively encompassing.
It is not connected in any way
With the many things.

It does not dwell alone,
But shines pervasively,
With considerations for accommodating everyone.

For us, this heart of self-originated manifestation
That is in a state that does not move and does not stay,
Is Vajrasattva, The Magnificent Sky.[\[53\]](#)
It is the finest heart of self-luminous miraculous occurrence.

This miraculous occurrence happens
In the playfulness of our hearts,
Like the blazing light rays of the sun.
In unsought self-originating awareness
A compassion that does not search
Is pervasively luminous.
It dwells in everything.
It is not to be visualized.
The pervasive light of the glorious sky
Naturally shines on all living beings.

The clear light at the end of the vast sky
Shines brightly on the world in a single instant.
Samsara is the self-luminosity of self-awareness,
But when the wisdom of our awareness is not clear,
Even the sun of wisdom will set,
Without concern for the significance of self-luminescent awareness.

If we use words for the self-originated,
To follow its trail,
We will not get at its essence.
We part ourselves from the luminous wisdom itself,
As if it were a binding-knot made of iron.
We plant large spikes into ourselves,
Which turn out to be a resolve for non-conceptual clarity.

The supreme treasure of a self-luminous entering into the transmission
Does not contain a single conceptualization or definition.

We have moved into the transmission of the unchanging vajra.
If the unspeakable mandala of the mind
Had not been exemplified,
With the intention of guiding monkeys,
We would not understand the significance
Of self-luminous awareness.

A house of treasure shines and illuminates.
In this same way, we will not contemplate words
When certainty is born in us.
Once we have united an awareness of wisdom
With the wheel of luminous self-origination,
We will blaze in the true mandala of wisdom,
As if it were an isle of blazing jewels.

Everything is luminous in the mandala of wisdom.
We use the method of using unseeking awareness as a lamp,
For it is naturally without darkness,
To engage in this mandala that we do not see or visualize,
And abide in it with an undistracted mind.

Anything that may appear is the self-luminescence of awareness,
And will cut through the darkness of shadows.
What is there to do about searching for causes and conditions,
When we have the magnificent method
Of primordial Buddhahood?

The definition of the heart-essence of wisdom
Is that it illuminates pervasively,
And has no true nature.
It shines in the mirror
Of the luminous apparent world,
But is not defined as awareness.

Once we understand that
There is no engagement,
No view,
And nothing to search for,
We remain in our own uncontrived dance,
Without thoughts,
And without the feelings that come from visualizations.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the eleventh chapter: Seeing the Self-Luminescence of Wisdom.

Teaching the Specifics on Practice

Then this same Sattvavajra addressed him with these words:

Holder of the Secrets
Of the bodies, speech, and minds
Of all the Buddhas of the three times,
Treasure of the awareness of uncomplicated equality,
Non-dual self-luminescence,
Blessed One,
Lord,
This is what I ask you:

It is certainly true
That there are no dualistic conceptions
In the perfect transmission of effortless yoga,
But please speak on the specifics for its practice.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
Dualistic conceptions do not apply
To non-dual self-originating wisdom,
But in order to exemplify a door of methods,
They are used.
So I will explain the practice.

Those who follow the trails,
Of the dominion of the sky,
Whose reality is an unstopping maintenance of methods,
Broadcast the blessings of their compassionate works.
Their virtues equal the end of the sky.
Everything is uncontrived self-luminosity for them.
They do not bear the filth there is in clinging to ideas.

This has no origin and is not to be engaged in.
It is not an object.
There are no holders who hold or conceptualize secrets.
In the practice of the vajra of the sky,
We discontinue our ideation.
We do not contemplate anything.
In the contemplation of this unsought calming of ourselves,
We are primordially removed from the filth of holding on.

Within this wisdom of luminescent purity
There is nothing at all.
It is pervasively luminous.

This naturally clear light
Is a dominion of bliss,
But we do not engage in holding onto it.
We do not seek this dominion.
Self-arising awareness transcends it.

It does not shake.
It does not think.
It does not dwell anywhere.
In the mirror of unceasing methods
There are no positions or preferences,
And our perspectives on positions
Are cleared away.

The sky is not to be held.
It is not a thought.
It is not to be visualized.
It is not to be designated.
Existence does not apply to it.

It does not dwell in an object.
It is not an understanding.
Nor is it both of them.
It is not complicated.
We do not engage in holding onto it.
It is non-dual.

On the mirror of secret wisdom
There are no markings.
It is a self-luminous dimension.
Appearances are wisdom
Appearing to itself
In its own dominion,
And are neither stopped nor encouraged.

If we do not dwell in self-luminous light
It will not matter which designated practices we may practice,
The result will be that we see our own level.
In the great bliss of unsought self-luminescence
There are no snares.

This is the path of completely pure awareness.
We do not travel over it.
It is primordial Buddhahood.
Wisdom that has no position or preference
Is non-dual.

It is free from the limitations of being solitary.
In the great bliss of interactive luminous light
There is no holding onto a duality or a unity.
In the vajra of the endless sky,
Unchanging wisdom shines naturally.

In the yoga of awareness as it is
There is no search or contrivance.
There is no yoga.
The awareness that enters the river is uncontrived.
It is obvious in everything.
It does not search.
It is the best awareness.
It has no origin or engagement.
It is luminous in its own dominion.

The Tantras use a mirror of methods
To worship the significance of self-luminescence.
They say: "Non-dual wisdom,"
But they are neither self-luminescent
Nor illuminated by others.
They do not understand the solution
Of self-arising wisdom being directly perceived,
And so they desire a structure,
As if they were seeking to track an elephant on the plains.
While they are in a state of non-duality,
They desire duality.
They adulterate the state of self-luminosity
With other things.

The wisdom of self-awareness has no name.
Those who crave do not understand this,
So they spin in the three domains,
In the abodes of the six classes of living beings.

Those who have experienced directly perceived awareness
Use transmission, awareness, and inference
To obscure the meaning of self-arising non-conceptualization.

They use this for the river of their thoughts about it.

Compassion is projected
From out of the state of luminescent wisdom,
As if it were the end of the sky.
Great compassion is like sunlight.
It does not come or go.
It shines naturally.
This is how the physical mandala
Of the teacher for those who are to be trained
Dwells pervasively,
As if it were the sky.

Conventional awareness does not abide
In the bliss of the awareness of clear light.
While the differences
In our perceptions and thoughts about the way of the Dharma
Make the true nature of the three mandalas clear,
The true nature of our samadhi takes form
From out of the single true nature of this very dominion,
And makes the realization of the Bodhicitta clear.

This is the treasure of the awareness of uncomplicated equanimity.
What we may observe about
The heart-essence of primordial enlightenment
Is an uncontrived self-liberation.
It is the body of bodies.
It plays in our bodies.
The finest body of self-luminous awareness
Has a physique that encompasses the sky,
And making no search,
It joins with the light of the sun.

It encompasses everything.
It cannot be spoken.
The transmission of the baseless, rootless mind
Shines in everything.
It does not think about itself.
It appears to us as an embodiment
Of miraculously occurring playfulness.

Awareness is not fixed.
It cannot be visualized anywhere.
It does not think about itself.
It does not think about others.

Its clarity is hidden in a dimension that is not evident,
So knowledge, awareness, and wisdom
Shine out at one time.

Self-occurring dhyāna meditation
Pervades like the light of the sky,
And has been the identity of self-luminosity,
Since the primordial.
Self-luminescence is joined into one,
And does not hold on.
It appears to us
As a heart of miraculously occurring playfulness.

The three mandalas of uncontrived self-luminescence
Are places of happiness,
Where the uncontrived is placed at the highest.
The body of awareness has no form.
Unmoving clarity has no origin or applications.
We do not abide in any equanimity.

It is obvious that the sky is pervasive,
Without our understanding it.
The wisdom that does not hold on
Has no position.
Its nature is clear in its pervasion.

The finest body,
That of unmoving samadhi,
Is obtained through the transmission
Of self-aware enlightenment.
We enter into its river,
Though it has no origin or application.
It shines like the heart of the sun.

We exemplify the cascading heart-essence
Of unspeakable intent
By ourselves.
We understand it ourselves.

We do not hear of unspeakable awareness
With our ears,
As if it had the sound of a coin,
But get it with our minds,
Like pouring water into water.

We do not seek the significance of awareness,
But understand it by just placing ourselves in equanimity.
We do not think about conceptualizations.
We leave objects behind.
This is the intent that is hidden in our cause.

The methods of self-originating self-awareness,
And the wisdom that has no objects,
Make this clear.
If we contemplate the significance
Of awareness placed within itself,
It is evidently at the heart-essence
Of unconceptualized appearances.

The technique of harboring no aware memories,
And the technique where our awareness has no applications,
Make this clear.
We see all the enumerations of definitions there may be
In the mirror of self-luminous methods
As being states of luminous wisdom.
This clarity touches on our undisturbed contemplations.

The uncontrived will be evident
According to how we look at it
In the specific concerns of our minds.
All the abundant appearances,
Without exception,
Whatever they appear to be,
Are self-liberating.
Out of them arises
The embodiment of the bliss of non-dual awareness.

It is a state of beauty.
The blazing light of this finest of bodies,
This most excellent form,
Is spontaneously formed clear light.
We seek it as if it were a wish fulfilling jewel,
While it accommodates all things,
And is invisible.

Has its compassion to protect us declined, or what?

It is because these kinds of things occur to us
That we are not omniscient in all things,
That we do not have the power to be of help,

That the river of our compassionate projects is dammed,
And that we have the problems there are
In falling toward a position of passiveness.

For those who understand the deeds of unceasing compassion
To have an origin,
Or to have no origin,
The sun of blazing jewels has set.

They have no freedom from the irons of samsara.
They are stuck in the mud of conceptualized samsara.
They will not get away from the vajra needle.

Non-dual wisdom is obvious.
It does not dwell in our grasping for definitions,
But they claim that the base[\[54\]](#) and the designated[\[55\]](#) are dual,
And on this reverted pathway,
They fall into samsara.
In reality this duality does not exist,
But they engage in the conceptions of their thoughts about everything.
They are debaters about extremes.

In reality, this has nothing to do with arguing.
We use the yoga of an awareness that engages consequences
To engage in the significance of self-luminous awareness.
Our works of compassion diffuse everywhere.

The significance of this is given to us
As if it were a precious jewel.
The inconceivable blessings there are in our works
Shine out,
Being the wisdom of knowledge itself.
They bring aid to living beings.
They are fair to everyone.
All of them have the form of the bliss of clear light.

The blessings of undeceived awareness,
While having no origin or applications,
Are obvious throughout.
This is apparent to us in everything,
As if we were drawn in by the conditions of the sea,
We are subsumed within ourselves.

The state of this knowledge,
While maintaining all understanding and awareness,

Does not overlap
Into the state of compassion.
This is taught in the same way that it is exemplified,
As are fire and heat.

A Victorious One that does not have compassion,
And a wisdom that has an awareness of clarity,
Are both useless things that bring no results.
Even if we find them,
They are boring.
They have no purpose.

The wisdom in which everything is self-luminous
Does not harbor conceptions about pairs or dualities.
Its blessings are like the light of the sun.
They do not come or go.
They encompass pervasively.
This is not compassion,
So it is impossible that the Dharma be in it.

The sky, earth, water, fire, and wind,
The five things we desire and all the good things we want:
The blessings of compassion are inconceivable.
They help.
They are able to do something useful.
All of them are great compassion.

The sorrows of hell may blaze,
But the compassion in the Victorious One's words
Need not speak of a total equanimity
Regarding the happiness and sorrow of others.
This is what it is.

When we maintain the method
Of an awareness of clear light,
We do not contrive with dharmas,
For they are not self-appearing.

All the things that we may practice
Are practices of the magnificent method of clear light.
Just as a person whose awareness is inclusive of methods
May use a great poison as a medicine,
A yogin with an awareness of clear light
Will resolve that samsara is the heart-essence of wisdom,
And use a yoga of uncontrived methods,

So that whatever he contrives is also bliss.

The magical door of an awareness inclusive of methods
Holds heaps of self-originating jewels.
We open the door of this miraculously occurring awareness
With the key of self-luminous awareness,
And on a golden ground of precious jewels
There is the door to the elixir of jeweled awareness.
The stake of unchanging luminescence is planted there.
The illuminator[56] is presented as a blazing jewel.
We do not turn back.
We must hold to our resolve.
We join the words to the meaning
To find the meanings of the symbols.

Luminescent wisdom pervades the ten directions.
When it appears,
We encounter the symbols.
When it leaves,
We will be separated from them.
While we do not dwell on the particulars
In meeting or parting with this awareness that is not substantial,
Those who crave require a substance to see.
So it is that we have the teachings
Of upadeśa for both symbols and meanings,
In their true significance.
The path of words and the path of meanings
Both dwell in self-luminous light.
In the end,
The specific qualities of the words we use
Are shown to have the single significance
Of being non-dual.

Our eyes shine out naturally,
Without making contact,
Through the magic of self-apparent wisdom.

Once we have, in this way,
Settled ourselves into the uncontrived,
Our ideas will shine out
As being truly self-arising.

Those who crave
Do not have the methods of self-aware wisdom,
And do everything out of lust and hatred.

They will fall onto the vajra needle,
And be removed from the awareness of the Bodhicitta.

In this wisdom that is distinct from any entity,
We do not dwell in an area or among a class.
We do not practice anything that is free from lust and hatred,
So there is no need to talk about our practicing lust and hatred.

We will surely fall,
And be parted from the family of the Mahayana,
So it will be impossible to join the family of the free.

Anything we do
Through the practice of the luminosity of wisdom
Will appear to be the Bodhicitta.
We will attain the state of an awareness
Of the embodiment of the Dharma of clear light,
Without looking for it.

We will encounter the meaning of self-luminous wisdom.
We will know that samsara is the Buddha's pathway.
We will blaze in the light of self-originating wisdom.
Unsought blessings will come to us of themselves.
We will hold the treasure of the dominion of the sky,
And dwell in the light that illuminates itself.
We will use an aware compassion that has no position
To be pervasive like the sky,
And appear everywhere.
We will attain the objective
Of an uncontrived calming of ourselves,
Then mount the level of the Wisdom Guru.

This wisdom of greatness is totally perfect,
So we surmount the levels in a single moment,
Without traveling over them.
To set the awareness of yoga apart,
We talk about: "Stages and paths,"
While material things are the self-appearance of wisdom.
There is no traveling over levels and paths.

The things we link up with the inconceivable,
And the ways that we hold onto them,
Have been taught for methods to guide those who live.
In reality,

The sky of the awareness of clear light,
The guide for self-awareness,
The embodiment of the supreme,
The mother of the dominion of secrets,
Subsuming all things,
Is not clear.

This uncontrived heart-essence
Is pure from the primordial,
But we do not find it.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twelfth chapter: Teaching the Specifics on Practice.

Self-luminousness that is Not Wild

Then that Sattvavajra addressed him with these words:

You are the mirror of self-luminescent wisdom
For all the Buddhas of the three times.
You have dwelt in the heart-essence of enlightenment
Since the primordial.
You dwell in a state of uncontrived awareness.

Lord,
This is what I ask:

The true nature of uncomplicated awareness
Has no separation between its core and its surroundings,
But I beg you to explain
The way that this is.

The Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
The Tantra Equal to the End of the Sky,
The transmission of the mind of awareness
That subsumes all things,
The treasure of the uncontrived mind of awareness,
This dominion that does not transfer or change,
Is naturally obvious.
Without being generated in the mandala of a supreme awareness.

This blazing light of clarity,
This king of awareness,
Encompasses everything that is born and lives,
Outside us or inside us,
And just as all things dwell in the state of the sky,
The supreme empowerment of self-originating royal investiture
Is perfected in the treasure of awareness abiding in itself.

The total empowerment into the clarity of wisdom
Is a treasure of wisdom that has no position,
And has no roots.
It exists pervasively,
As do sesame seeds.

If someone does not have the awareness of royal investiture,
No matter how or why they are consumed in searching,
The things that they impart
Will not free us from the irons of samsara.

Those who have faith and keep their samaya
Would be students who are endowed with these things,
But they are not to be found
Even in three thousand worlds.

If one imparts the vase of royal investiture
On those who are uncommitted,
Are short on spirit, have no faith,
Do not listen, are self-important,
Have no samaya, are greedy,
Have or do not have compassion,
Who broadcast the upadeśa,
And are deceivers,
They will lose their haughty attitude
About being the ones who have attained compassion,
And without concern for their bodies or their minds,
They will renounce the honors of the world,
And persevere toward the supreme heart-essence of enlightenment.

There may be many,
But do not show it to more than two,
About whom you have ended your doubts,
And you have examined with certainty,
So that they will maintain it well,
And it will not fail.

Designate someone to be the ascertained regent.
There will be sorrow in the Dharmas you perceive,
And your life will be over before its time.
After you have ruined your own spirit,
And those of others,
You will surely fall onto the vajra needle.

The royal investiture that is sure,
Is secret.
So once we have been imparted with
The empowerment of the Bodhicitta
It will shine out by itself
In an unsought fruition.

It is right at this moment that awareness dawns.

We will be wise in the Vajra Tantra.[\[57\]](#)

An awareness will arise within us

That we have been empowered with royal investiture.

We will immerse ourselves in the significance of self-luminous wisdom.

One who is skilled in methods,

And has compassion,

Teaches the significance of unborn awareness

To the self-luminous awareness of those who are fit recipients,

Then imparts the empowerment of the vase of royal investiture.

He must be earnest about what he has ascertained to be secret.

Gurus who take worldly fame to be primary,

Who do not have the transmission or upadeśa,

And who are stuck up in pride,

Will fall onto the blazing needle of the vajra.

They do not have the upadeśa of the aural transmission,

And they teach the upadeśa on secrets erroneously.

Their time of death will come quickly.

Need the Vajra Hell even be mentioned?

One who is just a child,

Who has been well examined,

Will make requests and work to please,

And upon examination

Will be taught a reliable vision for offering gifts,

And then be introduced to the significance of luminescent wisdom.

There is no duality between our methods themselves

And precious jewels,

And we may not have understood the two parts

That we have been imparted,

But when we are imparted with the empowerment

Of the vase of royal investiture,

We will encounter the significance of self-arising awareness.

The illuminator[\[58\]](#) is presented as a blazing jewel.

We use an explanation that does not employ sound

To give the upadeśa of truly holding to wisdom.

In the mirror of self-luminous awareness

We give the upadeśa for being undisturbed.

After we have reliably taught everything,
Without stopping,
We give the instructions for cleansing the awareness.[\[59\]](#)

After they have determined their object to be
The meaning of the self-luminescence of the mind,
We give the instructions on the spells[\[60\]](#) we do not part from.

Self-originating wisdom does not deceive,
So we give the upadeśa of being like a pond of water.

When they conceptualize the meaning of whatever they are doing,
We give the upadeśa of being like a flower born in the mud.

When they do not use conceptualizing definitions
To change the wisdom of self-luminescent wisdom,
They will themselves be perfected
In the supreme treasury of undeceiving awareness,
Without praying.

The supreme embodiment of All Good awareness
Is equal to the light of ten million suns.
It does not expand.
It does not contract.
Yet the heart-essence of enlightenment is right there.

The treasure of truly uncomplicated awareness
Holds the wheel of an awareness of miracles.
All the sounds that echo forth
Are the secret sounds of natural wisdom,
And are subsumed within the sound
Of self-luminous awareness,
As are light and light keepers.

The nature of this clarity is that it cannot be spoken.
Clear light does not have sound as its nature.
The natural condition of everyone that is born and lives
Is entirely obvious in the speech that does not make a sound.

The mandala of unspeakable awareness
Is a magnificent ornamentation of the mandala of awareness.
It is the supreme speech of self-originating luminous awareness.
The nature of this speech is to pervade the ten directions.
Through unspeakable and self-originating blessings
Awareness takes the form of sound.

The finest heart,
One not deceived by memories and ideas,
Is obviously this most excellent self-originating awareness.
Wisdom is visible in sunlight,
For it is uncomplicated and pervasive.

The vision of wisdom illuminates the ten directions.
It does not hold onto anything at all.
It cuts through complications made by extreme positions.
Those who give birth to ideas,
Whether subtle or coarse,
Do not recognize how the particular characteristics of the unborn mind
Are luminous.

So it is that self-appearance is all there is.
We do not engage in conceptualizations.
We do not seek an object.
We are happy with whatever way we live.
We do not cling to a structure.
We do not savor flavors.
We live in the flavor of clear light happiness.

The ambrosia of the sky has the finest of flavors.
We apply ourselves with the force of a light that remains secret,
Using an attitude in which we do not hold onto expectations,
But we do not understand the meaning
Of the wind of wisdom.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the thirteenth chapter: Self-luminousness that is Not Wild.

The Countenance of Wisdom Teaches on the Vase of Royal Investiture

Then that Sattvavajragarbha[\[61\]](#) addressed him with these words:

Kye ma!

The Victorious Ones of the three times
Have perfected this treasure
Of an unchanging mind of awareness,
The effulgence of self-originating awareness,
And without imparting it,
Have placed us into the empowerment
Of self luminosity.

Lord,
This is what I ask:

Please explain to us
The drinking of the water with the taste of the sky,
And the Brahmanic empowerment[\[62\]](#) of the royal vase.

Then the Tathagata, the Great Vajrasattva, spoke on the king of empowerments, the Brahmanic empowerment of the vase:

O Mahasattva,
Through this Tantra Equal to the End of the Sky,
This finest ornament of self-luminous awareness,
This transmission of the supreme secret of wisdom,
This mirror to the heart of the aural transmission,
We do not obtain the highest empowerment.

Its method is recognition.
We request it perfectly,
Without it being imparted or our receiving it.

This lamp of self-arising wisdom
Is a perfect empowerment,
The vase of royal investiture.

This transmission of the perfect self-luminosity of awareness
Is naturally fluid,[\[63\]](#)
So the recipient and the time,
Our problems and our virtues,
Are perfect self-luminous awareness.

We grant the self-originating circumstance

Of being like the water
To those whose awareness
Follows after memories and understandings.

We grant the upadeśa on having no cognition of any object
To those who have completed their search
For some spontaneously achieved assistance for sentient beings.

We must give an introduction to symbols and meanings
To those who abide in unsought awareness.
So we employ the significance
Of parting symbols from meanings.

The self-originating three bodies are spontaneously formed.
Our meeting of hearts will be determined
Through our guru's countenance.

This self-arising transmission is neither imparted nor received.
It is like pouring water into water that does not flow.
We will get the transmission of our Vajra Guru's contemplations
By placing ourselves in this unspeakable natural state.[\[64\]](#)

The vase's elixir melts into the vase.
This is how the significance of this contemplation
Is to be placed into a student's mind.

Do not rely on students who have no commitment.
You must teach them the grim prospects there are in secrets.
If a guru who does not care about grim prospects
Imparts empowerments into the vase of royal investiture
To those who are not fit recipients,
Who are snared in the holiness of secrets,
And teaches them the significance of the Bodhicitta,
It is like finding a bad pot,
And pouring beer and yogurt into it.
It will make both of them unacceptable,
And they will be ruined.
This is how we turn into big pillars
That support the world.

For these reasons,
We do not consider bad recipients,
Even in our dreams,
Why mention gurus who retain the upadeśa
To support their holiness?

All the Buddhas of the three times,
And the Great Vajrasattva,
Have used this unsought Bodhicitta
To impart the transmission
Through which we understand an unspoken inspiration,
And the awareness empowerment[65]
Of the vase of royal investiture,
And for the part of the end of time,
Have truly passed away.

A vajra guru who has the transmission
Imparts the empowerment of the vase of royal investiture
On respectful students who are fit to receive it.
He understands that it is the end of time,
And suddenly teaches
That the embodiment of the self-luminescent Dharma
Is our abode,
And that those who live beneath the waterfall
Will, by their virtues,
Succeed in living naturally
In the great bliss of unsought clear light.

So it is that a person who has received the empowerment
Totally liberates themselves from the waters of searching,
Blazes in the light of self-luminescent awareness,
Attains the king of empowerments:
Awareness,
And has a fortune equal to Vajrasattva's.
He will not be stained by karma or karmic tendencies,
As if he were a lotus.

As with the space of the clear sky,
We are confident in this magnificent wisdom
That does not cling.
We enter the space of self-luminescent wisdom,
And light rays like the sun's
Shine for us.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the fourteenth chapter: The Countenance of Wisdom Teaches on the Vase of Royal Investiture.

Placing Unprotected Awareness into Happiness

Then that holy Sattvavajra addressed him with these words:

From the primordial,
The bodies, speech, and minds
Of the Victorious Ones of the three times
Do not transcend self-luminosity.
Through an awareness of unprotected wisdom
We place ourselves into equanimity,
And wisdom shines.

Lord,
This what I ask:

How may we protect the samaya
That are not to be protected?

Lord,
Please explain to me
A significance to this that is not contradictory.

Then the Blessed One, the Tathagata, the Great Vajrasattva proclaimed these words:

O Mahasattva,
To protect or cleanse
The samaya of unprotected awareness
Is a reverted pathway.

Shining wisdom is the basis for the samaya,
Which we understand to have no protection.
It is perfected in its excellence.

In the unsought transmission of non-dual awareness,
The highest sky of uncontrived awareness,
This treasure of awareness that we neither join nor part with,
This self-luminescent light,
There is nothing to transcend.
It is one,
A magnificent pervasive clear light.
It encompasses everything,
And has no position or preference.
It is not any thing.
It is a dimension of pervasiveness.

We unite with the supreme awareness of wisdom
In the samaya of awareness that has no duality.
Our desirous thoughts are not to be protected.
In the samaya of equanimity that has no position
We do not engage in any thoughts about positions.

In non-dual awareness that has no thoughts,
We do not dwell on objects of thought or practice.
In the samaya of spontaneously perfected self-clarity
We do not dwell on the names
For searching and practicing.

This is nothing at all.
It is not light.
The transmission of the vajra method of self-luminosity
Retains an essence of unspeakable awareness.

In the wisdom of self-luminous awareness
There is nothing to protect or not to protect,
No position or preference.
We are perfected in the treasure of equanimous awareness.
We are perfected in the dominion of uncontrived awareness.
We use an equanimous attitude that has no position
To engage.

The samaya for secret wisdom
Is the transmission of the sky of the unmoving vajra.[\[66\]](#)

In the samaya of unspoken sound
We understand things
Using a supremely undisturbed awareness.

The Tantra that is clear without being written,
Without study or contemplation,
Is obviously self-awareness.
It throws our contemplation into an uncontrived natural state.[\[67\]](#)

The transmission of the thought-free awareness of what is
Has no connection with conditions of secrecy,
But this is not at all clear.

We dwell in the finest self-luminescent awareness.
The pervasive self-originating sphere of the sky

Is not to be defined.
It has no definition.

The transmission of the secret method of the vajra
Is the perfection of non-dual self-arising equanimity.

In the samaya of uncontrived luminosity
Contrivance is a way to remember
That there are demons in the sky.

In truly supreme non-dual awareness,
Protecting objects and the keepers of objects
Is reverted.

In immeasurable self-luminescence that is beyond counting,
To count or measure
Is like looking for the end of the sky.

There is nothing to protect.
We have already succeeded from of yore.
We will not get anywhere
By continuing to protect.

Protecting and not protecting
Are limitations made by words.
The awareness of wisdom is free
From the limitations of words.

In the samaya of clear light,
That has no position,
There is the path of protecting false positions.

In the samaya of spontaneous perfection,
That has no search,
We find nothing through searching.
It is meaningless.

In the holy transmission of perfection,
That has no tasks,
Anything we search for,
With words about applications and views,
Leads us into a river of ideas about definitions.

Seeking for definitions is a reverted Dharma.
It is a craving to put limitations

On the sun of self-arising wisdom,
And shadows us in darkness.

We are hindered by the density
Of this undesignated darkness.
We are parted from the light,
An awareness of luminescent appearances.

In the mirror of self-luminous wisdom,
The effulgence of self-originating awareness
Is hindered,
And we don't see anything.

This is a destructive view,
So we fall on the vajra needle of *Avici*.[\[68\]](#)

It is extremely obvious
That non-dual wisdom that is beyond conceptualization
Has no position or preference.
It may be anything at all.
Everything is all right.

This is beyond the limitations
Of attributed existence and non-existence.
Existence and non-existence are attributions,
Attributions for wisdom itself,
Which has no limitations.

By constantly abiding in the transmission of self-luminescence
Both our attributions and our wisdom become clear.
Awareness that has no position
Is not anywhere at all.

While in the city of reverted grasping at positions,
We dwell in an equanimity that has no limits.

Non-existence and luck are the same,
While in magnificent spontaneously perfected awareness
There is one Dharma,
The essence of which is uncontrived.
Those who dwell in the way
Of conceptions about thoughts
Divide it.

The clear light of the sky has no position.

It has no preference.
Self-luminous non-conceptualization
Is primordial Buddhahood.
It is nothing at all,
So it is obvious in everything.
Our awareness abides in this dominion of self-clarity.

The supreme embodiment of the awareness of wisdom
Is nothing at all.
It is pervasively encompassing.
It has no conditions.

We do not contemplate
That anything is unclear.
The great bliss of non-duality
Encompasses those who fall into extreme positions.

The transmission of self-luminous bliss
Is not understood,
And our reality is an awareness
That we are not happy.
So we do not engage in an attitude about awareness,
And say it is: "This."
There is no counter-argument to this,
So we do not lose.

Awareness resides in the highest clear light.
There are no Dharmas other than this one.
We do not break samaya that do not exist.

In the wisdom of the awareness that has no position
There is nothing called: "This and that"
To protect.

A person of greatness who has no position
Will, by being free of a single position,
Be free of all positions.
Self-awareness shines,
Like the end of the sky.

The river of magnificent wisdom that has no position,
The magnificent sky of clear light self-awareness,
Will not be seen
By looking into a position.

We apply the wisdom of an awareness that has no position
To self-luminous reality that has no position.

The equanimity in wisdom that is not limited,
The unsought abode of the way things are,
Encompasses everything,
Like the end of the sky,
But the solitary state of self-luminous awareness
Is beyond thought.
It is perfected in wisdom itself.
It is the unexcelled magnificent stomach.

Whatever appears and whatever exists,
Without exception,
Is obviously the unity in an awareness of wisdom.
This unity is beyond the objects of our thought and practice.
Unity and plurality are totally non-existent.
It is through the solitariness of the wisdom of awareness
That there is clarity
In dharmas that have neither border nor center.

We dwell on the significance of unified wisdom.
The ocean of wisdom has no shore.
This is clear to others,
More than to ourselves,
But everything is clear.

The circle of totally clear awareness
Has no circumference.
The wheels of the highest All Good
Are not counted as being one or two.
The wisdom that has remained since the primordial
Is just the same.

No matter how we might divide up
The river of oceanic teachings
Gathered into words,
There is no more than one.

We are free from samaya
Because the circle is one,
And we declare it to individuals
To be so.

The transmission of self-awareness

Maintains methods for discipline.
It turns the wheel of supreme awareness.

Listen to the meaning of unspeakable self-liberation.
Use the significance of being undisturbed
To understand.
The mind itself is a basis that maintains nine realities.
We take the transmission of the light of blazing jewels
Into our experience,
Happily,
Without a search.
We receive the samaya of solitary self-luminosity.

A treasure of abundant fruitions is perfected
In self-originating and spontaneously formed samaya.
Unsought spontaneously formed primordial Buddhahood
Is like a ground made of precious jewels.

Samsara is clearly the heart-essence of wisdom.
Like the crown jewel of Śakra, [\[69\]](#)
It is not to be acquired.
It has been spontaneously perfected
Since the primordial.

Like the light from the heart of the sun,
It shines out in a single moment,
Without gradations.

An awareness of definitions never appears
In the mirror of the teachings on spontaneous perfection.

By means of the wisdom that has no position or preference
We gain the true wisdom of spontaneously formed self-luminescence.
In wisdom that appears everywhere and is spontaneously formed
Where would there be anything to renounce?

If omniscient awareness did not shine out
Through spontaneously formed self-luminous wisdom,
What would be the difference between
The Buddha and sentient beings?

There is no difference.
What use is there in study, contemplation, and understanding?
We don't see any at all.
What is there to say?

It is not wisdom.
It is not ignorance.
Our wisdom has been shadowed
By the dominion of darkness.
The Buddha has fallen
Into the dominion of sentient beings.

If the vision of luminescent wisdom
Were shadowed by adventitious darkness,
The erroneous implication would be
That the Buddha has fallen into samsara,
With no escape.

If the vision of luminescent wisdom
Had retained darkness since the primordial,
It would be permanent,
And we would not wake up from it.
There would be a dominion of inconceivable darkness.

Those who look for knowledge about positions
Do not understand the meaning
Of having no position.
They do not retain the objectives of the wise.
They will not fall upon the jewel treasure.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the fifteenth chapter: Placing Unprotected Awareness into Happiness.

Becoming Successful without a Search

Then that holy Sattvavajra addressed him with these words:

For all the Buddhas of the three times,
The unsought appearance of light
Is a magical trove,
A self-luminous mirror,
A magnificent light,
A heart-treasury of vajra secrets.

Lord,
This is what I ask:

Please explain how to use the magnificent method
Of neither seeking nor working toward
The jewel trove that equals the end of the sky
To achieve it.

Then the Great Vajrasattva proclaimed these words:

O Mahasattva,
The stages of achievement
Will be understood clearly
Through the specific qualities
Of the basis for achieving the heart-essence of wisdom,
The path that makes us understand it,
And the fruition that has already been done.

The basis for the Dharma that is not to be achieved,
And not to be sought,
The transmission of luminescent wisdom,
Which is not to be acquired,
Is the non-duality of Buddhas and sentient beings.

Without our working on it,
Without any search,
Light blazes in the sun
Of the heart-essence of wisdom.

It is free from all things.
It shines in the heart-essence of wisdom.

It blazes in the light of the wisdom of awareness.

The desire for heaps of things
To bring us our self-luminescent desires
Is a blessing that comes by itself.
It does not come or go.
It pervades the ten directions.

The heart-essence of awareness
Is equally in everything,
Like the end of the vast sky.
It is luminous in its pervasiveness.
It is not a material thing.

The wisdom that abandons limitations,
And is free from all things,
Transcends the objects of our ideas,
Whatever they may be.

The definition that does not define
Is that wisdom is pervasive like the sky.
The light of the sky
Is free from ideas, applications, and visualizations.
It cuts through the complications
Made by extreme positions about origins and applications.
This is obvious to those who have knowledge.

There is nothing that exemplifies
The transmission of self-luminosity.
It has no validations.

E Ma'o!

This is the mirror of clarity.

E Ma'o!

It is beyond the conventionalities of words.

Without our seeking it,
It shines out like the light of the sun.
It is uncontrived.
It does not abide.
It has no structure.

Without our seeking it,
It shines out like the light of the sun.
Those who dwell on the path that is not worked on

Are wise in the pathways of omniscience.

Our awareness is engaged
In the wheel of self-luminous awareness,
Without our desire or engaging in it.
Clarity and the uncontrived are non-dual,
So those with understanding will use
The way of non-duality
To succeed.

We don't do anything.
We don't contemplate anything.
We do not hold onto limitations.
We have no center.

In the mandala of awareness,
Which has no borders,
We use the wheel of an unattached mind
To cut through ideas that cling to definitions.

Turn the prow of non-dual awareness!
Look at the Tantras that are not written!
Listen to the sound of self-luminous awareness!

The intent of unspeakable awareness
Is the way that self-luminosity abides in everything.
We use a wheel of exemplification
To join with the intent of equanimous wisdom.

The unsought and unpursued Bodhicitta
Abides like the light of our friend and protector,
The sun.

For the Dharma of Akaniṣṭa,[\[70\]](#)
Awareness is the basis,
Which is clarified to be a method
Towards self-originating awareness.
The wheel of primordially luminescent perfection
Is not for those with polluted attitudes
Devoted to origins and applications.

The dominion of the Dharma of self-luminous awareness
Has no width or narrowness.
It is the abode of all things.

Yogins who dwell on this, without searching,
Will succeed by placing themselves
Into this abundance,
Without being distracted.
This is how yogins who are clear
Will open the magical door of awareness
At the palace of the highest Dharma.
Insurmountable piles of jewels are there,
In the mandala of supremely luminescent light.

Such are the methodical stages.
They are the stages by which
Those who enter through the door of these things
Will be perfectly clear about the meaning
Of what they are working on.

As an analogy,
On Lord Śakra's crown
There are a mass of jewels.
They bring him the things that he values.
If we gained control of them,
We would get anything that we wanted,
Just as we prefer it,
With the benefit of having no search or toil.

These stages of methods
Use exemplifications of material things,
And a knowledge that maintains positions and preferences,
To likewise attain a mere part of something wonderful.

Our awareness achieves self-empowerment
By dwelling in the way things are,
And not by searching,
And so we remain in the highest awareness
Of supreme bliss,
As if it were the unsought light of the sun.

We use definitions
To engage in this self-originating awareness
That has no definition,
While our true fruition
Is equal to the end of the sky.
We attain it with self-luminous awareness itself.

Awareness that has no position

Is pervasively encompassing,
But if we do not have the causes
That make wisdom clear,
We might travel and cleanse for innumerable eons,
But we will not see the light of secret jewels.

Just as a house of jewels makes its stores shine,
Self-luminous awareness shines from within.
Just as a gem-stone of great power makes things clear,
We will be done with our perspectives on reality.
The fruition of self-luminosity appears to us
In the way that the ocean's waves appear to us.

Compassion that has no position or preference
Arises in those who live,
It does not maintain the six extreme positions,
And is a glory for all living beings,
Like the light of the sun that is not thwarted.

A king who has no concern for those who live
Has not appeared.
It is impossible that this happen.

There is no self-luminous fruition for the wise,
Who hold to the Tantras,
While they continue to maintain births and endings.
They will achieve their own level,
But will not make it to the end.

We may grant the empowerments of samadhi and of implements
To those who do not have the empowerment
Of the ultimate royal investiture.
It will truly place them
At the level of Buddhahood,
But it is like turning rocks into gold.

Once they receive the awareness empowerment of royal investiture,
They will shine out like blazing jewels.
When they receive the empowerment of luminous awareness,
And are introduced to the meanings of the symbols.
They will have no pride.
They will spin into unity with the wisdom of knowledge.

The mudra of playfulness will be clear to them
Without distortions,

And due to the specific qualities of unsought awareness,
They will shine out,
Like the jewel light of true attainment.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the sixteenth chapter: Becoming Successful without a Search.

Teachings on Good Works that are Effortless

Then the holy Sattvavajra addressed the Tathagata Vajrasattva with these words:

The playfulness in the bodies, speech, and minds
Of all the Buddhas of the three times
Dawns on us without a search,
And our good works are spontaneously completed without work.
This is the substance of all self-luminosity.

Lord,
This is what I ask:

Please make it work with the way things are
That the good works we engage in
And the good work of unsought awareness
Are joined together.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
Spontaneously achieved awareness is not to be sought.
Having no position and being self-originating
Are not two things.
This is spontaneously completed good work,
Without origins or applications made by dualistic conceptions.

The blessings of awareness are spread forth
As if there were endings,
But the details of their non-existence
Are inconceivable.
Our minds are engaged in a luminous mirror.

Spontaneously perfected good work,
That is effortless,
Is a circle of bliss,
A light of wisdom.
It exists just as it is luminous.

Whatever there may be
Is perfected in this single awareness.
The light rays of this heap of jewels

Spin into duality and then beam out again.
They don't do anything.

Each and every thing
Is doing the good work of our awareness,
Which does everything.
The clarity of unsought wisdom
Is equal in all things.
It pervades everything.

The good works of effortless awareness
Are deeds that have no position.
They spread out like light.

Our deeds are primordially done.
There is nothing to do.
The work of the highest vajra sky
Is to stick our awareness
Onto the path of happiness.

We use the way of self-apparent awareness
To open the door,
Of the methods of the mirror of wisdom.

Non-dual self-luminescence
Has the flavor of unity.
The wisdom that we experience
Has no boundary or center.
It is the unspeakable mirror of our awareness.
The way that we look at it
Is the way that it is clear.

To those who open awareness's door of coins
With a magical key,
We show a blazing heap of jewels.
We play in the treasure
Of the treasury of the sky.

The good works that are methods
For the doors to the vehicles
Are separate doors
Through which we rope in what we want.
An accounting of the ways of our preferences
Would be inconceivable.

No matter which methodical good works we have been taught,
This will be clarified at the door of self-originating awareness,
As if it followed upon the deeds we have done.

Whatever we engage in,
All good works without exception,
Are perfected in a single moment
In self-luminous awareness.
We dwell with the intent
Of self-liberating awareness.

Through the doors of awareness that seeks
We become engaged in this and that,
And employ ourselves on a path of ideas.
We become attached to definitions,
So the instructions of empowerment
Follow the trails of definitions for ideas.
We lose the intent of self-luminous awareness.

We engage ourselves in the way of word-sounds for symbols,
And we continue on through the nine renowned abodes of samsara.
When we engage ourselves along the trails
Of each and every thing,
We enter onto the pathway
Of samsara's definitions.

With attachments to the left and right,
All our instructions
Turn us away from our objective:
Great happiness.
We lose the light of transcendent wisdom.
We are lost in the fog,
And are totally in the shadows.
Like blind men showing the road
To the blind,
We toss off the intent of self-luminous wisdom,
And then seek wisdom,
Wanting to succeed.

We attach duality
To the significance of non-duality.
We cling to visualizations
Of objectives that are not to be visualized.
We use our own desires
To view the wisdom of awareness that has no position.

We are turned backwards.
We are in contradiction with the intent
Of the good works of unsought awareness
Not being achieved through searching.

Ideas that follow the trails
Of the clear light of equanimity,
Which is not to be engaged in,
Turn us backwards.

The shadows of our habits
Do not shine forth
From out of the oil lamp of unobstructed clarity.

To count and conceptualize
Good works that are countless and beyond thought
Is a work of reversion.

Nothing whatever is made in the mind,
So the conceptions we make up in our minds
Are delusions.
The good works of awareness play in everything,
And we are primordially aware of this cooperation,
Yet we do not understand
The meaning of self-luminous good works,
And do not use the light that makes things luminous
To signify it.

Everything dwells in self-luminous light.
This is the transmission of undistorted self-luminescence.
It abides as it is,
Without our action.
It is spontaneously formed.

The transmission of settling ourselves,
Without words and without a search,
Does not follow the trails of visualized objects.
It uses the methods of equanimous self-luminescence
To see.

The transmission of the method of vajra self-luminescence
Has nothing for us to do.
It is perfected in a single moment.

We use the upadeśa

Of pouring ourselves, like water,
Into self-luminous awareness,
Without a position,
To grant the upadeśa that introduce the meanings of the symbols
From out of the center of our secret heart space.

We use the upadeśa of being like the water in a vase
For the transmission of the supreme yoga of immovability.

Unpolluted playfulness is our natural abode.
We settle into it without holding on,
Without visualizing it.

This heap of self-luminescent jewels
Is something that is hidden by nine darknesses,
But will be seen by the lamp that illuminates them.
Our minds engage in the uncontrived abundance there is
When self-luminous awareness is settled in contentment.

We present this very mind,
Which has no origins or applications,
To be a palace of awareness,
The dominion of the Dharma,
A secret heart of certainty,
Then we teach the transmission
Of the Vajra Guru's inspiration.

The way to engage in the unions we desire
Must be learned from our guru, personally.
After we have pleased our Vajra Guru
He will teach us the magnificent method
Of fluid awareness. [\[71\]](#)

The upadeśa for an uncontrived path of practice
Are called: "Looking the upadeśa in the face."
The upadeśa that give birth to awareness
Appear by themselves
From out of the doors of the things we desire.
Look at your Vajra Master in the face!

The upadeśa for self-arising wisdom
Are born within the definitions that cling to conceptions.
We will know the measure of the time for certain
Through the transmissions of our Vajra Guru.

In the one place of undirected awareness
There is the yoga of sky meditation.
We will understand with certainty the teachings
On the way of the transmission of meditation,
Through the scattered magic words of our Master.

This treasure of awareness is a method for moving elephants.
We must study its way of practice.
The true measure of what our awareness experiences
Is to be learned from our guru, personally.

A Vajra Guru who continues to speak
Will not speak about granting the empowerment of royal investiture,
But the undeceiving transmission of royal investiture
Into our minds
Is an upadeśa on the awareness of blessings.
It is a self-luminous wheel.
Its applications are methodical good works.

Those who do not have the upadeśa of the aural transmission
May define anything,
With minds that they make up by themselves,
But they will not understand this transmission.

Those who lack the instructions of the ascertained transmission
Use masters who do not have the aural transmission,
Who lack the ascertained significance themselves,
And part themselves from others.
Both of these become causes for their downfall.
They will not turn out to be Vajra Gurus.

If we do not take the upadeśa respectfully
We will be decimated by the Vajra Lord of Secrets.
There is no need to talk about students who have no commitment.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the seventeenth chapter: Teachings on Good Works that are Effortless.

There is Nothing to Travel towards or Study

Then that holy Sattvavajra addressed him with these words:

For all the Buddhas of the three times,
The true nature of the path
Is that it is not to be travelled on.
Where would we go by travelling?
This is the supreme level of primordial awareness.

Lord,
This is what I ask you:

Please explain to me definitively
The true nature of the levels and the paths
That is beyond our positions on engagement and travel.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
The Tantra Equal to the End of the Sky
Is by nature a path that is not to be travelled on.
We do not go on it by travelling over it.
When self-arising awareness truly appears to us,
We are there in a single moment,
Without going there.

On the path of going,
We have an objective,
So going by means of travelling
Is a very long road.

Self-originating awareness moves into unity.
It expands and contracts
In self-luminous light.
In self-originating awareness
We are Buddhas,
Free from the flow
Of samsara's pathways.
Both nirvana and the river of samsara
Melt into self-luminous light.

Indivisible awareness is the best of embodiments.
The self-luminous transmission of awareness does not travel.
Through travelling and going
We reach ourselves.

There are no Dharmas that are not self-luminous.
The clear light of wisdom has no center or border.
We are free from all grasping.
We do not visualize anything.

The transmission of pervasive and shining great bliss,
Which brings us what we want,
Is a dominion of the Dharma that is non-dual,
And has no limits.
It is not nirvana.
It is not samsara.

We may travel everywhere in the ten directions,
But there is no objective
Other than self-luminous awareness.

This is different than anything we have experienced.
The wisdom of clear light is a space of happiness.
It is Vajrasattva's great bliss.
It has no distractions.
It is apart from the causes we define.

This is the self-originating transmission
That is famed for being miraculous.
Once we have met up with the symbols
For self-luminescent wisdom,
We will be the equals of Śī Nalandra.

The dumb may savor the taste of delight,
But lack a method to exemplify it in words.
Everything is enveloped in the taste of great bliss,
And is not to be limited by: "Think of this,"
Or: "This is the measure."

The path that has no going
Is not to be travelled over.
The ten levels and five paths are ideas.
Our state is the way we move through
The self-luminescence of the bountiful dominion of the Dharma.
Where will our travel to the palace of the self-apparent sky

Ever end?

We dwell forever in self-luminous light.
The way that this is so
Is obvious to our awareness.
The way it appears is how it is.
The way we perceive it
Is our dominion of the Dharma.

This is how we move into the state of self-luminescence.
It is the level of Buddhahood,
Which is not something to be travelled toward.

The heart of the path of self-luminescence,
Which is not to be sought,
Holds the wheel of an awareness of wisdom.
It spins around us,
And joins into us.
It has spokes of soundless speaking.

The transmission of the mind of the uniqueness of reality
Is a pervasively encompassing awareness
That has no position or preference.
It is pervasively diffused.
This clarity holds the heart-essence of wisdom.
Our awareness is perfected
In the dimension of self-luminosity.

Awareness of the luminous pierces and bores through
The dominion of wisdom we have placed ourselves within.
If we do not have the wisdom of self-luminous awareness,
This will not happen.
So it is that our path is to proclaim
The teachings of soundless awareness
To the gathered community
Of self-originating awareness.

Awareness touches the end of the vast sky,
A dominion that does not expand or contract.
We use a supreme non-dual awareness
To hold the spokes of self-originating awareness.
We are stamped with the seal of self-luminosity,
Which has no limits,
And live in a way that we do not transgress it.

Ten thousand ideas about craving
Expand and contract in the dominion of clear light.
The transmission of the dominion of conceptualized wisdom[72]
Is obvious in its unity.
It may manifest as anything.

This is, itself, self-evident.
Don't look anywhere!
Look at yourself!
You don't see anything!

All the places we may travel
Will be full of things,
But there never was a second to gold.
Any stages or paths we may travel
Will part us from the travelling
Of self-luminescent wisdom.

Awareness is the dominion of the Dharma of Akaniṣṭa.
Awareness is a blazing abode of self-luminescence.
It is the secret dwelling of all the Victorious Ones.
There is no other.
This is the transmission of primordial self-luminescence.

Samsara is the miraculous occurrence of primordial Buddhahood.
It is like a baby garuda in an egg.
It expands and contracts,
Like the waters of the ocean,
Till it arrives at itself.

The self-evident wisdom of the heart
Is beyond all the shadows of limitations.
The mandala of self-luminous awareness
Resembles the primordial heart of the sun.
Those who live do not understand this,
But the basis of their delusion
Is made from the heart essence of wisdom.

Those who have the methods of self-luminous awareness
Understand this.
This is how they wake up.
It is merely adventitious,
But they discuss it broadly.

Both the maintenance of a basis and adventitious conditions

Are paths of delusion.
They are reverted Dharmas.
The conventionalities of delusion and reversion, however,
Are not in the minds of those who are truly empowered.

In the heart-essence of uncontrived enlightenment,
We cut through the conventionalities of all these things.

There are no limits.
There are no boundaries to a center.
There is no center.
Its boundaries are the same.
They are nowhere at all.
We use self-luminous awareness itself
To understand them.

When we divide up the ways of virtue and evil,
Making one thing into a duality
That we reject or acquire,
We will be born into a higher or lower abode
Among the realms of desire.
We will not achieve freedom.
This is a cause for our being shackled.

Through the practices of renunciation and adaptation,
We gradually travel toward an achievement of the basis
Until we abide in this basis.
This is of no use to the living.
Its result is the equivalent of death.

There are just a few practices of benefit to others
In the meditations on impermanence, change, dual designation,[\[73\]](#)
And the ways that dependent connections arise and are reversed,
But their results are childish,
As if there were none.

Once we accept the illusory way
Of there being two truths,
We take the false path
Of abandoning the world
For three immeasurable eons
To reach the end of the five paths and ten levels.

There is one,
But we take it as being higher or lower.

It is pure,
But we take it as being two or three.
We desire to be Vajra Holders,
With an understanding of the eleventh level,
And chase after it like a mirage.

We engage in duality,
While taking it to be indefinite.
Then, through the doors
Of the miraculous basis for our awareness
We want to be Vajra Holders,
And use magical forecasts
To get some level of definite result.

We take samadhi to be a type of awareness,
And set it up with a ritual of five branches,
To travel toward the level of Dense Array.
We crave our own ideas,
So we are forever in a shadow.

We use the emptiness of appearance,
Methods and wisdom,
To spin a mandala of three samadhis.
We cleanse ourselves on the paths of generation and perfection,
Be they twelve, fourteen, or sixteen,
And unite ourselves with inexhaustible insights.
Then we use sixteen hundred things
For the level of the great mass of letter wheels.

We get what we want personally,
But do not have the clear light.
We look at things in terms of a pure wisdom,
Where our dominion and our wisdom
Are a cause and a result.

We use a samadhi of light,
The force of our awareness,
To broadcast the lights of innumerable deities.
We use a non-dual awareness
For the supreme level of Vajrasattva.
We achieve our own level,
But we do not achieve our ends.

The conditions are lacking,
And we contradict the intent of our own awareness.

All of these are bonds and fetters made by craving.
We have parted from the dominion
Of self-originating clear light.
The sun of self-luminescent wisdom
Has set.

We actually apply methods of engagement
To the clear light of self-luminescent wisdom,
And apply ourselves brilliantly to study, contemplation, and meditation,
Then we blaze in the light of self-luminescent wisdom.
We melt into the dominion of self-luminous awareness.
We abide in the one circle that is blazing light.

We must use our belief
In abandoning avariciousness
For the things we are attached to,
Those that please our hearts,
Those who are dear to us,
And all our stores,
To please the Vajra King.

We use the blessings of self-luminous awareness,
Faith, and the power of our purity
To cleanse the sky, the water, and the moon,
And they appear to us as if they were pure.

There are those for whom
The power of this luminescence
Is not visible.
This is because they use the way of non-existence.
But those who have the resolve of self-luminescent awareness
Guide these rude young boys,
And get a lot of extra blessings.
We do this with the resolve of self-liberating awareness.
This happens after we are wise and aware.

Those who have the transmission
Of the Victorious One's contemplation
Are moistened by the waters they receive
From the faces of the aural transmission.
They open the door to the treasure of secret awareness.
They have received empowerment,
And are wise in the connections between symbols and meanings,
As well as in their immediate purposes.

This is not contrived.
It is a mind that has settled itself.
Compassion is taught to purify samsara.
Those who have given up on fame in the world,
Who are stable and who persevere,
Who do not hold onto their heads, bodies, or possessions,
Will open the door to the treasure of secret wisdom,
For they will open the door of the *citta*,[\[74\]](#)
And make designations about the particular differences
There are between the senses,
By way of the sounds of magical words.

For their application of methods,
They immerse themselves in contrived methods,
Then settle themselves into the significance
Of self-luminous awareness.
They have little reverence or learning.
They lack the strength to have self-luminescent ideas,
But they find the strength to immerse themselves,
And settle into the significance of self-awareness properly.

Those who examine the mandala of the mind well
Will be striving to get to the heights of the Dakinis.
If we explain the upadeśa of the aural transmission
To students that have faults,
And do not understand the grim prospects there are in secrets,
Our lives will be taken by terrible sorrows.

As quickly as a rapid motion,
In a way that is unobstructed,
We will fall into a vajra abode,
And be parted from the family of Bodhisattvas.

A mind that is immersed
Does not engage its awareness in anything.
It does not follow the trail
Of memory or ideas.

This is how we use the way of uncontrived awareness
To look into the mirror of self-luminosity.
Right when something appears
It is essentially empty.
Right when it is empty,
It is clear as light.

We use the way of non-dual meeting
To illuminate the dominion of the Dharma,
Without disturbing it or holding onto it.

As it is with an oil lamp and the darkness,
Being one in the way of non-duality,
We do not engage in any conceptions whatever.
We do not emit any degree of warmth whatsoever.
We settle ourselves where there are no memories,
In self-luminescence.
We dwell in our uncontrived true nature.
An analogy is that this resembles
A river that is both fierce and calm.

It is certain that by taking self-luminosity into our experience
We are engaging in the space of our awareness as it is.

If a prophesied guru should teach
The significance of this
To a student who has been ascertained to be a regent,
He will turn samsara into a path of enlightenment.
He will cast down the prisons
Into the abodes of wisdom.
He will engage at the level of the gurus,
Which is not to be travelled toward.
By surmounting one level,
He will surmount all the levels.

The supreme level of Vajrasattva
Elucidates everything perfectly,
Using an omniscient wisdom,
Without confusion.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the eighteenth chapter: There is Nothing to Travel towards or Study.

Teaching Wisdom

Then that holy Sattvavajra addressed him with these words:

The supreme state of self-luminous awareness
Is the knowledge that all things are magnificent wisdom.
We understand all the Dharmas of the three times clearly,
At a single final moment.

Lord,
Please explain your wisdom to me clearly.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
The Tantra Equal to the End of the Sky
Is an account of the essence of wisdom.
The stages of the way in which the definitions appear
Open the door to luminous wisdom.

The inestimable self-appearance of wisdom
Cannot be counted among our positions and preferences.
It is of the mind,
The dominion of the Dharma,
The end of the sky.

When we apply ourselves to the ways of these enumerations
Things appear to us
In the way that we put them together.

Self-arising wisdom has no center of border.
The awareness of emptiness does not see anything.
The awareness of clear light knows all things.
The technique in which awareness knows everything
In a single moment
Cuts through the shadows
Made by exaggerations and depreciations.

This is the wisdom of omniscience.
In the mirror of uncontrived awareness
Everything appears to us
As an image of self-luminosity.
Nothing stops it.

It is not an idea.

Non-dual awareness is perfected in unity.
It is a clear light that has no position or preference.
It is subsumed into unity
Without our conceptions about it.
The clear light of the vajra sky
Knows all things clearly,
Without understanding them.

The way of the equanimity in the wisdom of self-awareness
Has no great or small,
No border or center.
In self-luminosity they are equal.

The light of the sun blazes in a light
Of total self-luminescence.
It joins together with the end of the sky.
It does not support divisions or extensions.
It shines within the awareness of equanimity.

In the state of the uncontrived,
There are no dualities,
But in the same way that the planets and stars
That are arrayed within the sky
Of the magnificent clear light of wisdom
Are like heaps of beautiful flowers,
They shine individually,
But coalesce into one.

The place of unpolluted and completely perfect luminescence
Is within self-luminescent wisdom.
We will understand this clearly
Through our measure of the end of time.

Self-luminous awareness is not dual.
It is the perfection of all things,
With no exceptions.

The ocean of wisdom has no shore.
It is primordially formed,
And is free of tasks and searches.

All things, with no exception,
Hold perfectly to this luminous awareness,

Which is not shadowed.
The uncontrived is self-originating luminosity.
It is truly to be seen
By luminescent light
In the mandala of a pure dominion.
We achieve our purpose without working.

The mandala that is the origin of all things,
The door to the awareness that is the source of all things,
The sky,
Holds to a center of awareness
That has no origin or applications.

The wide doors of the mandala that we generate
Become causes for the wheel of awareness
That is the source of all things.
This state seems to be totally pure,
But the mandala of self-luminescent awareness
Is a luminescent wisdom that is not shadowed.

The experience of self-luminous unobstructed awareness
Is pervasive.
This is because the awareness of our minds
Does not hold onto anything.
It shines, but is not to be visualized.
It is free from all things.
It is not to be visualized anywhere.
It is not polluted in any way.

The pervasive light of the vajra sky
Is an awareness that does not search.
It is luminescent wisdom.
It is not to be generated.
It has, from the beginning,
Come from the primordial.
It has no position,
So it is lacking in a position,
Be it clear or unclear.

The self-originated has no cause,
So, from the very primordial,
There is nothing to generate,
And no act of generation.

The magnificent wisdom that does not search.

Leaves all the rivers of our seeking behind.
This not obvious to us, or to others.

The condition of the sky
Is to be apart from objects,
The keepers of objects,
And visualized objects.
It is not anything at all.
It is, from the primordial, empty.

Without our looking for it,
This unshadowed essence shines out in everything.
We give up our conceptions about the experience of bliss.
We maintain conceptions that have no conceptions.
We understand this by means of being done
With origins and applications.

This essence is luminous in everything,
But we have been taught no words
To say: "This" about it.

Our teacher Vajrasattva
Teaches the essence of wisdom
To the gathered retinue of the wisdom of awareness
In the great Akaniṣṭa that is awareness,
But he does not teach the essence of self-arising wisdom
In written words.
It is to be ascertained in our contemplation
After we have entered the space of uncontrived awareness.

This is why great wisdom is especially luminous.
It is not a substance.
The light of self-evident awareness
Is diffused through the palace of the awareness of wisdom.
It is obvious to us in the way that we look at it.
We become aware that it is an unlimited vajra of wisdom.

The transmission of uncontrived primordial self-luminosity
Is based on our having known things from the primordial.
We have primordial wisdom.
The magnificent awareness that we have known from the primordial
Is the great wisdom of awareness.
When we ascertain the meaning of uncontrived awareness,
Just as it is,
This is wisdom.

The transmission of the contemplation of self-luminous awareness
Is a primordial awareness of duality.
Wisdom is a magnificent awareness.
Through an awareness of this contemplation
We understand them to be together.

Not to be looking
Is a luminous wisdom.
It is self-originated wisdom itself.
Our conceptions about a search are therefore
Pure from the primordial.

Its identity is that it is not anything at all.
Its luminosity is that it shines in cooperation with all things.
It is surely difficult to take in definitions
That limit this awareness that has no origins or applications.
It is not anything.
It has no position.

The treasure of our kind lord,
Being without position or preference,
Has the qualities of self-luminous awareness.
The four seals are beyond the objects of our ideas.

This most excellent body is naturally permanent.[\[75\]](#)
The speech of awareness is not complicated,
And is not to be spoken.
The heart of virtue that is neither augmented nor obstructed
Is a great work that has no tasks or search.
It encompasses everything.
It pervades itself.

There is nothing to visualize.
There is nothing to teach.

The great light of this luminescent mirror
Appears to us just as we see it,
Due to the specific qualities of uncontrived awareness,
But those with deluded understandings
Do not want it to be so.

The way by which the wheel of uncomplicated awareness
Appears to be higher or lower
Does not designate anything.

The true nature of a rope
Is that it is not a snake,
But to the deluded it appears to be
Essentially a snake,
Even though there is no snake there in reality,
There is a basis for it to appear as such
To the eyes of the deluded.

It is just the same with uncontrived self-luminescence.
It is not there in our ideas or lack of ideas,
But the deluded use dualistic ideas to grasp at it.
Things are not so in reality,
But to the senses of those who crave for themselves,
They appear to be so.
They are the bases of our delusions.

The crystal palaces in the pure lands
Blaze with the light of signs and exemplary features
Appearing to be in essence luminous wisdom.
They are not so in reality.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the nineteenth chapter: Teaching Wisdom.

Prophecy

Then that holy Sattvavajra addressed him with these words:

The three embodiments of all the Buddhas of the three times
Are a miraculously occurring playfulness.
The lord who is the equal of self-luminescent wisdom
Clearly understands the wisdoms of the six classes of living beings.

Lord,
This is what I ask you:

How will it turn out
For this vehicle of miraculously occurring secrets
In time yet to come?

Lord,
Please explain this to me.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
The Tantra of the Bodhicitta of the Great Perfection,[\[76\]](#)
Is brought together with The End of the Sky
In my own contemplations.
Its significance is secret.

This aural transmission of my most secret heart,
An ascertained transmission of my contemplations,
Will become famous in three divine abodes.

Then a manifestation of compassion,
Dwelling in a very secret cave
In the charnel ground of the land of Urgyan
Will take the part of an astounding manifest being
And will open the door to the mandala of awareness
For seven heart children that he further manifests.

He will grant them the empowerment of the vase of royal investiture,
And teach them the transmission of secrets.
Then the fortunate ones that are emanated further
Will prosper in the center of Jambu Island.

It will be famed for being like a precious gemstone.
It will fulfill the wishes of everyone.

Then all the fortunate ones,
Those who have the heritage to understand this,
Will come to live on the level of Buddhahood.

Those who understand things according to their own desires,
Who are engaged in definitions and grammar,
And who are not fortunate,
Will wander on from being human
Into a horrible life.

They will hide this from the gatherings
Of the children of those fortunate manifest beings
In a dominion that is not evident.

Then the blessings of compassion
And those who have a diffusion of the karma of faith
Will join together in non-duality,
And it will appear in a barbarous country.

Then those fortunate ones who hold the heritage of the transmission
Will understand the meaning of self-arising awareness,
And they will go on to the level of Buddhahood.

These fortunate children of the Victorious One
Will become certain of their heritage.
This book about self-luminescent awareness
Will be made into a successive transmission for the fortunate,
And they will be stamped with the seal of secret awareness.
They will neither prosper nor fail.

Then, through a disruption of the secrets,
It will be discussed among the gathered communities
Of both the fortunate and the unfortunate,
And will fill the lands of the barbarians.

At that time,
The holy children who retain their heritage
Will dwell on the level of the Victorious One.
The unfortunate who practice according to their own natures
Will have a reverted existence in a horrible life.
They will not agree about their own ideas,
And will hold onto positions about what is and what is not.

Instead of gaining the non-dual wisdom of self-luminosity,
They will become only promulgators of arguments.

That is when even the holy ones who retain their heritage
Will be consumed by doubts,
And will not succeed.
Being forced by their own reputations,
Which they broadcast everywhere,
They will bestow only the ordinary vehicles.
Their blessings in the Dharma will be small.

At that time,
They will have the attitudes of grave robbers.
They will not have one-pointed visualizations.
They will transmit the joys of philosophical conclusions,
And become people who transmit what everyone else does.
They will praise themselves and ridicule others,
And due to their emotional arguments,
They will prosper.

Those who crave for positions and preferences
Will use their power and force
So that even the light of self-luminescence
Will not shine.

Then those who lack the fortune to be compassionate
Will cause this transmission of secrets
To fail.
No one will be able to do anything,
As if they were being digested
In the belly of a lion.

Those who claim they are my children
Will cause this transmission of secrets
To fail.

You might ask how this will come about.
Through their holding onto positions and preferences
About the Dharma,
They will become forgers of arguments.
They will lack the experience of self-luminosity,
And they will toss off the karma of the light.
They will engage in the karma of emotional cravings.
They will not have the aural transmission,

But will use their cravings to make their own designations,
And teach them.
They will prioritize their desires for especially great items:
Their wages and their fame,
So they will make comprehensive summaries
Of both what has been ascertained and what has not,
And teach them to gathered assemblies.

Their views will come down from above,
In the manner of royal commands.
They will have the speech of oxen.
They will cast off their practices,
And the karma of the light.
They will practice the karmas that are to be rejected.
They will announce themselves to be for the world.
They will be ridiculed by all the people.
By force of their rejection of the common vehicles
They will cause this holy secret to fail.
They will lack the enlightened attitude
Of the great vehicle.

For these reasons,
The holy transmission of my contemplation
Will be made to fail
By bad people.

Then this vehicle of great secrets
Will prosper at the center of Jambu Island,
And the fortunate will use this vehicle of no seeking
To go to the level of Buddhahood.

Then this holy secret will prosper
In a transmission in the land in the South,
And all the holy people there
Will attain an unsought fruition.

By force of the flourishing of these secrets,
They will become topics
For those who argue about yoga.
Doubtful and disagreeable treatises
Will proliferate.
The fortunate will not have them,
But they will appear.

The people of that time

Will be experts in livelihoods built on the ascertained Tantras.
They will meditate on the meaning of self-luminosity.
They will hold scriptural traditions that have been ascertained.
They will hold the scriptural traditions of the aural transmission.
They will vow not to propagate secrets.
They will live in monasteries,
And be wise,
Yet they will hold to the unspeakable mind
As having a form.
They will propagate the teachings of demons.

Then, during the final five hundred years
Of the presence of the Dharma in the world
There will be those who crave their own kind of emotional problems,
And those who lack the strength to crave for anything.
There will be a lack of people who are suitable recipients.
The lineal transmission of the gurus,
Who we may be sure were not in error,
Will be broken.

By force of this,
The hearty elixir of the aural transmission
Will be lost.

A multitude of people,
Who have neither the karma nor the fortune,
Will gather,
And those who lack the fortunes of karma and compassion
Will use their force
To cause this most secret vehicle of miraculous occurrence
To fail at the center of Jambu Island.

The final days of the manifest teaching that we hold here,
In times that have not yet come,
Will surely come to pass like this.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twentieth chapter: Prophecy.

Dividing the Nine Spaces

Then that holy Sattvavajra addressed him with these words:

All the Buddhas of the three times
Have made prophecies
About this most secret and miraculously occurring
Supreme playfulness.
So how will the teachings on the nine spaces
Appear to those who are fortunate?

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
The secret of all the Tthagatas
Is that Buddhas and sentient beings
Are not a duality.
A heart that is aware of uncontrived yoga
Is primordially a Buddha,
Without any tasks or searches.

The foundation of the mind maintains nine realities.
They are evident to those who are immersed
In the path of jewels.
The wisdom of self-originating awareness
Arises by itself,
And will be attained without a search.

The awareness of wisdom diffuses with light
From out of the mandala of supreme awareness.

According to the teachings of unspeakable awareness,
We use the supreme orations on luminescent wisdom
To certify this unspeakable awareness.
The teachings on the nine spaces
Appear in the wisdom of clear light awareness,
In a single moment.

The circle of the clear light of jewels
Is to be seen through the teachings on luminescence,
So there are twenty thousand volumes
For the nine spaces,
Which have been proclaimed to be the measure

Of the illuminator of jewels.

The blazing light of jewels
Is the limit of the mind.
It is the root of the vehicles.
It is to be taught to a general audience.

Nothing has been taught
About the vehicle of the enlightenment of the great perfection
That is not contained in these nine spaces.

Whatever appears and whatever we see,
We do not visualize anything.
We have no object.
We transcend the objects of our thoughts.
Our view is the space of the mind,
And has no planets within it.

Those who cling to a definition for the sky
Will not continue to practice the clear light of wisdom,
While the practice that has extensive import
Is a space of happiness.

Those who crave boundaries
For the mandala of awareness,
Which is not something we generate,
Lose the Dharma.

We are self-luminescent in the Bodhicitta,
So we generate a space for the mandala of self-liberation.
The three realms are the clear light of jewels.

Those who understand non-duality
Impart the empowerments,
And the totally encompassing pervasiveness of awareness,
Making space for the empowerment of the vase of royal investiture.

The nature of the unprotected mind
Is to abide in the basis of our higher samaya.
It does not go beyond its circle.
It is a space in which we do not transgress
The samaya that we protect.

In the dominion of the Dharma of effortless clear light
Good works are spontaneously done,

Without a search.

The wisdom of clear light has no position or preference.
The space for this supreme wisdom that does not search
Is the dominion of the Dharma,
Which is not a thought,
And is not a visualization.

We place ourselves in a space
Of undisturbed self-luminescent awareness,
With a self-luminous awareness that is not disturbed.
This is a space of uncontrived contemplation.

Samsara is primordially Buddhahood.
There is no other place to travel to.
We do not travel on paths or stages.
The mind itself is the space
For the path that goes on to the end.
It is like something that makes a heap of jewels shine.

In spontaneously formed self-luminescent awareness,
Things are not born out of causes and conditions.
It is a space for the wisdom
Of a self-originating fruition.

The wheel of the precious jewels
Of the nine spaces
Rises up from out of the light
Of self-evident awareness.

Samsara is an uncontrived clear light.
It has had no problems or impurities,
Since the primordial.
We use the power of non-dual awareness
To engage in the luminosity of uncomplicated wisdom.

The wheel of secret wisdom
Encircles all things,
And is subsumed into their dominion.
This is the nature of the unspeakable Dharma.
It is obviously the heart-essence of the unspeakable Dharma.

The teachings on awareness that have no sound
Are clear to us,
Just as we want them to be.

In the teachings on the nine spaces
Everything is for the public.

The perfect transmission of the mirror of self-luminescence
Is that all things are self-liberated in wisdom,
And from the primordial are cleansed of the Dharmas of shadows.

In the natural state of the uncomplicated sky
There are no memories or ideas whatever.
In the clear light of uncontrived reality,
Contrived practices are regressive.

Once we understand the significance
Of the island of jewels,
Everything will be clear to us,
Through secret pathways.

From the primordial,
We have not worked on the karma of a mudra.
When we understand the orations on unsought awareness,
We do not work on recitations,
Or the karmas of expansion and contraction.
When we have entered the river of self-luminous awareness
Our minds will be vajras of uncontrived clear light.

This one thing makes nine foundations.
Through them we are joined with whatever we desire.
We are introduced to the meaning of self-luminous awareness
By means of nine methods pertaining to uncontrived awareness.

Dharmas of exaggerated and depreciated definitions
Do not engage in the natural state of primordial peace.
All Buddhas and sentient beings without exception
Are one
In this uncontrived and shadowless self-luminosity.
In the way in which awareness has no visualizations,
We have dwelt in this encompassing pervasion
Since the primordial.
From the beginning,
The Buddhahood we do not seek
Does not abide
In the Dharmas that we work on or do not work on.
In the luminescence of this blazing jewel light
There are no dharmas of deviation or obstruction.

In the wisdom that self-luminosity has no position
We are primordially removed
From a need to take or hold onto
The boundaries between positions.
From among the heaps of unsought jewels,
There are no Dharmas that are not perfect.
Who could measure or visualize
A palace that has no center or border?

This secret transmission of Vajrasattva,
This elixir of the teachings on the nine spaces,
This mirror of the self-luminescence of awareness,
Dwells in each and every one of us equally.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twenty-first chapter: Dividing the Nine Spaces.

Teaching that the Root of the Nine Spaces is Subsumed into One

Then that holy Sattvavajra addressed him with these words:

How do you elucidate
The heart of all the Victorious One's contemplations,
The transmission that illuminates the jewels of the nine spaces,
In a brief form that makes us sure?

O Heart of Blessedness,[\[77\]](#)
Please explain this.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
The nine spaces are subsumed into a single root.
An analogy is that they are like gold.
The meaning is that the way we understand the root,
Which is Bodhicitta,
Is that it is a non-dual wisdom.

The transmission of the heart-essence of Bodhicitta
Is that our awareness, having no duality,
Never engages in
The uncontrived self-liberation
Of the mind itself.
There is no need to discuss its not engaging in
Dualistic conceptions about a clear light
That has no center or border.

All our endless happinesses and sorrows,
And all our goings and comings,
Are self-luminous non-dual self-awareness.
Awareness that does not have problems
Never contemplates a dominion of the Dharma
That is selfless,
And where there are no others.

The way things are,
Without boundaries or centers,
Is the transmission of the highest vajra sky.
It is not a thought.
It is a non-thought.

It is perfected in a dominion
In which there are no conceptions.

Those who seek for dualistic conceptions
Fall into the dominions
Of samsara's three realms.
They lose the transmission of the vajra secrets.
The transmission of the mind of secret awareness
Is the single wisdom of knowledge,
And does not prevent things from appearing in plurality.

Non-dual awareness is subsumed into one thing.
In the state of non-duality
We do not think of duality.

The sky has no thoughts.
It does not speak.
The meeting of our minds with self-luminosity
Does not move beyond one.
They are there together.
We do not split the root.
We do not search.

Wisdom has absolutely no origin or applications.
It is joined together in non-dual awareness
In the Akaniṣṭa of luminous awareness.

This is the treasure of all the wheels of the awareness.
Its ocean of wisdom has no shore.
The door of methods for uncontrived awareness
Is not connected to the hundreds of mandalas
That are made of living beings.

Perfected wisdom abides in excellence.
This is the transmission of the contemplations of all the Buddhas,
The transmission of the highest clear light wisdom.
All the Buddhas live in this.
It has no shadows.
It has no position.
It is luminescent in everything.

This mind transmission of the luminosity of all Dharmas
Is self-originating,
The god of gods.
The core of this magnificent method

Of the mirror that subsumes all things
Has been described to be, in fact,
A Sutra.

The root of all the vehicles
Is the pervasiveness of the great perfection itself.
It is condensed into nine spaces,
But its root is condensed into the Bodhicitta.
This mind is the root of all things.
Self-luminosity is a state in which
One thing is certain.

It is not possible that there will come a king
Who does not have it.
It will also be impossible for him
To get a vehicle.

All the Dharmas are gathered here,
In brilliant clarity.
Anyone who uses definitive upadeśa
To publish this intent
Will be publishing every Dharma.

The root of all the Buddhas
Is Vajrasattva himself.
The root of the levels and paths
Is the level of the highest awareness of clear light.
When we understand what this means,
We will not need to travel.
When we study this level,
We will not need to study.

The root of all the Buddhas and their children
Is the Bodhicitta.
Once we understand the significance of uncontrived awareness,
We will dwell in the light of self-luminous wisdom.
The five kinds of living beings,
Our five desires,
And the six classes of living beings,
Appear to us through our five kinds of emotional problems,
But their root is the self-luminous Bodhicitta.

Our awareness dwells on a self-evident objective.
It is unmoving.
It is not a thought.

It does not contemplate anything.
It is like a king of lights for the world.

This total luminescence is subsumed into a single heart-essence.
The transmission of ideas about clear light bliss
Does not abide where Dharmas are luminous or not luminous.
This is obvious to an awareness that is free from conventionalities.
It is like a golden island of blazing jewels.
There are no Dharmas other than this.

Names, shapes, great or small,
Karma and designations,
Are conventionalities.
They do not abide in a single essence.
The way we see gold to be gold
Is the way to see self-luminous awareness.
In its self-evidence
There is no duality.
It is like gold,
Which is unchanging by its very nature.
Self-luminosity is not changed by conditions.
See it as a luminosity that does not think of itself.

The transmission of the self-luminosity
That does not grasp and has no thoughts
Is like a primordial and uncontrived purity.
The nature of clear light is primordially pure.
It may transform into anything,
And seem to appear.

In the mandala of clear light awareness
The particular qualities of our sensory inclinations
Make things appear in just the way they do appear.
They are nothing at all.
Their heart-essence holds the wheel
Of self-originating awareness.
It cuts through our exaggerations,
Depreciations and doubts.

The wisdom of awareness has no conditions.
We know it clearly with our own minds.
All the topics for everyone's contemplation
Are gathered into the root,
The Bodhicitta.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twenty-second chapter: Teaching that the Root of the Nine Spaces is Subsumed into One.

All Dharmas are Published in the Supreme Heart of the Vajra

Then that holy Sattvavajra addressed him with these words:

For all the Buddhas of the three times,
The Tantra Equal to the End of the Sky,
The unexcelled heart-essence of the vajra,
Has been definitively published without error.
The natural contemplations that embody the Dharma
Have been published without error.

In the mandala of completely pure luminous light,
Uncontrived and self-evident contemplations
On the dominion of the Dharma
That is naturally both external and internal
Are published by their own natures.

The teachings of the transmission
Of effortless perfection
Are the vajra transmission of non-dual wisdom.
The heart-essence of self-luminous awareness
Is published by itself, for itself.

In the dominion of the Dharma,
The Akaniṣṭa of awareness,
The supreme palace of awareness,
Our teacher Vajrasattva
Uses the transmission of the bliss of vajra clear light,
The core significance of this self-occurring heart-essence,
A contemplation that has no sound or words,
To definitively publish this without error
For the retinue of self-luminous awareness.

The unspoken sound
For the reality of the supreme vajra
Is heard by self-luminous awareness.
The definitive intent of this unspeakable secret
Will not be publicized by talking about it.

It is shown to us in the way things are,
Like the self-luminosity of the sun.
The vajra of reality has no final ending.
It is uncontrived and primordially pure.

This summary of all the contemplations of the heart
Is published in self-luminosity itself.

The uncontrived contemplation that embodies the Dharma
Is the vajra sky's domain for practice.
A heart that is not disturbed and has no conditions
Publishes this,
Like gold onto gold.

Nothing is contemplated in the way things are.
Its unique reality is a luminescence
That is not a visualization.
The way things are is like water in water.
Our awareness dwells in this supreme luminescence.

The aural transmission that is a guide for the monkey of awareness
Is employed to publish the knowledge of self-luminous awareness.
An inexpressible magnificence is used here,
So that through the symbolic doors of transmission and upadeśa,
Secret wisdom will be published,
And touch upon the definitive contemplations that are without error.

We engage in the mandala of awareness
In the same way that we engage our minds in luminescence.
The heart-essence of the experience of clear light
Is happy.
It is a non-conceptual path of clarity.
It has no position.
Its view is without planetary concerns.
It does not grasp.
It is a samadhi that does not contemplate anything.
It has no thoughts.
It eliminates conceptions.
It abides as one,
But is comprehensively luminescent.
It does not conceptualize.
It shimmers,
But it has no thoughts about shimmering.

We ourselves and other beings
Are not retained in definitions.
We are perfected in a dominion
That is not an idea.
In a single moment,
We are on a level that we did not travel to.

We abide there like the heart of the sun.

The way things are is not to be sought or worked on.
Our own minds are a supreme awareness that does not flow.
The knowledge of the end of time
Clearly understands all the Dharmas
As having a single point.

Compassion is like the light rays of the sun.
It is the shared identity of all living beings.
It is a pleasure to the end of the sky.

The lake of the wisdom of omniscience,
The greatest treasure in the ocean of secrets,
Is not a domain of practice for the vile.
For those who have the intellect of an ocean of wisdom,
The vajra dominion of the wisdom that overcomes understanding,
The supreme heart-essence of self-liberated causes and results,
Is the domain of the highest wisdom.

They open the door of perfect wisdom,
And in an instant
They blaze in the light of wisdom.
The shadows in their views are cleared away
In this heart-essence of omniscient wisdom.
They are the finest ornaments
For the circle of blazing light.

In keeping with the thoughts of their disciples,
They use the blessings of great compassion
To develop inconceivable numbers of methodical practices
To make this clear to us in a single instant.
They use the mind upadeśa of the aural transmission
To publish the transmission of this effortless perfection,
This highest level of self-liberated awareness,
Definitively and without error.

Self-luminosity is published in a transmission.
The seven circles that are indefinite
Were intentionally proclaimed
To guide living beings.
It was to direct their minds
That the so-called: “Direct transmission” was proclaimed.
The specific qualities of the vehicles were taught this way,

Based on the specifics of their thinking and their beliefs.

Except for the fact that living beings are the ones to be trained,
It is sure that there is no more than one contemplation.
If we do not abide in a self-luminous mind,
It will not matter how we search for the natural meaning,
Using the specialties of editing and compiling,
We will contradict the intent of supreme wisdom.

If we do not give birth to a knowledge of certitude,
It will not matter which memories or understandings we meditate on,
The thing that we meditate on will be the thing that we understand,
And we will not succeed without meditating.

All of these things are the concerns of the blind.
They use reverted understandings of the world
To meditate on clear light awareness,
But they will not succeed.
They will be stuck.

The one who definitively teaches the Victorious One's contemplations,
Just as they are,
The uncontrived reality
Of the meaning of reality as a natural state,
Is a speaker of ascertained intent.

The Buddhas have no contrivance.
Those whose transmissions are contrived and interpreted
Want the heart-essence of uncontrived wisdom
To be the definitive and highest transmission.
Their Dharmas of searching
Are practices for living beings
That are transmitted indirectly.
Definitive practice does not search.
This is the definitive transmission
Of the Victorious One's contemplations,
So use the words of this uncontrived contemplation
Just as they are,
To explain that it is certain.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twenty-third chapter: All Dharmas are Published in the Supreme Heart of the Vajra.

Teaching an Account of the Names

Then again that holy Sattvavajra addressed him with these words:

Please explain an accounting of the names
For the heart of all the Buddhas of the three times,
This most secret of secrets,
This miraculous occurrence,
This joining together with the end of the sky.

Then the Tathagata Vajrasattva gave instruction with these words:

O Mahasattva,
This most secret of secrets,
The joining together with all the Buddhas,
This Bodhicitta,
As we are aware of it,
Is a treasure of excellence.

The transmission of uncontrived Bodhicitta
Is a supreme oration on uncomplicated awareness.
The space of unborn and unending wisdom
Has no complications.
Its blessings pervade the ten directions.

The clear sky of self-liberated reality
Is, in the space of non-duality,
Primordial Buddhahood.
The embodiment of the Dharma
Is a wisdom light that has no limits.

This space of awareness,
This circle of blazing light,
Is the root of the teachings,
The state of the mind itself.
This is the highest summit of the teachings,
The highest objective.

The Tantra Equal to the End of the Sky
Contains all the secrets.
It is a treasure for the awareness.
It is not written.
It is the supreme transmission.

The Tantra on the Supreme Awareness of the All Good,[\[78\]](#)
The supreme teaching on the Cuckoo's nine spaces,
Is a shared treasure of perfect secret wisdom.

The enumeration of the vehicles,
However many there may be,
Is subsumed within this vehicle
Of the great perfection.

The root is the Bodhicitta.
It is described as the root of all the Dharmas.
It is bedazzling and especially noble.

The things gathered here
Will be understood by everyone.
The uncontrived Bodhicitta itself
Has been described to be
The highest pinnacle of the teachings.
This is a brilliant elucidation of the contemplations
On the mandalas of all the Victorious Ones
Of the past and future,
Of the three times.
It has been described to be of the highest significance.

There are no boundaries or center here.
It is beyond lucid statements
That exaggerate or denigrate.
It is inconceivable.

For these reasons,
The Tantra Equal to the End of the Sky
Is one where all Dharmas are the Bodhicitta.
The secret of all the Buddhas,
And of sentient beings,
Is that awareness is totally subsumed
Into the mind itself.

This awareness treasure subsumes all the secrets.
It is a Tantra that does not exemplify self-luminescence
Through words, writing, symbols, or definitions.
It is called: "The Unwritten Tantra."[\[79\]](#)

In the dominion of the Dharma,
Where everything is wisdom,

Great and small, good and bad,
Taking up and throwing away,
Are primordially non-dual.
They are one.

This is why the Tantra on the Supreme Awareness of the All Good[\[80\]](#)
Subsumes the root of all the Dharmas
Into nine spaces.

The root of the nine spaces
Is one in the mind.

It is difficult for it to be manifest or to be understood.
This is why the Tantra on the Nine Spaces of the All Good Cuckoo[\[81\]](#)
Is primordially the self-luminescence of wisdom,
But it is shadowed by mind boggling ideas,
Both subtle and coarse,
So we do not see the luminosity.

This is why the Tantra on the Supreme Luminescence of Wisdom[\[82\]](#)
Finishes with external and internal,
Buddhas and sentient beings,
Self and others,
And happiness and sorrow.
It is perfected in the self-luminosity of wisdom.
This is why it is called: “The Tantra of Perfected Wisdom.”[\[83\]](#)
These are the contemplations of the Victorious Ones of the three times
And the clear light at the heart of the vajra.

The unerring publication of these
Is the Tantra on the Secret Heart of the Vajra.[\[84\]](#)
This is the most secret of secrets.
It is a miraculously occurring secret.
I have explained it with names
That are connected to meanings.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twenty-fourth chapter: Teaching an Account of the Names.

Planting the Instructions

Then Sattvavajra addressed him with these words:

The essence of self-luminous wisdom
Is apart from the Dharmas of duality.
Please use the specific qualities of our understanding
Or not understanding
To explain the stages in the way we are to engage in this.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
Dharmas that are shadowed by ideas
Do not abide in the luminosity of self-evident wisdom.
Primordially pure wisdom is the same
As the light that illuminates the sky.
The state of this precious jewel that fulfills all our desires
Resembles that of the lotus that has no attachments.
It is self-originating.
It is self-luminous.
It is perfect in itself.

The supreme secret of Vajrasattva,
The excellence of the great desires of the All Good,
The vastness of profundities that are difficult to describe,
This excellent wideness that equals the sky,
And is not to be visualized,
This self-evident transmission of the supreme bliss of clear light,
Is a transmission that equals the end of the sky.

It is truly to be understood as a self-liberating awareness.
The state of uncontrived luminous awareness
Is the blazing light of an embodiment of the Dharma.
It is obvious in a single moment.

In a single moment,
We dwell in the taste of supreme bliss.
If this clear light retains the resolve of awareness,
It is not self-luminous.
This Dharma will not endure.
To blaze forever in self-originated light,
Blazing wisdom is the best abode.

Stages for a single moment are not evident,
So knowledge that is developed gradually
Is a mistaken path.
The dominion of the Dharma in which clarity is not evident
Continually encompasses each and every thing.

For a guru whose understandings are not contrived,
Samsara itself is primordial Buddhahood.
We go into an uncontrived level,
In a single moment.
We dwell forever in the transmission of clear light,
But, for the welfare of living beings,
We have no position of preference.

The three realms of samsara are a prison,
But they seem to be a magnificent awareness
That is self-luminous.
Even the mountain of the heaped up five poisons
Blazes in the five luminescent wisdoms.

The totality of luminous wisdom
Is primordially empty of dualistic understandings.
Those who do not have a mind of awareness
Regarding magnificent clear light
May practice any number of searches,
But when they do,
These will become major impediments.

Those of common mind,
Who do not guard samaya,
Prioritize fame in the world.
They lose the mind of self-originating awareness.
They become darkened.
They fail at the meaning of the truth that they search.
That is their delusion.
However they look at things,
That is their mistake.

Those who practice reverted views,
And Tirthakaras,
Will go on to a great hell
When they die.
They will have lost their chance at freedom,
And will be lost to the family of the secret great vehicle.

When we understand the meaning
Of this most pure secret,
No matter what we do,
We blaze in the light of wisdom.

Through the mirror of secrets,
Everything blazes in the light
Of self-luminescent wisdom.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twenty-fifth chapter: Planting the Instructions.

Investigating the People

Then that holy Sattvavajra addressed him with these words:

O Great Lord,
Please explain how a holy person is to investigate
This treasure that is the secret of all the Buddhas,
This transmission of the contemplations
Of the Victorious Ones of the three times.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
These are the stages of the problems and advantages
To explaining or studying the vajra vehicle:

A Vajra Guru has the instructions.
He holds a treasury of secret awareness.
He is immersed in the significance
Of the transmission of self-luminosity.
His knowledge and understanding are obviously his wisdom.
He has the upadeśa of the aural transmission.
He has experience of the treasury of awareness.
He turns and implants the wheel of wisdom.
He has received the empowerment of royal investiture.
He has the upadeśa.
His practices are not contrived.
He has entered into space.
He compassionately perseveres in helping living beings.
He has no position or preference regarding the Dharma.
He is skilled at the livelihood of the secret upadeśa.
He is not confused about the particulars on the vehicles.
He has an understanding of exceptional greatness.
His intellect understands the entire meaning with just one word.
He uses the clear light of great understanding
To burn up his heaps of habitual patterns.
He has been determined to be a Vajra Guru.

Those who are arrogant,
Have little compassion,
Who do not have the upadeśa of the aural transmission,
Who have little learning,
Who apply themselves to the stuff of wages and fame,

Who do not have the empowerment, transmission, or upadeśa,
Are paupers,
And when they become impoverished,
They will be poor due to the holy upadeśa.
Due to their faith,
They will not regard their bodies or their lives.
Through their respect for their Vajra Guru
They will support him.
Once they have gotten the texts for the secret upadeśa,
They will not popularize the secrets.
They will delight in the significance of self-luminous awareness.
It will not be a burden.
Their minds will be on their objects.
They will have compassion and samaya.
They will have perseverance and knowledge.
Designate one as the ascertained regent.

A guru who has the texts and is wise
Will explain the significance of self-evident wisdom
To those princes who are fit recipients,
And in just one instant,
They will be perfect Buddhas.

If we open the door of secrets
For those without faith,
Those with great attachments,
The avaricious and self-glorifying,
Those with reverted views,
Who care about fame in the world,
Who have no faith,
Who have little perseverance,
Who are mean,
Who work to manipulate the deeds of the world,
Who join with the inferior vehicle,
Who have positions and preferences about the Dharma,
Who find fault with contentment,
Who deceive their Vajra Guru,
And who cast blame on the definitive meaning,
While they praise a precious gemstone,
Will surely be born in the vajra hell.

Even if they get out,
And start to have an enlightened attitude,
They will not meet up with the significance
Of this sure secret.

Those who ridicule their vajra guru
Demean all the Buddhas of the three times.
By force of this,
Their lineal succession will henceforth be obliterated.
They will be born inside of a blazing vajra.
When they want to engage in holiness,
They will not find a holy refuge.

Those who reject or cast blame
On the supreme orations of these secrets
Are rejecting the supreme orations of the Victorious Ones,
And are permanently lost from the mind of freedom.

So he spoke.

From the Great Tantra Equal to the End of the Sky, this is the twenty-sixth chapter: Investigating the People.

Retaining the Tantra

Then that holy Sattvavajra addressed the Blessed One with these words:

Please explain in all their vastness
The virtues of teaching, discussing, and reading
This mirror of the bodies, speech, and minds
Of the Victorious Ones of the three times,
This heart of the treasury of secrets.

Then the Tathagata Vajrasattva proclaimed these words:

O Mahasattva,
This treasure trove of the Victorious Ones of the three times,
This Tantra Equal to the End of the Sky,
This elixir of teachings on the inner heart of secrets,
This transmission of the contemplations of all the Buddhas,
This Tantra that teaches one sure thing
In which the three embodiments are equal to the end of the sky,
Is an uncomplicated teaching.
It is not a contemplation of anything.

This commentary on all the highest pinnacles of the vehicles,
This elixir of all the upadeśa of the three transmissions,
Is a heap of jewels that knows no end,
A space for the great bliss of inexhaustible wisdom,
A permanent holder of the wheel of wisdom.

It is most secret,
And difficult to understand.
It is not the domain of those with inferior practices.
It is self-evident,
A treasury of our own wisdom.
We dwell in the light of self-originating awareness.

The essence of this pervasive great bliss
Is lost to those whose attitude is
To hold onto the sky.

A person who reveres this
Has a fortune equal to the level of Buddhahood.
Vajrasattva,
The Blessed One,

Beams the light of self-luminous pervasion,
And lives in the dominion of luminous awareness.
The wisdom of awareness is clearly visible.
It is obvious that it is,
For the six classes of living beings,
The heart-essence of wisdom.
It is a clear understanding of all entities.

One who holds this heart of the teachings
Holds the body, speech, and mind
Of a Victorious One.
So hold it with an unerring awareness.
The light of the sun of wisdom is smooth,
Like light.

Compassion arises in us
To glorify those who live.
We are not tormented by demons or obstructers.
We blaze in the mandala of awareness itself.
We read this, copy it, and memorize it,
Protecting it as if it were our child.
For this reason,
Designate someone as the regent of sure heritage
For this inner heart of the teachings.
Then hide it in the rocks,
Or at the bottom of a water.
Bind it with an oath that is beyond life itself.

So he said.

From the Great Tantra Equal to the End of the Sky, this is the twenty-seventh chapter: Retaining the Tantra.

The Tantra on the Great Perfection of the Bodhicitta^[85] that is called The King of Tantras: Vajrasattva's Unity: The Equal to the End of the Sky^[86] is finished.

The Great *Khasam Anta* is finished.

It was translated by the Indian abbot Śrī Singha and the Tibetan monk Vairochana at the meeting hall

in Dhahena.

GLOSSARY

Akaniṣṭa	The highest heaven.
Bodhicitta enlightenment.	An enlightened attitude, a sentience directed toward enlightenment.
Circle	Tibetan: <i>Thig le</i> , Sanskrit <i>Bindu</i> .
Dakini	A female divine being, one who moves through the sky.
Dhyāna Zen in Japanese.	A form of meditation, also known as Ch'an in Chinese and Zen in Japanese.
Generation Buddhism.	The practice of developing a visualization in Vajrayana Buddhism.
Mahasattva	A great being.
Mandala	A defined space that has a center and a periphery. Often used to describe a geometric configuration of deities.
Samadhi	Meditative equipoise.
Samaya	Commitment, a binding vow in Vajrayana practice.
Śī Nalandra	A prominent institution of Buddhist learning
Siddhi	Supernatural power.
Sutra	An account of the Buddha's teaching of exoteric content.
Tantra	An account of the Buddha's teaching of esoteric content.
Tirthakara	A follower of non-Buddhist traditions.
Upadeśa to a student.	Pointing out instructions, personal advice given by a teacher to a student.

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 in refugee resettlement programs for five years in Seattle, Washington. He 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 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 has published several volumes of translations of Tibetan literature, and is currently engaged in further translations of classic Buddhist literature

[1] The Great Image: The Life and Story of Vairochana the Translator. Compiled by Yudra Nyingpo. Translated by Ani Jinba Palmo. Shambhala Publications, Boston and London, 2004.

[2] Chos thams cad ‘phags pa ‘jam dpal gshin rje por bsgrub pa’i thabs, Sarvadharmar-yamanjushriyamantakasadhanopayika. bsTan ‘gyur (dpe dur ma) Vol. 46, pp. 1102-1110. Colophon: chos thams cad 'phags pa 'jam dpal gshin rje gshed por bsgrub pa'i thabs slob dpon chen po 'jam dpal bshes gnyen gyis mdzad pa rdzogs so/ /slob dpon chen po dpal seng ge'i 'od can dang / dge slong bai ro tsa nas yul d+ha he na'i 'dul khang du bsgyur cing gtan la phab pa'o//

[3] See An Open Letter by Pho-brang Zhi-ba-‘od, by Samten Karmay. The Tibet Journal, Volume 3, Dharmasala, pp. 1-28.

[4] See Gnosis on the Silk Route: Gnostic Parables, Hymns, and Prayers from Central Asia by Hans-Joachim Klimkeit. Harper Collins, 1993.

[5] The Rgyud 'bum of Vairocana : A collection of Ancient Tantras and Esoteric Instructions compiled and translated by the 8th century Tibetan Master reproduced from the rare manuscript belonging to Tokden Rinpoche of Gangon by Tashi Y. Tashigangpa. Leh, Ladakh, 1971. 8 Volumes. The Great Tantra of Vajrasattva is in the first volume, pages 173-290.

[6] rNying ma rgyud 'bum mTshams brag dgon kyi bri ma, National Library, Royal Government of Bhutan, Thimpu, 1982. 46 Vols. The Great Tantra of Vajrasattva is in Volume 2, pp. 278-415.

[7] Yongs su rnal 'byor

[8] rNal 'byor chen po, Mahāyoga

[9] rJes su rnal 'byor, Anuyoga

[10] Shin tu rnal 'byor, Atiyoga

[11] Mi bskyod pa

[12] mNgon par dga' ba

[13] mNgon par mtho ba

[14] dPal dang ldan pa

[15] Pad ma chags pa med pa

[16] Pad ma phung po

[17] Thams cad grub pa

[18] Thams cad grub pa

[19] rNam par snang mdzad

[20] kLong dgu

[21] 'Od zer can

[22] Kyel po che

[23] Thig le

[24] Bya bral rdzogs pa'i rgyud

[25] Rig pa'i Khu byug

[26] Yi ge med pa'i mchog gi rgyud

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

[28] Thig le

[29] Nam mkha' mnyam pa klong dgu'i rgyud

[30] The past, present, future, and primordial time.

[31] mNyam nyid nam mkha'i mtha mnyam rgyud

[32] mDzod dgu

[33] gLong

[34] Kun gzhi chos kyi mdzod

[35] Nam mkha' 'byung lnga skye 'gro mdzod

[36] Chos sku byin gyis brlabs kyi mdzod

[37] Ita ba glong yangs mnyam pa'i mdzod

[38] sPong len bral ba spyod pa'i mdzod

[39] rGyal thabs spyi blugs dbang gi mdzod

[40] 'Phrin las lhun gyis grub pa'i mdzod

[41] sKye med dkyol 'khor chen po mdzod

[42] Ma bcos rang gsal ye shes mdzod

[43] rDo rje srog

[44] mTha' gsum

[45] Dam shod

[46] bDag

- [47] Bul ba ri yi 'bru
- [48] dGyes pa'i rdo rje sems dpa'
- [49] sTug po bkod pa
- [50] Kun bdag
- [51] rDo rje 'chang
- [52] Phyi pa'i gsang ngags gsum
- [53] rDo rje sems dpa' nam mkha' che
- [54] gZhi
- [55] Kun brtags
- [56] gSal byed
- [57] rDo rje rgyud
- [58] gSal byed, often used to refer to the sun.
- [59] Rig pa khru cas gdam ngag
- [60] gZungs
- [61] Sems dpa' rdo rje snying po
- [62] Tshangs pa'i dbang
- [63] Khu cha
- [64] rNal
- [65] Rig pa'i dbang
- [66] Mi skyod rdo rje nam mkha' lung
- [67] rNal
- [68] The name of the bottommost hell.
- [69] A name for Indra.
- [70] 'Og min. The highest heaven.
- [71] Rig pa khu chas
- [72] rNam rtog ye shes
- [73] gNyi rtags
- [74] The Sanskrit word for "mind" is used here.
- [75] Rang bzhin rtag pa
- [76] rDzogs chen byang chub sems kyi rgyud
- [77] bCom ldan snying po
- [78] Kun bzang rig pa mchog gi rgyud
- [79] Yi ge med pa'i rgyud
- [80] Kun bzang rig pa mchog gi rgyud
- [81] Khyu byug kun bzang klong dgu'i rgyud
- [82] Ye shes gsal ba mchog gi rgyud
- [83] Ye shes rdzogs pas rgyud
- [84] rDo rje snying po gsang ba'i rgyud
- [85] Byang chub kyi sems rdzogs pa chen po'i rgyud
- [86] rGyud kyi rgyal po chen po rdo rje sems dpa' nam mkha'i mtha ' dang mnyam par sbyor ba