

THE
GUHYAGARBHA
TANTRA

SECRET ESSENCE
DEFINITIVE NATURE JUST AS IT IS

WITH COMMENTARY BY Longchen Rabjam



TRANSLATED BY
Lama Chönam AND Sangye Khandro

The Guhyagarbha Tantra

Secret Essence Definitive Nature Just As It Is

Part One: The Root Tantra

Part Two: Commentary by Longchen Rabjam entitled

Thorough Dispelling of Darkness
throughout the Ten Directions

Translated by

Lama Chönam and Sangye Khandro

of the Light of Berotsana Translation Group

under the guidance of

Khen Rinpoche Namdrol

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༥ ལྷ་མ་ལ་ལྷག་འཛུལ་ལོ། །མདོ་རྒྱུད་ཀྱུན་གྱི་འབྱུང་གནས་མཐའ་བྱུག་པ། །རྒྱུད་གྱི་རྒྱུལ་པོ་གསལ་བའི་སྒྲིབ་པོ་ལྟེ། །དེ་ལི་
དགོངས་འབྲེལ་མཐའ་བྱུག་རྒྱུལ་བཞེ་ཡིས། །སྐལ་བཟང་གདུལ་བུའི་ཚོགས་ལ་འདོམས་མཛད་པ། །ཀྱུན་བཟང་དོས་སྐྱུང་
ཀྱུན་མཁུན་སྒོང་ཚེན་པའི། །གསུང་ལས་བྱོན་པ་གསུང་གི་བདུན་ཅི་ལྟེ། །དེ་བྱིར་དེ་ལི་བྱིན་རྒྱབས་རྒྱུ་པོའི་རྒྱན། །དུས་ལྷི་
མཐའ་ཡང་མི་ཉམས་རྒྱས་པའི་སྒྲོ། །འགོ་བའི་ལམ་མཁུན་འབྲེལ་བཅས་འགོ་བ་ཀྱུན། །རྣམ་གྲོལ་སྐྱ་གསུམ་གྱིར་དུ་འདྲེན་
མཛད་པ། །འཕགས་ལུལ་རྣམ་གྲོལ་གྱིར་གི་མཁུན་ཚེན་ལས། །ཚིག་དོན་གཉིས་ཀའི་བགད་བྱིད་རྒྱུལ་བཞེན་དུ། །ཚོད་པའི་
རྣལ་ཅན་སྐྱ་མཚོས་རྣམ་དང་། །ཡན་ལག་མཚོག་གི་ལྷོན་པ་ལི་ལི་མདོག་ །རྒྱག་པར་གྲོལ་བ་བརྒྱ་རྒྱ་གི་འིའི། །ཐབས་ཤེས་
རྒྱུད་གི་དད་བརྩོན་ལས་བསྐྱེད་པའི། །ཁུབ་བྱོགས་ལྷི་ལུལ་རྒྱད་དུ་ལེགས་བསྐྱུར་བའི། །དགོ་བས་འགོ་ཀྱུན་རྒྱུད་ལ་ལེགས་
བཞུགས་པའི། །གཉུག་མ་ལྷོན་ཅིག་སྐྱེས་དགའི་ལེ་གེས་ཀྱི། །སྒྲོ་དང་ལེ་གེས་མདོན་དུ་རྒྱང་རྒྱུར་ཅིག། །ཅིས་མཁུན་བརྩོ་
མཚོད་མེད་སྐྱ་མཚོས་རྣམ་དང་། །སངས་རྒྱས་མཁའ་འགོ་ལྷན་ནས་བསྐྱུལ་བ་ལྟར་པོད་རྒྱ་དགུ་པ་བཟུ་གིས་རྒྱ་བའི་ཚོས་
གནམ་གང་ཉིན་ལྷན་ལས་ཚོར་བུན་སྐྱེས་པ་མི་རྩི་རྒྱ།

Thikley Norbu
Thikley Norbu

Foreword by
Kyabje Dungsei Thinley Norbu Rinpoche

HOMAGE TO THE GURU!

The ultimate source for the entirety of Sūtra and Tantra is the King of Tantras, *The Guhyagarbha*. Based on that *Glorious Secret Essence*, this commentary was written by one who elucidated it through the six limitations and four modes' to those who are the fortunate recipients. This commentary is the ambrosia of the enlightened speech of the omniscient Longchenpa, who was an actual manifestation of Samantabhadra. So that the flowing river of these blessings will not diminish even during these degenerate times, the great **Khenpo** from Namdroling in the Land of the Āryas [i.e., India] has revealed this path to all beings who made a connection and will guide them to the state of perfect liberation [i.e., **Namdrol**], the pure land of the three kāyas.

From him, according to the tradition of giving explanations based on both words and their meanings—the fortunate union of method and prajñā—Lama Chönam and Buddha Ḍākinī, whose freely flowing hair is the color of bronze, translated this into the English language through the strength of their faith and diligence. By this virtue, through the joy of co-emergent wisdom that abides as the very nature of the mind streams of all living beings, may the appearances of kāyas and wisdom awaken!

Thus, at the request of Lama Chönam and Sangye Khandro, whose knowledge and compassion are unrivaled, this was written during the ninth Tibetan month of auspiciousness on the thirtieth day by Thinley Norbu.

Siddhi rastu



Date: 18 September 2010

༄༅། དེ་ཡང་རང་རེ་མེམས་ཅན་ཐམས་ཅད་འཁོར་བ་འདིར། ལུས་སེམས་གཉིས་ལ་སྲུག་བསྐྱལ་བྱ་ཆེ་ཞིང་རྒྱུན་རིང་བ་བྱུགས་ཏེ་གཤོས་མཚན་བའི་ཙུ་བ། ཚེས་ཀྱི་གཤེས་ལྷགས་ལ་སློབ་བྱ་དུ་འཛིན་པ་ཕྱིན་ཅི་ལོག་ཏུ་ཞུགས་པ་ལ་ཐུག་དེ་ཡི་གཉེན་པོ་གཅིག་ཕུ་ནི་གནས་ལྷགས་དང་དོན་མཐུན་པར་རྟོགས་པའི་སློབ་ལ་འབྲུལ་བ་ཡུང་དག་ཞིག་རྒྱུད་ལ་སྦྱིང་དགོས་པས། སྦྱིང་སྟོན་པ་སློབ་མེད་རྫོགས་པའི་སངས་རྒྱལ་རྣམས་ཀྱིས། གཏུལ་བྱའི་ཁམས་དབང་བསམ་བ་དང་མཐུན་པར་ཚོས་ལུང་བསམ་གྱིས་མི་བྱབ་པ་གསུངས་པ་རྣམས། ཚུར་རིགས་བསྐྱེད་ཉོན་མོངས་པ་འདོད་ཆགས་ཀྱི་གཉེན་པོ་གཅོ་ཆེ་བ་འདུལ་བའི་སྡེ་སྡོད་ཉེས་ལྷི་ཆིག་སྟོང་དང་། ཉོན་མོངས་པ་ཞེ་སྲང་གི་གཉེན་པོ་གཅོ་ཆེ་བ་མདོ་སྡེའི་སྡེ་སྡོད་ཉེས་ལྷི་ཆིག་སྟོང་དང་། ཉོན་མོངས་པ་གཏི་སྲུག་གི་གཉེན་པོ་གཅོ་ཆེ་བ་མདོན་པའི་སྡེ་སྡོད་ཉེས་ལྷི་ཆིག་སྟོང་དང་། ཏུག་གསུམ་ཆམ་ཉམ་བག་ཆགས་དང་བཅས་པའི་གཉེན་པོ་གཅོ་ཆེ་བ་སྡེ་སྡོད་བཞི་པ་འམ་རིག་པ་འཛིན་པ་སྲུགས་ཀྱི་སྡེ་སྡོད་ཉེས་ལྷི་ཆིག་སྟོང་སྟེ། མདོ་སྲུགས་ཀྱི་ཚོས་ལུང་བརྒྱུད་ལྷི་བཞི་སྟོང་གསུངས། དེ་ལས་སྲུགས་ཀྱི་སྡེ་སྡོད་ལ་འདུལ་བྱ་རྒྱུད་ལས། འདུལ་བ་དགོངས་པ་གསང་བ་དང་། རྩེད་བཞིན་གསང་བའི་དོན་རྣམས་ནི། གསུངས་པ་བཞིན་འདུལ་བ་སྟེ་བྱ་བའི་རྒྱུད་དང་སྦྱོང་བའི་རྒྱུད། དགོངས་པ་སྟེ་རྣམ་འབྱོར་གྱི་རྒྱུད་དེ་ཕྱི་རྒྱུད་གསུམ་དང་། གསང་བ་སྟེ་བསྟེན་རིམ་གཅོད་པར་སྟོན་པ་པའི་རྒྱུད། རྫོགས་རིམ་གཅོད་པར་སྟོན་པ་མའི་རྒྱུད། ཟུང་འཇུག་གཅོད་པར་སྟོན་པ་གཉིས་མེད་ཀྱི་རྒྱུད་དེ་ནང་རྒྱུད་གསུམ་དང་། དེ་ལས་ཆེས་སྐྱེད་བྱ་སྦྱང་བ་ལེ་ནས་ལྷན་གྱིས་སྲུབ་པའི་རང་བཞིན་གསང་བའི་དོན་གཅོད་པར་སྟོན་པ་གསང་བའི་རྒྱུད་འོད་གསལ་རྫོགས་པ་ཆེན་པོ་སྟེ། ཕྱི་ནང་གསང་གསུམ་དུ་དབྱེར་ཡོད་པ་ལས། འོད་གསལ་རྫོགས་པ་ཆེན་པོ་ལ་འང་སེམས་དང་ཡེ་ཤེས་རང་སྣང་བའི་དཀྱིལ་འཁོར་བསྟན་པ་སྟེ་སྦྱི་ཡི་བྱུགས་རྒྱུད་དང་། སེམས་ཉིད་ལེ་ནས་སངས་རྒྱལ་པའི་རང་བཞིན་དུ་བསྟན་པ་སྟེ་སེམས་སློང་གི་རྒྱུད་དང་། ལེ་ཤེས་རང་སྣང་བའི་དོན་རམངས་རྒྱལ་པའི་རང་བཞིན་དུ་བསྟན་པ་སྟེ་མན་ངག་གི་རྒྱུད་དེ་གསུམ་དུ་དབྱེ། དང་པོ་ལ་འང་སྦྱི་འབྲུལ་སྡེ་བཞི་སྟེ། འཁོར་འདས་ཀྱི་ཚོས་ཐམས་ཅད་རང་སྣང་དབྱེར་མེད་དུ་སྟོན་པ་རྗེ་རྗེ་སེམས་དཔལ་སྦྱུང་འབྲུལ་བྱ་བ་དང་། ལས་ཚོགས་རྒྱལ་པར་སྟོན་པ་རྣམས་པར་སྣང་མཛད་སྦྱུང་འབྲུལ་བྱ་བ་དང་། རོལ་བ་མངོན་དུ་སྟོན་པ་སྦྱོ་སྦྱུང་འབྲུལ་བྱ་བ་དང་། རྟེན་གཤམ་ཀྱུན་ལ་བྱབ་པར་སྟོན་པ་འཇམ་དཔལ་སྦྱུང་འབྲུལ་བྱ་བའོ། དང་པོ་ལ་འང་ཙུ་བཤད་སྟེ་བརྒྱུད་དེ། ཙུ་བའི་རྒྱུད་སེམས་དང་ལེ་ཤེས་རང་སྣང་བར་སྟོན་པ་དཔལ་གསང་བའི་སྦྱིང་པོ་དང་། བཤད་པའི་རྒྱུད་ལ། འཕྲིན་ལས་རྫོགས་པར་སྟོན་པ་བཞི་བརྟུལ་དང་། དཀྱིལ་འཁོར་རྫོགས་པར་སྟོན་པ་བརྒྱུད་པ་དང་། དབང་བསྐྱར་བ་གསལ་བར་སྟོན་པ་སློབ་སྦྱོར་བ་དང་། དམ་ཚིག་

མཚོག་ཏུ་སྟོན་པ་ལེ་ལག་དང་། ཡོན་ཏན་རྒྱལ་པར་སྟོན་པ་བརྒྱུད་རྩལ་དང་། ལྷའི་སྐུ་མདོག་དང་ཕྱག་མཚན་གསལ་བར་
 སྟོན་པ་རྗེ་རྗེ་མེ་ལོང་དང་། བསྐྱེད་རིམ་གསལ་བར་སྟོན་པ་རྒྱ་མཚོ་དང་། ཐབས་ལམ་གསལ་བར་སྟོན་པ་ཐལ་བ་སྟེ་བརྒྱུད་
 དོ། དེ་དག་ལས་གསལ་བའི་སྤྱིང་པོ་དེ་ལོ་ན་ཉིད་རེས་པའི་རྒྱུད་འདི་ལ། རབ་གསལ་བསྟུན་མཐོང་མེས་འཕགས་ལམ་བརྟེས་
 པ། འབྲིང་ཡི་དམ་ལྷའི་ཞལ་གཟིགས་ཏེ་བྱིན་རྒྱལ་ཐོབ་པ། ཐ་མ་རིག་འཛིན་གོང་མའི་མན་ངག་གི་བརྒྱུད་པ་ཚད་ལྡན་མངའ་བ་
 བའི་འཕགས་པོ་དཀྱི་མཁས་གྲུབ་དུ་མས་མཛད་པའི་རྒྱུད་འབྲེལ་དང་མན་ངག་ཐོང་བུ་དུ་མ་ཞིག་བཀྲལ་པ་ལས། གངས་
 ཅན་ལོངས་སུ་གྲགས་ཆེ་བ་ནི། ལུང་ཚེན་ཤུ་ལྷུང་གནས། ལུང་རྩེ་ཤེས་རབ་གྲགས་པ། གསལ་བདག་སྤོ་ཕྱག་པ་སྟེ་ལུང་
 མེས་དཔོན་རྣམ་གསུམ་རྣམ་བརྒྱུད་པའི་བཀའ་ལྟུང་ལ། ལུང་ལུགས་སམ་དབུས་ལུགས་སུ་གྲགས་པ་ཞིག་དང་། ཀུན་
 མཁུན་ཚོས་ཀྱི་རྒྱལ་པོ་ལྷོང་ཚེན་རབ་འབྲུམ་རྣམ་རིམ་བཞིན་བརྒྱུད་པའི་བཀའ་སྟོན་པ་ལ། ལམས་ལུགས་སུ་གྲགས་པ་སྟེ་
 གཉིས་སུ་བཀྲལ། དེ་ལས་ལུང་པའི་སྤྱིང་མེན་པོ་རྣམས་རྣམ་གསལ་བ་སྤྱིང་པའི་རྒྱུད་ཀྱི་དོན་དངོས་བསྟན་ལྟར། རྒྱ་
 ཚེབ་འི་བཤད་པས་གཙོ་མོ་ལ་ཏུ་ཡོ་གའི་རང་གཞུང་ལྟར་དུ་བཀྲལ། ཀུན་མཁུན་ལྷོང་ཚེན་པས་རྒྱུད་འདི་ལ་སྤྱི་དོན་ཡིད་ཀྱི་
 ལུན་སེལ། བསྐྱེས་དོན་མ་རིག་སྤྱན་སེལ། ཚིག་དོན་ཕྱོགས་བརྒྱའི་སྤྱན་སེལ་གསུམ་མཛད། དེ་ཡང་འཕགས་ལུལ་དཔལ་
 ལྡན་ཆོ་བ་གྲགས་པས་ལྷ་སྐྱབ་ཀྱི་མན་ངག་ལ་བརྟེན་ནས། ཟབ་མོ་དབུ་མའི་དགོངས་པ་མཐར་ཐུག་རང་སྟོབས་ཀྱིས་བཀྲལ་
 བ་བཞིན། སྤོ་བདེན་ཚེན་པོ་ལྷུ་འབྲུང་གནས་དང་། བེ་མ་ལ་མི་འདི་མན་ངག་ལ་བརྟེན་ནས་རྒྱུད་ཀྱི་དངོས་བསྟན་བསྐྱེད་
 རིམ་དང་རྫོགས་རིམ་སོགས་ཐུན་མོང་གི་དོན་བསྟན་པ་ཅོམ་མ་ཟད། ཤིན་ཏུ་གསལ་བ་གཤམ་ཅིང་སྐྱེས་པའི་བརྗོད་བྱ་ཟབ་མོ་འི་
 མཐར་ཐུག་པ་འོད་གསལ་སྤྱན་གྲུབ་སྤུང་བཞིའི་འཆར་རིམ་སོགས། རྒྱ་མེད་ཀྱི་རྒྱུད་སྟེ་འོག་མར་རྒྱུར་ཅོམ་ཡང་མ་གྲགས་པའི་
 སྤྱན་མིན་གསལ་བར་བྱེས་པས། ཕྱོགས་བརྒྱ་སྤྱན་སེལ་ལེ་ལུ་བཞི་པར། དེ་འདྲར་རྒྱུད་འདི་ནི་གསལ་བ་རྫོགས་པ་ཚེན་པོ་སེམས་
 དང་ལེ་ཤེས་རང་སྤུང་བར་བསྟན་པ་གསུངས་པས་གོང་མ་རྣམས་དང་གཅིག་ཏུ་འདུ་བ་ཡིན་པའི་ཕྱིར་རྫོགས་པ་ཚེན་པོ་ཐེག་
 ལེའི་སྤོ་བ་བཞིན་དགོངས་པ་སྤང་བར་རིགས་སོ་གསུངས། དེས་ན་རྒྱུད་འབྲེལ་ཕྱོགས་བརྒྱ་སྤྱན་སེལ་གྱི་གཞུང་འདི་ནི་ཤིན་ཏུ་
 ཟབ་ཅིང་གཅེས་ལ་རྒྱུད་ཀྱི་དགོངས་པ་མཐར་ཐུག་པ་གསལ་བར་བྱེས་པས། ཀུན་མཁུན་མི་ཡམ་རྒྱ་མཚོས། དོན་མ་རྟོགས་
 ཀྲང་རྒྱུད་ཀྱི་སྤོ་ཅོམ་རྣ་བར་ཐོས་པ་དང་། རྒྱགས་པམ་མཐོང་བ་ཡང་ཕན་ཡོན་མཚོག་དང་ལྡན་པས་སྤོན་ཚོགས་བྱུང་པར་ཅན་
 བསགས་པའི་སྟོབས་ལས་བྱུང་བ་ཡིན་ཞེས་དང་། རྗེ་རྗེ་ཐེག་པར་འདུན་པ་མཚོག་དང་ལྡན་པའི་སྐུལ་བ་ཟབ་རྣམས་ཀྱིས་འདི་
 ལྷ་བུའི་རྒྱུད་འཆད་ཉན་བྱེད་པ་ལ་ལུས་དང་སྟོག་ལའང་ཡངས་པ་མེད་པར་ནན་ཏན་དུ་བར་རིགས་སོ་གསུངས་པས། རང་
 དོས་རྣམས་ལྱི་ལོ་༡༠༤༤ ལོར་བྱ་རུང་ཚོས་སྤར་གསལ་ཚེན་འོད་སྐུར་གྲོལ་བའི་སྤྱིང་དུ་འབྱུངས་རྗེ་རྗེ་འཆང་དངོས་པམ་ལན་
 ཚེན་འཇིགས་མེད་ཕུན་ཚོགས་འབྲུང་གནས་རིན་པོ་ཆེའི་ཞལ་ལྷ་ནས་རྒྱུད་འདི་ལི་དག་སྤང་ཉེ་བརྒྱུད་ཀྱི་དབང་དང་། བཤད་པ་
 ཟབ་མོ་འི་བཀའ་དྲིན་བསམ་བརྗོད་ལས་འདས་པ་ཞིག་ཐོབ་པ་ནས་བརྒྱུད། རྒྱ་གར་སྟོ་ཕྱོགས་སུ་འབྱུང་མཐོ་སྤོབ་མདོ་སྟགས་
 རིག་པའི་འབྲུང་གནས་སྤྱིང་གི་འདུས་ཚོགས་སུ་སྤོན་རྗེས་ལན་གཉིས་སུ་བཤད་ཡིད་སྤུལ། དེ་རྗེས་འབྲུག་སྤང་སྤྱིང་བཤད་བྱ་
 དང་། མཐར་འགྲུབ་ཚེན་བསྟན་པ་བཀའ་དྲིན་རྒྱ་ན་མ་མཚིས་པ་ལས་དོམ་དང་རྒྱ་སྐུལ་རིན་པོ་ཆེ་དང་། ཡོན་བདག་སྤོ་མིའི་

ལན་སེཾ་ David Lunsford རྒྱལ་གྱི་ཐུགས་བཞེད་བཞིན། ཨ་རིཨོ་རྒྱན་དོ་རྗེའི་གདན་དུ་ཕྱི་ལོ་ ༢༠༠༢ ལོ་ལོ་རེར་སྐབ་
 རེའི་དུས་བྱས་ཏེ་ལོ་རོ་བཞི་ཡི་རིང་བཤད་བྱིད་ཆ་ཚང་ཞིག་ལུ་སྐབས། སྐབ་ཚོས་རྣམ་དང་སངས་རྒྱས་མཁའ་འགོ་གཉིས་
 ལས་ཡིག་སྐྱར་དང་སྐད་སྐྱར་གྱི་སྐྱེ་རལ་ཆེན་པོ་དང་དུ་སྤངས། ཕྱིན་ཆད་སློབ་གཉེར་བ་དང་པོ་ལོ་ལས་ཅན་རྣམས་ལ་ཡན་དུ་
 རེ་ནས། དེ་ཕྱིན་བོད་ཀྱི་སྐད་སྐྱེ་འཛིན་འཁོར་ལོར་བརྟུག་མདོར་ན་ལོ་བོའི་རྒྱས་པ་དང་བསྐྱེད་ཏེ་རྒྱུད་སྐྱེ་རྗེའི་པོ་ཆེའི་བསྐྱེད་པ་
 རྒྱབ་ལ་ཉེ་བའི་སྐབས་འདིར་ཞབས་སྐྱབ་མཚོན་ཅམ་ཞུ་ལུ་ལུ་བྱས། སྤྱད་གང་ཟག་སུ་ཡིན་ཅུང་གསང་སྟགས་ཀྱི་འཕྲུག་སློ་
 སློན་དུ་དབང་མ་ཐོབ་བཞིན། རྒྱུད་གཞུང་ཉན་པ་དང་བལྟ་བ་སོགས་བྱས་ན་ཡན་ཡོན་མེད་པར་མ་ཟད། ཉེས་པ་ཆེན་པོས་རང་
 རྒྱུད་བརྟུག་པར་འགྱུར་བ་ཡིན་ཏེ། ཅུ་རྒྱུད་ལེ་ཉུ་བརྟུག་ལས། སློབ་དཔོན་མཉེས་པར་མ་བྱས་ཤིང་། །དབང་རྣམས་ཐོབ་པར་མ་
 བྱས་པར། ཉན་པ་ལ་སོགས་ཚོས་པ་རྣམས། །འབྲས་བུ་མེད་ཅིང་བརྟུག་པར་འགྱུར། གསུངས་པས་གསང་སྟགས་ཀྱི་སློབ་
 དཔོན་མཚན་ཉིད་དང་ལྡན་པ་ཞིག་གི་དུང་ནས། ཕྱི་ལན་པའི་དབང་བཟུ། རྣང་རྒྱས་པའི་དབང་ལུ། གསང་བ་ཟབ་མོའི་དབང་
 གསུམ་སྟེ་དབང་ཚོག་བཅོ་བརྒྱད་ཀྱིས་རང་རྒྱུད་ལེགས་པར་སྦྱིན་པར་བྱས་ཏེ། ཉན་བཤད་དང་སློབ་སྐབ་ལ་བརྟོན་ན་རྒྱལ་བ་
 རྣམས་ཀྱི་ཐུགས་ཀྱི་སྐྱེས་སུ་འགྱུར་བ་སོགས། འདི་ཕྱི་ཀུན་ཏུ་དགོ་ཞིང་བཀའ་ཤིས་པ་ལོ་ན་འགྱུར་བ་ཡིན་ཏེ། ཅུ་རྒྱུད་ལས།
 དུས་འདི་ཕྱིན་ཆད་རྒྱལ་བའི་སྐྱེས། །རན་སོང་མམས་ཅད་མེད་པ་དང་། །ཚོ་རིང་བདེ་བ་སྐྱེན་སུམ་ཚོགས། །མ་ཐོ་རིས་ཐར་པའི་
 བདག་པོ་འགྱུར། གསུངས་པས་རྒྱུད་གཞུང་ལ་འཕྲུག་ཚུལ་མ་ནོར་བའི་སློ་ནས་རང་དོན་དུ། ཐོས་བསམ་སློམ་གསུམ་གྱི་
 ཤེས་རབ་ཟབ་མོ་རྒྱུད་ལ་བསྐྱེད། གཞན་དོན་དུ་བསྐྱེད་པ་དང་སེམས་ཅན་གྱི་དོན་བརྟུབ་པོ་ཆེ་བྱོགས་དུས་ཀུན་ཏུ་སྟེལ་བའི་
 ཐུགས་བསྐྱེད་བཟང་པོ་ནམ་ཡང་མི་བསྐྱེལ་བར་ལུ་ལུ།

ཕྱི་ལོ་ ༢༠༡༠ ཟླ་བ་ ༩ ཚེས་ ༡༤ ཉིན་མཁའ་པོ་རྣམ་གྲོལ་ནས།

Introduction

THE REASON one self and all living beings are here in saṃsāra^a—indefinitely experiencing relentless and unbearable, physical and mental suffering—is due to our temporary and incorrect fixation on the true nature of phenomena.^b The only antidote for this situation is to cultivate an unconfused, correct understanding of the actual nature of the way phenomena^c abide.

Generally, all unsurpassed guides who are the fully perfected buddhas have taught inconceivable categories of dharma in order to meet the needs of the faculties, capacities, and intentions of those to be tamed. To synthesize all of those teachings, there are twenty-one thousand categories of the Vinayaṭīka that primarily serve as antidotes for the passion of desire; twenty-one thousand categories of the Sūtraṭīka serving mainly as antidotes for the passion of hatred; and twenty-one thousand categories of the Abhidharmaṭīka serving as antidotes for the passion of delusion. In addition, there are twenty-one thousand categories of Mantra teachings for the vidyādhara^d that mainly serve as antidotes for the three principal passions combined and all habits associated with them. Hence, there are eighty-four thousand categories of teachings that belong to the categories of Sūtra and Mantra.

Concerning the categories of Mantra, it is as stated in the root tantra^e [i.e., *Secret Essence*^f]:

^a *khor wa* (*'khor ba*); cyclic existence

^b *chö nyid* (*chos nyid, dharmatā*)

^c *chö* (*chos, dharmā*)

^d *rigdzin* (*rig 'dzin*); pure awareness holder

^e *gyü* (*rgyud*); continuum

^f *sangwa'i nyingpo* (*gsang ba'i snying po, guhyagarbha*)

The meaning of taming, intention, secret, and the natural secret is . . .

As stated, “taming” refers to the Kriyā-^a and Upatantras,^b while “intention” refers to Yogatantra.^c These are the three outer tantras. “Secret” refers to the father tantras that mainly emphasize the generation stage,^d the mother tantras that emphasize the completion stage,^e and the nondual tantras that emphasize their unity. These are the three inner tantras. Surpassing these is the secret tantra of the Great Perfection Mahāsandhi^f that sets forth the meaning of the superb, primordial, and spontaneously present natural secret. This clear-light Great Perfection has three divisions that are the general tantras of enlightened mind that reveal the self-appearing maṇḍala^g of mind and wisdom,^h the tantras of the expanse of the mind that reveal how the mind’s nature is primordially, inherently awakened, and the tantras of the upadeśhaⁱ that reveal how the nature of self-appearing wisdom is naturally awakened.

For the first [i.e., the general tantra of enlightened mind], there are the four categories of the *Magical Manifestation* as follows: *Vajrasattva’s Magical Manifestation Matrix*^j that reveals how the phenomena of saṃsāra and enlightenment^{k,2} are indivisible with self-appearances;^l *Vairochana’s Magical Manifestation Matrix*^m that extensively reveals enlightened activities; *Goddess’ Magical Manifestation Matrix*ⁿ that reveals the actualization of dynamic strength; and *Mañjuśrī’s Magical Manifestation Matrix*^o that reveals how this [subject] pervades all vehicles.

Within the first category [i.e., *Vajrasattva’s Magical Manifestation Matrix*], there are eight explanatory tantras. The root tantra for these is

^a *cha wai gyü* (*bya bai rgyud*)

^b *chöd pa’i gyü* (*spyod pa’i rgyud*)

^c *naljor gyü* (*nal ’byor rgyud*)

^d *kye rim* (*bskyed rim, utpatikrama*)

^e *dzok rim* (*rdzogs rim, sampannakrama*)

^f *dzokpachenpo* or *shintunaljor* (*rdzogs pa chen po* or *shin tu rnal ’byor, Atiyoga*)

^g *kyilkhor* (*dkhil ’khor*); sacred configuration

^h *sem* (*sems, chitta*) and *yeshe* (*ye she, jñāna*)

ⁱ *nen ngak* (*man ngag*); pith instruction

^j *dorje sempa gyutrül drawa* (*rdorje sems dpa’ sgyu ’phrul drawa ba*)

^k *de y* (*’das*)

^l *rong nang* (*rang snang*)

^m *nam par nang dzed gyutrül drawa* (*nam par snang mdzad sgyu ’phrul drawa ba*)

ⁿ *lhamo gyutrül drawa* (*lha mo sgyu ’phrul drawa ba*)

^o *jam pal gyutrül drawa* (*jam dpal sgyu ’phrul drawa ba*)

this *Glorious Secret Essence*^a [i.e., *Guhyaagarbha Tantra*] that reveals how mind and wisdom are self-appearing. The eight explanatory tantras are the *Forty-Chapter Magical Manifestation Matrix*^b that reveals the perfection of enlightened activity; the *Eight-Chapter Magical Manifestation Matrix*^c that reveals the perfection of maṇḍalas; the *Guru Magical Manifestation Matrix*^d that elucidates empowerment conferral; the *Branch Magical Manifestation Matrix*^e that teaches the supreme samaya;^f the *Eighty-Chapter Magical Manifestation Matrix*^g that extensively reveals qualities; *Vajra Mirror*^h that illuminates the colors and hand emblems of the wisdom deities; *Ocean of Magical Manifestation Matrix*ⁱ that clearly reveals the generation stage; and the *Consequence Magical Manifestation Matrix*^j that clearly reveals the path of method.

From among those categories, concerning this tantra of the *Glorious Secret Essence Definitive Nature Just As it Is*,^k there are many commentaries and upadesha select instructions that were compiled by learned accomplished masters from India and Tibet. The greatest among them were those who had attained the state of the vidyādhara through the profound Secret Mantra^l path. The middling were those who had received the blessing of actually seeing the wisdom deities; and the mediocre were those who hold the authentic lineage of upadesha from the great vidyādhara of the past.

Let us first take a look at a well-known tradition from the Snow Land of Tibet. Zurpoche Shākya Jungney, Zurchung Sherab Drak, and Drogmipa Shākya Senge^m formed what came to be known as “the three-man lineage of elders and nephew,” also called “the Zur tradition” or “the tradition from central Tibet.” The lineage that began with the Omniscient King of

^a *pal sangwa'i nying po (dpal gsang ba'i snying po)*

^b *zhi chu pa gyutrül drawa (bzhi bcu pa sgyu 'phrul drva ba)*

^c *gyed pa gyutrül drawa (bgyad pa sgyu 'phrul drva ba)*

^d *lama gyutrül drawa (bla ma sgyu 'phrul drva ba)*

^e *le lag gyutrül drawa (le lags gyu 'phrul drva ba)*

^f *damsig (dam tshig)*; word of honor

^g *gyed chu pa gyutrül drawa (bgyad cu pa sgyu 'phrul drva ba)*

^h *dorje melong (rdo rje me long)*; aka *Vajrasattva's Magical Manifestation Mirror of All*, *dorje sattva'i gyutrül tam ched kyi melong (rdo rje sems dpa' sgyu 'phrul thams cad kyi me long)*; and *Mirror, melong (me long)*

ⁱ *gyatso gyutrül drawa (rgya mtsho sgyu 'phrul drva ba)*

^j *talwa gyutrül drawa (thal ba sgyu 'phrul drva ba)*

^k *pal sangwa'i nying po de kona nyid nge pa (dpal gsang ba'i snying po de kho na nyid nges pa, shriguhyaagarbhatattvavinishchayamahātāntra)*

^l *sang ngak (gsang mgags, guhyamantra)*

^m *zur po che sha kya 'hyun gnas, zur chung shes rab grags, and sgro phug pa shakya seng ge*

Dharma, Longchen Rabjam,^a and was passed on down that line became known as “the lineage from eastern Tibet [i.e., Kham].” These lineages are further distinguished by the fact that the upholders of the great Zur tradition mainly taught the meaning of the *Secret Essence Tantra* from the perspective of the vast explanations that belong to the category of the Mahāyoga^b tantras. The lineage that began with omniscient Longchenpa includes the trilogy of commentaries that illuminate this tantra referred to as the general overview called *Dispelling the Darkness of the Mind*, the concise commentary called *Dispelling the Darkness of Ignorance*, and the word-by-word commentary called *Thorough Dispelling of Darkness throughout the Ten Directions*.^c

For example, just as the Indian scholar Dharmakīrti relied upon upadesha from Nāgārjuna in order to explain the profound meaning of the absolute wisdom intent of the Middle Way^d—in reliance upon the upadesha of the great masters Padmasambhava and Vimalamitra^e—the actual meaning of this tantra can be revealed. This includes explanations of not only the common approach concerning the generation and completion stages, but also the extremely secret, obscured, and hidden subject concerning the profound, absolute stages of the arising of the four spontaneously present appearances of clear light.^f This uncommon teaching that has never been mentioned in the unsurpassed tantric categories that lie below is clearly illuminated in this commentary [i.e., *Thorough Dispelling of Darkness throughout the Ten Directions*]. In the fourth chapter of *Thorough Dispelling of Darkness throughout the Ten Directions*, it states that—although this tantra teaches the secret Mahāsandhi approach to realizing that mind and wisdom are self-appearing—since this also includes the essential teachings that belong to the highest category of Mahāsandhi, it is acceptable to say that this belongs to the Dzogchen cycle on the vital essence.^g

The commentary to this tantra known as *Thorough Dispelling of Darkness throughout the Ten Directions* is an extremely profound and important treatise that clarifies the absolute wisdom intent of the tantras. The omni-

^a *klong chen rab 'byams*

^b *naljor chenpo (nal 'byor chen pu)*

^c *yid kyi munsel (yid kyi mun sel)*, *ma rig munsel (ma rig nuun sel)*, and *chok chu munsel (phyogs bcu mun sel)*

^d *ūna (lbu ma)*; Madhyunaka

^e Drimed Shenyen (*dri med gshes gnyen*)

^f *ödsal (öd gsal, prabhāswara)*

^g *tigle kor (thig le skor)*

scient Mipham Rinpoche has said, “Even if the meaning is not understood, to just hear the words of this tantra or see the sacred scripture, the benefits are utterly supreme; as these are indications of the power of exceptional accumulations of previous merit and karma.” Thus, and it is also suitable to say that all those with interest in the Vajrayāna vehicle^a who are fortunate ones with supreme endowments should strive to hear these teachings and go on to propagate them without regard for any physical hardships or even one’s life.

Hence, for myself, in 1988 I travelled to the Larung encampment Sangchen Ödkar Drolwa’i Ling^b of the great Lord of Dharma, the actual Vajradhara^c himself—Khenchen Jigmed Phuntsok Jungney Rinpoche. In his presence, I received the empowerment for this tantra from the pure-vision close lineage, including transmissions and profound explanations that were an expression of ineffable, inconceivable kindness impossible to repay.

Later in the Nyingmapa shedra^d in south India called Ngagyur Nyingma Institute, I was able to twice offer teachings on this commentary to the sangha. Following this, I travelled to Bhutan and taught this commentary in its entirety once again in the monastic shedra of Gang Teng. Finally, at the request of Dhomang Gyatrul Rinpoche—whose kindness toward the doctrine of the great secret is unrivalled—and with the help of the dharma patron David Lundsford, I began this teaching in 2003 in the USA. Beginning in Hawaii and then continuing at the Yeshe Nyingpo/Orgyen Dorje Den dharma center in Alameda, California for four consecutive years, one month each year I gave a detailed explanation of this commentary until it was brought to completion. During this time Sangye Khandro offered the oral translation into English; and together with Lama Chönam, they took on the difficult task of making this root tantra and its word-by-word commentary available in English. In order to be of benefit to the future students of this tantra, I allowed the entire teaching in both Tibetan and English to be electronically recorded on CDs. To sum up, according to my own potential and during a time when the doctrine of this precious category of tantra is close to vanishing from this world, my efforts to help propagate this have been a mere symbolic indication of serving the doctrine.

^a *dorje tek pa* (*rdo rje theg pa*)

^b Dharma Place of the Great Secret Liberation in the Light Body

^c Dorje Chang (*rdo rje 'chang*)

^d *lshad grwa*; scholastic college

In the future, anyone wishing to enter the path of Secret Mantra who does not first receive empowerment prior to listening to or reading the teaching will not only fail to reap the benefit of the blessings, but will actually bring unwanted harm and even ruin upon themselves. This is mentioned in the tenth chapter of the root tantra:

Failing to please the vajra master and not receiving
empowerment—
For those who start to listen and so forth—
Not only will there be no result, there will be ruin.

Hence, everyone should take great care in receiving from a fully qualified vajra master the ten outer benefiting empowerments, the five inner enabling empowerments, and the three secret profound empowerments; as these are the eighteen categories of empowerments that will bring the mind to excellent fruition. Then, by diligently listening to the explanations and accomplishing meditation, one will have the opportunity to become a true heir of the buddhas—bringing great virtue and auspiciousness in this and all future lifetimes. The root tantra tells us:

From that day onward, one becomes an heir of the victorious ones.
'The lower realms will no longer exist.
'There will be immortality and fully endowed^a happiness, and
One will become a master of the higher realms of liberation.

Thus as taught, from the perspective of never mistaking the correct way to begin studying this tantra, I request everyone to accomplish their own purpose by generating the profound *prajñā*^b of listening, contemplating, and meditating upon this meaning. Then for the purpose of others, I request disciples to never lose the excellent aspiration to bring great waves of benefit, to serve the welfare of the doctrine and sentient beings, and to propagate this tantra throughout time and space.

*Khenpo Namdrol
Yangleshö, Pharping, Nepal
September 2010*

^a *denpa* (*ldan pa*)

^b *sherab* (*shes rab*); incisive knowledge

Translators' Preface

Just as a lovely lotus flower is unblemished by the water's mud, you—the king of dharma, Buddha Shākyamuni—appeared in this world as a stainless nirmāṇakāya manifestation to give explanations in perfect harmony with the needs and capacities of those to be tamed. Omniscient One who has realized the true nature of phenomena, we pray that the unending blessings of the sacred dharma you have given us will continue to alleviate the anguish of those who live in these difficult times by illuminating the path to perfect freedom.

IN RELIANCE upon the presence of the dharma, the great rivers of the three lineages appeared in this world. They are the wisdom-mind lineage of the victorious ones, the symbolic-indication lineage of the vidyādhara, and the aural-transmission lineage of supreme individuals.^a Hence, the path of Secret Mantra came to be revealed from the enlightened minds of Samantabhadra, Vajradhara, Vajrasattva, Pramodavajra, Padmasambhava,^b and so forth. Given that this path has the power to bring liberation through hearing, it is needless to mention the results that will mature through practice.

Due to the kindness and unsurpassed compassion of King Trisong Detsen, Khcnpo Shāntarakṣhita,^c and the vajra master Padmasambhava—including the great translators and scholars like golden links on a chain—the doctrine of the unrivaled Lord Buddha Shākyamuni was brought to the Snow Land of Tibet, Avalokiteshvara's field to tame. Hence, the tradition that came to be known as “the precious doctrine of the great secret”—

^a *gong gyü* (*dḡongs brgyud*), *da'i gyü* (*brda'i brgyud*), and *nyen gyü* (*snyan brgyud*)

^b Kuntuzangpo, Dorje Chang, Dorje Sempa, Garab Dorje, and Padmasambhava (*kun tu zang po, rdo rje 'chang, rdo rje sems dpa', dga' rab rdo rje*, and *padma sam bha ba*)

^c *khri srong lde btsan* and *sha nta rak shi ta*

the Early Translation School of the Nyingmapa—was fully established in Tibet. Later, omniscient Rongzom Paṇḍita^a proudly praised the glory of that tradition based on the six sublime features¹ with the dharma conch of his speech by proclaiming that the Nyingma tradition—like the headwaters of the highest mountains—is principal among the eight great chariots of the doctrine.⁴

In general, it is due to the kindness of the guide Khenpo Shāntarakṣhita, great holder of the Vinaya tradition, that the path of the three trainings^{b,5} and the lineages for teaching and listening to the Tripiṭaka were originally propagated in Tibet. In particular, due to the great accomplished masters Padmasambhava, Vimalamitra, and many other great bodhisattvas^c and vidyādharaś abiding on the higher bhūmis, the distant lineage of the Kāma⁶ and the close lineage of the Terma⁷ were propagated for the purpose of guiding and liberating fortunate disciples. Within the distant lineage of the Kāma, there came to be three lineages corresponding to the three inner tantric categories, namely, Mahāyoga's *Magical Manifestation Matrix*, the Anuyoga's *Gathering of the Wisdom Intent*,^d and Atiyoga's Great Perfection. The *Magical Manifestation Matrix* cycle includes the two classes of tantra and accomplishment as they correspond to generation-stage Mahāyoga. The class of tantra that is the subject at hand includes the eighteen great tantras⁸ of the Mahāyoga tradition, and the root tantra of these eighteen is this *Magical Manifestation Matrix Tantra*, the *Glorious Secret Essence Definitive Nature Just As It Is*. The eight categories of the *Magical Manifestation Matrix* tantras are delineated by Khen Rinpoche Namdrol in his introduction to this translation. Since the class of accomplishment is not the subject presented here, it will be discussed on another occasion.

A brief discussion of how this particular tantra came from India, to the Snow Land of Tibet is as follows. The historical account of this lineage is mentioned by the great master Kyabje Dudjom Rinpoche, Jigdral Yeshe Dorje,^e as well as many other scholars and accomplished masters of the Nyingma tradition. The root *Guhyagarbha Tantra* was initially translated

^a Rongzom Chökyi Zangpo (*rong zom chos kyi bzang po*)

^b *lab pa sūm* (*bstab pa gsum, tr̥shik̥shā*)

^c *chang chub sempa* (*byang chub sems dpa'*); awakened being

^d *gong dü* (*dgongs 'dus*)

^e 'jigs 'bral yeshe sdrorje

by Ma Rinchen Chok^a under the tutelage of Vimalamitra. Ma Rinchen Chok then taught this tantra to Tsugru Rinchen Zhonnu, Kyere Chog Kyong,^b and others. Both Tsugru Rinchen Zhonnu and Kyere Chog Kyong taught this tantra to Zhang Gyalwa'i Yonten and Darje Palgyi Dragpa.^c Zhang Gyalwa'i Yonten transmitted the teaching of this tantra many times in central Tibet and later journeyed to Kham to propagate this as well. The lineage of Zhang became known as "the upadesha lineage." Darje Palgyi Dragpa propagated this tantra in the areas of central and northern Tibet. In addition, this tantra was passed from masters Padmasambhava and Vimalamitra to Nyak Jñānakumāra.^d Padmasambhava composed the commentary to this tantra known as *Garland of Upadesha on the View*.^e Nyak transmitted this to Palgyi Yeshe from Mongolia,^f who in turn passed this on to Nub Sangye Yeshe^g and others. It is said that Nub became a great holder of the river of lineages. Generally, to explain the meaning of this kind of tantras, it is as the Lord of Scholars—Ju Mipham—has said, "The two great chariot traditions that describe this tantra are the extremely vast, common tradition of the glorious, superb Zurpas and the profound, uncommon tradition of the lords of speech from the Land of Snow, the omniscient masters Longchenpa and Rongzompa."

As stated, *The Guhyagarbha Tantra* was originally transmitted by the glorious scholars of the Zurpa tradition such as Zurpoche Shakya Jungney known as Zurchen or Great Zur, Zurchung Sherab Drakpa known as Zurchung or Little Zur,^h Dropükpa Shakya Senge, Lochen Dharma Shri,^h and so forth who taught this tantra according to the tradition of the vast and common explanations from the perspective of the generation-stage Mahāyoga tantras. This lineage has become known as the great Zurpa, or central Tibetan, tradition.

The lineage that originates with both masters Rongzompa and Longchenpa was especially upheld in Tibet by the great Lord of Speech—Longchenpa (1308-63)—who interprets this tantra from the perspective of the Great Perfection Atiyoga tradition. Of the three inner cycles of

^a *rma rin chen mchog*

^b *tsug ru rinchen gzhon nu* and *kye re mchog skyong*

^c *zhang rgyal ba'i yontan* and *dar rje dpal gyi drags pa*

^d *gnags dznyama ku ma ra*

^e *men ngag ta wa'i treng wa* (*man ngag ta ba'i phreng ba, upadeshadarshanamāla*)

^f *sog po dpal gyi ye shes*

^g *gnubs sangs rgyas ye shes*

^h *lo chen dharma shri*, Ngawang Chöpel Gyatso (*ngag dbang chos 'phel rgya mtsho*)

Atiyoga in this context, the main emphasis is on the Mahā aspect of Ati as well as the Ati of Mahā.¹⁰ Hence, this tradition has become known as “the uncommon, profound tradition” or “the tradition of eastern Tibet” [i.e., Kham]. The word-for-word commentary called *Thorough Dispelling of Darkness throughout the Ten Directions* written by Longchenpa belongs to this tradition. As the author states, “This text is a worthy object to offer garlands of praise, such as proclaiming that this is the king of all tantras; the pinnacle of all vehicles; the source of all transmissions; the swift path of the buddhas of the three times; and among secrets, the highest secret of all.”

The author of this commentary was himself one of the greatest realized scholars and meditation masters ever born in Tibet, having fully opened his wisdom eyes with the confidence of having realized the meaning of the dharṃatā. By emphasizing the wisdom nature of the way things abide, the Omniscient One reveals the meaning of each word of the root tantra in his extensive commentary according to the original intent of the root text. Given that the root text originates from the primordial buddha Samantabhadra,^a only someone who is fully enlightened could attempt to know the meaning and write such a detailed commentary to accompany this profound tantra. So that disciples may gain certain confidence in his treatise, Longchenpa includes a garland of quotations carefully extracted from the sūtras, tantras, and śāstras.^b To prove the authenticity of this path to those who either misunderstand or misinterpret this view, he explicates the subject based on logic and reasoning by proving that this is an unsurpassed treatise. Giving descriptions of unsurpassed Secret Mantra’s ground, path, and result according to the definitive meaning for those who are diligently engaged on the path to liberation and who hope to attain the common and supreme siddhis,^c this commentary will be like eyes to the blind. If those who truly desire liberation cherish this text like the heart within their chest, they will never be deceived or disappointed.

The twenty-two chapters of this tantra illuminate the difficult key points of Secret Mantra Vajrayāna by revealing the fundamental nature^d of phenomena to be primordially awakened as great, inseparable purity

^a Kuntunzangpo (*kun tu bzang po*); Always Excellent male primordial Buddha

^b *ten chö* (*hstan bcos*); commentary or treatise

^c *ngö drüp* (*dnagos grub*); actual attainment

^d *ne y lük* (*gnas lugs*)

and evenness.^a Although these subjects primarily emphasize wisdom that transcends the mind, this wisdom is revealed as not other than the mind itself. Unlike the causal vehicle's explanations that the mind's nature is the cause for awakening, here it is asserted that the mind's nature is already the primordially pure nature of the dharmakāya^b buddha.

To assist readers to more clearly understand the layout of this text, we will now offer a brief overview of the main points emphasized in each of the twenty-two chapters. The first chapter sets forth an outline for the commentary, beginning with the three main sections of the text, namely, an explanation of the title as a link to the meaning, an explanation of the tantra that illuminates the actual meaning, and an explanation of the entire meaning of the conclusion. This chapter also reveals the meaning of the absolute Akanishṭha^c to be the mind that realizes the pure nature of self-appearances. By explaining the intrinsic nature of the five fully endowed circumstances as the domain of the sambhogakāya,^d one is led to a definitive understanding concerning wisdom appearances that transcend the ordinary, dualistic mind that clings and fixates upon the subject-object dichotomy. Hence, the exceptional instructions for realizing the wisdom nature of all phenomena are revealed in this chapter.

The subject of the second chapter indicates how all phenomena of both relative and absolute truth are primordially awakened and how that nature of awakening is inseparable with the fundamental nature of all things. Here, the means for gaining confidence in the wisdom of evenness and the way compassion for all beings who have not realized this naturally wells forth as a matter of course from that basic space of truth are revealed.

The third chapter sets forth how the primordial buddha, the dharmakāya Samantabhadra, manifests in the world as the nirmāṇakāya^e in order to tame the field of disciples—while never wavering from the space of the pure wisdom intent. Also in the third chapter, the twelve miraculous deeds of the historical Buddha are described in harmony with how they relate to the mental capacities of beings and the numerous distinctions of the vehicles. As it states in the sūtra *Descent to Laṅkā*:^f

^a *dag nyam yer med (dag mnyam dbyer med)*

^b *chö ku (chos sku)*; enlightened body of truth

^c *ogmin ('og min)*; Above All pure land

^d *long chöd dzok pa'i ku (longs spyod rdzogs pa'i sku)*; enlightened body of complete abundance

^e *triüku or tüüku (sprul sku)*; enlightened body of emanation

^f *lang kar shek pa (lang kar gshes pa, laṅkāvatārasūtra)*

For as long as there are minds to benefit,
The vehicles will have no limit.

Although that is the case—according to this tantra, the vehicles are placed in five categories: the vehicle of gods and humans, the vehicle of hearers, the vehicle of solitary realizers, the vehicle of bodhisattvas, and the vehicle of Secret Mantra.⁴ Here, an understanding of the originally pure nature of phenomena is set forth based on knowing that all phenomena of saṃsāra and enlightenment have no true, inherent existence.

In the fourth chapter, the second section concerning the actual meaning of the tantra is set forth, beginning with the way the spontaneously present peaceful maṇḍala manifests and an introduction to the wrathful maṇḍala. The intrinsic nature of the three maṇḍalas is explained, and an extensive teaching on the wheel of the clouds of syllables and so forth is included.

In the fifth chapter, the fundamental nature of the wheel of the clouds of syllables is revealed, along with instructions on the practical application of this. From within the clear-light nature of the mind, the way the self-originating, spontaneously present nature as the maṇḍala of the magical manifestation matrix of deities abides and the manner of accomplishing supreme and common siddhis are set forth. Explanations concerning how to accomplish the four enlightened activities are given, including how to bring the five elements to a state of exhaustion and the way to achieve the eight siddhis. Hence, enlightening descriptions concerning the objectives to achieve—namely, the common and supreme siddhis, the mode of the wheel of the clouds of syllables, and how this is established including the actual methods for accomplishment—are all described.

The sixth chapter gives a general explanation of this tantra's interpretation of the samādhi maṇḍala of basic space, as well as the distinctions of maṇḍalas, how they radiate and reabsorb, and the various ways of understanding their meaning as it pertains to the three stages of the ground, path, and result. There are descriptions of the support and the supporting wisdom deities, including their ornaments, the deities' thrones and hand emblems, the radiation and reabsorption of light, and the way the kāyas^b

⁴ *sor zbag lha mi'i tekpa* (*sor bzbag lha mi'i theg pa*); *nyen tö tekpa* (*nyan thos theg pa*, Shrivakabuddhayāna); *nungsangye kyi tekpa* (*rangsangsrgyaskyi theg pa*, Pratyekabuddhayāna); *chang chub sempa'i tekpa* (*byang chub sems dpa'i theg pa*, Bodhisattvayāna); and *sang ngak kyi tekpa* (*gsang sngags kyi theg pa*, Vajrayāna)

^b *ku* (*sku*); enlightened body

and wisdoms are perfectly complete as the arrangement of the pure land of the sambhogakāya's Rich Array.^a

In the seventh chapter, the specific explanation of the branch maṇḍala of the enlightened speech is described. Here, clear explanations concerning the mantras for the maṇḍala as the support, the supporting wisdom deities, the mantras for accomplishing all enlightened activities, the way the secret mantras of enlightened speech bring the minds of disciples to fruition and liberation, and the nature and functions of each deity's mantra are described.

The eighth chapter reveals the maṇḍala of the mudrā^b of kāyas, the manifestation of the maṇḍala, and an extensive explanation of that intrinsic nature. Then in conjunction with the occasions of the ground, path, and result, an explanation is given on how all phenomena of saṃsāra and enlightenment are intrinsically the nature of kāyas and wisdom manifestations free from meeting and parting. Also, the manner in which the forty-two peaceful deities reside within the enlightened body of self-nature as Vairochana^c in union with consort is described in a way that enhances realization.

The ninth chapter points out the illustrative maṇḍala that serves as a superior method through which to realize the meaning of the genuine maṇḍala. The methods for drawing maṇḍalas and the rituals for blessing the earth, marking the lines, and arranging the ornaments are set forth. In addition, the meaning of receiving empowerment is explained in such great detail that one can gain a definitive understanding concerning the significance of empowerment conferral and the interdependent connection that actually brings a disciple's mind to the state of fruition through this process.

In the tenth chapter, just as it states that the heirs of the buddhas must confer the wisdom of empowerment upon disciples, here there is an explanation concerning the significance of each of the empowerment substances that are used in the ritual. In addition, the import of the benefits derived from receiving empowerment is discussed in a way that brings inspiration to all faith-bound disciples. The eleventh chapter covers the subject of the generation stage that primarily reverses attachment to ordinary

^a *tūg po kōd (stug po bkod, Ghanavyūha)*

^b *chaggya (phyag rgya)*; seal, symbolic hand gesture

^c Nampar Nangdzed (*rnam par snang mdzad*); Complete Illuminator

appearances. Here, by relying upon Mantra's methods and prajñā as the means for gaining certainty in the view, the impure, ordinary appearances concerning the universe and inhabitants are realized to be primordially pure as the fundamental nature of all-pervasive evenness.

The twelfth chapter discusses the two paths of method and liberation through which the accumulations of ordinary merit and wisdom merit are perfected. A clear explanation of the meaning and distinctions concerning the ten bhūmis is also given. The thirteenth chapter emphasizes engaging with the essential meaning of the completion stage, or the path of the clear-light Great Perfection. The distinctions and differences with the other vehicles are described, as well as how the completion and perfection stages are traditionally taught by qualified vajra masters. Also, the requirements of the disciples are described, including the rarity of receiving these transmissions and the dangers involved. Once the process for receiving the transmissions in a qualified way is described, then an explanation is given concerning how liberation is achieved in a single lifetime by attaining the realization of the nondual ground of Buddha Vajradhara. The key points concerning the responsibilities for those who become lineage holders are delineated, along with an explanation about the importance of having enthusiasm toward practice. For the fourteenth chapter—since the explanation of the maṇḍala of spontaneously present peaceful deities is complete—it begins with a concise praise through vajra song rendered to the intrinsic nature of kāyas and wisdom, followed by a complete explanation of how all deities of the maṇḍala are pleased.

The fifteenth chapter is the continuation of the second section on the explanation of the meaning of the tantra and is the beginning of the extensive teaching on the wrathful deities. A detailed explanation concerning the maṇḍala of the wrathful deities is given from the perspective of the three kāyas, so that the outer, inner, and secret qualities of the wrathful deities can be understood. The spontaneous presence of the compassion of the sambhogakāya is the appearance of the wrathful ones who tame in whatever way is necessary; and in particular here, the author gives an explanation of the history of rudra Tarpa Nagpo from the perspective of both Sūtra and Tantra.

In the sixteenth chapter, among the many vast methods that bring about

the accomplishment of the path of Secret Mantra, the maṇḍala of mantras that engage the deities is described. Representing the inconceivable manifestations of wrathful wisdom speech, the meaning is explained, along with the generation of the maṇḍala, invocation of deities, request for stability, presentation of offerings, enactment of enlightened deeds, and function of each deity's mantra as it pertains to specific enlightened activities. The seventeenth chapter gives the explanation of the illustrative maṇḍala in order to assist practitioners in achieving stability in deity meditation and to meet the requirements of generation-stage practice, namely, clarity in visualization, pure recollection of the indicated meaning, and stable vajra pride. The chapter concludes with descriptions of the maṇḍala as the support and the supporting deity's intrinsic nature, as well as praise for the astonishing ornaments of the deities.

In the eighteenth chapter, a brief description of the offerings of union and liberation is given by emphasizing that these offerings are made on outer, inner, and secret levels—depending on the minds of individual practitioners. Although the teachings concerning offering the sacred substances that please the sense fields are given in a great amount of detail, the capacity to actually practice on this level is entirely dependent upon the practitioner's realization. The chapter concludes with a brief discussion of how the common and supreme siddhis are achieved through this practice.

The nineteenth chapter deals with the crucial subject of samaya, which pertains to all those who have entered the path of Secret Mantra and who wish to bring their efforts to the state of swift and authentic fruition. In addition, the secret samayas of Vajrayāna are explained in detail, so that disciples will be informed and can avoid samaya corruption or deviation. The twentieth chapter explains how a Secret Mantra practitioner who upholds pure samaya engages in the stages of accomplishing the four enlightened activities—namely, peaceful, enriching, powerful, and wrathful—as well as their results. Moreover, the way in which the protectors who assist in the fulfillment of these deeds are brought under command and the benefits of the wrathful dance of the ḍākas and ḍākinīs^a are taught.

The twenty-first chapter initiates the conclusion to the explanation of the maṇḍala of wrathful deities. This involves praise rendered to the

^a *piwo* (*dpa' bo*) and *khandro* (*mkha' 'gro*); hero and female space traveler

maṇḍala of wrathful kāyas and wisdom. The twenty-second chapter covers the third greater section: the entire conclusion and entrustment of the tantra to fortunate disciples. This chapter also establishes how this tantra is a supreme method for accomplishing both worldly and transcendental siddhis and how it is the source of all teachings found in Sūtra and Tantra.

Hence, it is more than acceptable to say that this tantra and its commentaries equal the speech of the victorious ones. It states in the *Sūtra Requested by Lek Chin*:^a

In order to bring benefit to everyone in the world,
 The victorious guides have spoken the dharma
 That pacifies desire, hatred, and delusion—
 Bringing beings on the path to transcendental peace.
 It is impossible to consider that this speech would not be of
 benefit,
 Since the Great Sage has exhausted all faults and untrue words.

Thus as taught, this excellent treatise is not different from the speech of the Great Sage, since this illuminates the truth that the nature of passions is primordial wisdom. Imbued with immediate, effective blessings, this doctrine has the capacity to place all beings who suffer in this ocean of saṃsāra in the state of permanent happiness and well-being. It states in the *Uttaratantra*:^b

Whoever teaches the doctrine of the victorious ones with the depth of confidence that comes from realization is an individual capable of showing the path to liberation. Just like the speech of the Great Sage, their speech should be placed on the crown of one's head.

Hence, this is similar.

This precious scripture—the stainless appearance of the words and sounds of the primordial buddha Samantabhadra—has now been brought from Tibetan into the English language, one of the most important and far-reaching languages of modern times. The attempt to offer this trans-

^a *lek chin gyizhü pa'i do (legs byin gyis zhus pa'i mdo)*

^b *gyü lama (gyud bla ma, mahāyānottaratantrashāstra)*; Maitreyanātha

lation has not been based on the premise that any level of understanding concerning this tantra has been achieved. Rather, in life we find that opportunities come our way when we least expect them, and so it was the case with this amazing translation opportunity due to the ripening of previous karmic accumulations.

As translators, we were fortunate to receive the entire transmission for this text from Khen Rinpoche Namdrol, who is an authentic upholder of this tantra as a fully qualified and brilliant vajra master. Faced with receiving a detailed and extensive commentary for every word of the elaborate commentary composed by the omniscient Longchenpa, the translation was begun. Based on not only receiving permission to begin this translation but with the encouragement and lineage blessings to do so, our only intention has been to do our best to serve the doctrine and bring benefit to the fortunate disciples of this tantra. During that time, Light of Berotsana was blessed with the generosity of our patrons who allowed us the freedom and dignity to devote all of our time to this work. We can never repay their kindness and must point out to our readers that, because the patrons have understood the importance of supporting translation work, this text is now available in English.

When readers begin to study this treatise, there may be a tendency to become discouraged since the subject itself is extremely difficult to comprehend. In truth, the subject of this tantra is so vast and profound that it must have even been challenging for the Omniscient One to express this in the words and terms of the Tibetan language. All of us must keep this in mind as we read, study, and contemplate the pages that present this teaching. Although thought-provoking, this text must be studied under the care and guidance of a qualified vajra master; and in doing so, the difficult-to-understand passages and terms will be gradually illuminated. It is our prayer that all fortunate ones who connect with this teaching will have the opportunity to move their minds in the direction of this level of wisdom awareness.³

For fear that this authentic, sacred treatise might be compromised by interpolations based on modernity and personal interpretations, as translators we have made it our first priority to maintain the original integrity, meaning, and blessings of this precious wish-fulfilling jewel of a text to the best of our ability. When the speech of the Buddha is already present

³ *rigpa (rig pa, vidyā)*

in this world and the possibility to actually achieve liberation through the very same stainless path that the great mahāsiddhas of India and Tibet have traversed is set forth by a master the likes of the Omniscient One, why would the process of translation need to adjust this enlightened speech that represents the teaching of timeless truth? It is impossible for this stainless treatise to exaggerate the truth or deceive the reader in any way. The speech of the enlightened ones is based on the domain of flawless wisdom awareness; and the subjects revealed here are the speech of the Buddha, compiled by the enlightened compilers, clarified by great scholars and accomplished meditators, and translated by the great translators of the past. These pages contain the very essence of the upadesha lineage instructions passed down by true lineage masters.

To present this teaching to the world, the dharmakāya buddha took on the form of a human being to be reborn as the omniscient Longchenpa, who wrote this commentary in accord with the scriptural transmissions, logic, and power of fact found throughout the sūtras, tantras, and shāstras. Therefore, this treatise is complete in terms of scriptural transmission, reasoning, and upadesha instruction. Moreover, the initial virtue of this text is that, by just hearing this dharma, the seed for cultivating profound faith is sown. The interim virtue is that, through contemplation upon the meaning, certainty toward the qualities of the path are born; and the mind is filled with the joy of connecting to a truly sacred, authentic text. The virtue of the conclusion occurs when the lotus of the mind blooms through meditation and realization.

Similarly, as one of the greatest treasures of tantra, this teaching is inseparable with the understanding of the genuine guru as expressed by Paltrul Rinpoche when he said:

The key point of Longchenpa's speech is the likeness of realization, for the meaning and the words that express this are blessed by his great wisdom. He prayed that the minds of the faithful would be sealed with these words of truth. To rely upon this is the definitive guru.

However many times one reads this excellent treatise and contemplates this meaning through devotion will indicate

how the mind will cease to stray from the supreme clear-light realization of the dharmatā.

By just encountering this text, a superior dharma practitioner will give rise to the exceptional accomplishment of simultaneous realization and liberation. A middling practitioner will be able to increase realization such that what once took a longer time to accomplish will be achieved in no time at all. A mediocre student will develop fervent regard and devotion toward the meaning of the dharmatā nature of phenomena and be inspired to use this precious human rebirth in order to gain liberation. The great masters have praised the quality of this dharma as a wish-fulfilling jewel time and time again, as the great Chandrakīrti has said:

Since there is no other dharma that transcends this, all the learned should know that—aside from this treatise—everything else is irrelevant.

Thus, it is as taught.

Furthermore, to initiate the analysis of this tantra, one must connect with the precious lineage masters so that the continuity of the transmission of this tantra will never be corrupted or contradicted. By first receiving the correct empowerment from a fully qualified master, one should then receive the reading transmission, followed by the appropriate stages of liberating explanations that come from the aural-tradition lineage. One is then fully prepared to begin the process of study, contemplation, and meditation.

On the other hand, without meeting these requirements, no matter how much effort goes into the activities that correspond to this tantra—such as study, reflection, teaching, propagating, and the like—put aside benefit; only harm will ensue. These facts are taught throughout the tantras, including all great texts that belong to the category of Secret Mantra Vajrayāna. This tantra and commentary should never fall into the hands of those who lack faith or who take pride in blurting out whatever comes to their mind in order to be clever and gain more disciples. Given that this dharma is carefully guarded by the wisdom *dākinīs* of basic space, it must be kept

secret from anyone who is not authorized to receive it.

It states in the *Clarification of Samaya*:³

The so-called secret of Secret Mantra is not based on Secret Mantra having faults. This must be kept secretly guarded so that the supreme secret siddhis will not vanish. Hence, the various methods to do so are revealed.

Please know that these words of caution are given so that the blessings of the profound doctrine will not vanish and that these teachings will not fall into the hands of those who are unsuitable recipients.

The process of this translation began in 2003 and has evolved through a number of stages to reach completion. The initial form was a rough draft that the translators distributed for the sole purpose of assisting those students who received the oral commentary from Khen Rinpoche Namdrol for one month each year from 2003-2006. The rough draft was prepared with the full knowledge that any attempt to translate such an extensive text without first receiving a commentary would be extremely rudimentary. To that end, now that this publication is available, we would ask that all rough-draft copies be burned and replaced with this. Once the teachings were complete, we began the process of retranslating the entire text based on the oral instructions given by Khen Rinpoche, followed by the identification of the words from the root tantra embedded within the word-by-word commentary. Given that many similar words appear throughout the commentary, great care was taken to identify the exact usage corresponding to the meaning being presented in the root text and to locate and ensure that each of the root Tibetan words were clearly present in the English translation. During this phase of the translation, it was crucial to make sure that the meanings found in both root and commentary in Tibetan were being conveyed into the English. To that end, we have gone through both texts several times to improve both translations.

In addition, we relied upon four different sources for the translation of the root tantra. Two of the versions of the root tantra are woodblock prints in folio format with no information concerning their source. Each has discrepancies in the spelling of terms, as well as *mantras*. The third source is a commentary based on personal notes for the root tantra written by Dzog-

³ *damtsig sal tra (dam tshig gsal bkra, samayavivryakti)*; Līlāvajra

chen Khenpo Shenga, where the words of the root tantra are imbedded in the text itself. This text is entitled *Notations for the Root Tantra called the "Magical Manifestation Matrix Essence of the Sun and the Moon"*^a and was printed at the Dungkar Lhadrang.^b The fourth version involves the embedded words in the commentary of *Dispelling Darkness* itself.

The version of the commentary we used is from Volume 26 of the revised Nyingma Kāma compiled by Kyabje Dudjom Rinpoche. For the convenience of translators and students of the Tibetan language, we have included the page numbers of the Tibetan version mentioned above in the English translation. In addition, in order to accurately recognize the many deities, their colors, hand emblems, and mantras, we have compared this version with Karma Lingpa's mantra recitation of the *Peaceful and Wrathful Pantheon of Liberation through Hearing*^c and the *One Hundred Prostrations for the Self-Liberation of Negativities and Obscurations*.^d

Due to the length of the commentary, we were unable to include the Tibetan script with this publication. Normally, this would be the policy of Light of Berotsana, as we believe that the presence of the Tibetan not only blesses the English translation but also allows readers to compare and study both versions simultaneously in a convenient way. However, the Tibetan is included with the root tantra, and the version included here has been carefully edited through the process of researching the various sources and the translation itself. The translated words of the root tantra appear in bold throughout the commentary, but do not always appear in the exact order that they appear in the root. Nevertheless, the reader will be able to easily identify them and come to understand the process involved in compiling and composing a word-by-word commentary such as this.

As Khen Rinpoche Namdrol explained to us, the extensive four-year transmission including the English translation of the text, the audio CDs, and complete transcripts of the oral teachings are all being made available so that students of this tantra can use this information on into the future. Khen Rinpoche has explained that this was and is his personal offering to the present and future recipients, as he himself will not be giving this kind

^a *gyutrül drawa tsa wai gyü kyi chen drel nyi dai nyingpo zhe cha wa zhub so (sgyu 'phrul dra ba brtsa bai rgyud kyi mchan 'gral nyi zlai snyingpo zhes bya ba bzhub so)*

^b *dungdkar bla brangs*

^c *karma gling pai thos grol gyi zhi khro'i mtsan sngags*

^d *zab chö zhi tro gong pa rang drol ley gya chag dig drih rang drol zhe cha wa zhub so (zab chos zhi khro dgongs pa rang grol las bngya phyang sdig sgrub rang grol zhe bya ba bzhub so)*

of extensive transmission again. That is why the teaching he gave over that four-year period was so thorough and why these materials are being made available to those who meet all the requirements to receive them.

During the entire process of translating this text, we have consulted our precious vajra master Kyabje Dzungsei Thinley Norbu Rinpoche, who is the incarnation of omniscient Longchenpa in this world today. At one point, Rinpoche shared with us that as a young man he studied this tantra and commentary in retreat in Bhutan by reading through it at least ten times. Apparently, it was not uncommon for masters to study and memorize the great texts in that way. Due to Rinpoche's kindness in pointing out the need to choose English words that convey an understanding of wisdom awareness as well as Rinpoche's teachings and personal example, we felt blessed and empowered to attempt this translation with some degree of confidence. By observing Rinpoche and other masters' approaches to the study of the great tantras such as this, we can gain confidence in the importance of relying upon this tantra and its commentaries in order to comprehend and initiate the subsequent practice of innermost Secret Mantra. It is our sincere hope that this same emphasis will be encouraged by Vajrayāna teachers who are propagating the Secret Mantra doctrine throughout the world.

In conclusion, we wish to acknowledge and express gratitude for our editor and close vajra sister Kay Henry, who has been an integral part of this project from beginning to end. Kay has not only done all the editing work for both texts, she has undergone extensive research to locate the Sanskrit titles, organized and compiled the glossary of terms, bibliography, list of endnotes, and index. She has made valuable comments and suggestions, along with compiling the table of contents that is embedded throughout the commentary in smaller print. We hope that the embedded outline that appears in a smaller font at the beginning of every new section and subdivision will be useful to the readers. Although the author delineates this outline in the text in an indirect way, we have chosen to include both versions so that readers will be better able to put this entire teaching into perspective. We would also like to thank Dion Blundell for his editorial assistance, hard work, and dedication to the translation process during the first several years of our work. Thanks also goes to the students from the educational program at Tashi Chöling who are always willing and ready to assist us in any way they can. We are also grateful to Vesna Wallace for her assistance with the Sanskrit names, titles, and words.

Our appreciation is extended to the staff of Snow Lion Publications,

who have been extremely kind in taking on the publication and distribution responsibilities for this and other restricted texts. Although running a business, it is obvious that their first priority is respect for the dharma; it is a pleasure to work with all of them. In addition, we are grateful to Gopa & Tedz, Inc. for taking on the task of typesetting the Tibetan as well as the English for our trilogy of commentaries on *The Guhyagarbha Tantra*. It is such a pleasure to see our years of hard work take on the elegant design that they so skillfully create.

Finally, in the transliteration of Sanskrit terms, we have departed from the standard practice by replacing ś, ṣ, and ç with sh, ṣh, and ch, respectively. Superscripted, lowercase letters of the alphabet refer the reader to footnotes where—upon first occurrence—we have given the Tibetan and, where known, Sanskrit equivalents for technical terms. The numbering of these notes begins again with the first letter of the alphabet on each new page. Superscripted Arabic numerals refer to endnotes that will be found following the translation. These notes are numbered consecutively.

We acknowledge the kindness of our patrons once again, several of whom have chosen to remain anonymous. Due to their philanthropic ideals, like the vital wind behind the sails, our work has been and will continue to move along on a regular basis without interruption due to monetary needs. Here, we would like to pay tribute to each and every one of you who have contributed to our work in whatever way your offering has been expressed. In truth, we could never fully acknowledge everyone who has helped to bring this eight-year project to fruition; so as a token of our gratitude, we offer this heartfelt prayer:

How astonishing! By the blessings of the victorious ones and their heirs, the name of that which is difficult to fathom in this world—this sacred melodious sound of the dharma of definitive truth that gloriously abides as the nature of all beings—is revealed.

Although we lack the confidence that the meaning has been understood: due to the kindness of the actual lineage masters and with the wish to be of benefit to the doctrine and all living beings, may whatever virtue has been accumulated by everyone who has made a connection to this translation be dedicated to the propagation of the Buddha's doctrine. May the doctrine

endure in this world forever.

May the presence of the lineage masters always be stable and may there be happiness and well-being throughout all countries of the world. By purifying our obscurations, may all beings ultimately realize the state of the four kāyas.

In short, until this ocean of the six classes of beings in saṃsāra is emptied, may whatever work the translation group Light of Berotsana engages in be of genuine service to the doctrine and sentient beings; and may the enlightened speech of the victors completely pervade Jambudvīpa.

*Lama Chönam and Sangye Khandro
Tashi Chöling, Oregon
Fall 2010*

The Guhyagarbha Tantra
Secret Essence Definitive Nature Just As It Is

PART ONE: THE ROOT TANTRA

Translated by Lama Chönam and Sangye Khandro
of the Light of Berotsana Translation Group
under the guidance of
Khen Rinpoche Namdrol

༄༅། །རྒྱུད་ཐམས་ཅད་ཀྱི་རྒྱལ་པོ་དཔལ་རྒྱུ་འཕྲུལ་ཅུ་བའི་རྒྱུད་
གསང་བ་སྣོང་པོ་བཞུགས་སོ། །

The Root of All Tantras

The Root Tantra Magical Manifestation Matrix

Secret Essence Definitive Nature Just As It Is

[1] *gsang ba'i snying po de kho na nyid nges pa*

པོད་རྒྱལ་དུ། གསང་བའི་སྤྱིར་པོ་དེ་ལོ་ན་ཉིད་རེས་པའོ། །བཅོམ་ལྷན་འདས་དཔལ་ཀྱན་ཏུ་བཟང་པོ་ལ་
ཕྱག་ལམ་ལོ། །འདྲི་རྒྱལ་བཤད་པའི་དུས་ན། དེ་བཞིན་གཤེགས་པ་ཡང་དག་པར་རྫོགས་པའི་སངས་
རྒྱལ་བཅོམ་ལྷན་འདས། ཡོངས་སྤོད་ཚེ་པོ། རྫོགས་བཅུ་དུས་བཞིའི་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་
རྒྱ་དང་གསུང་དང་ཐུགས་དོ་རྗེའི་བདག་ཉིད་མ་ལུས། མི་ལུས། ལུས་པ་མེད་པ་ཐམས་ཅད་དང་། མོ་མོ་མ་
ཡིན་ཐ་མི་དད་དཔྱད་མེད་པའི་རང་བཞིན་ཉེ། འོག་མིན་གྱི་གནས་མཐའ་དང་དབྱུང་མེད་པ་ན། གཞི་ཚད་
མེད་པའི་ཡེ་ཤེས་ཀྱི་ལའོར་ལོ་གསལ་བ་ལ། ཡེ་ཤེས་རིན་པོ་ཆེ་འབར་པའི་གཞལ་ཡས་ཁར། རྒྱ་རྫོགས་
བཅུར་ཡོངས་སུ་མ་ཚད་པ། ཡོན་ཏན་དཔག་ཏུ་མེད་པར་རྒྱས་པའི་སྤྱིར་བྱུང་བཞིར་བྱུང་བ། ལྷག་པའི་ཡེ་
ཤེས་རིན་པོ་ཆེའི་སྤོ་འབྲུབ་གྱིས་མ་རྗེས་པ། ཅེ་མོ་རྫོགས་བཅུ་དུས་བཞིའི་སངས་རྒྱལ་གྱི་དཀྱིལ་ལའོར་མ་
ལུས་པ་ཐམས་ཅད། མོ་མོ་མ་ཡིན་པོ་པོ་ཉིད་གཅིག་པའི་ཡེ་ཤེས་ཀྱན་ཏུ་འབྱེལ་བ། ཡེ་ཤེས་བསམ་གྱིས་མི་
བྱུང་བ། ཡེ་ཤེས་རིན་པོ་ཆེའི་དཀྱིལ་སངས་དང་ལ་དོག་ལ་སོགས་པ་རྣམ་པ་ཐ་བས་དད་པའི་བྱེ་བྲག་དང་ཁྱུང་པར་དུ་
བྱུང་བ། འཕགས་པ། ཚད་དཔག་ཏུ་མེད་པ། ཡེ་ཤེས་རིན་པོ་ཆེ་རྣམས་ཀྱི་སྤྱིར་བ་དང་། ལུན་.....
འབྲུངས་དང་། ཤར་བུའི་རྒྱལ་དང་། གཟུགས་རྣམས་ཀྱི་སངས་དང་། རྒྱ་ཚོགས་དང་། དྲི་རྣམས་དང་། རོ་རྣམ་
ཚོགས་དང་། རེག་བུ་རྣམས་ཀྱིས་རྫོགས་བཅུར་འབྲེགས་པར་རང་བྱུང་པ་ལ། མི་སྦྱིབ་པར་གསལ་བའི་
རྒྱན་བསམ་གྱིས་མི་བྱུང་བས་ལྷབས་པ། རྣམ་པར་ཐར་པ་བཞིའི་སློབ་ས་འཇུག་པའི་སློ་བྱུང་ཅན། རྣམ་
པར་ཐར་པ་བརྒྱད་ཀྱི་རྟ་བབས་དང་ལྷན་པ། སྤྱི་དང་ནང་མེད་པ་ཀྱན་ཏུ་ཡང་ནང་དུ་བྱུང་པ་ན། མི་འཇིགས་
པ་མེད་གཉིས་ཉིད། ལྷོ་བས་ཤུང་པོ་ཆེའི་ཉིད། རྩ་འཇུག་ཉིའི་ཉིད། དབང་མེད་ཉིའི་ཉིད།
ཐོགས་པ་མེད་པ་ནམ་མཁའ་ལྗིད་གི་ཉིད། རང་བཞིན་གྱིས་འོད་གསལ་བ་ཉི་ལྷའི་དཀྱིལ་ལའོར་དང་། གོས་པ་
མེད་པ་བུ་རིན་པོ་ཆེའི་གདན་ལ། རྒྱ་མཉུན་དང་རྒྱབ་མེད་པ། ཐམས་ཅད་དུ་ཞལ་ཐལ་ལེ་བར་.....
གསལ་ཞིང་། མཚན་དང་དཔེ་བྱུང་དང་ལྷན་པ། བསམ་གྱིས་མི་བྱུང་བ། ཐམས་ཅད་དུ་རྒྱ་གསུང་ཐུགས་རྣ་
ཚོགས་པར་ཀྱན་ཏུ་རྣུང་བ། ཐབས་དང་ཤེས་རབ་ཀྱི་ཞབས་གཉེས་མ་ཉམ་པའི་བརྒྱལ་བུགས་ཀྱི་སྤྱིལ་མོ་
ཤུར་དུ་བཞུགས་པ། ཡེ་ཤེས་དུག་གི་ཕྱག་

[2] *Homage to the Bhagawan Samantabhadra, Transcendent Fully Endowed Conqueror!*

When this speech is taught, the Tathāgata—the fully perfected sambhogakāya buddha, the fully endowed transcendent conqueror of great abundance, and the nature of the vajra enlightened body, speech, and mind of all tathāgatas of the ten directions and the fourth time—did not exclude, does not exclude, and will not exclude anything; and his nature is not individualized, but is inseparably undifferentiated.

In the place of the Akanīṣṭha without center or limits, the wheel of wisdom's never-ending ground is clearly present and distinct. [3] The celestial palace is ablaze with wisdom's jewels, and the vastness is unbounded in the ten directions. Because the boundless qualities are ever-increasing, this [palace] is square and beautifully embossed with precious jewels of surpassing wisdom. The pinnacle [symbolizes] the entire maṇḍala of the buddhas of the ten directions and four times without exception, undifferentiated as a single nature of all-encompassing wisdom. The jeweled shapes, colors, and so forth are wisdom's inconceivable wisdom [manifestation]. The specific distinctions are superb and unsurpassed, while the extent [is] unfathomable. There are wisdom garlands [of] various jewels and wreaths, [4] ornamental gutters, varieties of forms, varieties of sounds, varieties of scents, varieties of flavors, and varieties of sensations—naturally-occurring and wafting in the ten directions. Without obscuring, the [maṇḍala] is decorated with inconceivable, luminous ornaments.

The four doors to perfect freedom¹¹ are the entranceways [surmounted by] portals, [and the palace is] endowed with archways of the eight perfect freedoms. The external [palace] and the internal [cities] are without [existence], always abiding as the inner nature.

The lion throne [represents] fearlessness; the elephant throne, strength; the horse throne, miraculous [activity]; the peacock throne, power; the garuḍa throne, unimpeded [wisdom]; and the maṇḍalas of the sun and moon, natural clear light. [Upon] unstained, jeweled lotus seats, the enlightened body appears to not [have a] front or back; the face can be clearly seen by the entire [retinue and is] fully endowed with the marks and signs. Inconceivable, these always appear as the multitudes of enlightened body, speech, and mind. The two legs of method and prajñā are in the cross-legged posture of evenness, [which indicates] having subdued [passions] and abiding [in great wisdom]. [5] The six arms of wisdom

ཡེ་ཤེས་རིན་པོ་ཆེའི་ཕྱག་རྒྱ་འབར་བ་ཅན། སྐྱ་གསུང་ཕྱག་ས་བསམ་གྱིས་མི་བྱེད་པའི་དབུགས་སུ་དང་
 ལྡན་པ། བརྩོམ་ལྡན་འདས་དེ་བཞིན་གཤེགས་པ་རྣམ་པར་ཤེས་པའི་རྒྱལ་པོ་དང་། དེ་བཞིན་གཤེགས་པ་
 གཟུགས་ཀྱི་རྒྱལ་པོ་དང་། དེ་བཞིན་གཤེགས་པ་ཚོར་བའི་རྒྱལ་པོ་དང་། དེ་བཞིན་གཤེགས་པ་འདུ་ཤེས་
 ཀྱི་རྒྱལ་པོ་དང་། དེ་བཞིན་གཤེགས་པ་འདུ་བྱེད་ཀྱི་རྒྱལ་པོ་དང་། དེ་དག་ཀྱན་ཀྱང་མཐིང་ག་དང་། དཀར་
 པོ་དང་། སེར་པོ་དང་། ལེ་བརྟན་དང་། ལྡང་ལྟའི་མདོག་ཏུ་འཛེར་བ། བཙུན་མོ་དམ་པ་སྣང་བའི་.....
 དབྱིངས་དང་། སྤ་བའི་དབྱིངས་དང་། མཉེན་པའི་དབྱིངས་དང་། རྩོ་བའི་དབྱིངས་དང་། བརྒྱད་པའི་
 དབྱིངས་ལ་སོགས་པ་བཙུན་མོའི་ཚོགས་དང་གཉིས་སུ་མེད་པར་ཚོས་ཀྱི་དབྱིངས་ཀྱན་ཏུ་མཐའ་ཡས་པར་
 རྩལ་བ་ནི། འདི་ལྟ་སྟེ། དཔེར་ན་ཏིལ་གྱི་གང་ལུ་བཞིན་དུ་གང་ནས་རྩལ་བར་བཞུགས་སོ། །

དེ་ནས་བྱང་རྒྱལ་ཆེན་པོ་དོ་རྗེ་མཐོང་བ་དང་། བྱང་རྒྱལ་ཆེན་པོ་དོ་རྗེ་ཐོས་པ་དང་། བྱང་རྒྱལ་ཆེན་པོ་དོ་རྗེ་
 ལྷོ་མ་པ་དང་། བྱང་རྒྱལ་ཆེན་པོ་དོ་རྗེ་ལྷོང་བ་དང་། བཙུན་མོ་མཐོང་བར་བྱ་བ་དང་། མཉེན་པར་བྱ་བ་དང་།
 ལྷུང་བར་བྱ་བ་དང་། ལྷོང་བར་བྱ་བའི་ཚོགས་དང་། བྱང་རྒྱལ་ཆེན་པོ་དོ་རྗེ་མཐོང་བྱེད་དང་། བྱང་རྒྱལ་ཆེན་
 པོ་དོ་རྗེ་ཐོས་བྱེད་དང་། བྱང་རྒྱལ་ཆེན་པོ་དོ་རྗེ་ལྷོ་མ་བྱེད་དང་། བྱང་རྒྱལ་ཆེན་པོ་དོ་རྗེ་ལྷོང་བྱེད་དང་།
 བཙུན་མོ་འདས་པ་དང་། ད་ལྟར་དང་། མ་ལྟར་བ་དང་། འལྟར་བར་མ་ངེས་པའི་ཚོགས་དང་། འཛོམས་པ་
 ཆེན་པོ་དོ་རྗེ་རེག་པ་དང་། འཛོམས་པ་ཆེན་པོ་དོ་རྗེ་རེག་བྱེད། འཛོམས་པ་ཆེན་པོ་དོ་རྗེ་རེག་བྱ། འཛོམས་
 པ་ཆེན་པོ་དོ་རྗེ་རེག་ཤེས་དང་། བཙུན་མོ་རྟག་པར་མ་ཡིན་པ་དང་། ཆད་པར་མ་ཡིན་པ་དང་། བདག་ཏུ་
 མ་ཡིན་པ་དང་། མཚན་མར་མ་ཡིན་པ་ལ་སོགས་པ། དེ་ལྟ་ལྟའི་ཚོགས་བརྗོད་ཀྱིས་མི་ལང་བ་དང་གཉིས་
 སུ་མེད་པར་བཞུགས་སོ། །དེ་ནས་དེ་བཞིན་གཤེགས་པ་བཙུན་མོའི་ཚོགས་དང་གཉིས་སུ་མེད་པའི་གསང་
 པའི་དབྱིལ་ལའོར་དེ་དག་ཉིད་ཀྱི་གསང་བ་འདི་ཉིད་སྐྱུ་དང་གསུང་དང་ཕྱག་ས་དང་ཡོན་ཏན་སྤོན་ལས་དོ་
 རྗེ་ལས་སྤྱང་ངོ། །ཞུ་ཞུ་མ་ཞུ་མ་ཏོ། དེ་བཞིན་ཉིད་ཀྱི་དབྱིངས་ཉིད་དཔང་སྤྱང་ཡེ་ཤེས་དབྱིལ་ལའོར་
 ཕྱག་ས་རྗེའི་ངང་། རང་སྣང་བ་ཉིད་ཏིང་འཛིན་གཟུགས་བརྟན་སྐྱུ་མ་རྣམ་དག་གསལ་བ་ནི། སྐྱུ་དང་གསུང་
 དང་ཕྱག་ས་དང་ཡོན་ཏན་སྤོན་ལས་སེལ་མེད་པའི་ཡོན་ཏན་རིན་པོ་ཆེ་མི་ཟད་པར་ལྡན་རྒྱལ་གྱི་ལའོར་ལོ་དོ་
 རྗེ་མཚོག་གི་གནས་ཉིད་དོ། །ཞེས་དོ་རྗེ་གསང་བའི་ཚོགས་ཏུ་ལོ། །གསང་བའི་སྤིང་པོ་དེ་ལོན་ཉིད་ངེས་པ་
 ལས་གྲོང་གཞིའི་ལེའུ་སྟེ་དང་པོ་ལོ། །

are blazing, wisdom, jewel mudrās. That enlightened body, speech, and mind are inconceivable [is indicated by the principal one] possessing three heads.

For the Bhagawan Tathāgata King of Consciousness, Tathāgata King of Form, Tathāgata King of Feeling, Tathāgata King of Perception, and Tathāgata King of Reaction, each of their colors is radiant blue, white, yellow, red, and green. The sacred queens indicate the space of appearances, solidity of space, suppleness of space, warmth of space, and mobility of space; these and others are the assembly of queens. Being indivisible, they all-pervasively abide as the infinitely vast space of phenomena like, for example, an overflowing sesame pod.

Then [there are] the great awakened ones: the great bodhisattva Vajra Seeing, the great bodhisattva Vajra Hearing, the [6] great bodhisattva Vajra Scent, and the great bodhisattva Vajra Taste, and the queens of what is seen, what is heard, what is smelled, and what is savored, [as well as] the great sattva of seeing, the great sattva of hearing, the great sattva of smelling, the great sattva of tasting, and the queens of the past, of the present, and of the future gatherings that have not yet occurred. The great conqueror Vajra Contact, the great conqueror Vajra Contacting, the great conqueror Vajra Object of Contact, the great conqueror Cognition of Contact, and their consorts are not eternal, are not nonexistent, have no established self, and do not exist with characteristics and so forth. This gathering of an arrangement of inexpressible numbers abides inseparably.

Then the tathāgatas and the gathering of their female queens [who are] indivisible with the secret itself—the secret maṇḍala—emerge from the vajra enlightened body, speech, mind, qualities, and activities. *Eh eh ma eh ma ho!* Having achieved the mastery of the nature of space as it is, the wisdom maṇḍalas originate from compassion as a matter of course. This self-appearance of the [Tathāgata] himself is a reflection of perfectly pure samādhi—magical, perfectly pure, and utterly lucid. The enlightened body, speech, mind, qualities, and activities [7] have never been marred, possessing inexhaustible qualities [like] the precious wish-fulfilling [jewel] that is the ornamental wheel that abides as the supreme vajra. Thus, these manifest as the secret vajra words.

From the *Secret Essence Definitive Nature Just As It Is*, this [concludes] the first chapter of the narrative context.



དེ་ནས་བཅོམ་ལྡན་ལདས་བྱེད་པ་པོ་དོ་རྗེ་ཡིད་ཀྱན་ཏུ་བཟང་པོ། ཐམས་ཅད་མ་ལུས་པའི་རང་བཞིན་གྱི་
 རྣམ་པོ་རྗེས་བཅུན་མོ་བྱ་བ་མོ་ཚོས་ཀུན་ཏུ་བཟང་མོ་ལ་འཇུག་པར་གྱུར་ཏོ། །ཞུགས་ནས་ཕྱོགས་བཅུ་དུས་
 བཞིའི་དེ་བཞིན་གཤེགས་པ་མ་ལུས་པ་ཐམས་ཅད་གཅིག་གི་རང་བཞིན་དབྱེར་མེད་པས་དེ་བཞིན་.....
 གཤེགས་པ་ཉིད། དེ་བཞིན་གཤེགས་པ་ཉིད་ལ་ཆེད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། །ཞེ་མ་རྟོ། དོ་རྗེ་ལུང་པོ་
 ཡན་ལག་ནི། །རྫོགས་པའི་སངས་རྒྱས་ལྡེ་རུ་བྲག་གས། །སྟེ་མ་ཆེད་ཐམས་ཅད་པར་པོ་ཀུན། །བྱང་ལྷུ་བ་
 སེམས་དཔའི་དབྱི་ལ་འཁོར་ཉིད། །ས་རྒྱ་སྤྱན་དང་སྤྲ་ས་ཀི། །སེ་རླུང་གོས་དཀར་སྒྲོ་ལ་མ་སྟེ། །ནམ་མཁའ་
 དབྱིངས་གྱི་དབང་སྤྲུག་མ། །སྲིད་གསུམ་ཡེ་ནས་སངས་རྒྱས་ཞིང་། །ཐམས་ཅད་མ་ལུས་ཚོས་སོ་ཅོག །
 སངས་རྒྱས་ཉིད་ལས་གཞན་མ་ཡིན། །སངས་རྒྱས་ཉིད་ལས་གཞན་པའི་ཚོས། །སངས་རྒྱས་ཉིད་གྱིས་སེ་
 བརྟེས་སོ། །ཞེས་བརྗོད་པས། དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་མ་ཉེས་པར་གྱུར་ཏོ། །དེ་ནས་བཅུན་མོ་བྱ་
 བ་མོ་ཚོས་ཀུན་ཏུ་བཟང་མོ། བཅོམ་ལྡན་ལདས་ཡིད་ཀྱན་ཏུ་བཟང་པོ་དང་གཉིས་སུ་མེད་པར་གྱུར་ནས།
 ཆེད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། །ཀྱེ་མ་རྟོ། ཕྱོགས་བཅུ་སྟོང་ཁམས་ཡེ་ནས་དབེན། །སྲིད་པ་གསུམ་ནི་
 དག་པའི་ཞིང་། །སྟེགས་མ་ལྡེ་ནི་བདེ་ལྡན་གནས། །ལུང་པོ་ལྡེ་ཉིད་མངོན་སངས་རྒྱས། །ཐམས་ཅད་
 མཚོག་གི་སྟོང་པོ་བས། །གཞན་དུ་རྒྱལ་བས་ཚོས་སེ་བཅོམ་པ། །ཉིད་ལས་གཞན་ཞེས་བྱ་བའི་ཚོས། །བཅོམ་
 ཡང་རྒྱལ་བས་སེ་བརྟེས་སོ། །ཞེས་བརྗོད་པས་ཐམས་ཅད་ཡེ་ནས་སངས་རྒྱས་པར་དེ་བཞིན་གཤེགས་པ་
 ཉིད་གྱིས་མ་ཆེན་ཏོ། །དེ་ནས་གཉིས་སུ་མེད་པའི་བདག་ཉིད་ཆེན་པོས་ཡེ་ནས་སངས་རྒྱས་པའི་སེམས་ཡེ་
 ཤེས་སུ་བསྐྱེད་པ་འདི་གསུངས་སོ། །ཞེ་མ་རྟོ་འཛེར་མེད་གྱི་ཚོས། །རྫོགས་པའི་སངས་རྒྱས་ཀུན་
 གྱི་གསང་། །སྟེ་བ་མེད་ལས་ཐམས་ཅད་སྟེ་ས། །སྟེས་པ་ཉིད་ན་སྟེ་བ་མེད། །ཞེ་མ་རྟོ་འཛེར་མེད་
 གྱི་ཚོས། །རྫོགས་པའི་སངས་རྒྱས་ཀུན་གྱི་གསང་། །འགག་བ་མེད་ལས་ཐམས་ཅད་འགག །འགག་བ་
 ཉིད་ན་འགག་བ་མེད། །

Then the Tathāgata—the Conqueror, apprehender vajra mind as Samantabhadra—in the manner of the intrinsic nature of all [phenomena] without exception engages with the Vajra Queen of Activity, all phenomena as Samantabhadrī. By apprehending this: since there is inseparability with the single intrinsic nature of all tathāgatas of the four times and ten directions without exclusion, the Tathāgata himself expresses the aphorism to the Tathāgata himself.

Eh ma! The vajra aggregates and their branches are known as the five fully perfected buddhas. All the many sense sources and elements are the maṇḍala itself of bodhisattvas. Earth and water are [Buddha] Lochanā and Māmakī; fire and wind are Pāṇḍaravāsini and Samayatārā; space is Ākāshadhātuvīshvarī. The three states of existence are primordially awakened; and phenomena, without exclusion, are not other than the state of awakening. Phenomena other than the state of awakening will not be found even by the Buddha himself. Expressing this pleases all the tathāgatas. Then the Queen of Activity, phenomena as Samantabhadrī, [8] becomes indivisible with the Conqueror, the apprehending mind¹² as Samantabhadra; and the aphorism is expressed in this way.

Kye ma ho! The ten directional realms of the trichiliocosm are primordially nonexistent. The three states of existence are the pure lands. The five defilements are the state of exaltation. The five aggregates are fully awakened. Since all [phenomena] are this supreme essence, the victorious ones will not search for a doctrine other than this. Even if the Buddha were to search for a so-called doctrine, the victorious ones have not discovered any other. Thus, the expression [by the consort] that phenomena are primordially awakened is realized by the Tathāgata himself.

Then, indivisible with the great nature, the mind that is primordially awakened arises as wisdom; hence, this is taught:

Eh ma ho! Astonishing superb phenomena:
This is the secret of all fully perfected buddhas.¹³
Within the unborn, all appearances are born;
At the moment of their birth, their nature is unborn.

Eh ma ho! Astonishing superb phenomena:
This is the secret of all fully perfected buddhas.
Within the unceasing, all appearances cease;
At the moment of their ceasing, they are unceasing.

ཨེ་མ་ཉོ་མཚར་མྱད་གྱི་ཚོས། །རྫོགས་པའི་སངས་རྒྱས་ཀྱི་གསང་། །གནས་པ་མེད་ལས་ཐམས་
 ཅད་གནས། །གནས་པ་ཉིད་ན་གནས་པ་མེད། །ཨེ་མ་ཉོ་མཚར་མྱད་གྱི་ཚོས། །རྫོགས་པའི་སངས་རྒྱས་
 ཀྱི་གསང་། །དམིགས་པ་མེད་ལས་ཐམས་ཅད་དམིགས། །དམིགས་པ་ཉིད་ན་དམིགས་པ་མེད། །ཨེ་
 མ་ཉོ་མཚར་མྱད་གྱི་ཚོས། །རྫོགས་པའི་སངས་རྒྱས་ཀྱི་གསང་། །འགྲོ་འོང་མེད་ལས་འགྲོ་.....
 དང་འོང། །འགྲོ་འོང་ཉིད་ན་འགྲོ་འོང་མེད། །ཅེས་བརྗོད་པས། དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དང་།
 བུཅན་མོའི་ཚོགས་ཐམས་ཅད་ཀྱང་མཉེས་པས་ཁྱབ་པར་གྱུར་དོ། །དེ་ནས་དེ་བཞིན་གཤེགས་པ་ཐམས་
 ཅད་དང་། བུཅན་མོའི་ཚོགས་ཐམས་ཅད་དང་བཅས་པས་ཚད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། །ཨེ་མ་ཉོ་ཡེ་
 བས་གསང་བའི་ཚོས། །སྣ་ཚོགས་སྣང་ལ་རང་བཞིན་གསང་། །དོ་བོ་ཉིད་གྱིས་རབ་རྩ་གསང་། །གཞན་དུ་
 མེན་ལ་ཤིན་རྩ་གསང་། །ཞེས་བརྗོད་པས། དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དང་། ཚོས་ཐམས་ཅད་ཡེ་
 བས་སངས་རྒྱས་པའི་དོ་བོ་ཉིད་དུ་གཅིག་པའི་མཚན་ཉིད་ཡིན་པས་དབྱེར་མེད་ནའང་འགྲོ་བའི་རྣམ་པར་
 ཉོག་པ་མ་རིག་པ་ལས། འགྲོ་བ་ལྡའི་རིགས་བསམ་གྱིས་མི་ཁྱབ་པར་སྤྲིན་པ་ལ། ལྷགས་རྗེ་ཚེན་པོ་སངས་
 རྒྱས་ཀྱི་ཡེ་ཤེས་ཚེན་པོ་སྤྲེས་ནས། ཚད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། །ཨེ་མ་ཉོ་བདེ་གཤེགས་སྙིང་པོ་ལས།།

Eh ma ho! Astonishing superb phenomena:
 This is the secret of all fully perfected buddhas.
 Within the nonabiding, all appearances abide;
 At the moment of abiding, they are nonabiding.

Eh ma ho! Astonishing superb phenomena:
 This is the secret of all fully perfected buddhas.
 Within the nonconceptual, all appearances are conceptual;
 At the moment of these conceptualizations, they are
 nonconceptual.

Eh ma ho! Astonishing superb phenomena:
 This is the secret of all fully perfected buddhas. [9]
 Within freedom from coming and going, there is coming and
 going;
 At the moment of coming and going, there is nothing to
 come and go.

Thus, having expressed this, all of the tathāgatas and even the entire gathering of female queens are thoroughly pleased.

Then all tathāgatas and their queens, including the entire assembly, express the aphorism.

Eh ma ho! Primordial secret phenomena,
 Untold appearances, arise; yet they are a self-secret,
 Very secret by virtue of their nature.
 Not other than [the mind's nature], that makes this extremely
 secret.

Having expressed this, all the tathāgatas and all phenomena possess the characteristic of having a single essential nature that is primordially awakened. Although inseparable—due to the ignorance of the concepts of sentient beings, [the result] ripens as the inconceivable five classes of beings.

When great compassion arises as the great wisdom of awakening, the aphorism is expressed.

རང་གི་རྣམ་རྟོག་ལས་ཀྱིས་སྐྱལ། །སྣ་ཚོགས་ལས་དང་ཡོངས་སྤོད་དང་། །གནས་དང་རྟུག་བསྐལ་ལ་.....
 མོགས་པ། །བདག་དང་བདག་གིར་སོ་སོར་འཛིན། །སྤུས་ཀྱང་མ་བཅིངས་བཅིངས་མེད་དེ། །བཅིང་བར་
 བྱ་བའང་ཡོད་མ་ཡིན། །རྣམ་རྟོག་བདག་ཏུ་འཛིན་པ་ཡིས། །འཛིན་གྱིས་མ་འཕེལ་མ་འདུད་པ་དོར། །བཅིངས་
 མེད་རྣམ་པར་གྲོལ་མེད་པའི། །ཡོ་ནམ་ལྷོན་རྫོགས་སངས་རྒྱས་ཚོས། །བསྟན་ཉིད་སློབ་སྣ་ཚོགས་མཛད།།
 ཅས་དེ་བཞིན་གསེགས་པ་ཉིད་དེ་བཞིན་གསེགས་པ་ཉིད་ལ་ཚེད་ཏུ་སློང་ངོ། །གསང་བའི་སློང་བོ་དེ་ལོ་ན་
 ཉིད་ཅེས་པ་ལས། རོན་དམ་པ་དང་ཀུན་རྫོབ་ཀྱི་བྱང་རྩལ་སེམས་ཡོ་སེས་སུ་བསྐྱེད་པའི་ལེ་ཏུ་སྟེ་
 གཉིས་པའོ། །

དེ་ནས་དེ་བཞིན་གསེགས་པ་ཐམས་ཅད་ལས། རྣམས་རྗེ་ཚེན་པོའི་བྱིན་གྱིས་བསྐྱབས་ཞེས་བྱ་བའི་རིག་
 པའི་སྐྱེས་བུ་སྐབ་པ་དུག །དེ་བཞིན་གསེགས་པའི་སྣ་དང་གསུང་དང་རྣམས་རྗོ་རྗོ་ལས་འཕྲོན་ཏོ། །འཕྲོན་
 བས་ཀྱང་ལས་ཀྱི་དབང་གིས། སྐྱེལ་བཞི་དང་། ཡན་མན་གྱི་འཛིན་ཉེན་དུག་གི་རྩོགས་བཅུ་མཐའ་ཡས་སུ་
 མེད་པའི་སྣོད་གསུམ་གྱི་སྣོད་ཚེན་པོ་རེ་རེར། སྐབ་པ་ཚེན་པོ་བཅོམ་ལྡན་འདས་རེ་རེས་འདུལ་བ་རྣམ་པ་
 བཞིས་འགོ་བ་ལྟའི་དོན་མཛད་དེ། བསྟམས་པ་དང་། རབ་ཏུ་བྱུང་བ་དང་། དཀའ་སྐབ་མཛད་པ་དང་།
 སངས་རྒྱས་ལ་དང་། བདུད་བཏུལ་པ་དང་། ཚོས་ཀྱི་འཕོར་ལོ་བསྐྱོར་བ་དང་། ཚོ་འབྲུལ་ཚེན་པོ་བསྟན་
 པ་དང་། བྱ་རན་ལས་འདས་པ་ལ་སོགས་པར་སྟོན་པའི་སྐབ་པས། ཏུས་བཞི་ཀུན་ཏུ་མཁུའན་པ་དང་།
 ཐམས་ཅད་ཀྱི་སེམས་ཀྱི་རྒྱུད་ཀུན་ཏུ་མཁུའན་པ་དང་། རྩ་འབྲུལ་གྱི་སྐྱེན་གྱིས་ཐམས་ཅད་ཀུན་ཏུ་གཟིགས་
 པ་དང་། རྩ་འབྲུལ་གྱི་སྐྱེན་གྱིས་ཐམས་ཅད་ཀུན་ཏུ་གསལ་བ་དང་། རྩ་འབྲུལ་གྱི་ཚོགས་ཀུན་ཏུ་དོན་སྤྱད་
 པ་དང་། ཟག་པ་མེད་

Eh mahō! From within the essence of the sugatas, [confusion occurs].

Through the karmic causes of each individual's concepts:
Countless forms and abundance, places, suffering and so forth,

The self, and the individualized fixation with the self all emanate.

No captor has bound up anyone,
So bondage is nonexistent.

Even those that are bound are nonexistent,

Due to the conceptualization of fixating upon a self.

Like insisting upon tying knots in space,

No one has ever been bound or released.

In order to reveal this primordial, spontaneously perfected doctrine of the Buddha,

Diverse manifestations emanate. [10]

Thus, the Tathāgata himself intentionally brings forth the subject to the Tathāgata himself.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the second chapter on the relative and genuine bodhichitta arising as wisdom.



Then from all of the tathāgatas, that which is called “the blessing of great compassion”—the six sages of the world, the awareness beings—originates from the vajra body, speech, and mind of the tathāgatas. Once they manifest as such: by the power of karma, horizontally and from above to below [throughout] the ten directions of the six worlds, [the inhabitants] are without limit and never-ending. In this trichilocosm world system in each of the individual [realms], a distinct, great sage conqueror appears to accomplish the welfare of the five classes of beings through the four ways to tame.

The Buddha was born, became a renunciate, performed austerities, was enlightened, tamed the māras, turned the dharmachakra, revealed great miracles, passed beyond sorrow, and so forth. These sages, teachers of the doctrine, are omniscient concerning the four times and, knowing the continuity of the minds of all [beings], always see through the magical eye

པས་ཀྱན་རྟུ་བཟང་པོའི་སྦྱོད་པ་རྫོགས་པའི་མདོན་པར་གཉེས་པ་ཚེན་པོ་དྲུག་དང་། ཀྱན་རྟུ་སྐྱུ་བསམ་གྱིས་མི་
 རྩལ་པ་དང་། ཀྱན་རྟུ་བྱུགས་བསམ་གྱིས་མི་རྩལ་པ་དང་། ཀྱན་རྟུ་ལལ་བསམ་གྱིས་མི་རྩལ་པ་དང་། ཀྱན་
 རྟུ་གསུང་བསམ་གྱིས་མི་རྩལ་པ་དང་ལྔ་ཚ་ལ། བསམ་གྱིས་མི་རྩལ་པ་གྲངས་མེད་པ་ཕྱོགས་བཅུར་སྒྲུང་བར་
 རྒྱུར་དོ། །ཐམས་ཅད་ཀྱང་འདི་ལྟ་སྟེ། འདུལ་བའི་དབང་གིས་སྣ་དང་མིའི་ཐོག་པ་དང་། ཉན་ཐོས་ཀྱི་ཐོག་
 པ་དང་། རང་བྱུང་རྣམས་ཀྱི་ཐོག་པ་དང་། རྩལ་རྣམས་མེས་པོའི་ཐོག་པ་དང་། ལྷ་ན་མེད་པའི་ཐོག་པས།
 མ་རིག་པའི་རྣམ་པར་རྫོགས་པ་ཉོན་མོངས་པ་སྦོང་ལྷག་བརྒྱད་རྩ་ཅུ་བཞིའི་གཞེན་པོར། ཚོས་སྦོང་ལྷག་བརྒྱད་
 ཅུ་ཅུ་བཞི་གསུངས་སོ། །གསུང་པོ། །གསུང་བར་འགྲུང་པོ། །དེ་དག་ཐམས་ཅད་ཀྱང་གཟུང་བ་དང་འཛིན་
 པའི་ལྷི་ནང་གི་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བས་འཛིན་པ་འཁྲུལ་པ་ལས་འདོད་པ་དང་། ལས་དང་ལས་ཀྱི་
 འབྲས་བུ་རྣམས་མི་ཟ་བ་དང་། ལས་དང་ལས་ཀྱི་འབྲས་བུས་མི་གོས། གོས་པར་མི་འགྲུལ། གོས་སྐྱེ་མེད་
 པར་སྦོན་པའི་མཐར་ཐུག་གོ། །དེ་ནས་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱིས་ཚེད་དུ་བརྗོད་པ་འདི་.....
 པ་རྗོད་དོ། །རི་སྟེང་འཇིག་རྟེན་འཁྲུལ་པའི་ཚོས། །མ་རིག་རྫོགས་པའི་གཟུང་འཛིན་གྱིས། །ལྷི་ནང་རྟེན་
 འབྲེལ་གཉིས་སྐྱེ་འཁོར། །མི་མཐུན་བདེ་སྐྱབས་སྦོང་བར་འགྲུལ། །རང་བཞིན་ཉིད་ལས་ཉམས་པ་མེད། །
 ཡང་དག་སྐྱུ་མའི་རྩལ་གཉིས་སྐྱེ། །བདག་དང་བདག་གི་གཞན་མེད་དེ། །རྣམ་དག་དབྱིངས་ཉིད་རྩལ་
 གཅིག་གོ། །བདག་དང་བདག་གི་གཞན་རྣམས་ནི། །ལོག་པར་རྫོགས་པ་ཅམ་ཉིད་ལས། །བྲ་ཞིང་ཟབ་པའང་
 ཡོད་མ་ཡིན། །ལོག་རྫོག་ཉིད་ལ་ཉིད་སྦོད་དེ། །གཞན་དུ་གསོ་བ་ཅི་ཡང་མེད། །ལོག་རྫོག་རྒྱ་འབྲས་རྒྱུན་
 ཉིད་ཀྱང་། །གཞི་རྩ་མེད་དབྱིངས་སྐྱད་ཅིག་ས། །རྣམ་པར་དག་པའི་དབྱིངས་ཉིད་རྩལ། །ཉིད་ལ་དབང་
 པ་སྐྱུར་ཉིད་སྦོད་སྦྱིར། །བདག་དང་གཞན་རང་རྫོགས་པའི་རྒྱུན། །རྣམ་དག་སྐྱེ་མེད་ཐོག་པའི་མཚོག། །ཐོག་པ་
 བཞི་ཡིས་ངེས་འབྱུང་ལ། །ཐོག་པ་གཅིག་གི་འབྲས་བུར་གནས། །ཡང་དག་རྫོགས་པས་རབ་བརྟགས་ན། །
 རང་བཞིན་མེད་ལས་ཅིར་ཡང་འགྲུབ། །

of wisdom, always hear through magical hearing, and always accomplish [the needs of beings] through many magical manifestations. Untainted, Sa_mantabhadra's activity is naturally complete. These are the six states of clairvoyance.

The kāyas will always [11] be inconceivable, and the enlightened mind is always inconceivable. The faces [of the kāyas] are always inconceivable, the enlightened speech is always inconceivable, and the inconceivable innumerable [manifestations] will appear in the ten directions.

Even all [vehicles are revealed] as follows. In order to tame, [there are the] vehicles of gods and humans, the vehicle of the hearers, the vehicle of the solitary realizers, the vehicle of the bodhisattvas, [and] the vehicle of the unsurpassed. Due to conceptual ignorance, [there are] eighty-four thousand passions; [and] the antidotes for them are eighty-four thousand categories of teachings that were taught, are being taught, and will be taught.

As for all of these: through the grasping and fixation of the outer and inner origination of dependent arising, it is held that this is due to the confusion of fixation and that karmic causes and karmic results will never be thwarted. The karmic causes and karmic results will have no effect, will not be able to affect, and there will be nothing to affect. That is ultimate emptiness.

Then all tathāgatas express the aphorism in this way. Whatever the confused phenomena of the world may be, through the duality of conceptual ignorance, outer and inner dependent arising revolves. Based upon the differences, happiness and sorrow are then experienced. This never departs from being the intrinsic nature. In the perfectly correct mode of the magical play of duality, there is no self and no self that grasps to other. This perfectly pure nature of phenomena is a single mode of being. [12] Self and the self's possessiveness are only incorrect understanding. Aside from that, not even the subtlest [nature of phenomena that is] more profound exists. Incorrect conceptualizations are utilized subjectively by themselves, and this has never been otherwise. Although there seems to be continuity between the root cause and the resultant incorrect understanding, one moment is [like] basic space free from base or root. This manner of abiding is the very nature of perfectly pure basic space. The nature is mastered; and since it utilizes itself, self, others, and the continuum of concepts are the perfectly pure, unsurpassed supreme vehicle. The renunciation of the four vehicles is the result of the sole vehicle. When thoroughly realized

སངས་རྒྱལ་ལྷ་ཡོངས་མི་འདུལ། རྩོམ་གྲང་ལྷུ་པར་མི་འཕྲུང་ཏེ། །མ་རིག་སློན་མཛད་འདུལ་.....
 བའི་ཕྱིར། །བྱུང་ནས་ལྷ་ཡོངས་འདུལ་བར་སྟོན། །འདུལ་བ་མདོ་སྡེ་རྩོམ་མཛོན་དང། །དམ་ཚིག་སྐྱབ་དང་
 སྐྱབ་པ་དང། །སྐྱུ་དང་གསུང་དང་ཐུགས་ཀྱི་རྒྱུད། །ཚོགས་བརྩེ་ཀུན་ཏུ་རབ་ཀྱགས་པ། །གསང་བའི་སློང་
 པོ་ལས་འཕྲོས་ཏེ། །རང་བཞིན་གསང་བའི་སློང་པོ་འདི། །སྡེ་སྡོད་གསུམ་དང་རྒྱུད་ཀུན་གྱི། །འབྱུང་གནས་
 གཏན་ལ་ངེས་པར་འབེབས། །རྩོམ་རྣམས་མིང་དུ་བཏགས་པ་ཅམ། །སྟོན་པས་དོན་དང་མཐུན་ཚོགས་སུ།
 མིང་དང་ཚིག་ཏུ་བཏགས་ནས་བསྟོན། །སྟོན་མིང་ཚིག་ལ་དངོས་པོ་མེད། །ཅེས་བཟོད་དོ། །དེ་ནས་དེ་.....
 བཞིན་གཤེགས་པ་གཉིས་སུ་མེད་པའི་དགྱིལ་འཁོར་དེ་དག་ཉིད་ཀྱི་གསང་བ་འདི་ཉིད། །སྐྱུ་དང་གསུང་དང་
 ཐུགས་ཡོན་ཏན་འཕྲིན་ལས་དོ་རྗེ་ལས་སྤུང་དོ། །ཞལ་ཏོ། ཐུན་རྩའི་ཉེས་དམིགས་བདག་ཏུ་རྟོག་.....
 ལས་འཕྲོས། །རྒྱུད་དུག་སྟེ་འགག་ལུས་དང་ལོངས་སྟོན་དང། །གནས་དང་སྐྱབ་བཟུལ་འབྲུལ་འཁོར་ལ་
 མོགས་པ། །ལོག་རྟོག་ཉིད་ལས་གཞན་དུ་ཅི་ཡང་མེད། །སྟོང་ཉིད་བདག་མེད་ཡི་མཁའམྱེན་རང་རིག་ཐུགས།
 དམིགས་བྱ་དམིགས་བྱེད་མེད་པར་དབང་བསྐྱུར། །དོ་མཚར་སྐྱུ་གསུང་ཡོན་ཏན་ཞིང་ཁམས་ལས། །
 གཞན་ན་མེད་དེ་དེ་ཉིད་དེ་ལྟར་ཡིན། །ཞེས་དོ་རྗེ་གསང་བའི་ཚིག་ཏུ་ལོ། །ཞེས་བཟོད་པས།

and incisively analyzed within the inherently nonexistent, anything can seem to exist.

A buddha will not pass into nirvāṇa; the doctrine will also never vanish. In order to tame ignorant [sentient beings] and bring them to maturity, [buddhas] manifest; and the state of passing beyond sorrow is then revealed. The baskets of the Vinaya, Sūtra, and Abhidharma, as well as the samayas [i.e., Kriyā], practice [i.e., Upa], and accomplishment [i.e., Yoga], and the tantras of enlightened body, enlightened speech, and enlightened mind—extremely renowned throughout the ten directions—emanate from this *Secret Essence* [Tantra]. The natural secret of this *Secret Essence* is the source for all baskets and classes of Tantra and the definitive [ground] to be ascertained.

It is taught by the Buddha, “Phenomena are merely designated through labels in the category of the meaning [of relative truth], labeled through names and words. At the moment of teaching, those names and words are actually nonexistent.” Thus, it is expressed.

Then, the secret itself of this indivisible maṇḍala of the tathāgatas originates from that nature of vajra enlightened body, speech, mind, qualities, and activities. [13]

Ab ho! The shortcomings that form the basis for existence
Arise from the notion of a “self.”

The bodies, abundance, arising and ceasing of the six mind streams,
The dwelling places, the confused wheel of suffering, and the like—
Aside from these mistaken perceptions, there is nothing that exists
externally for any other reason.

The self-discerning awareness of enlightened mind
Primordially knows the selfless nature of emptiness.

Without the objects to be conceptualized and the conceptualist,
The mind of wisdom is mastered.

The astonishing kāyas, enlightened speech, qualities, and pure lands
Do not exist elsewhere.

This nature itself [appears] in this way.

ཐུབ་པ་དུག་གི་སྐྱུལ་པ་གུངས་མེད་པ་དང་། དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་གྱིས་གསུངས་པ་ཡང་དེ་དག་
ཏུ་འདུས་པར་དེ་བཞིན་གཤེགས་པ་ཉིད་གྱིས་མཁྱེན་ཏོ། །གསང་བའི་སྡིང་པོ་དེ་ལོ་ན་ཉིད་དེས་པ་ལས།
ཚོས་ཐམས་ཅད་གཏན་ལ་ལབ་པའི་ལེ་ལུ་སྟེ་གསུམ་པོ། །

དེ་ནས་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དགོངས་པ་གཅིག་ཏུ་གྱུར་ནས། མཉམ་པ་ཆེན་པོའི་རྩལ་རྩོ་
རྗེའི་དབྱིངས་སུ། ཚོས་ཐམས་ཅད་ཡེ་ནས་སངས་རྒྱས་པའི་ཉིང་རེ་འཛིན་ལས་མི་གཡོ་བར། ཚོས་ཐམས་
ཅད་མིང་ཙམ་དུ་གནས་པའི་ཡི་གེ་འབྲང་བའི་ལའོར་ལོ་ཞེས་བྱ་བ་འདི། སྐྱེད་དང་གསུང་དང་སྟུགས་རྩོ་རྗེ་
ལས་སྦྱང་ངོ། །ཨུམ་ སབ་ཏུ་བརྟན་གྱུར་ཨང་ཀར་ལས། །ཤིན་ཏུ་ཕྱ་བའི་ཨ་ནམས་སྟོ། །ཚོགས་བཅུ་གང་
བར་གསལ་གྱུར་ནས། །བསྐྱེས་ནས་འཕེལ་འགྲིབ་མེད་པར་བརྟན། །དེ་ལས་མིང་ཚོགས་གསལ་ལ་.....
འབར་གྱུན། །སྟོ་ཞིང་བསྐྱེད་པའད་དེ་བཞིན་ནོ། །འདི་ནི་རྩོ་རྗེ་དངོས་གྲུབ་ཀྱི། །བརྟན་འབྱུང་ཡི་ཤེས་རྒྱ་
ཡིན་ནོ། །ཨུམ་ ཀའ་གཤམ་ད། ཅ་ཚ་རྩོ་ཉ། ཏ་ཐ་ཏ་རྩོ། ཉ་ཐ་ད་རྩོ། པ་ས་བ་རྩོ། ཡ་ས་ར་ལ།
གཤམ་ཉ། རྟ། ཨི་ཨྱི། ཨུ་ཨྱུ། ཨེ་ཨྱེ། ཨོ་ཨྱོ། །འདི་དག་སྦྱང་བས། འཇིག་རྟེན་དུག་གི་སྟོགས་བཅུ་
མཐའ་ཡས་པ། རྣམ་པ་དུག་ཏུ་གཡོས། སབ་ཏུ་གཡོས། གུན་ཏུ་གཡོས་ནས། ཚོས་ཐམས་ཅད་མིང་གི་
མཚན་ཉིད་ཙམ་དུ་གྱུར་ཏོ། །ཏོ། དེ་ནས་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་གྱིས། ཆེད་ཏུ་བརྗོད་པ་འདི་
བརྗོད་དོ། །ཨུ་ནི་སྟོང་དང་མི་སྟོང་གི། །དབྱེ་མའང་དམིགས་སུ་ཡོད་མ་ཡིན། །ཐམས་ཅད་མིང་ཙམ་སངས་
རྒྱས་གྱུན། །ཡི་གེ་འབྲང་བ་ཉིད་ལ་གནས། །ཨུ་ཉིད་སྦྱ་ཚོགས་པར་སྦྱང་བའི། །ཀའ་སོགས་པ་བཞི་
བཅུ་གཉིས། །སྟོ་ཡི་མིང་གིས་ཐམས་ཅད་བསྐྱེས། །མངོན་རྗོགས་རྒྱལ་བོར་དེ་ཉིད་དེས། །

These are the secret vajra words.

The manifestations of the six sages are countless in number, as well as the teachings given by all the tathāgatas. All of this is synthesized and known by the Tathāgata himself.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the third chapter that establishes all phenomena.



Then the wisdom intent of all the tathāgatas is united as one through the mode of evenness within vajra space; [the nature of] phenomena has never wavered from this samādhi of primordial awakening. Phenomena are mere labels called “the wheel of the garland of syllables” that originate from vajra enlightened body, speech, and mind.

Ab! From an extremely static white *ab*, innumerable minute *abs* radiate to appear and completely fill the ten directions. Then everything reabsorbs into the static [*ab*] that does not increase or decrease. From that [*ab*], the gatherings of names appear and blaze, and everything radiates and reabsorbs exactly like before. This is the wisdom cause for firmly bringing about the siddhis of the vajra. [14] *Ab!*

Ka kha ga gha nga,
Tsa tsha dza dzha nya,
Tra thra dra dhra nra,
Ta tha da dha na,
Pa pha ba bha ma,
Ya wa ra la sha ka sa ha cha,
E ee oo oo eh eh oh oh.

Since all these [syllables] originate from the limitless ten directions of the six worlds, there are six modes of motion, extreme motion, and extremely great motion. Phenomena are, therefore, only designated through characteristics based upon names. *Ho!*

Then all tathāgatas express the aphorism in this way. *Ab* is empty and not empty, and the Middle Way as well has never been conceptualized. Everything is only labeled. All buddhas abide within this garland of syllables. *Ab* itself appears as diverse aspects; then there are the forty-two, such as *ka* and so forth. Through those sounds, every [expression] is subsumed. It is certain these are the fully manifest king.

ཨེ་མ་ཉོ་རོ་མཚར་ལ་མཚན་གྱི། །འབྲུལ་ཚེན་བཞི་བརྒྱ་རྩ་ལྔ་ཡི་མིང་། །ཚོག་རྣམས་ས་ལུས་འཛིན་.....
 པའི་གནས། །སྣ་ཚོགས་དོན་ཚེན་སྣ་ཞིང་སྣོན། །དངོས་མེད་ཡི་གེའི་རང་བཞིན་སེམས། །བདག་མེད་
 མཐའ་བྲལ་མི་དམིགས་ཀྱང་། །དབྱིབས་དང་འདོག་མིང་ཚོགས་གྱིས། །རོལ་པ་སྤྱིར་ཡང་སྐྱལ་ཅིང་སྟོན། །
 རྩོགས་བརྒྱ་དུས་བཞིར་གསེགས་པ་ཡི། །ཡི་གེས་སེམས་དཔའི་སྐྱེགས་ལུང་གསུང་གསུང་། །དེའི་ལོ་འཁོར་བཞི་བརྒྱ་
 རྩ་ལྔ་ཉིད། །ཡི་གེ་འགོ་ནས་ལྟ་ལ་རྫོགས། །སེམས་ཀྱི་རང་བཞིན་ཡི་གེ་སྟེ། །ཡི་གེ་དངོས་པོ་ཡོད་མ་ཡིན། །
 དམིགས་མེད་དེ་ཉིད་སྣ་ཚོགས་པའི། །སྐྱེགས་ལུང་གསུང་གྱི་འཁོར་ལོ་ཚེ། །སྐྱེགས་ལུང་གསུང་གི་རོ་མཚར་གྱི། །
 ལ་མཚན་འབྲུལ་ཚེན་རབ་འགྲུགས་པའོ། །དབྱིངས་ལ་དབྱིངས་གྱིས་བྱིས་པ་སྟེ། །ཡི་གེ་ཞེས་ནི་དེ་.....
 སྤྱིར་བཤོད། །འགོ་ནི་མ་ལོར་ལམ་ཡིན་ཏེ། །ཉིག་ནི་གེས་རབ་མིང་དུ་སྟེ། །འདད་ནི་ཐབས་ཚེན་ཚོགས་.....
 སྐྱེགས་ཏོད། །ཨ་ནི་སྐྱེ་མེད་དེ་བཞིན་ཉིད། །ཐ་ནི་སྐྱེ་འབྲུལ་རོ་རྗེ་ཉིད། །ཏ་ནི་སྐྱེང་བའི་སྐྱེ་འབྲུལ་ཉིད། །ད་
 བྱི་སྐྱེ་འབྲུལ་ཡིད་བཞིན་ཉིད། །རྩ་ནི་སྐྱེ་འབྲུལ་རྣམ་དག་ཉིད། །ཏ་ནི་ཀུན་ཏུ་སྐྱེ་འབྲུལ་ཉིད། །ཐ་ནི་བྱ་བ་
 མངོན་རྫོགས་ཉིད། །ཏ་ནི་བྱ་བ་བརྟན་པ་ཉིད། །ད་ནི་བྱ་བ་ལྷམ་མེ་ཉིད། །རྩ་ནི་བྱ་བ་ལའི་ལྷེ་བ་ཉིད། །ན་
 བྱི་བྱ་བ་ཀུན་ཏུ་འབྱུང་། །ཀ་ནི་སྐྱེན་གྱི་སྐྱེགས་ཀྱི་མཚོག །ལ་ནི་སྐྱེན་གྱི་སྐྱེགས་ཀྱི་མཚོག །ག་ནི་འདས་ཀྱི་
 སྐྱེགས་ཀྱི་མཚོག །ལྷ་ནི་ལྷགས་ཀྱི་སྐྱེགས་ཀྱི་མཚོག །ད་ནི་སྐྱེགས་ཀྱང་འཛིག་བྱེད་པའོ། །

An astonishing marvel, this great manifestation of the forty-five syllables is the source of all words and meanings without exception; and [through them], the profound, various meanings are revealed and expressed.

The mind is the insubstantial, intrinsic nature of a syllable. Although selfless, free from limitation, and nonconceptual: through various forms, colors, and names, many emanations manifest and are revealed. As the enlightened body, speech, and mind of the wisdom beings that have come throughout the ten directions and four times, these forty-five maṇḍalas are complete from the head syllable to *cha*. The intrinsic nature of mind is the syllables.

The syllables do not exist as substance. [15] Since these nonconceptual [syllables] have various [qualities]—such as the great wheel of enlightened body, speech, and mind—as enlightened body, speech, and mind, this is astonishing as the most amazing, great, magical manifestation. This is the best of invocations.

Written within basic space by space, they are thus referred to as “syllables.” The initial punctuation mark [represents] the unmistaken path. The circles are expressed as prajñā. The punctuation stroke is the great method to distinguish the sentences.

Ah indicates the unborn nature just as it is.

Tha is the vajra magical manifestation.

Tra is the appearance of the magical manifestation.

Dra is the wish-fulfilling magical manifestation.

Dhra is the perfectly pure magical manifestation.

Nra is always the magical manifestation.

Tha is the fully awakened matrix.

Ta is the matrix of stability.

Da is the shimmering matrix.

Dha is the all-embracing matrix.

Na is the always [attractive] matrix.

Ka is the supreme enlightened mind of the eyes.

Kha is the supreme enlightened mind of the ears.

Ga is the supreme enlightened mind of the nose.

Gha is the supreme enlightened mind of the tongue.

Nga is that which destroys [fixation] even with enlightened mind.

ཅ་ནི་སྐྱུན་གྱི་སྐྱུ་ཡི་མཚོག། ཚ་ནི་སྐྱུན་གྱི་སྐྱུ་ཡི་མཚོག། ར་ནི་གངས་གྱི་སྐྱུ་ཡི་མཚོག། ལྟ་ནི་ལྷགས་གྱི་སྐྱུ་
 ཡི་མཚོག། ཉ་ནི་སྐྱུ་ཡང་འཛིག་བྱེད་པའོ། བ་ནི་སྐྱུན་གྱི་གསུང་གི་མཚོག། བ་ནི་སྐྱུན་གྱི་གསུང་གི་མཚོག།
 བ་ནི་གངས་གྱི་གསུང་གི་མཚོག། ལྟ་ནི་ལྷགས་གྱི་གསུང་གི་མཚོག། མ་ནི་གསུང་ཡང་འཛིག་བྱེད་པའོ། །
 ཡ་ནི་སྐྱུ་བ་རྣམ་པར་དག། བ་ནི་གནས་བ་རྣམ་པར་དག། ར་ནི་འཛིག་བ་དག་བ་སྟེ། ལ་ནི་སྟོང་བ་.....
 དག་པའོ། བ་ནི་ཉལ་མེད་དག་བ་སྟེ། ལ་ནི་ཆད་པ་ཡོད་མའི་ན། མ་ནི་མཐའ་བྲལ་བདག་མེད་པ། ཉ་
 བ་ནི་མཚན་མ་མེད་པ་ཉིད། ལྟ་ནི་ཡེ་གེས་བྱགས་གྱི་བྱུགས། ལྷ་ནི་རྩལ་སྟེད་ལྷ་རྣམས་སྟ། ལྷ་ནི་རྩལ་སྟེད་
 ལྷ་མ་ཡིན། ལྷ་ནི་རྩལ་སྟེད་མི་རྣམས་སྟ། ལྷ་ནི་རྩལ་སྟེད་བྱོལ་སོང་རྣམས། ལྷ་ནི་རྩལ་སྟེད་ཡི་.....
 དྲུགས་སྟ། ལྷ་ནི་རྩལ་སྟེད་དཔྱལ་བ་རྣམས། ལོ་ནི་ཐམས་ཅད་འཛིག་པར་བྱེད། ལྷ་ནི་ཐམས་ཅད་ཞིག་
 པ་ཡིན། ལྷ་གི་འཁོར་ལོ་ཚོགས་ཚེན་འདིས། ལྷ་གསུང་བྱགས་གྱི་བྲང་བ་བསྐྱུས། ལྷེས་བཟོད་དོ། །
 ལྷ་ནི། དེ་ནས་དེ་བཞིན་གཤེགས་པ་བཅུན་མོའི་ཚོགས་དང་གཉིས་སུ་མེད་པའི་དཀྱིལ་འཁོར་དེ་དག་ཉིད་
 གྱི་གསང་བ་འདི་ཉིད། ལྷ་གསུང་བྱགས་ཡོན་ཉན་ཐོན་ལས་རྩོམ་ལས་སྤྱང་ངོ། ལྷ་ནི། ཐབས་དང་གེས་
 རབ་དབྱེས་སྐྱེན་བྱང་རྩལ་སེམས་ཚོགས་རྒྱ་འཁོར་ལོ། །

Tsa is the supreme enlightened body of the eyes.
Tsha is the supreme enlightened body of the ears.
Dza is the supreme enlightened body of the nose.
Dzha is the supreme enlightened body of the tongue.
Nya is that which destroys [fixation] even with enlightened body.

Pa is the supreme enlightened speech of the eyes.
Pha is the supreme enlightened speech of the ears.
Ba is the supreme enlightened speech of the nose.
Bha is the supreme enlightened speech of the tongue.
Ma is that which destroys [fixation] even with enlightened speech.

Ya is born as perfectly pure.
Wa is perfectly pure abiding.
Ra is perfectly pure disintegration.
La is perfectly pure emptiness.
Sha is the purity of no permanent existence.
Ka is also not negated.
Sa is selflessness free from limitations.
Ha [16] is without characteristics.
Cha is the enlightened mind of wisdom compassion.

E is however many gods exist, like particles of sand.
Ee is however many demi-gods exist like particles.
Oo is however many humans exist like particles.
Oo is however many animals exist like particles.
Eh is however many deprived spirits exist like particles.
Eh is however many hell beings exist like particles.
Oh is that which destroys all.
Oh is that which causes all to collapse.

Through this great gathering wheel of syllables, all garlands of enlightened body, speech, and mind are subsumed. Thus, this is expressed. *Ah ho!*

Then the tathāgatas, including their assembly of consorts, and these secret indivisible maṇḍalas originate from vajra enlightened body, speech, mind, qualities, and activities. *Ah ho!* These wheels are the cause of the joyful clouds of fully endowed bodhichitta—method and prajñā—as the

འབྲས་ལུ་རྒྱལ་པ་སློན་གྱི་བའོ་མཚར་མིང་ཚོགས་བཞི་བཅུ་གཉིས། །འདུས་མ་བྱས་ཉིད་འདུས་བྱས་དོ་རྗེའི་
དགྲིལ་ལའོར་འབྱིན་པའི་དམ། །འད་འ་བར་མི་མཛད་དབང་མེད་རྒྱ་རྒྱེན་ཚོགས་པའི་མགུ་ཚེན་ཡིན། །རྟོ་
དོ་རྗེ་གསང་བའི་ཚོག་དུའོ། །ཞེས་བརྗོད་པས། དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཡི་གའི་ལའོར་ལོར་
ལྷུར་རྟོ། །གསང་བའི་སློང་པོ་དེ་ཞོ་ན་ཉིད་འེས་པ་ལས། ཡི་གེ་ཐེང་བའི་ལའོར་ལོ་བཞོད་པའི་ལེའུ་སྟེ་
བཞི་པའོ། །

དེ་ནས་ཡི་གེ་ལའོར་ལོའི་སློན་བཞོད་པ་ལས། ལྷུ་འབྲུལ་རྣམ་པར་འབྲོ་བ་འདི་ཚེད་དུ་བརྗོད་དོ། །ཅ་པ་
མེད་པའི་སེམས་ཉིད་ནི། །ཚོས་རྣམས་ཀུན་གྱི་ཅ་བ་ཡིན། །སེམས་ཉིད་ཡི་གའི་རང་བཞིན་ཏེ། །ཡི་གེ་ཡིད་
བཞིན་རིན་ཚེན་སློན། །སླུ་འབྲུལ་དགྲིལ་ལའོར་བཞི་བཅུ་གཉིས། །དུ་བའི་དགྲིལ་ལའོར་མཛོན་.....
རྗོགས་པས། །སྟོགས་བཅུ་དུས་བཞི་རྗོགས་པ་ཡི། །དགྲིལ་ལའོར་ཐམས་ཅད་འགྲུབ་པར་འགྱུར། །བདུད་
ཚིར་འགྱུར་ཞིང་འགྱུར་བ་དང་། །བཞི་བརྒྱ་ཅ་བཞིའི་ནད་སེལ་ཅིང་། །ལོངས་སྟོན་འགྱུར་ཞིང་དན་.....
སོང་སྟོང་། །ཅི་ཡང་གཞན་དུ་འགྱུར་བ་འགྲུབ། །ནམ་མཁའ་དོ་རྗེ་སླུ་འགྱུར་ཞིང་། །འབར་ནས་མེ་ཡང་
འཚོག་པ་དང་། །རྒྱར་འགྱུར་འབབ་པའང་དེ་བཞིན་ཏེ། །འཛིག་རྟེན་ལམས་ནི་འཕོར་བ་དང་། །ཐམས་
ཅད་སྟོངས་ཞིང་ལྷུར་བར་འགྱུར། །དགྲུག་དང་བཏང་དང་བཅིང་དང་དགྲོལ། །གསོ་དང་གསད་དང་འཕམ་
དང་རྒྱལ། །ཉིང་འཛིན་འདི་ཡིས་བྱེད་པར་འགྱུར། །དེ་ཉིད་ཡི་གེས་རང་སྣང་བའི། །མིང་ཚོག་གཟུགས་
སོགས་ཡིད་བཞིན་གྱིས། །ལྷན་ལ་སྣང་འགྱུར་རི་བཞིན་དུ། །འགྱུར་བ་གསེར་འགྱུར་སྣན་གྱི་རྒྱལ། །སྟོན་
པ་མཚོན་བརྩོན་རྟོགས་པ་གསལ། །དམ་ཚོག་སྟེགས་དང་སྟེག་རྒྱ་རྣམས། །མ་ཉམས་གསེར་ཤིང་ཡོ་.....
བྱང་ལྡན། །འགྲུབ་འགྱུར་མི་ལྡན་དོན་མེད་བརྒྱུག །དུས་གསུམ་རྒྱལ་བས་སྟེགས་རྒྱུད་པའི། །དངོས་གྲུབ་
མཚོག་གི་སྟོང་པོ་འདི། །ཟད་པའི་དུས་མེད་ཡིད་བཞིན་མཛོད། །འཕེལ་འགྲིབ་མེད་པར་འགྱུར་བ་སྟེ། །
དངོས་པོ་མེད་ལས་དངོས་པོ་སློན། །སྣ་ཚོགས་རྣམ་པར་འགྱུར་ཞིང་འགྱུར། །དངོས་རྣམས་ཉིད་ན་དངོས་
མེད་པས། །

accomplished fruition of the victorious ones and the astonishing gathering of forty-two names. The samaya reveals that uncompounded [appearances] are the compounded vajra maṇḍala. Never departing from that, there is no choice but to [appear]. By the great strength of the combination of root causes and contributing circumstances, [laughter emerges as] *ho*.

This is taught as secret vajra words. Thus, having expressed this, all the tathāgatas become the wheel of syllables.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the fourth chapter on the array of the wheel of the garland of syllables.



Then, from the arrangement of the cloudlike wheel of syllables, the aphorism of the complete magical manifestation is expressed. This nature of mind has no basis, [yet] it is the source of all phenomena. [17] The nature of mind is the intrinsic nature of syllables, [and] the syllables are a wish-fulfilling jewel of clouds. Since the magical manifestation maṇḍala of the forty-two [syllables] is fully perfected as the matrix maṇḍala, all perfected maṇḍalas throughout the ten directions and four times will be accomplished. This becomes nectar and serves to pacify all four hundred and four diseases. Abundance emerges, and the lower realms are purified. No matter what [appears], one is able to accomplish the transformation of this into something else. Space becomes solid, blazing vajras; and even fire is incinerated, also becoming like the flow of water. The elements of the world are dispersed, the entire [world] is emptied, and the [sun and moon] will fall [from the sky].

Through this samādhi, summoning, expelling, binding, releasing, curing, annihilating, defeating, and victories will occur. These self-appearing wisdom [appearances] of names, words, images, and so forth accomplish all wishes like a torch in the darkness, like alchemy transforming gold, and like the method of medicine. Diligently make offerings to the one who reveals [the path]. By achieving clear realization, all mudrās, mantra, and samaya are known without degeneration. Being endowed with the necessities will contribute to this accomplishment. To lack these will be futile and destructive. This essence of the supreme siddhis that is the inner realization of the victorious ones of the three times is an inexhaustible treasure that fulfills all wishes that emerge without increase or decrease. From the immaterial, material clouds will occur in varieties of manifestations. At the moment [of appearing] as material, the nature of all [things] is immaterial.

རྟོགས་པའི་དབང་རྒྱུར་ཉིང་འཛིན་ཡིན། །གང་གིས་དམིགས་མེད་མི་ཤེས་པས། །དེ་ཡིས་ཚོས་ཀྱི་དབྱིངས་
 མི་ཤེས། །དེ་ཕྱིར་དངོས་དང་དངོས་མེད་པའི། །འཇིག་པས་དམིགས་མེད་ཤེས་པར་གྱིས། །གཞི་རྩ་མེད་
 པའི་སེམས་ཉིད་ནི། །པོ་མོ་མ་ཡིན་མ་ནིང་མིན། །མཚན་མེད་མ་ཡིན་རིགས་རྒྱུད་མིན། །ཁ་དོག་མ་ཡིན་
 དབྱིབས་མ་ཡིན། །གནས་སུ་མ་ཡིན་གང་ཡང་མིན། །དེ་བཞིན་ཉིད་དབྱིངས་ཡེ་ཤེས་ཏེ། །ཐབས་ཀྱི་ཐུག་
 རྒྱུ་ཀྱང་གྱི་རྒྱ། །ཐབས་ལས་ཐབས་སྤང་ཐབས་བསམ་ཡས། །ཐ་དད་མིན་ལས་ཐ་དད་པའི། །ནང་དང་ནང་
 གི་ཕྱི་རོལ་གྱི། །ད་ཀྱིལ་འཁོར་བསམ་ཡས་ཡེ་ཤེས་རོལ། །འཇིགས་མེད་ཀྱང་བཟང་ཐུག་རྒྱའི་མཚོག།
 །གང་གིས་གྲང་ཆེན་ཚུམ་འདྲའི་སེམས། །མཉམ་པར་བཞག་པས་བརྟལ་ནས་སྤྱ། །ཐུགས་དང་ཐུག་རྒྱ་རབ་
 བརྟན་ན། །དངོས་གྲུབ་ཡ་མཚན་ཆེན་པོར་འགྱུར། །ཞེས་བཟོ་དེོ། །དེ་བཞིན་གསེགས་པ་ཉིད་གཟིགས་
 མོས་མཉེས་པར་གྱུར་ཏོ། །གསང་པའི་སྡིང་པོ་དེ་ལོ་ན་ཉིད་ཤེས་པ་ལས་རྒྱ་འཕྲུལ་དུ་བ་བརྒྱབ་པའི་ཉིང་པེ་
 འཛིན་གྱི་ལེའུ་ལྷེ་ལྷ་པའོ། །

དེ་ནས་དེ་བཞིན་གསེགས་པ་ཐམས་ཅད་ཀྱི་རང་བཞིན་གཅིག་དང་དུ་མ་མེད་པའི་བདག་ཉིད་ཐམས་
 ཅད་ཀྱིས། །འཇིག་རྟེན་དུག་གི་ཕྱོགས་བརྒྱ་ཐམས་ཅད་ལ། །ཉིད་ཀྱི་ཆེ་བའི་ད་ཀྱིལ་འཁོར་དབྱུང་བར་
 བཞེད་ནས། །ཆེད་དུ་བཟོ་དེ་ལ་འདི་བཟོ་དེོ། །ཡེ་ཤེས་ཕྱོགས་བཞི་དབུས་བརྟགས་ཏེ། །ད་ཀྱིལ་འཁོར་
 བསམ་ཡས་ལྟན་གྲུབ་ནི། །རྟོགས་ཆེན་རྟོགས་པའི་རྣལ་འབྱོར་པས། །ཀྱུན་འབྱུང་ད་ཀྱིལ་འཁོར་ཆེན་
 པོར་སྦྱོད། །འཁོར་ལོ་ཕྱི་བས་བཞི་སྤྱུང་བཅས། །སྤྱུང་བཞིས་བརྒྱན་བར་ཐུམས་དང་། །ཀྱུན་ཏུ་གྲུ་
 བཞི་སྒོ་ལྷུད་ལྟན། །རོལ་མོ་སྤྲོ་ཚོགས་སྤྱིན་ལྷུང་བཞིན། །ད་ཀྱིལ་འཁོར་བཞི་བརྒྱ་གཉིས་ཀྱིས་བརྒྱན། །
 སེང་གོ་གྲང་ཆེན་ཏུ་དང་ལྷུང་། །ནམ་མཁའ་ལྗིང་གི་བྱི་ཆེན་ལ། །ཉི་ཟླ་བཟོ་རིན་པོ་ཆེ། །གདན་ལ་རྫོགས་
 དང་སེམས་དཔའི་རྩལ། །འཁོར་ལོ་རྒྱལ་པོ་རྒྱལ་མོ་དང་། །གཡས་ནས་མཐོང་ཐོས་སྦྱོམ་པ་དང་། །ཚོང་
 དང་བརྟུན་མོའི་ཚོགས་དང་བཅས། །སྤྱུང་ལ་ནི་མཐོང་བྱེད་དང་། །ཐོས་བྱེད་སྦྱོམ་བྱེད་ཚོང་བྱེད་རྣམས།།

[18] Mastery of realization is the samādhi. Whoever fails to understand the nonreferential will not see the space of phenomena. The material and immaterial will be defeated; [and in doing so] the nonconceptual will be known.

This nature of mind that is groundless and baseless is not male, female, or neuter; it is devoid of characteristics and does not exist as classes and mind streams. Colors do not exist, shapes do not exist, [and] realms do not exist—as there is nothing whatsoever.

This, the wisdom of basic space, just as it is, is the root cause of all mudrās of method. From the method, the secondary method is the inconceivable method. From [that which] is not differentiated, it is differentiated. The internal, as well as the external, inconceivable maṇḍalas are the dynamic strength of wisdom—the supreme mudrā of the fearless Samantabhadra. Whoever, by resting in equipoise, has tamed the mind [that is] like a drunken elephant will, through familiarity in mantra and mudrā, achieve the most amazing siddhi. Thus having expressed this, the Tathāgata himself is pleased by this spectacle.

From the *Secret Essence Definitive Nature As It Is*, this completes the fifth chapter on the samādhi accomplishing the magical manifestation.



Then the Tathāgata himself, whose intrinsic nature is neither singular nor plural, and all of the [tathāgatas] throughout the ten directions and the six realms express the aphorism in this way with the intention to bring forth the maṇḍala of the greatness of the Tathāgata himself.

The designated wisdom of the four directions and the center [19]—this inconceivable spontaneously present maṇḍala—is, for a practitioner who realizes the Great Perfection, utilized as the great [self-] originating maṇḍala. There are the four spokes of the wheel, including the circular rim; the four sides are adorned with four gateways and porticoes; and the shape is entirely square. There are varieties of musical instrumentation, like massing cloud formations. Adorned with the forty-two maṇḍalas, [the deities are] seated upon great thrones of lions, elephants, horses, peacocks, and garuḍas, the sun, moon, lotuses, and precious jewels in the posture of perfect [buddhas] and sattvas. The kings and queens on the wheel, beginning with the right, are the Observer, the Hearer, the Partaker of Scents, and the Partaker of Flavors [i.e., the sattvas], including their assembly of queens. Upon the square pattern are the Ones who See, Hear, Smell, and

བཅུན་མོའི་ཚོགས་དང་བཅས་པར་གནས། །པར་ཁྱམས་ལ་མི་ཐུབ་དུག་དང་། །མཅུན་དང་རྒྱབ་དུ་ཕྱེད་
 པ་དང་། །བྱ་བ་དག་མི་གནས་པར་བསྟན། །སྒོ་རྒྱད་བཞི་ལ་འཛོམས་པ་སྟེ། །བཅུན་མོའི་ཚོགས་དང་ལྡན་
 པར་གནས། །རྡོ་རྗེ་འཁོར་ལོ་རིན་པོ་ཆེ། །པདྨ་རལ་གྱི་དྲི་ལ་ལུ་འབར། །ལྷ་དྲུལ་སྤྱི་ཤིང་ལ་སོགས་མཚན། །
 མཛེས་རྒྱལ་མཉེས་པའི་ལོ་བྱད་འཛིན། །མཐིང་ག་དགར་པོ་སེར་ལེ་བརྟན། །ལྷང་གུ་ལ་སོགས་སྣ་.....
 ཚོགས་པ། །མཉེན་ལྷག་འབྲིལ་ལྷེམ་གཞོན་རྒྱལ་ཅན། །གསལ་འཆེར་ལྷུན་སྤྲུག་གཟི་བརྗིད་ལྡན། །འོད་
 ཟེར་འཕྲོ་བའི་ཚོགས་ཆེན་པོ། །འབར་བའི་ཐེང་བས་འཁྲུལ་བ་སྟེ། །མཐའ་དབྱས་མེད་པར་ཁྱབ་བ་ཡི། །
 དགྲིལ་འཁོར་བསམ་ཡས་ལྷུན་གྱིས་གྲུབ། །སྐྱུ་ཡི་ལྷག་རྒྱ་ཆེ་མཚོག་ནི། །དེ་བཞིན་དེ་བྱིངས་ལས་མ་.....
 གཡོས་གྲུང་། །ཡང་དག་ཐར་པའི་གཟུགས་སྤྱུ་དང་། །འགྲོ་བ་མ་ལུས་འདུལ་བའི་བྱིར། །མཐུབ་བྱས་སྤྱི་ནི་
 ལྷ་ཚོགས་སྟོན། །སྟོན་ཉིད་སྤྱུ་མ་མིག་ཡོར་རྒྱལ། །རྒྱལ་ཉིད་དེ་བྱིངས་ལས་གཡོས་པ་མེད། །མ་གཡོས་
 བཞིན་དུ་སྣ་ཚོགས་པའི། །དེ་ཚེ་མི་མཐུན་སྣ་ཚོགས་ལ། །སོ་སོར་འདྲ་བར་སྣང་བ་ནི། །དེ་བཞིན་ཉིད་ཀྱིས་
 མ་བཅོས་གྲུང་། །ལས་འཕྲོའི་དབང་གིས་སོ་སོར་སྣང་། །དཔེར་ན་མེ་ལོང་རྒྱ་རླབ་བཞིན། །དེ་ཚེ་འགྲོ་དུག་
 ཐམས་ཅད་ལ། །ཞིག་སྟོང་གཟུགས་སྤྱུ་རྣམ་པར་བསྟན། །དགོ་རྒྱལ་རྣམས་ལ་དག་བཅོམ་གཟུགས། །རང་
 རྒྱལ་རྣམས་ལ་བསེ་དུའི་རྒྱལ། །གཞན་ཡང་ཐེག་མཚོག་རིམ་པ་བཞིན། །འོག་མིན་སྲུ་མེད་གནས་.....
 མཚོག་ན། །སྐྱུ་ནི་རྣམ་པར་སྣང་མཛད་རྒྱལ། །བྱང་རྒྱབ་སེམས་དཔའི་འཁོར་རྣམས་ལ། །དེ་བཞིན་གསུང་
 མཚོག་མི་སྤྱོད། །སྐྱུ་ཡིས་ཚོས་རྣམས་མཛལ་བར་སྟོན། །མེ་ལོང་བསྟན་པའི་རྒྱལ་བཞིན་དུ། །དངོས་ཀྱི་
 མདོག་རན་ཐམས་ཅད་སེལ། །འཁོར་གྱིས་དེ་བཞིན་སྐྱུ་བལྟས་ན། །བྱང་རྒྱབ་སྐྱིབ་པ་གཏིང་དབག་མེད། །
 མེ་ལོང་བཞིན་དུ་སྐྱུ་ལ་སྣང་། །དེ་ནས་ས་བཅུ་རིམ་གྱིས་འབྱུང་། །སྲུ་མེད་བྱང་རྒྱབ་ཡང་དག་མཐོང་། །ཚོས་
 སྐྱུ་དབག་མེད་བརྗོད་དུ་མེད། །འོངས་སྟོང་ཟད་མེད་རིན་ཆེན་གཏིར། །སྐྱུ་ལ་པ་བྱེ་བ་བསམ་མི་བྱུབ། །
 མཚན་དང་དཔེ་བྱད་ཐམས་ཅད་རྫོགས། །

Taste, abiding along with their queens. At the outer perimeter are the six sages; and at the front and back, it is taught that the object and subject reside. The conquerors are at the four gates, abiding with their assembly of queens.

[The principal ones and consorts are] ablaze with the hand emblems [of] vajra, wheel, jewel, lotus, sword, and bells. [The sattvas hold] an utpala [flower], a nāga branch, and so forth; with stunning demeanors, [their consorts] hold pleasing objects. They are various [colors such as] blue, white, golden, red, green, and so forth, soft, flexible, vital, supple, and youthful in appearance, possessing the majestic splendor of being vibrant, shimmering, and spontaneously attractive. A great gathering of light rays radiates, and blazing chains [of fire] flare and pervade without center or circumference. This inconceivable maṇḍala is spontaneously present.

This kāya of the supreme mahāmudrā, although never wavering from basic space just as it is, [20] is the totally liberated rupakāya. In order to tame individual beings, a variety of kāyas appear according to their needs. The way these are revealed is as magical or miragelike, while the nature itself does not waver from the space of phenomena. While never wavering—when these varieties appear, the various different aspects arise similar to the individual [classes]. Although never departing from the essential nature, they [i.e., the nirmāṇakāyas] appear individually by the power of karma—for example, like a mirror or the moon in water. At that time to all six classes of beings, they fully manifest in forms to purify negativity. For all monastic practitioners, they manifest in the forms of foe destroyers; for all solitary realizers, in the manner of [being alone like a] rhinoceros. Furthermore, among these traditions according to the stages of the supreme vehicle: in the supreme place of the unsurpassed Akaniṣṭha, the kāya abides in the manner of Vairocana. To the entire assembly of bodhisattvas, he does not teach through speech like [the nirmāṇakāya does]. Through the kāya, the entire doctrine is revealed and understood. Like the way [one's face] is reflected in a mirror, imperfections become apparent and are removed. When the retinue gazes upon the kāya, their unfathomable obstructions to awakening appear upon the kāya like in a mirror. Then the stains of the ten grounds will be gradually removed; and perfectly pure, unsurpassed awakening will be attained.

The dharmakāya cannot be fathomed or expressed. The sambhogakāya is inexhaustible like a treasure trove of jewels. The millions of nirmāṇakāyas are inconceivable, replete with all major and minor marks and signs. This

ལྷོད་ལུལ་ཀུན་ཏུ་མཛུལ། ཚོགས་ཚེན་གཉིས་ཀྱང་རྫོགས་པར་རོལ། །ཐབས་དང་ཤེས་རབས་ཡི་མཚོག། །
 དེ་ལ་ཚོགས་པ་བསམ་ཡས་མཚོག། ལྷེ་གི་མེད་པའི་གཡུང་དུང་སྐ། །ཉོན་མོངས་ཀུན་གྱི་ཞིང་དུ་གནས། །
 ཟད་མི་ཤེས་པའི་གཏེར་དུ་འགྱུར། །དོ་རྗེ་རིག་པ་འཛོལ་པའི་སྐ། །ཐམས་ཅད་དབྱེར་མེད་མཉམ་པའི་སྐ། །
 ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས་སྐ། །དེ་ཚེ་སྐ་ལྷ་ཀུན་ཀྱང་རྫོགས། །ཞེས་བརྗོད་པས། །འཇིག་རྟེན་དུག་གི་
 རྫོགས་བརྩམས་པས་ལམ་ལུ་མེད་པ་ཐམས་ཅད་དུ་དཀྱིལ་ལའོར་བརྗོད་གྱིས་མི་ལང་བ། །ཞིང་གི་རྩལ་སྟེད་དུ་
 གསལ་བར་གྱུར་ཏོ། །དེ་ནས་དེ་བཞིན་གཤེགས་པ་བརྩམས་མོའི་ཚོགས་དང་། གཉིས་སུ་མེད་པའི་དཀྱིལ་
 འའོར་དེ་དག་ཉིད་གྱི་གསང་བ་འདི་ཉིད་སྐ་གསུང་བྱགས་ཡོན་ཏམ་ཕྱིན་ལས་རྗོ་རྗེ་ལས་སྐྱུང་རོ། །ཨ་ཏོ། །
 དམིགས་བྱ་དམིགས་བྱེད་མི་དམིགས་དཔག་མེད་བསམ་མི་བྱབ། །ཡེ་ཤེས་རང་རིག་དཀྱིལ་འའོར་སྐ་
 ཚོགས་བརྗོད་མི་ལང་། །མཉམ་དང་མི་མཉམ་ཀུན་བྱབ་བྱབ་མེད་བྱབ་པའི་དབྱིངས། །ཡེ་ནས་ཀུན་གསལ་
 དཀྱིལ་འའོར་རྣམ་འཕྲོ་སྐྱོས་པ་མེད། །ཏོ། །ཞེས་རྗོ་རྗེ་གསང་བའི་ཚོགས་ཏུ་འོ། །གསང་བའི་སྐྱེད་པོ་དེ་ལོ་ན་
 ཉིད་ཤེས་པ་ལས། དཀྱིལ་འའོར་སྐྱོས་པའི་ལེའུ་སྟེ་དུག་པའོ། །

དེ་ནས་དེ་བཞིན་གཤེགས་པ་བརྩམས་མོའི་ཚོགས་དང་བཅས་པ་ཐམས་ཅད་ཀྱི་སྐྱེད་པ་གསུང་དང་བྱགས་
 རྗོ་རྗེ་ལས་འདི་དག་སྐྱུང་རོ། །རྩྱུ་བི་བུ་བི་བུད་རྟེ། རྩྱུ་བའ་རྩྱུ་གི། ཨོ་རོ་ན་རི་གི། སྐྱ་རལ་རྩྱུ་གི། ལྷོ་ཨ་.....
 ར་ལི་གི། དུ་ཕྱ་རྩྱུ་གི། ལྷོ་རྩྱུ་ཏུ་བུ་རི། ལྷོ་དུ་པ་ར་ཏི། ལྷོ་མོ་ཉ་ར་ཏི། ལྷོ་རུ་ག་ར་ཏི། ལྷོ་བའ་ར་ཏི། ལྷོ་ཉི་རུ་
 ར་ལ། ལྷོ་ཨ་གརྩྱུ་ལ། ལྷོ་ཉ་རྩྱུ་བརྩྱུ་པ་ད་མ། རོ་ཀུ་ཏུ་བ་ན་མི།

maṇḍala is always the [wisdom] domain. Even the two great accumulations are united as the great perfection. Method, prajñā, and the supreme ground—these and so forth—are all beyond imagination. The kāya is without birth or death, like the auspicious cross, abiding for the field of all deluded [sentient beings] as an inexhaustible treasury. This kāya holds vajra awareness. All [phenomena] are inseparable as the kāya of evenness. [21] All [phenomena] are the kāya of omniscient wisdom. At that time, the five kāyas are also fully achieved.

Thus, having expressed this, inexpressible maṇḍalas clearly appear equal in number to the particles of the pure lands throughout the ten directions of the unceasingly limitless six realms.

Then from these indivisible maṇḍalas of the tathāgatas, queens, and their assemblies, this secret of the [Tathāgata] himself originates from vajra enlightened body, speech, mind, qualities, and activities.

Ah ho! The nonconceptual apprehended and apprehending
[mind]

Are unfathomable and inconceivable.

The myriad maṇḍalas of wisdom's self-awareness are ineffable.

Pervading all that is evenness and unevenness,

All-pervasive basic space is without pervading.

Primordially ever-luminous,

The fully manifest maṇḍala is unelaborate.

Saying *ho* expresses the secret vajra words.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the sixth chapter on the manifestation [of the] maṇḍala.



Then this originates from the vajra enlightened body, speech, and mind of all the tathāgatas, including their assembly of queens:

*Dhriim bisho bishuddhe hung benzar drik om dzina dzik
so ratna drik ang abro lik ha trajna drik müm dhatishori
lam dekarati mam moharati pam ragarati tam benzarati
Ching hi radzaya trang ah garbhaya hring ha hung padma-
padama dzing kuru pana hri*

Hung lasye samaya tōm tram malei samaya ho hri girti
rago hang ah nirti ragayami
Meh dharani so ha tilam nisa [22] rambhaya so ha hung so
radzaya so ha mūm sbri anragaya so ha
Dza dhupe trawe sha hung pupe ahwe sha bam dipam
sukhini ho gendhe tsitaho
Hung yamantatrita phet hung bignantatrita phet hung
padmantatrita phet hung trajnantatrita phet
Om maha benzar dharomaha trodhi shori dzolani hung phet
om maha ratna dharomaha trodhi shori dzolani hung phet
om maha padma dharomaha trodhi shori dzolani hung phet
om maha karma dharomaha trodhi shori dzolani hung phet
Hung hung hung benzar tsita hung ah ah ah benzar
bhadra samanta ah
Om muney trang so ha om muney trüng so ha om muney
süng so ha om muney tram so ha om muney chang so ha
om muney ye so ha
Om eh hayahi bhagawan maha karunika drishaya ho samaya
tōm dza hung bam ho
Om ah hung so ha ba ba ba ba ba dza dza dza dza dza sa sa
sa sa sa ma ma ma ma ma ya ya ya ya ya om ah hung so ha

Om! The king of wisdom's great, superb enlightened body, speech, mind, qualities, and activities unite with me at this moment within the great mudrā.

Om benzar samaya hung om benzar samaya tōm
om benzar samaya ho dza hung bam ho

Through these recitations, it is known, highly celebrated, and forever celebrated that these maṇḍalas of enlightened speech fill the ten directions of the six realms. Then the Conqueror as the subject vajra [i.e., Samantabhadra] and the object vajra [i.e., Samantabhadri] dissolve into the indivisible maṇḍala. Then from the great lord of all the tathāgatas of the ten directions and four times, this [secret mantra] called “gathering great splendor and wisdom” emerges [23] from the vajra enlightened body, speech, and mind—[the] magical manifestation matrix.

Om maha shunyata jnana benzar sobhava atmako hang
Om maha abdarsha jnana benzar sobhava atmako hang
Om maha trataya bekjnana benzar sobhava atmako hang
Om samanta jnana benzar sobhava atmako hang
Om maha tritaya nutrana jnana benzar sobhava atmako hang
Om sarwa tathagata maha kaya benzar sobhava atmako hang
Om sarwa tathagata maha waka benzar sobhava atmako hang
Om sarwa tathagata maha tsita benzar sobhava atmako hang
Om sarwa tathagata maha anuraga benzar sobhava atmako hang
Om sarwa tathagata maha pudza benzar sobhava atmako hang

Through this recitation, [the blessings] dissolve, transform, and blaze with light.

Eh ma ho! These superb astonishing phenomena are the speech of all fully enlightened buddhas. This transcends all sounds, names, and words; [yet] varieties of sounds clearly emerge. Each word is a branch of the maṇḍala, inconceivably pervading everywhere. All of the individual languages, words, and names can be heard as the supreme mudrā of enlightened speech.

From the supreme tantra of the *Magical Manifestation Matrix*, the meaning of enlightened speech emerges to ensure benefit. Concerning this: since all phenomena are abiding like a lotus, whatever sound is expressed is the path to [either] liberation or saṃsāra. That is supreme enlightened speech. All languages of the higher and lower vehicles and imprudent beings [24] are, without exception, synthesized as awakened vajra speech. That nature completely resounds in the ten directions. Within nonattachment, this sound is taught; at the moment of being taught, this is inexpressible. This inexpressible [nature] is the varieties of sounds resonating for everyone that can be understood individually. Saying “numbness is dispelled” [as an example]: through this sole speech, every [teaching] will be comprehended. This is the king of supreme enlightened speech.

Although the higher and lower vehicles are inconceivable: except for the nature just as it is, nothing is taught. Through the skillful means of taming, it is heard individually. Just as all scriptural categories were taught [by the Buddha]: from the perspective of the nature as it is, [this was] never taught. This is the enlightened-awareness speech without syllables; and although not originating from the tip of [the Buddha’s] tongue: by the blessing of compassionate enlightened speech, the varieties of meanings are clearly

འགྲོ་དོན་སྣ་ཚོགས་སོ་སོར་གསལ། །གསལ་ཉིད་གསུང་གི་དྲོ་རྗེའི་མཚོག། །དེ་བཞིན་གསུང་གིས་འགྲོ་
དོན་རྣམས། །དེ་བཞིན་རང་ལས་མ་གཡོས་ཀྱང། །དཔེར་ན་བག་ཚི་རྒྱ་བཞིན་ནོ། །གསང་བའི་སྒྲིང་པོ་
དེ་ལོ་ན་ཉིད་པེས་པ་ལས། །དཀྱིལ་འཁོར་བརྒྱན་པ་དང་གསང་སྤྲུགས་ཀྱི་ཡེ་ཉུ་སྟེ་བདུན་པའོ། །

དེ་ནས་དེ་བཞིན་གཤེགས་པ་བསམ་ཅད་དཀྱིལ། །ཡན་ལག་བསམ་ཅད་དཀྱིལ་འཁོར་དུ་སྦྱུར་གྱིས་ཀྱིས་
པར་ལྷིབ་གྱིས་རྫོངས་པ་ཞེས་བྱ་བ་འདི་ཚེད་དུ་བརྗོད་དོ། །སྒྲིང་འབྲུལ་དུ་བས་མངོན་རྫོགས་པ། །བསམ་ཅད་
བྱང་རྒྱུ་མཚོག་གི་རྒྱ། །གསང་བ་དེ་ཉིད་པེས་པ་ཡི། །སྒྲིང་པོ་ཕྱག་རྒྱ་འདེད་པའོ། །མི་བརྗོད་ཉི་མའི་
དཀྱིལ་ཡི་གོ། །རིག་ཚེན་རྒྱ་བའི་དཀྱིལ་ཡི་གོ། །ལྷ་གཉིས་ལུང་དུ་སྦྱོས་པ་ལས། །སྦྱར་བས་ཕྱག་རྒྱ་
འབྱུང་བའི་རྒྱ། །མི་དང་མི་གཉིས་ཅེ་སྦྱར་ཏེ། །འབྲུ་བརྒྱད་བརྗོད་ནས་ཅེ་སྦྱར་པ། །རྒྱལ་བ་ཀུན་དང་
མཉམ་སྦྲེད་པའོ། །བདེ་བ་ཚེན་པོ་སྦྱིན་པའི་རྒྱ། །འབྲུ་བཞི་སྦྲས་ནས་ཐུགས་ཀར་བཀའ། །རྗེ་བརྗོད་ཅེ་
མོར་དོ་རྗེ་འབར། །རྒྱ་བརྒྱལ་འབྲུ་སྦྲས་དྲིལ་གསེལ་ཞིང། །འབྲིལ་བའི་རྩལ་གྱིས་ཚོས་ལ་བརྟེན། །འབྲུ་
བཞི་སྦྲས་ནས་ཐུགས་ཀར་བཀའ། །རྗེ་བརྗོད་ཅེ་མོར་དྲིལ་གསེལ་འབར། །ཉི་མ་འབྲུ་ལྷ་ལས་སུ་འབྲིལ། །
བདུད་དེ་འཇུག་པའི་མདངས་ཀྱིས་བལྟ། །འབྲུ་བཞི་སྦྲས་ནས་ཐུགས་ཀར་བཀའ། །མི་བརྗོད་ཅེ་མོར་.....
འཁོར་ལོ་འབར། །རྒྱ་བརྒྱལ་འབྲུ་སྦྲས་དྲིལ་གསེལ་ཞིང། །འབྲིལ་བའི་རྩལ་གྱིས་ཚོས་ལ་བརྟེན། །འབྲུ་བཞི་
སྦྲས་ནས་ཐུགས་ཀར་བཀའ། །རྗེ་བརྗོད་ཅེ་མོར་དྲིལ་གསེལ་འབར། །ཉི་མ་འབྲུ་ལྷ་ལས་སུ་འབྲིལ། །
བདུད་དེ་འཇུག་པའི་མདངས་ཀྱིས་བལྟ། །འབྲུ་བཞི་སྦྲས་ནས་ཐུགས་ཀར་བཀའ། །རྗེ་བརྗོད་ཅེ་མོར་དྲིལ་
གསེལ་འབར། །ཉི་མ་འབྲུ་ལྷ་ལས་སུ་འབྲིལ། །བདུད་དེ་འཇུག་པའི་མདངས་ཀྱིས་བལྟ། །འབྲུ་བཞི་སྦྲས་
ནས་ཐུགས་ཀར་བཀའ། །རྗེ་བརྗོད་ཅེ་མོར་བརྒྱུ་འབར། །རྒྱ་བརྒྱལ་འབྲུ་སྦྲས་དྲིལ་གསེལ་ཞིང། །འབྲིལ་
བའི་རྩལ་གྱིས་ཚོས་ལ་བརྟེན། །འབྲུ་བཞི་སྦྲས་ནས་ཐུགས་ཀར་བཀའ། །

present to the individual beings. This clarity is supreme vajra speech. As the entire source of benefit for beings—although this enlightened speech never departs from being within that nature—it is, for example, like the sound of an echo.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the seventh chapter that synthesizes the maṇḍala and secret mantra.



Then all tathāgatas express the aphorism. All limbs are blessed as the spontaneously present maṇḍala. All phenomena are this fully perfected *magical manifestation matrix*, the mudrā of supreme awakening. This *secret definitive nature just as it is* is the mudrā of the *essence*, difficult to transcend.

[Regarding] the sun maṇḍala and syllables of Akṣhobhya [and] the moon maṇḍala and syllables of Ratnasambhava: by uniting each five [fingers], [25] they connect and become the cause for the mudrās. Connecting the tips of both *om* and *mūm*, the tips of the eight syllables cross and connect. Equally united with all the victorious ones, this mudrā generates exaltation.

The four syllables are hidden, and [the middle finger] is extended at the heart. A vajra blazes at the tip of the extended *hung*. Gathered at the moon, the syllables are hidden; and the bell is rung. In the manner of embracing, [the bell] is placed upon the thigh. The four syllables are hidden; [the middle finger] is extended at the heart. At the tip of the [middle finger] with the sound of *mūm*, the ringing bell blazes. The five syllables of the sun unite with the consort. The [consort] bows and gazes with a smile. The four syllables are hidden, and [the forefinger] is extended to the heart. At the tip of the extended [forefinger], *om* is a blazing wheel. Upon the moon, the syllables are gathered and hidden; and the bell is rung. By the gesture of embracing, the dharma [mudrā] is executed.

The four syllables are hidden, and the extended [forefinger] is placed at the heart. At the tip of the extended [forefinger] *lam*, the ringing bell blazes. The five syllables of the sun embrace the consort. [The consort] bows and gazes with a smile. The four syllables are hidden, and [the thumb is] extended at the heart. At the tip of the extended [thumb], *so* is a blazing jewel. Upon the moon, the syllables are gathered and hidden; and the bell is rung. By the gesture of embracing, the dharma [mudrā] is executed.

The four syllables are hidden, and [the thumb is] extended at the heart.

ལྷོ་བསྐྱེད་ཚེ་མོར་དྲིལ་གསེལ་འབར། །ཉི་མ་འབྲུ་ལྡ་ལས་སུ་འབྲིལ། །བརྟུང་དེ་འཇུག་པའི་མདངས་མཁོ་.....
 གྲིས་བལ། །འབྲུ་བཞི་སྐྱས་ནས་ཐུགས་ཀར་བཀའ། །དྲུ་བསྐྱེད་ཚེ་མོར་རལ་གྲི་འབར། །ལྷོ་བརྟུང་འབྲུ་
 ཐུས་དྲིལ་གསེལ་ཞིང་། །འབྲིལ་བའི་ཚུལ་གྲིས་ཚོས་ལ་བརྟེན། །འབྲུ་བཞི་སྐྱས་ནས་ཐུགས་ཀར་བཀའ། །
 ལྷོ་བསྐྱེད་ཚེ་མོར་དྲིལ་གསེལ་འབར། །ཉི་མ་འབྲུ་ལྡ་ལས་སུ་འབྲིལ། །བརྟུང་དེ་འཇུག་པའི་མདངས་མཁོ་.....
 གྲིས་བལ། །ལྷོ་བརྟུང་གྲུ་ཤིང་ལ་སོགས་མཚན། །རིན་ཆེན་སྐྱུ་གུ་རལ་གྲི་འབར། །བསྐྱེད་ཀར་པོ་དོ་རྗེ་འབར། །
 ཚོས་གྲི་འཁོར་ལོ་རིན་ཆེན་སྟེ། །གཟུགས་ལ་རོས་རིན་ཆེན་ཐེང་བ་དང་། །པི་ཚིག་ཀར་མཁན་མཚོག་ཉིད་དེ། །
 མེད་ཀྱི་ཐེང་དང་སྐྱོས་མཚོག་མ། །མར་མེ་བྱུག་པ་ལ་སོགས་པ། །ལས་ལ་འབྲིལ་ཞིང་ཚོས་ལ་བརྟེན། །
 དབུ་ཚུམས་འབྱོ་ཞིང་འདུད་པའི་ཚུལ། །ལོང་གི་ཕྱག་རྒྱ་ཆེན་པོ་བཞིན། །གཉིས་མེད་དབྱིངས་གྲི་ངང་
 ཏུ་འབྲིལ། །སྒོ་བཞི་ཚོ་བོའི་ཕྱག་རྒྱ་ནི། །ཚི་མགོ་གདེངས་དང་དོ་རྗེ་རྗེས་གཞོན། །ཐོད་སྐྱུ་ལ་རྒྱན་པོས་གཞོན་
 པ་དང་། །དོ་རྗེ་རྒྱ་གུམ་ལས་གྲིས་གཞོན། །ལྷགས་ཀྱུ་ཞགས་པ་སྟོ་ཏོ། །སྒོ་བཞིར་གཞན་པ་དེ་.....
 དག་ཀྱང་། །འདུད་ཚུལ་འབྲིལ་བ་གོང་མ་བཞིན། །ཐུབ་དུག་ཕྱག་རྒྱ་སྒྲ་ཚོགས་ཏེ། །མདོར་བསྐྱས་ཕྱག་རྒྱ་
 དུག་ཡིན་ནོ། །ལྷམ་ནི་དམིགས་མེད་ཚོས་གྲི་དབྱིངས། །ཀྱན་བཟང་མཉམ་བཞག་ལེ་ཤེས་འཕྲོ། །ལྷམ་
 ལྷུར་མཉམ་རྗེས་པ་དྲོའི་སྐྱིལ། །གཞན་ཡང་ཕྱག་རྒྱ་སྒྲ་ཚོགས་ཏེ། །ཡང་ན་དེ་བཞིན་གསེགས་ཉིད་དེ། །
 ཡང་ན་དོ་རྗེ་ཐལ་མོ་ཉིད། །ཕྱག་རྒྱ་ཆེན་པོའི་ཚོགས་མཚོག་ནི། །ཐབས་དང་ཤེས་རབ་ལྡན་འབྱོར་ན། །མ་
 བསྐྱོད་མ་བསྐྱུལ་ཐམས་ཅད་ཀྱིན། །ཕྱག་རྒྱ་ཆེན་པོའི་ངང་དུ་གཞན། །ཡན་ལག་བཞི་བརྩེ་ཚ་གཉིས་ལྡན། །
 དེ་ཉིད་ཡན་ལག་སྐྱོས་བདག་སྟེ། །བཞི་བརྩེ་ཚ་གཉིས་གསུམ་འཕྲོས་འབྱུར། །

At the tip of the extended [thumb] *mam*, the ringing bell blazes. The five syllables of the sun embrace the consort. [The consort] bows and gazes with a smile. The four syllables are hidden, and [the ring finger is] extended at the heart. At the tip of the extended [ring finger], *angis* is a blazing lotus. Upon the moon, the syllables are gathered and hidden; and the bell is rung. By the gesture of embracing, the dharma [mudrā] is executed.

The four syllables are hidden, and [the ring finger is] extended at the heart. At the tip of the extended [ring finger] *bam*, the ringing bell blazes. [26] The five syllables of the sun embrace the consort. The [consort] bows and gazes with a smile. The four syllables are hidden, and [the little finger is] extended at the heart. At the tip of the extended [little finger], *ha* is a blazing sword. Upon the moon, the syllables are gathered and hidden; and the bell is rung. By the gesture of embracing the consort, the dharma [mudrā] is executed. The four syllables are hidden, and [the little finger is] extended at the heart. At the tip of the extended [little finger] *tam*, the ringing bell blazes. The five syllables of the sun embrace the consort. [The consort] bows and gazes with a smile.

The hand emblems are an utpala, nāga sprig, and so forth, a jeweled sprout, blazing sword, white lotus, blazing vajra, dharmachakra, precious sprig, beautiful form, [mirror], jeweled garland, vina, accomplished dancer, flower garland, supreme incense, butter lamp, scented water, and so forth. Activity is embraced, and the dharma [mudrā] is executed. All [males'] heads are tilted, and the [females] are showing veneration. Concurrent with the previous great mudrās, they embrace within indivisible space.

The mudrās for the wrathful ones at the four entranceways are [that they appear] brandishing a vajra [club] of suppression marked with *nri*, a coiled snake skull of suppression, a crossed vajra that functions to suppress, a hook, lasso, handcuffs, and bell. All abide at the four entranceways, showing veneration and united as previously explained. The various mudrās of the six sages, when synthesized, are six mudrās. Their consorts are the non-conceptual space of phenomena. From the evenness of Samantabhadra, wisdom radiates. The consort is in the perfection-of-evenness, full-lotus posture. There are further alternative mudrās. Moreover, there are [the mudrās] of the tathāgatas, [or] at least the vajra palms.

The supreme gathering of the great mudrā is that [27]—by possessing method and prajñā—without moving or arousing, every [activity] abides within the great mudrā. The limbs are adorned with the forty-two [deities]. Of those, the branches of the radiance itself come to be the threefold

དེ་ལྟར་ལྡན་པའི་གཙོ་མཚོག་གིས། རྒྱལ་པ་རྒྱལ་མཚོག་དེ་བཞིན་དུ། བརྩུག་གིས་དུག་གི་ལོད་.....
 འཕྲོ་འབར། ཉེ་ལ་སོགས་པ་བསམ་མི་བྱའ། ལྷོགས་བརྩུ་དུས་བཞི་བསམ་ཡས་སུ། འདུལ་བའི་དོན་
 རྣམས་སོ་སོར་སྟོན། ཐེག་པ་མཐོ་དམན་ཐམས་ཅད་དང་། ཕྱིན་ཅི་ལོག་རྣམས་བསམ་ཡས་དང་། ཞི་ཁྱོ་
 ཚོགས་ཚེན་ཐམས་ཅད་ལ། མོ་སོར་མཐུན་བྱས་ཀྱིན་ཏུ་སྟོང་། ཉེ་བར་ན་གར་མ་འན་ཉིད་འདྲ་བ། ལུས་
 ལས་མ་བཞོད་སྣ་ཚོགས་སྟོན། མདོར་ན་ཕྱག་རྒྱ་ཐམས་ཅད་ནི། འདི་ཞེས་གཅིག་ཏུ་བརྗོད་དུ་མེད། །
 གཉིས་དང་གསུམ་དུ་རྣམ་པར་འཕྲོ། བརྗོད་དང་སྟོ་བ་དེ་བཞིན་ཉིད། མདོར་ན་བསྐྱེད་བརྗོད་ཐམས་
 ཅད་ཀྱང། ལྷག་རྒྱ་ཚེན་པོའི་རང་དུ་གནས། གནས་ཉིད་མི་གནས་པ་འདྲ་མིན། ཉེ་སྐད་དག་མཚོག་ཉིད་
 རྒྱས་བཤད། གནང་བའི་སྟོང་པོ་དེ་ཞོན་ཉིད་ཇེས་པ་ལས། ཡན་ལག་ཐམས་ཅད་དེ་ལྱིལ་ལོར་དུ་བྱིན་
 ལྱིས་བརྟུབས་ནས། ལྷག་རྒྱ་སྟོས་པའི་ལུ་སྟེ་བརྒྱད་པའོ། །

དེ་ནས་དེ་བཞིན་གཤེགས་པ་དགུས་པ་ཚེན་པོས། དོ་རྗེ་གསང་བའི་དམ་ཚིག་བཞོད་པ་ལ་སྟོམས་པར་
 ལྷགས་ནས། ཚེད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། ཤིན་ཏུ་ཕྱ་བའི་དམ་ཚིག་མཚོག། ལྷག་རྒྱ་ཚེན་པོའི་ལྷག་
 མཐིལ་དུ། ལྷགས་ཀྱི་དེ་ལྱིལ་ལོར་དམ་པ་དེ། མོར་མི་བཞི་ཡི་ཚད་དུ་བྱ། འདུལ་ལྷ་སྟོས་ལྷ་རིན་ཚེན་ལ།
 སྟོང་པོ་ལྷ་དང་སྟན་ལྷ་དང་། བདུད་ཅི་ལྷ་ནི་རབ་མཉམ་ལ། རིག་པའི་ཐིག་ནི་གདབ་པར་བྱ། ལྷེ་བ་
 ཅི་བས་དང་ལྷན་པ་ལ། ཅི་བས་བཞི་ལོར་ལོ་སྟུ་ལྷུད་བཅས། ལྷ་ཚད་བཞི་དང་ལྷ་བཞི་ཡིས། ལཔ་
 ལམས་སྟོ་ལྷུད་ལྷན་པར་བྱ། སེན་རྒྱལ་ཙམ་གྱི་ཉི་ལྷེ་ལ། ཅན་ལའི་ལྷུ་ཙམ་བདུད་ལྷུ་གདན། ལྷུདས་ལྷུ་
 ཙམ་གྱི་ཡི་གེ་ལས། ལྷག་རྒྱ་ཉིལ་ལྷུ་ཙམ་དུ་བྱི། བཙོས་ལའི་རས་ནི་སྣ་ཚོགས་དང་། རྒྱན་འཕྲེང་བརྒྱད་
 དང་བོ་བས་བརྟོད། ལྷ་ཚོག་བོ་གར་རོལ་མོ་ཡི། སྟོན་ལྷུང་ཚོགས་རྒྱས་རབ་ཏུ་མཚོད། ལྷུ་དང་འཛོམ་
 སེམས་མ་ཡིས། རི་ལྷུང་འདོད་པའི་ལས་བཞིན་མཚོད། །

emanation of forty-two. Endowed in this way as the supreme principal ones—the victors and the supreme victor—and also as the blazing radiant light of twelve [gatekeepers] and six [sages]: in that way and so forth, they are inconceivable. In the unimaginable ten directions and the four times, they individually reveal themselves for the purpose of those to be tamed. They fully appear according to the individual [aspirations of those in] all higher and lesser vehicles, all perverted [heretics], the unimaginable, and a vast assembly—including all peaceful and wrathful.

Just as a single dancer himself—although not prearranged—reveals various forms, in brief, all mudrās cannot be defined in a single way by saying “this is it.” Multiplying from two to three, all movements and execution [of mudrās] are the essential nature. In short, all movements and gyrations abide as a matter of course as the great mudrā. Even in abiding itself, nothing [exists to] abide. This speech is taught by the supremely pure one himself.

From the *Secret Essence Definitive Nature Just As It Is*, having blessed all branches as the maṇḍala, this completes the eighth chapter of the elaborate mudrā.



Then the Tathāgata takes great delight and, by resting in union, arranges the maṇḍala of secret vajra samaya; and the aphorism is expressed. The extremely subtle supreme samaya is the great mudrā at the palm of the hand. This sacred, enlightened-mind maṇḍala [28] is the measurement of four fingerbreadths. [The nature of] five grains, five types of incense, five jewels, five essences, five medicines, and five nectars is total evenness. By knowing this, the line is drawn.

Within [is] the center possessing spokes; [outside] the four spokes, including the rim of the wheel, is the square-patterned palace adorned with porticoes and entranceways. Upon the sun and moon the size of thumbnails is a lotus seat the size of a split pea. Upon the syllable [i.e., *hung*] the size of a mustard seed, draw the mudrā the size of a sesame seed. [Arrange] varieties of manmade cloth, ornaments, garlands, drinks, and flavorful foods surrounding. An accumulation of songs and words [of praise], dancing, [and] clouds of musical offerings are perfectly offered. The consorts, the enticing females, and the female sattvas are offered according to whatever is desired.

[The fire pit] is endowed with characteristics such as shapes and colors,

དབྱིབས་དང་ལ་དོག་མཚན་ལྡན་པར། །ཞལ་དུ་ལྷུང་པའི་མེ་བོས་ལ། །བཟའ་བརྟུང་བྱོ་བའི་ཚོགས་མུ་མུ་
 རྣམས་ཀྱིས། །ལས་བཞིའི་མཚན་པ་རབ་ཏུ་སྦྱིན། །ཁྱོ་བའི་དགྱིལ་ལའོར་དེ་བཞིན་ཏེ། །ཤིན་ཏུ་ཕྱ་ལ་
 སྦྱངས་པ་ཡིས། །བསམ་ཡས་དག་ལའང་དེ་བཞིན་བྱ། །རིག་པའི་དཔག་པ་ཙམ་དུ་འོ། །མཚན་པའི་ཕྱག་རྒྱ་
 ཚེན་པོ་ནི། །སེམས་ཀྱི་ཡིད་བཞིན་སྦྱིན་ཚོགས་ཀྱིས། །སྤྱོགས་བཅུ་ཐམས་ཅད་སངས་རྒྱས་ཞིང་། །མཉེན་
 འངམ་རེག་ན་བདེ་བ་ཡིས། །སྣ་ཚོགས་རིན་པོ་ཆེ་ཡི་གཞི། །མངོས་པར་བྱིས་གིང་སྦྱས་པ་དང་། །ཀུན་
 འཕྲུང་རིན་ཚེན་ལུང་པོར་འབར། །དབྱིབས་ལེགས་རྗེང་བུ་བྱོ་མཚོག་བསིལ། །རིན་ཚེན་ཁང་པ་སྣ་
 ཚོགས་དང་། །རྒྱན་དང་དཔག་བསམ་ལྡོན་པའི་ཚལ། །ཁྱུ་དབྱངས་ཚོགས་སུ་བཅད་པའི་སྤྱ། །ཁྱེ་རྒྱལ་
 མཚན་གཏུགས་ན་བཟའ། །དོ་གལ་དཔུང་རྒྱན་མེ་མོ་དོ། །བཟའ་དང་བརྟུང་དང་མཚོག་རྣམས་དང་། །རང་
 ལ་མངོས་པར་བརྒྱན་པ་ཡི། །ལྟ་དང་ལྟ་མོ་རྣམས་སྟེད་ཀྱིས། །སྤོ་གར་ལ་སོགས་བསམ་ཡས་ཀྱིས། །སྤྱོགས་
 བཅུ་ནམ་མཁའི་ཁམས་བཀའ་ནས། །དགྱིལ་ལའོར་ཀུན་ལ་རྒྱས་པར་འཕུལ། །སྐལ་ལྡན་གསལ་པའི་ཁྱད་
 པར་ཀྱིས། །རིམ་ཀྱིས་ཡང་ན་ཅིག་ཅར་དུ། །ཚོས་ཀྱི་དབྱིངས་དང་མ་ཉམ་སྦྱོར་ཞིང་། །མཚན་པའི་ཕྱག་རྒྱ་
 ཚེན་པོར་བསྟོམ། །གསལ་ལྡན་མའམ་ཕྱིན་བརྒྱབས་ལ། །སྦྱོང་གསུམ་ལུངས་འབྱུང་གཞུག་ཚུལ་དུ། །
 དབྱིངས་ནས་དགྱིལ་ལའོར་སྦྱོན་དྲངས་མཚན། །མཉེས་ནས་གྲུབ་པའི་དམ་ཚིག་མཚོག། །བདག་ཉིད་ཚེན་
 པོ་མཚན་པ་ཡིས། །སངས་རྒྱས་དགྱིལ་ལའོར་མ་ལུས་མཉེས། །སྦྱིད་གསུམ་འགྲོ་བ་ཐམས་ཅད་ལ། །
 དགའ་བ་ཚེན་པོས་ཁྱུབ་པར་འཕྱུར། །སྦྱོ་འཕྱུལ་དུ་བ་བརྟན་པ་ཡིས། །སྤྱོགས་བཅུ་དུས་བཞིར་གཤེགས་
 པ་ཡིས། །སངས་རྒྱས་དགྱིལ་ལའོར་མ་ལུས་དང་། །ཁམས་གསུམ་འགྲོ་རྣམས་མངོན་དུ་འཕྱུར། །ལུས་
 དག་སེམས་དང་ཚོས་ཐམས་ཅད། །གང་ན་འང་མི་གནས་མི་དམིགས་པ། །མིག་ཡོར་ཚུལ་དུ་སྦྱོར་བ་ཡིས། །
 བམ་མཁའ་ལ་ནི་བམ་མཁའ་བསྟོམ། །ཀུན་བྱས་དབང་ཕྱག་རིག་པས་འཕྱག། །དེ་ནས་སློབ་མ་འཕྱག་
 པར་བྱ། །དེ་ནས་རིགས་ཀྱི་སྤྱུ་མཚོག་དེས། །

transforming into the mouth [of the deity]. Agni is invoked, and all types of delicious food, drink, and the offerings of the four activities are perfectly presented. Just as with [the peaceful maṇḍala]: for the wrathful maṇḍalas, those who are trained in the extremely subtle [key points of samādhi] must even please all inconceivable [maṇḍalas] just like [in the sādhana]. This must be discerned by using common sense.

The offering of the great mudrā is that, from one's mind like a gathering of cloudlike wish-fulfilling [jewels], the ten directions are the pure lands of the buddhas. Supple, smooth, and blissful to the touch, the multifaceted, jeweled ground is beautifully adorned with relief patterns. The source of all [desirables] blazes as heaps of jewels. Beautifully shaped ponds with coolness and supreme flavor; various jeweled palaces, adornments, and forests of wish-granting trees; the sound of lovely melodious songs and verses; canopies, victory banners, [29] parasols, and garments; long necklaces, bracelets, and anklets; varieties of comestibles and drinks—[are all] beautifully adorned with their own particular styles. Gods and goddesses equal to the particles [in the atmosphere] encompassing all regions of space in the ten directions with unimaginable undulating, dancing, and so forth are extensively offered to all maṇḍalas. Based on whether [the samādhi] of fortunate practitioners is clear, there are gradual developers or those with instantaneous realization. [Offerings are made] equal to the space of phenomena. Meditate upon this as the offering of the great mudrā.

With a consort either blessed or possessing clear [samādhi]—given that the trichiliocosm fits within a mustard seed—the maṇḍala is invoked from this basic space [i.e., the secret place of the consort], and offerings are made. Through this, [all deities] are pleased; and the siddhi of the supreme samaya [is attained].

When the holder of immeasurable qualities makes offerings, the maṇḍala of the buddhas is pleased without exception. All beings in the three realms will be pervaded by great joy. Through stable [familiarity] with the magical manifestation matrix, the sugatas of the ten directions and four times and the maṇḍalas of those who have awakened without exception will be actualized for all beings throughout the three realms. All phenomena including body, speech, and mind do not abide anywhere; and there is nothing to conceptualize, like an optical illusion. Through union with space, meditate upon space.

Having completed all [activities], the lord of awareness enters; [and] then the disciples must enter. Then those disciples of supreme good

རྒྱལ་མྱོད་དང་ནི་རང་གི་ལུས། །འབྲུག་ཆུང་མ་ནོར་གྱི་དབྱིག། །རབ་རྟུག་ཅེས་དང་ཡིད་འཐད་དཔུལ། །
 དབང་ལྷག་ཡོངས་སྡོད་ལུས་མཚོད་ན། །དཀྱིལ་ལའོར་ཐམས་ཅད་མཚོད་པ་ཡིན། །ཉེ་བའི་དཀྱིལ་ལའོར་
 རྫོས་ཅི་དགོས། །ཉེས་པ་ཐམས་ཅད་དག་པར་འལྱུང། །དད་བརྩོན་བརྟུལ་ཞུགས་རབ་རྟུགས་ན། །ཡན་
 པའི་དབང་སྦྱིན་ལུས་པའི་དབང། །རིམ་པ་བཞིན་དུ་སྦྱིན་པར་བྱ། །སྦྱིང་རྗེས་ཆུད་མ་བོས་པར་གཟུང། །
 ཡར་ན་ཐལ་མོ་རབ་བསྐོལ་ནས། །ལྷག་རྒྱ་ཚེན་པོའི་པར་དུ་ནི། །དཀྱིལ་ལའོར་འཇུབ་གང་ཚད་དུ་ཡང། །
 མཁས་པས་ཚོག་ཇི་བཞིན་བྱ། །ཡར་ན་ས་གཞི་རབ་མཉམ་ལ། །དཀྱིལ་ལའོར་འབྲུག་ཚད་དུ་བྱ། །ཡར་ན་
 ལུས་གང་ཚད་དུ་སྡེ། །ཡར་ན་ལུས་ནི་གསུམ་གྱི་ཚད། །ལུང་ལུ་ལྷན་ལུ་ཚོན་བྱེད་དང། །ཁོས་རྒྱན་མཛེས་པའི་
 ཡིད་པོར་གྲོགས། །ཐིག་གདབ་ཚོག་ལུན་སུམ་ཚོགས། །མཁས་ལུ་ཚེན་པོས་བསྐྱིམས་ཉེ་བྱ། །ཡང་ན་ལྷ་
 བོ་བུ་དུག་དང། །ཉི་ཤུ་འམ་ཉི་ཤུ་ཅུ་ལྟར་བྱ། །རིགས་ཀྱི་དཀྱིལ་ལའོར་ལྷ་རྣམས་བསྐྱོམ། །སྐྱུ་གསུང་
 ལྷགས་ལུན་གཟུགས་རྣམས་དགོད། །ཡང་ན་རྒྱང་གྲགས་དཔག་ཚད་དལ། །ཁམ་མཁའ་དབྱིངས་ཀྱི་བསམ་
 ཡས་པར། །སངས་རྒྱས་དཀྱིལ་ལའོར་སྣ་ཚོགས་བསྐྱོམ། །མ་མཐོང་རྫོངས་ལ་བསྟན་སྤྱིར་ཚོན། །འཇོག་
 ཉི་ཤུ་ཅུ་ལྟར་བྱ། །ལྷ་ཡི་ཚོན་གྱིས་བྱི་པར་བྱ། །འདུལ་བའི་ཚོག་བཞིན་དུ་དབྱེ། །ཉིང་འཛོན་རོལ་མོ་.....
 མཐའ་ལས་མཚོག། །ཡི་གེའམ་གདན་ནམ་སྦྱིང་པོའམ། །ལྷག་རྒྱུའམ་སྐྱུ་གསུང་ལྷགས་ལུན་པར། །བྱིན་.....
 ལྷུ་བས་ཡ་མཚན་ལྟར་པོ་ཚེ། །འབྲུག་འབྲུར་སངས་རྒྱས་ཀུན་གྱི་དམ། །ས་ལ་སོགས་ལས་ལྷག་རྒྱར་བཅས།།
 རྣམ་གྲོལ་རིས་པ་ཐོབ་པར་འལྱུང། །དག་པའི་ཡོ་གེས་ཀྱིས་སྦྱངས་པས། །སྦོས་ཅི་དགོས་ཉེ་དེ་ཉིད་ཡིན། །
 རྩོགས་དུས་དཀྱིལ་ལའོར་བདག་ཉིད་ཚེ། །མི་དམིགས་ལྷགས་ཀྱི་དཀྱིལ་ལའོར་ལས། །དཀྱིལ་ལའོར་
 ཐམས་ཅད་སྦྱིན་པར་བོ། །རང་སྣང་དབྱེར་མེད་དཀྱིལ་ལའོར་ལ། །འཇུག་པའི་མཚན་ཉིད་མཉམ་.....
 རྫོང་བས། །ལྷོགས་དུས་ཀུན་ནས་གཤེགས་པ་ཡི། །བསྟེན་པའི་དཀྱིལ་ལའོར་རབ་རྟུ་རྫོགས། །ཉེ་བར་
 ལྱུང་པའི་དམ་ཚོག་མཚོག། །དཔག་བསམ་གིང་དང་ཡིད་བཞིན་གྱི། །རིན་པོ་ཚེ་དང་འབྲུང་བ་ཀུན། །

fortune offer whatever are the most cherished and pleasing, [such as] the kingdom, one's own body, offspring, spouse, and the most precious possessions. [30] If the five aspects of the desirables are offered to the lord, this constitutes offering to all maṇḍalas. Needless to say, this constitutes [offering to all deities of] the present maṇḍala. All faults will be purified. If there is faith, diligence, and perfect realization of fearless conduct [within the disciples], gradually confer the benefiting and enabling empowerments; and through compassion, the disciples are held so [their minds] do not become spoiled.

Otherwise, with the hands perfectly folded: upon the lap of the great mudrā, the maṇḍala is the size of a thumb. Nevertheless, according to the sādhana, those proficient with the method must confer [empowerment]. Otherwise, on a very even surface, draw the maṇḍala the length of a cubit, the size of a human body, or the size of three human body lengths.

With a pūrba, thread, colored sand, and an attractive companion adorned with lovely clothing and ornaments, the complete sādhana of marking lines must be performed with concentration by one who is an expert. If not that, then [a maṇḍala of] sixteen cubits, twenty, or twenty-five must be drawn. Visualize all five maṇḍalas of the families; [and] all images indicating enlightened body, speech, and mind are arranged. Otherwise, visualize the various maṇḍalas of the buddhas to be a furlong, a mile, or encompassing inconceivable space. In order to show this to those who are deluded and unable to see, draw this with twenty-five or five colors. This application of the colors must be according to the ritual for taming.

In the infinitely supreme play of samādhi, the syllables and, in addition, the seats [and] the essence—or the mudrās of fully endowed enlightened body, speech, and mind—are [generated]. All of this is the Buddha's commitment, so astonishing superb blessings will be accomplished. [31]

Creating mudrā with soil and so forth: if the stages of perfect freedom can be attained, it is needless to mention the purification through the perfectly pure wisdom of this mind. The great nature of the maṇḍala of all directions and times is nonconceptual. From this maṇḍala of enlightened mind, all maṇḍalas are invoked. In the maṇḍala of inseparable self-appearances, there is union through the characteristic of the manner of entering. The buddhas that have come from all directions and times recited [prayers]; hence, the maṇḍala is fully complete. Becoming the close [heir] is the supreme samaya.

The wish-granting trees, precious wish-fulfilling jewels, and all these

དེ་དག་རྗེས་ཡོད་མ་ཡིན་ཏེ། །རང་སེམས་བསོད་ནམས་བརྟན་བཞིན། །ངོ་མཚར་ཚོ་འཕྲུལ་སྤྲོད་ཀྱི་ཚོས། །
 གཞན་ནས་ཡོད་འོངས་མ་ཡིན་ཏེ། །ཐབས་ལ་བརྟན་པའི་ཤེས་རབ་ཉིད། །དེ་ལྟ་བུ་ཡི་རང་དུ་བྱུང་། །ཤེས་
 རབ་དབྱིངས་ཀྱི་དེ་བཞིན་ཉིད། །ཐབས་ཀྱི་ཕྱག་རྒྱར་གྱུར་བའི་སྦྱིར། །ཡེ་ཤེས་ལ་ནི་ཡེ་ཤེས་རོལ། །ཡེ་
 ཤེས་རོལ་བ་ཉིད་ཀྱང་གསོག། །རྒྱལ་བ་མཛོལ་འབྱུང་སྦྱོར་བ་དང་། །བྱིན་བརྒྱབས་སྦྱོན་པའང་དེ་བཞིན་ཏེ། །
 བྱ་བྱེད་རྣམས་པའི་གཟི་བྱིན་གྱིས། །སྐྱེ་མ་རྗེ་རྗེ་བཙུན་པོའི་མཚོག། །ཚོག་ལུ་ནི་རྫོགས་བྱས་ཤིང་། །ཡོ་བྱད་
 ལུ་ནི་རྫོགས་པར་རྒྱན། །རྒྱགས་ཀྱི་ཡན་ལག་ལུ་རྫོགས་བས། །འགྲམ་བར་འཇུག་ལ་རབ་བརྩོན་པས། །
 ཞག་ནི་སྐྱམ་ཅུ་ཕྱག་དུག་གས། །བཅུ་གཉིས་བཅུ་བཞི་བཅུ་དུག་གིས། །དབང་རྒྱུར་རིགས་ཀྱི་དམ་མཁུ་
 པ་འབྱུང། །དེ་ཚོ་བཅུ་དུག་ཚུན་ཚད་ཀྱིས། །སྐྱེ་ལྗང་ཀྱིས་གྲུབ་པ་ནི། །ཡེ་ཤེས་ཐིག་ལེ་དེ་ཉིད་ལ། །ཡེ་
 ཤེས་ཐིག་ལེ་ཉིད་སྣང་བ། །བསམ་གྱིས་མི་བྱུང་མཐའ་ཡས་མཚོག། །ཚོགས་བཅུ་དུས་བཞི་མཛོལ་མཛོལ་
 རྫོགས་པ། །ཞིང་ཁམས་རྣམ་དག་བསམ་ཡས་དང་། །རྒྱ་དང་བྲལ་བའི་གཞལ་ཡས་ཁང་། །འཁོར་ལོའི་
 རྒྱན་དང་རོལ་མོའི་ཚོགས། །དཀྱིལ་འཁོར་མ་ལུས་བསམ་ཡས་ཀྱན། །མཐོང་ནས་ཉེ་བར་བསྐྱེས་བ་དང་། །
 རྒྱ་ཚེན་གསུང་ཡས་དོན་འབྱུང་བའང་། །མཐུན་པའི་ཡེ་ཤེས་རབ་སྣང་བའོ། །གཅིག་དང་དུ་མ་བྲལ་བ་ཡི། །
 མཐའ་དང་དབུས་མེད་དེ་བཞིན་ཉིད། །སངས་རྒྱས་ཀྱིས་ཀྱང་མི་གཟིགས་ཏེ། །རང་བྱུང་ཡེ་ཤེས་གནས་
 མེད་སྣང་། །འོག་བར་རྟོག་བཏགས་རྣམ་དག་ཅིང་། །ཡེ་ཤེས་དབྱིངས་ལས་མི་གཞན་སྦྱིར། །ཐུགས་རྗེ་
 ཚེན་པོས་འབྲེལ་བས་ན། །འགོ་དུག་དུས་གནས་མ་ལུས་སྣང་། །བདེ་བ་ཚེན་པོའི་དཀྱིལ་འཁོར་ནི། །
 ལྷངས་དབྱུལ་གཉིས་སམ་ཡང་ན་ལ། །བྱས་ཏེ་དད་ལྡན་རབ་ཞུགས་ན། །འདོད་པའི་ཡིད་འོང་མཉམ་
 པར་འབྱུང། །སྐལ་བ་མཉམ་པའི་ཡེ་ཤེས་ཏེ། །གཉེར་ན་ཉེ་བར་འབྱུང་བ་ཡི། །ཡ་མཚན་ཚེན་པོ་འབྱུང་
 བར་ངེས། །དད་མེད་ཉམས་ན་སྤང་བར་འབྱུང། །ཞེས་ཚེད་དུ་བརྗོད་དོ། །གསང་བའི་སྤྲིང་པོ་དེ་ཁོ་ན་ཉིད་
 དེས་པ་ལས། །རྗོ་རྗོ་བཞོད་བ་གསང་བ་དམ་ཚོག་གི་ལེའུ་སྤྲེད་དུ་བའོ། །

things that come about have no true, substantial existence; [yet] they are the steadfast merit of one's mind. These astonishing phenomena of the magical manifestation have not come from nor existed elsewhere. The prajñā that is unwavering through methods occurs during [practice] such as this. Because the nature as it is of the space of prajñā becomes the mudrā of method, the play of wisdom takes delight in wisdom. This play of wisdom also [manifests] as a replication. The victorious ones directly appear to protect; and even like the blessings that appear, the brilliant splendor of the potential to engage in activities is the supremely potent magical vajra.

Completing the five rituals, fully completing the five necessities, perfecting the five branches of mantra [without] decline, and engaging with great perseverance: in six months, twelve, fourteen, or sixteen, a sacred immortal vidyādhara will be accomplished. Sixteen lifetimes after that, [there will be] the spontaneous perfection of the five kāyas [32] as this wisdom, vital-essence nature that appears inconceivably and supremely limitless. In the fully perfected ten directions and four times, this unimaginable pure land is perfectly pure; and this celestial palace is free from dimensions. [There are] ornaments of the wheel, musical instruments, and all unimaginable maṇḍalas without exception. Seeing this, [the ground] is practically attained; and benefit occurs through vast enlightened speech. This harmonious wisdom is self-appearing.

The nature just as it is is without center or limit and is free from being singular or plural. Even the buddhas themselves do not see this self-originating wisdom that arises without abiding. This wisdom is not other than space, so designated misconceptions are perfectly pure; and given that [beings and wisdom] are connected through great compassion, the six classes of beings appear at times and in realms without exception.

The maṇḍala of exaltation is the union [of male-female], or the five [-colored sand maṇḍala.] By this arrangement, when faithful disciples fully enter, pleasing desirable [siddhis] will be equally attained. If this wisdom of equal fortune is pursued, [siddhis] will swiftly transpire; and it is certain that the most astonishing [supreme siddhi] will occur. If [one practices] without faith, [samaya] will be damaged; and there will be ruin. Thus, the aphorism is expressed.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the ninth chapter on the secret samaya of the vajra maṇḍala.



དེ་ནས་བཙུམ་ལྷན་འདས་དབྱེས་པ་ཚེན་པོས། རྒྱལ་པོ་སྦྱིན་པ་ཞེས་བྱ་བའི་ཉིང་རེ་འཛིན་ལ་སྟོམས་པར་
 ལྷགས་ནས་ཚེད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། །ཤེས་རབ་ཐབས་ཀྱི་ཕྱག་རྒྱ་ལས། །བདེ་བའི་འབྲུ་ཚོགས་
 གསལ་བའི་རྒྱན། །རྩོམ་འཇུག་ལས་བརྗོད་འབྲིལ། །ཅེ་ནས་བསྐྱེད་ཞིང་དཀྱིལ་འཁོར་བརྒྱར། །ཉན་བྱེད་
 ལ་ཁོར་ལོའི་གཞལ་ཡས་སུ། །གསལ་བའི་ཐིག་ལའི་ངོ་བོ་ཉིད། །རྩྭ་གྱི་ཕྱག་རྒྱའི་ཚོགས་མཚོག་ལས། །འིན་
 ཚེན་དཀྱིལ་འཁོར་གསལ་སྟོ་ཐིམ། །རྩྭ་གསང་བ་གསང་ཚེན་གསང་མཚོག་གང་། །གསང་བ་ཀྱན་ལས་
 མ་ཉན་པར་བྱ། །གསང་བའི་དོན་ཉིད་བརྟག་པ་ལས། །གཞན་དུ་སྦྱོར་བར་བྱ་བ་ཡིན། །གསལ་བའི་འཁོར་
 ལོའི་གཞལ་ཡས་སུ། །གསལ་བའི་ཐིག་ལའི་ངོ་བོ་ཉིད། །ཡི་གེ་བྲང་བའི་ཚོགས་མཚོག་ལས། །འིགས་ཀྱི་
 དཀྱིལ་འཁོར་གསལ་སྟོ་ཐིམ། །ཚོ་དུས་གསུམ་རྒྱལ་བའི་སྤྲུལ་ཚེན་པོ། །སྦྱོ་གསུང་ལྷགས་ཀྱི་རྩོམ་རྩུངས། །
 རྒྱལ་བ་ཐབས་ཅད་མཉེས་མཚོད་ལ། རྒྱལ་བ་ཀྱན་དང་མཉམ་པར་སྦྱོར། །ལག་པའི་འཁོར་ལོའི་གཞལ་
 ཡས་སུ། །གསལ་བའི་ཐིག་ལའི་ངོ་བོ་ཉིད། །རྩྭ་གྱི་ཕྱག་རྒྱའི་ཚོགས་མཚོག་ལས། །ལས་ཀྱི་དཀྱིལ་འཁོར་
 གསལ་སྟོ་ཐིམ། །ཚོ་བྱོད་ནི་རྩོམ་ཡིན་གྱིས། །ལས་རྣམས་མ་ལུས་ཀྱན་གྱིས་ཤིག །པོ་ཉ་མང་པོའི་
 འདུ་འཕྲོ་ཀྱན། །ཚོད་ཀྱི་དགོས་པ་བྱེད་པ་ཡིན། །སྦྱོ་བྱེད་འཁོར་ལོའི་གཞལ་ཡས་སུ། །གསལ་བའི་ཐིག་
 ལའི་ངོ་བོ་ཉིད། །ཉི་ཡི་ཕྱག་རྒྱའི་ཚོགས་མཚོག་ལས། །ཚོས་ཀྱི་དཀྱིལ་འཁོར་གསལ་སྟོ་ཐིམ། །ཚོ་ཚོས་ཀྱི་
 བདུད་ཚི་བླ་མེད་གྱིས། །དད་ལྷན་སྦྱེས་སུ་ངོམས་པར་བྱོས། །

Then, the Conqueror—in a state of great joy—enters into the samādhi called “giving [empowerment] to become the ruler”; and in this way the aphorism is expressed.

From the mudrā of prajñā and method, [33] the bliss of the syllable and the rest are visualized to flow through the path of the vajra and fill the lotus. This dissolves through the tips to transform as the maṇḍala.

In the celestial-palace wheel of the listening ears, the nature of the vital essence is visualized. From the supreme gathering mudrā of *tram*, the maṇḍala of Ratna clearly emanates and dissolves. *Tram* is the secret, great secret, and supreme secret. All secrets must be [received] through listening. Except for analysis, this secret meaning should not be explained to others.

Within the celestial palace wheel of the visualization is the nature of the visualized vital essence. From the supreme garlands of syllables, the maṇḍala of the family is visualized, emanates, and dissolves.

Om! Great heirs of the victorious ones of the three times,
Maintain vajra enlightened body, speech, and mind.
Please all the victorious ones with offerings, and
May union with all the victorious ones be achieved.

At the celestial palace of the wheel of the hands, the nature of the visualized vital essence becomes the supreme gathering mudrā of *hung*. By vividly [generating] the maṇḍala of enlightened activity, [the wisdom being] emanates and dissolves.

Om! You are vajra activity.
Hence, accomplish all activity without exclusion.
By radiating and gathering all messengers,
Your intentions will be fulfilled.

In the celestial palace of the wheel that expresses words is the nature of the clear vital essence. From the supreme gathering of the mudrā of *hri*, the visualization of the maṇḍala of dharma is visualized, emanates, and dissolves.

Om! By the unsurpassed nectar of dharma,
Those with faith must be satisfied.

རབ་འབྲིང་ཐ་མའི་སྒོ་ཙན་ལ། །མཐུན་པར་གསང་བསྐྱགས་གཞན་དུ་མིན། །བསྐྱོད་བྱེད་འཁོར་ལོའི་.....
 གཞལ་ཡས་སུ། །གསལ་བའི་ཐིག་ལའི་ངོ་བོ་ཉིད། །རྩི་ཨོ་སྤྱི་ལྷོ་ལྷོ་རྣམས་ལས། །དཀྱིལ་འཁོར་ལྔ་དང་ཐོ་
 འཕྲང་བསྐྱོམ། །ཨོ་སྐྱོགས་བཅུ་དུས་བའི་ཐམས་ཅད་ཀྱི། །སྐྱེ་གསུང་ཐུགས་ཀྱི་དོ་རྗེ་ཆེ། །དཀྱིལ་འཁོར་
 ཀྱན་གྱི་བྱེད་པ་པོ། །དཀྱིལ་འཁོར་ཀྱན་གྱི་སྦྱིན་པ་སྦྱོད། །སྒོ་བ་དཔོན་མཉེས་པར་མ་བྱས་ཤིང་། །དབང་
 རྣམས་ཐོབ་པར་མ་བྱས་ན། །ཉན་པ་ལ་སོགས་རྩོམ་པ་རྣམས། །འབྲས་བུ་མེད་ཅིང་བརྟག་པར་འཕྱུར། །
 དབུ་རྒྱན་ཙན་བན་ཐེང་བ་དང་། །ཁོ་རྩ་རྒྱལ་མཚན་ཐུག་རྒྱ་དང་། །གཏུགས་དང་བུམ་པ་བཟའ་.....
 བརྟུང་དང་། །སྒྲིང་པོ་ལྡེ་ཡིས་དབང་བསྐྱར་ན། །དུས་འདི་སྤྱིན་ཆད་རྒྱལ་བའི་གྲས། །རན་སོང་ཐམས་ཅད་
 མེད་པ་དང་། །ཆོ་རེང་བདེ་བ་སྤུན་སྤུམ་ཚོགས། །མཐོ་རིས་ཐར་པའི་བདག་པོར་འཕྱུར། །ཞེས་བརྗོད་དོ།
 གསང་བའི་སྒྲིང་པོ་དེ་ཁོ་ན་ཉིད་རེས་པ་ལས། །དབང་སྦྱིན་པའི་ལེའུ་སྒྲི་བཅུ་པའོ། །

དེ་ནས་དེ་བཞིན་གཤེགས་པ་དབྱེས་པ་ཆེན་པོས། །སྐྱེ་འབྱུལ་བྱ་བའི་རྒྱལ་པོ་བསྐྱར་བ་ཞེས་བྱ་བའི་ཉིང་
 རེ་འཛིན་ལ་སྒྲེམས་པར་ཞུགས་ནས། །ཆེད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། །རྒྱ་གཅིག་པ་དང་ཡིག་འབྲུའི་རྒྱལ།
 ཕྱིན་གྱིས་བརྟུངས་དང་མངོན་སུམ་པ། །རབ་དུ་རྟོགས་པ་རྣམ་བཞི་ཡིས། །ཐམས་ཅད་མངོན་རྗོགས་རྒྱལ་
 པོ་ཆེ། །ཡན་ལག་དབང་པོ་རྣམ་ཤེས་ཀྱན། །རྣམ་མིན་ཨོ་དུ་ཤེས་པར་བྱ། །རྗོགས་པའི་དཀྱིལ་འཁོར་ཉིད་
 དུ་བསྐྱོམ། །ཡང་ན་ཐོ་བོའི་དཀྱིལ་འཁོར་བསྐྱོམ། །གཟུགས་སྐྱེ་རྩི་རོ་རེག་ལ་སོགས། །རྣམ་སྦྱིན་སྦྱི་དུ་ཤེས་
 པར་བྱ། །ཡུམ་གྱི་དཀྱིལ་འཁོར་ཉིད་དུ་བསྐྱོམ། །

Proclaim the secret according to those of
 Superb, middling, and dull faculties, [34]
 But not otherwise.

Within the wheel of the celestial palace that functions to move is the nature of the radiantly clear vital essence. Meditate that all [syllables such as] *hung*, *om*, *so*, *ang*, and *ha* become the five maṇḍalas and the encircling wrathful ones.

Om! The great vajra enlightened body, speech, and mind
 Of all the [buddhas] of the ten directions and four times—
 Creator of all maṇḍalas,
 Please bestow the [siddhis] of all maṇḍalas.

Failing to please the vajra master and not receiving empowerment, for those who attempt to listen and so forth: not only will there be no result, there will be ruin.

If the crown, diadem, garland, armor, victory banner, mudrā, parasol, vase, food and drink, and the five-essence empowerments are conferred: from that day onward as an heir of the Victorious One, the lower realms will no longer exist; and there will be immortality and abundant happiness. One will become a master of the higher realms of liberation. Thus, it is taught.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the tenth chapter on giving empowerment.



Then the Tathāgata takes great delight by entering into the samādhi of union called “the mastery of the king of the magical manifestation matrix”; and in this way, the aphorism is expressed. Through the four modes of perfect realization—the single cause, the mode of the syllables, the blessing, and actual realization—everything is fully perfected as the great monarch.

All limbs, organs, and consciousnesses are not [independent] aspects and should be understood as *om*. Meditate upon this as the maṇḍala of the sambhogakāya. Alternatively, meditate upon this as the wrathful maṇḍala. [35] Form, sound, smell, taste, touch, and the like are not just [ordinary] aspects. This should be understood as *mūm*. Meditate upon this maṇḍala

ཡང་ན་ཁོ་མོའི་དཀྱིལ་ལོར་བསྐྱོམ། ཀོས་རྒྱན་བཟང་བཏུང་གྲུ་དང་ཚིག་ ཁྲོ་གར་ཚོགས་གྱི་སྒྲིབ་.....
 ལུང་ལ། རྩྱི་དུ་ཤེས་པས་རབ་སྤྱད་ན། རོ་མཚར་འབྱུང་བའི་དཀྱིལ་ལོར་མཉེས། ལྷ་མོ་གྲུ་མོ་རིགས་
 རན་མོ། རྩེ་འམ་ཡང་ན་མི་དབྱེ་བར། བསྐྱེན་པ་དང་ནི་ཉེ་བསྐྱེན་པོ། རྒྱུ་པ་དང་ནི་རྒྱུ་ཚེན་པོས། །
 ལུས་གྱི་བདུའི་དཀྱིལ་ལོར་དུ། རབ་དེ་བ་ལུགས་གྱི་དཀྱིལ་ལོར་སྒྲོ། རསངས་རྒྱས་སྒྲིབ་ཚོགས་མ་.....
 ལུས་ལ། རྩེ་ལས་མཉམ་མཚོགས་གྱི་སྒྲིབ་པས་བསྐྱེམ། རྒྱུ་པ་ཉེ་སྒྲུའི་སྒྲིབ་པོ་དེ། རྩེ་ལོར་དོ་རྩེ་ལྷེ་
 ཡིས་སྤང། རལ་འདྲོ་གསལ་འབར་རྩེ་ལོ་མོགས། རིད་བཞིན་སྒྲིབ་གྱི་བདག་པོར་འགྱུར། རིང་
 འགྱུར་མཚོག་དང་མཚོག་ཕན་དང། ཉེ་སྒྲུའི་སྒྲེང་དུ་མ་བས་བས་བཞག། ར་རྒྱལ་ལག་གི་འདུ་.....
 རྩེད་བསྐྱོམ། རྩྱི་དུ་རྒྱུར་བས་རྣམ་པར་དག རྩེད་སེ་སུ་ཐིམ་ནས་ལུག་རྒྱར་འབར། རྒྱུར་གྱུར་འོད་ཟེར་
 འཕྲོ་བས་བརྟེན། རག་ལྷན་ཉུ་རྣམ་པར་རྒྱལ་བ་བསྐྱོམ། རོ་མཚར་རན་འགྲོ་ཐར་པའི་ཐབས། རལེ་ནས་སྒྲེ་
 མེད་དེ་བཞིན་ཉིད། རྒྱུ་མར་སྤང་བ་མིག་ཡོར་རྩེ་ལ། རྒྱོར་སྒྲོལ་བྱ་བ་ཀུན་བུས་ཀྱང། རྩེ་ལ་ཚ་ཚམ་ཡང་
 རུས་པ་མེད། རྒྱོད་བཏུང་རྒྱུད་རྣམས་དག་རྟོགས་ཤིང། རམཉམ་གཉིས་ལྷག་པའི་མཉམ་གཉིས་གྱིས། །
 དཀྱིལ་ལོར་ཀུན་ཉུ་བཟང་པོའི་ཞིང། རྩེད་སྒྲོད་ཚོགས་ཚེན་གཉིས་གྱུར་ནས། རལན་ལག་མ་ཉམས་ཡོ་
 རུད་ལུན། རོག་རྩོགས་པར་ཤེས་པ་ཡི། རྣལ་འབྱོར་ཚོགས་པའི་དཀྱིལ་ལོར་གྱིས། རེས་པར་ལེགས་
 པའི་དགོས་པ་འགྲུབ། རྩེ་དང་ལྷ་ཞིང་སྒྲོར་བ་ཡིས། རོམ་སུ་ལྷ་པའི་ལྷ་བཀོད་ལ། རོ་བོ་བཏུ་དང་ཁོ་
 མོ་བཏུ། རལོར་ལོའི་རྩེ་ལ་དུ་རྣམ་པར་བསྐྱོམ། རེ་བཞིན་གཤེགས་དང་རོ་རྩེའི་རིགས། རལུའི་རིགས་ཉེ་
 རྒྱ་གསུང་ལུགས། །

of consorts. Alternatively, meditate upon the maṇḍala of the wrathful females.

[Regarding] the gathering of massing clouds of clothing, ornaments, food, drink, song, speech, and dance [and] by understanding this as *hung*, to completely partake pleases the maṇḍala—the source of astonishing [siddhis].

Regarding the goddess, nāginī, and the female of low caste—by making distinctions or without making these distinctions: through the approach, the close approach, the accomplishment, and the great accomplishment in the lotus maṇḍala of the female consort, the maṇḍala of enlightened mind of exaltation emanates. Through the supreme gift of equal satisfaction: without exception, the entire maṇḍala of buddhas dissolves. The accomplishment essence of the sun and moon is received within the maṇḍala by the vajra tongue. Traveling through space, becoming lucid, blazing, life expectancy, and others [are attained. [Ultimately], one will become a sovereign of [the ground] Wish-Fulfilling Clouds [i.e., Clouds of Dharma].

The object [to tame] from the supreme and secondary realms is placed upon a sun and a moon by a skillful practitioner. With [vajra] pride, meditate upon the movement of the hands. Completely purified, [the consciousness] becomes a *hung*. By dissolving into space, the mudrā blazes and becomes the splendid kāya blazing with radiant light. Meditate upon total victory [i.e., Samantabhadra] above the crown as an astonishing method for liberating the lower realms. The primordial, unborn nature just as it resembles the magical appearance of optical illusions. Even while engaging in the activity of union and liberation, [ultimately] there is not even a particle's worth of negativity accumulated.

The universe, inhabitants, and mind streams are realized to be to be perfectly pure; and through the two—evenness and surpassing evenness—the maṇḍala is the pure land of Samantabhadra. Through whatever activities, great accumulations will occur. [36] A practitioner who has not allowed the branch [samayas] to decline and who is endowed with substances and a complete understanding of rituals will certainly achieve the goal through the gaṇachakra maṇḍala.

The union of five deities with their five sources of bliss is an arrangement of the group formation of five. Meditate upon the ten wrathful males and ten wrathful females [appearing] in the aspect of a wheel. The tathāgata, vajra, and lotus families of enlightened body, speech, and mind are to be

རྩོམ་པོའི་ཚོགས་དང་ལྡན་པ་ཡི། ཚོམ་བྱ་གསུམ་པའི་ལྷ་རྣམས་བསྐྱོམ། རིགས་ཀྱི་རིགས་ཏེ་རིགས་.....
 ཀྱི་གཙོ། འབྲུགས་ཀྱི་འབྲུགས་ཏེ་འབྲུགས་ཀྱི་མཚོག། རྩོམ་པོའི་ཚོགས་དང་ལྡན་པ་ཡི། ཚོམ་བྱ་གཙོག་པའི་ལྷ་
 རྣམས་བསྐྱོམ། རྩོམ་པོའི་ཚོགས་ཚེན་པོ། རེ་ཉ་ལྷག་བརྟན་བཀའ་ཉན་ཚོགས། ཅི་བཀྱི་ལ་སོགས་
 ཚོགས་རྣམས་ཀྱིས། རྩོམ་པོའི་ཚོགས་ལས་རྣམས་རྩོགས་པར་བྱེད། རྣལ་འབྱོར་ལྷགས་འཆང་དངོས་གྲུབ་ནི།
 མཉམ་རྩོགས་ལྷན་གྲུབ་དང་གནས་ཤིང་། རྩོད་པས་ཅིའང་ཐོགས་མེད་པའི། ཐམས་ཅད་ལེ་ནས་དེའི་
 མེད་པའོ། རྩོ་རྩེ་རིགས་སུ་ཐམས་ཅད་དཀྱིལ། རོད་འཕྲོ་འབར་བ་རབ་རྒྱ་བསྐྱོམ། རྩགས་མེད་ཚུལ་
 ཀྱིས་བརྟེན་པར་བྱ། རྩོ་རྩེ་མེད་གྲུབ་ནས་ལྷག་ཚུ་ཆེ། ཡང་ན་སྐྱུ་གསུང་ལྷགས་ཉིད་དེ། ཐམས་ཅད་མ་
 ལུས་སྐྱུ་གསུང་ལྷགས། རྩོ་འཛིན་གསལ་པའི་འོད་ཟེར་འཕྲོ། རྩོ་མེད་དཀྱིངས་ཀྱི་རབ་རྒྱ་བེམ། རྩོ་
 རིག་འཛིན་དངོས་གྲུབ་མཚོག་ཐོབ་འཕྱུར། རྩོ་ཀྱིལ་འཕྲོ་མ་ལུས་འབར་བ་གྲུབ། རྩོ་མོངས་སྐྱུ་
 བརྟེན་མེད་པར་མཛད། རྩོ་རྩེ་རིགས་སུ་སྐྱེ་བའི་གནས། ལྷགས་འཆང་དངོས་གྲུབ་ཡང་དག་ནི། རྩོ་
 ཐབས་དང་ཤེས་རབ་ཐམས་ཅད་ཀྱིས། རྩོ་ཀྱིལ་འཕྲོ་མ་ལུས་འབར་བ་གྲུབ། རྩོ་མེད་པའི་ཚུལ་
 ཀྱིས་ནི། རོད་ཟེར་རྣམ་པ་མང་པོ་འཕྲོ། རྩོ་མེད་སུ་མེད་པར་བརྟེན་པར་བྱ། རྩོ་མེད་ཀྱི་མཚོག་གི་སྐྱེད་
 པོ་འཕྱུར། རྣལ་འབྱོར་ཐབས་དང་ཤེས་རབ་ཀྱིས། རྩོ་བཞིན་གཤེགས་དང་ལུས་རྒྱ་བསྐྱོམ། རྩོ་ཐམས་
 དཔའ་ཐེམས་མ་ཉིད་རྒྱ་བསྐྱོམ། རྩོ་མེད་ལྷགས་དང་ལྷག་ཀྱི་དང་། རྩོ་འཛིན་ཡང་དག་སོ་སོར་གསལ།
 གནས་དང་ལོངས་སྐྱོད་ཅི་བདེ་དང་། ལ་ཉམས་སྐྱོ་ལི་རབ་ལྡན་པས། རྩོ་པོ་དམ་ཞོས་བཞིན་རྒྱ་བྱ། རྩོ་
 ལོ་སྐྱོད་སྐྱོ་ཐམས་མེད་པ་ཡིས། རྩོ་ཚོམ་མེད་པར་སྐྱུ་བ་བྱས་ན། རྩོ་ཀྱིལ་འཕྲོ་མ་ལུས་འབར་བ་གྲུབ་.....
 པར་འཕྱུར། རྩོ་རྩེ་གསང་མཚོག་དཔའ་བོ་ཐོབ། རྩོ་ལས་པའི་ཞག་དང་ཚོས་གྲངས་ནི། རྩོ་ལས་སྐྱོ་ལི་
 བཞིན་རྒྱ་བཤད། རྩོ་རྩེ་གསང་བའི་ཚོག་རྒྱུའོ། ཞེས་དེ་བཞིན་གཤེགས་པ་ཉིད་

meditated upon as all the deities of the group formation of three, including the gathering of wrathful ones. Among families, the family of [Saman-tabhadrā] is the principal family. The enlightened mind of the family of mind is the supreme enlightened mind. Meditate upon this group of deities as a single formation, including the gathering of the wrathful ones. Through the great gathering of male and female wrathful ones, messengers, emissaries, oath-bound ones, those who follow the command, and so forth, the activities of siddhis will be accomplished.

The siddhi of a mantra-holder practitioner is to abide spontaneously present in evenness and perfection. Conduct itself is completely devoid of obstruction, and all phenomena are primordially inseparable.

Within the vajra family, all maṇḍalas are included. Meditating that the radiating light is ablaze, this dissolves in the manner of nonattachment and becomes indivisible as the great mudrā.

Conversely, the enlightened body, speech, and mind are all the [maṇḍalas of] enlightened body, speech, and mind without exception. By visualizing through samādhi, the radiation of light dissolves into indivisible space. This becomes the attainment of the supreme siddhi of a vidyādhara. The blazing maṇḍala is accomplished without exception. Dispelling the suffering of the passions, [beings are led] to take rebirth in the vajra family. The authentic siddhis of a mantra holder are [37] to meditate upon all five maṇḍalas of method and prajñā and the garland of wrathful ones. In the manner of nonattachment, emanations radiate in the aspect of light rays. They dissolve indivisibly, and the essence of supreme siddhi is attained.

A practitioner of method and prajñā should meditate upon the tathāgatas and their consorts. They should also meditate upon the sattvas and female sattvas. Each respective mantra, mudrā, and aspect of samādhi are to be correctly and distinctly visualized. The place and necessities must be adequate and abundant, and the mind completely committed. First, whatever commitment is made must be maintained accordingly. Without falling prey to discouragement and sloth or becoming complacent [and] if one practices free of doubt, then all maṇḍalas will be accomplished. The supreme, sacred, secret vajra will be achieved. The number of days for the practice and the astrological connections should be explained according to the tantra.

Thus, the secret vajra manifests as words. Hence, the Tathāgata himself

ལ་དེ་བཞིན་གསེགས་པ་ཉིད་ཆེད་དུ་སྒྲེང་ངོ་། །གསང་བའི་སྡིང་པོ་དེ་ཁོ་ན་ཉིད་རེས་པ་ལས། །ཚོགས་གྱི་
དགྲིལ་ལའོར་གྱི་ལེའུ་མྱེ་བཅུ་གཅིག་པའོ། །

དེ་ནས་དེ་བཞིན་གསེགས་པ་དགེས་པ་ཆེན་པོ་རོལ་མོའི་སྡིན་རྣམ་པར་སྒྲོས་ཏེ། །རྒྱན་བཞོད་པའི་ཉིང་
རེ་འཛིན་ལ་སྒྲོམས་པར་ཞུགས་ནས། །ཆེད་དུ་བརྗོད་པ་འདི་བརྗོད་དོ། །སྐྱེ་འབྱུང་དུ་བས་མངོན་.....
རྫོགས་པའི། །དགྲིལ་ལའོར་བརྟན་པའི་ཉིང་རེ་འཛིན། །བློ་གར་འདུ་འཕྲོའི་ཕྱག་རྒྱ་ཡིས། །འཕྲུལ་ལམ་
ནམ་མཁའ་འགོ་བར་འགྱུར། །སྤྱུ་ཚིག་སྐྱ་ཡི་སྤྱག་རྒྱ་ཡིས། །ཚོས་གྱི་དངོས་གྲུབ་ཐོབ་བར་འགྱུར། །བརྒྱན་
དང་བགོ་བའི་ཕྱག་རྒྱ་ཡིས། །འབར་བའི་རྒྱལ་པོ་སྤྱབ་མེད་འགྱུབ། །བཟའ་དང་བཅུང་བའི་ཕྱག་རྒྱ་ཡིས། །
ཡིད་བཞིན་སྐྱེ་དང་བདུད་ཅི་འགྱུབ། །ཨ་ལི་ཀ་ལི་ཕྱག་རྒྱ་ཡིས། །ཐམས་ཅད་ཐམས་ཅད་འགྱུབ་.....
པར་འགྱུར། །ཤེས་འཇུག་མཚན་ཉིད་འཕྲོར་བའི་གཟུངས། །འབྲས་བུ་སྡིན་གྱིད་རྒྱ་དང་རྒྱུན། །ལུས་མཐུ་
ཅན་དུ་གང་གྱུར་པ། །རིག་འཛིན་རྒྱལ་བའི་ཞིང་དུ་གྲགས། །མི་དང་ལྷ་དང་ཚངས་པ་ཡི། །སྐྱེ་བ་རྣམ་དག་
འཛིན་མོད་གྱི། །ཁྱད་པར་ས་ལ་གནས་གྱུར་ཡིན། །པ་རོལ་ཕྱིན་པ་ཀུན་ཏུ་རྫོགས། །ཐབས་དང་ཤེས་རབ་
ཐབས་གྱི་མཚོག་ །ཤེས་རབ་མཚོག་གི་མཚོག་གྱུར་པའི། །ས་ཡི་ཁྱད་པར་བཅུ་དང་གསུམ། །རྒྱ་འབྲས་ཁྱད་
པར་སྐྱེན་གྱིས་རྫོགས། །མཁའ་དགྲིལ་དངས་པའི་དབྱིངས་ཉི་ཟླ། །ཡེ་ཤེས་རྒྱལ་པོ་སྤྲངས་དབྱུང་བསྐྱོམ། །
རྒྱལ་བའི་དགྲིལ་ལའོར་ཐམས་ཅད་ཀུན། །མ་ལུས་པར་ནི་བསྐྱོམ་པར་འགྱུར། །དུས་བཞི་ཚོགས་བཅུ་གང་
ནས་གྱུར། །རྫོགས་པའི་སངས་རྒྱས་རྟེན་མི་འགྱུར། །སེམས་ཉིད་རྫོགས་པའི་སངས་རྒྱས་ཏེ། །སངས་རྒྱས་
གཞན་དུ་མ་འཚོལ་ཞིག །དགྲིལ་ལའོར་ཀུན་ཏུ་རབ་སྒྲོར་བས། །དགྲིལ་ལའོར་ཐམས་ཅད་འགྱུབ་.....
པར་འགྱུར། །ཚོག་ལྷག་གམ་མཚང་ཡང་། །སྡིན་ཉིད་དག་སྟེ་ཉེས་པ་མེད། །ཅེས་ཆེད་དུ་བརྗོད་པས།
རོལ་མོའི་སྡིན་གྱིས་མཉེས་པར་གྱུར་ཏོ། །གསང་བའི་སྡིང་པོ་དེ་ཁོ་ན་

brings forth the subject to the Tathāgata himself. From the *Secret Essence Definitive Nature Just As It Is*, this completes the eleventh chapter on the maṇḍala of the gaṇachakra.



Then in a state of great delight, the Tathāgata radiates clouds of manifestation. By resting in the samādhi that is an ornamental array, the aphorism is expressed in this way. In the unwavering samādhi of the fully perfected maṇḍala of the magical manifestation matrix, there are mudrā movements of dancing and swaying; and through that, there will be the ability to travel underground and fly in the path of the sky. By the mudrā of the sound of songs and words, the siddhi of dharma will be attained. Through the mudrā of donning ornaments and garments, the blazing king [38] that cannot be defeated is accomplished. Through the mudrā of food and beverages, the wish-fulfilling kāya and ambrosia will be accomplished. Through the mudrā of *abli* and *kali*, all [siddhis] will be fulfilled.

The mantric formula that unites the characteristics of knowing and engaging ripens as the result through root causes and contributing circumstances. Whoever develops this potential and power will be well known as a vidyādhara throughout the pure lands of the victorious ones. Although they take immaculate rebirth as humans, gods, and Brahmā, in particular they abide upon the [tenth] ground since they have fully perfected the pāramitās. Method and prajñā are the supreme method. The supreme prajñā of the superlative is the difference between the ten and the three grounds. The distinction between cause and result is spontaneous perfection.

[At the seat of] the sun and moon in the extremely pure maṇḍala of space, meditate upon the king of wisdom in union. The entire maṇḍala of the victorious ones is meditated upon without exception. No matter when or where in the four times as well as the ten directions, the fully perfected buddha will not be discovered. The nature of the mind is the fully perfected buddha. Hence, do not search for buddha elsewhere. Through fully uniting with the maṇḍala of Samantabhadra, all maṇḍalas are accomplished. Even the faults, additions, and omissions of sādhana practice will be purified to become faultless.

The aphorism is thus expressed, and the manifest [offering] clouds completely please [all the tathāgatas]. From the *Secret Essence Definitive*

ཉིད་ངེས་པ་ལས། ཚོགས་བསྐྱབ་པའི་ལེ་ལུ་སྟེ་བཅུ་གཉིས་པའོ། །

དེ་ནས་ཕྱོགས་བཅུ་དུས་བཞིའི་དེ་བཞིན་གསེགས་པ་ཐམས་ཅད་ཀྱི་སྐྱུ་དང་གསུང་དང་གྲགས་རྩོམ་ཞི་ལོ་.....
 དཀྱིལ་ལའོར་ཐམས་ཅད་གཅིག་ཏུ་འདུས་ནས་དབྱེས་པ་ཚེན་པོས། ཚོས་ཐམས་ཅད་ཡེ་ནས་རྫོགས་པ་ཚེན་
 པོར་ལྷན་གྱིས་གྲུབ་པའི་དམ་ཚིག་གིན་ཏུ་གསང་བའི་སྣང་པོ་སྣོན་བཞོད་པའི་ཉིང་ངེ་འཛིན་ལ་སྟོམས་པར་
 ལྷགས་ནས། ཚེད་ཏུ་བརྗོད་པ་འདི་བརྗོད་དོ། །མ་རྫོགས་པ་དང་ཡོག་པར་རྫོགས། བྱོགས་རྫོགས་ཡང་
 དག་ཉིད་མ་རྫོགས། །འདུལ་བ་དགོངས་པ་གསང་བ་དང་། །རང་བཞིན་གསང་བའི་དོན་རྣམས་ནི། །ཡི་གེ་
 རྒྱས་བཏགས་མིང་ཚོགས་ལ། །བརྟེན་པའི་ཚོག་གིས་རབ་མཚོན་ཏེ། །ཤོང་ནས་གབ་སྐྱས་དོན་འབྱིན་པ། །
 ལྷོན་པ་རྩོམ་ཞི་ལོ་གསལ་ལ་གནས། །དཀྱིལ་ལའོར་ལྷན་པའི་དཀྱིལ་ལའོར་གྱིས། །དཀྱིལ་ལའོར་ལ་ནི་.....
 དཀྱིལ་ལའོར་བསྐྱོམ། །དཀྱིལ་ལའོར་དཀྱིལ་ལའོར་ལས་བྱུང་བ། །གྲགས་ཀྱི་དཀྱིལ་ལའོར་དཀྱིལ་.....
 ལའོར་མཚོག །གསང་བའི་ཐིག་ལེ་དཀྱིལ་ལའོར་དབྱིངས། །འབྱུང་བ་གཤེས་རབ་རིགས་ཀྱི་ཡུམ། །ཚེན་པོ་
 རིགས་ཀྱི་དེ་བཞིན་ཏེ། །བྱང་རྒྱབ་སེམས་ནི་རྩོམ་ཞི་ལོ་ཚོགས། །དབང་པོ་ཡུལ་དུས་རིག་པ་རྣམས། །ཀྱུན་ཏུ་
 བཟང་པོའི་དཀྱིལ་ལའོར་ལ། །བདག་ཉིད་ཚེན་པོ་ལྷག་པ་ཡི། །གྲགས་ཀྱི་ཡེ་གཤེས་ལྷས་བལྟ་ཞིང་། །སྣོང་
 པོའི་ཐིག་ལེ་མཉམ་སྦྱོར་བས། །བདེ་བའི་ཡེ་གཤེས་རོལ་མོ་ཡིས། །ཡེ་གཤེས་དབྱེས་ལ་མཚོན་པར་འབྱུལ། །
 ཟག་པ་མེད་པའི་བསོད་ནམས་ཀྱིས། །ཡེ་གཤེས་སྐྱུ་མ་རང་སྣང་བ། །རོལ་མོའི་དཀྱིལ་ལའོར་མཐའ་.....
 ཡས་མཚོག །གསང་བའི་ཐིག་ལེ་ཉིད་ཀྱི་དབྱིངས། །དེ་ནི་སངས་རྒྱས་ཀྱུན་ཀྱི་དོངས། །བྱོགས་བཅུ་དུས་
 བཞི་མངོན་རྫོགས་པའི། །སྐྱུ་གསུང་ཡོན་ཏན་ཐོན་ལས་གྲགས། །མ་ལུས་བདག་ཉིད་ཞལ་མཐོང་བ། །
 དབང་རྒྱར་མཚོག་ཉིད་དམ་པ་ཡིན། །དཀྱིལ་ལའོར་ལ་གནས་དཀྱིལ་ལའོར་ཉིད། །རྫོགས་པའི་དཀྱིལ་
 ལའོར་ལྷན་གྱིས་གྲུབ། །རྒྱན་དུ་དཀྱིལ་ལའོར་མ་ལུས་ཐོགས། །རྫོགས་པའི་དཀྱིལ་ལའོར་མཉམ་.....
 ལྷོར་ལས། །གྲགས་རྩོམ་དཀྱིལ་ལའོར་ཡོངས་ཀྱིས་འབྱུང་། །བྱོགས་དུས་དཀྱིལ་ལའོར་འདུལ་བའི་མགོན།།

Nature Just As It Is, this completes the twelfth chapter on accomplishing the gathering [of merit and wisdom].



Then, as the gathering of the embodiment of all tathāgatas of the ten directions and four times—the vajra maṇḍalas of enlightened body, speech and mind—[Samantabhadra] takes great delight. The samaya of the spontaneously present great perfection that is the primordial nature of all phenomena is a great secret. By resting in the samādhi of the essential clouds, [those with fortune] are placed [on the grounds]; [39] and the aphorism is expressed. Failure to understand, incorrect understanding, partial understanding, and not perfectly understanding, taming, the wisdom intent, the secret, and the meaning of the natural secret are clearly indicated through phrases relying on combined words designated by the sounds of syllables. Revealing the meaning that is obscured and hidden within [the texts], this abides in the enlightened mind of a vajra master.

Through the maṇḍala of the indwelling maṇḍala, meditate [on the] maṇḍala with the maṇḍala. The maṇḍala originates from the maṇḍala. The maṇḍala of enlightened mind is the supreme maṇḍala, the secret vital essence maṇḍala of basic space. The elements of prajñā are the buddha nature as the consort. The great [elements] are the buddha nature of the families. The awakened mind is the vajra assembly. All organs, objects, time, and awareness are the maṇḍala of the Always Excellent [i.e., Samantabhadra]. The surpassing great holder of immeasurable qualities sees with the five wisdoms of enlightened mind.

Through the union of the vital essences and the sound of wisdom exaltation, great wisdom ecstasy is offered. Through this immaculate merit, there are the supreme, self-appearing, magical, wisdom manifestations of maṇḍalas.

This secret vital essence nature of space is the nature of all the buddhas. Fully awakened in the ten directions and four times, seeing this nature of enlightened body, speech, mind, qualities, and activities without exception is mastery of [40] the supreme and sacred. When abiding in the maṇḍala, this maṇḍala's nature is the spontaneously present maṇḍala of completion. All maṇḍalas without exception are complete as ornaments. From the union of the maṇḍalas of the sambhogakāya, the compassionate maṇḍalas fully emerge. As protectors who tame the maṇḍalas of directions and times

ལྷ་མའི་དབྱིལ་ལའོར་སྒོལ་བ་ཡིས། །བྱ་བྱེད་མེད་པར་དབྱིལ་ལའོར་སྒྱུད། །ཡེ་ཤེས་རྫོགས་པའི་དབྱིལ་
 ལའོར་ལ། །ཐོས་བསམ་སྒོམ་པའི་མཉམ་སྦྲེད་གྱིས། །རང་བྱུང་ཀུན་ནམ་ལྷུན་གྱིས་གྲུབ། །འདི་ནི་སངས་
 རྒྱས་ཐམས་ཅད་གྱིས། །འདེལ་བར་མི་མཛད་དམ་ཚོགས་ཚོགས། །གང་ཞིག་འདི་ལ་མོས་འགྱུར་བ། །སྤོགས་
 དུས་ཀུན་ནམ་ཐམས་ཅད་དུ། །དབྱིལ་ལའོར་མ་ལུས་བསྟེན་པ་ཡི། །ཉེ་བའི་སྤྲུལ་སྤྲུང་གོངས་པར་འགྱུར། །
 བསྐྱལ་བ་ཞིང་གི་རྒྱལ་སྟེང་དུ། །འིན་ཏུ་སྤྲུངས་ལ་རབ་གནས་ཤིང་། །དབྱིལ་ལའོར་མ་ལུས་བསྟེན་པ་ཡི། །
 འབྲས་བུ་གསང་ཚེན་འདི་ཡིན་ཉེ། །འཛིག་རྟེན་དུག་གི་སྤོགས་བཅུ་ན། །འདས་དང་ད་ལྟར་བྱུང་བ་ཡི། །
 རྒྱལ་བའི་དབྱིལ་ལའོར་མ་ལུས་པ། །བསྟེན་ནས་སྤྲུ་ལུ་ལྷུན་གྱིས་རྫོགས། །འབྱུང་དང་མ་འོངས་ཐམས་
 ཅད་ཀུན། །འདི་ཡིས་ལྷུན་གྱིས་གྲུབ་པར་འགྱུར། །འདི་ནི་གསང་ཚེན་ངེས་པ་ཡི། །འབྲས་བུ་ལས་དུ་གྱུར་
 པ་ཡིན། །རྒྱལ་བའི་དབྱིལ་ལའོར་མ་ལུས་ལ། །འདི་ལས་གསང་བའི་ངེས་དོན་མེད། །བཙལ་གུང་རྒྱལ་
 བས་མི་བསྟེས་སོ། །ཀུན་གྱི་ཕྱག་རྒྱ་ཚེན་པོའི་མཚོག། །ཐོས་བསམ་སྒོམ་ལ་རབ་སྤྲུངས་པའི། །ཤེས་རབ་
 མིག་ལྡན་རྣམས་གྱིས་ཟུངས། །སྟོན་ལྡན་ངང་རྩལ་བཟང་ལ་བརྟན། །ལུས་དང་ལོངས་སྤྱོད་གཏོང་ལ་སྦྱིན། །
 གཞན་དུ་ནམ་ཡང་སྦྱིན་མི་བྱ། །ཚོངས་ལ་འབྱུར་བས་གལ་ཉེ་བྱིན། །དུས་མིན་པར་ནི་སྤོག་ཟད་ནས། །
 བསྟེགས་དང་སྦྱེབས་པར་ལུན་རིང་གནས། །ཞེས་དེ་བཞིན་གཤེགས་པ་ཉིད་གྱིས་དེ་བཞིན་གཤེགས་པ་
 ཉིད་ལ་ཚེད་དུ་སྦྱིང་ངོ། །གསང་བའི་སྦྱིང་པོ་དེ་ཁོ་ན་ཉིད་ངེས་པ་ལས། །འིན་ཏུ་གསང་བའི་མན་ངག་གི་
 སྦྱིང་པོའི་ལེ་འཕྲུལ་བཅུ་གསུམ་པོ། །

དེ་ནས་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད། །ཉིད་གྱི་དབྱིལ་ལའོར་ལ་དགྲེས་པ་ཚེན་པོའི་གྲུ་འདི་.....
 རྒྱངས་སོ། །མི་སྤོགས་བཅུ་དུས་བཞི་རྫོགས་པ་ཡི། །ཡེ་ཤེས་དབྱིལ་ལའོར་ཐིག་ལེ་ཚེ། །བསོད་ནམས་
 དབྱིལ་ལའོར་སྤྲུ་ཡི་ཚོགས། །སྤྲང་སྤྲང་ཐིག་ལེ་ཀུན་ཏུ་རྫོགས། །ཉོ།

by liberating the illusory maṇḍalas, the maṇḍalas of nonexistent object and subject are engaged.

As the maṇḍala of perfected wisdom, the self-originating [and] always sublime is spontaneously present through the union of hearing, contemplation, and meditation. This is the supreme samaya that all buddhas never depart from. Whoever shows interest in this by revering the maṇḍalas without exception throughout all times and directions will become known as “a close heir.” For as many kalpas as there are particles within the pure lands, [practitioners] must train in order to become proficient. The result of revering all maṇḍalas without exception is this great secret. In the ten directions of the six worlds, the victorious ones of all maṇḍalas without a single exception, who have previously come and who are present, have perfected the five kāyas by attaining [this path]. All those of the present and those to become [vidyādharas] in the future will become spontaneously present [vidyādharas] through this [path]. Among the maṇḍalas of the victorious ones without exception: except for this definitive great secret that takes the result as the path, another definitive secret [path] has never existed. If sought after even by the victorious ones, this will not be discovered. This is the supreme great seal of all [tantras]. Becoming knowledgeable through study, contemplation, and meditation, all those with the eyes of prajñā must sustain this. Entrust this to suitable recipients who are noble and have stable faith. [41] This should be given to those who give up their bodies and abundance and must never be transmitted to others. If this is given to those who are deluded and have no control, there will be an untimely conclusion to their lives; and they will burn and be tormented indefinitely.

Thus the Tathāgata himself expresses the aphorism to the Tathāgata himself. From the *Secret Essence Definitive Nature Just As It Is*, this completes the thirteenth chapter on the extremely secret essential upadesha.



Then the lord of all tathāgatas sings the song of rapture to the maṇḍala.

Om! The wisdom maṇḍala of the great vital essence
Is perfect throughout the ten directions and four times.
As a maṇḍala of merit [and] gathering of kāyas
Of appearances and emptiness, the vital essence is perfectly
complete. *Ho!*

ཨོྲོ་ཇོ་པ་སོད་ནམས་ཐིག་ལེ་ཚེ། རྫོ་ཇོ་ཡེ་ཤེས་དགྲིལ་ལོ་འོ་ལྷན། རྫོ་ཇོ་སྐྱ་ཚེན་མཐའ་ཡས་པས། རྫོ་
 ཇོ་རྒྱལ་པོ་ཐིག་ལེ་ཚེ། རྫོ། ཨོྲོ་སྐྱ་གསུང་ལྷགས་ཀྱི་རྫོགས་པ་ཚེ། ཡོན་ཏན་མིན་ལས་ཀུན་ཏུ་རྫོགས། ཡེ་
 བས་ལྷན་རྫོགས་ཀུན་ཏུ་བཟང་། །འདུས་པའི་ཚོགས་ཚེན་ཐིག་ལེ་ཚེ། རྫོ། ཨོྲོ་མི་དམིགས་སྐྱ་འཕུལ་.....
 མཉམ་པའི་དབྱིངས། །མཐའ་ཡས་ཀུན་ནས་སྐྱ་ཚོགས་འཕྲོ། །མཐའ་ཡས་ཀུན་ནས་ལྷན་གྱིས་ཐིམ། །སྐྱ་
 ཚོགས་སྐྱ་གསུང་ལྷགས་ཚེན་པོ། རྫོ། ཨོྲོ་ཕྱོགས་བརྩུ་འཛིག་རྟེན་རྒྱལ་སྟེད་ཏུ། །རྒྱལ་བའི་དོན་ཚམས་རྒྱལ་
 སྐྱ་སྟེད། །རྒྱལ་བ་རྒྱལ་སྐྱ་བསམ་ཡས་གྱིས། །སྐྱ་དུག་ལུང་ལ་ལྷན་གྱིས་གྲུབ། རྫོ། ཨོྲོ་ཐམས་ཅད་མ་
 ལུས་སྐྱ་གསུང་ལྷགས། །སྐྱ་གསུང་ལྷགས་ཀྱི་བདག་ཉིད་ཚེ། །སྐྱ་གསུང་ལྷགས་ཀྱིས་ཀུན་ཏུ་རྒྱབ། །སྐྱ་.....
 གསུང་ལྷགས་ཀྱི་ཐིག་ལེ་ཚེ། རྫོ། ཞེས་ཚེད་ཏུ་བསྐྱགས་སོ། །གསང་བའི་སྟིང་པོ་དེ་ལོན་ཉིད་ངེས་པ་ལས།
 མཉམ་པའི་ལེ་ལྷན་བཅུ་བཞི་པའོ། །

དེ་ནས་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་བདག་པོ། སངས་རྒྱས་ཐམས་ཅད་ཀྱི་ངོ་བོ་ཉིད་གྱིས་ཁྱོ་
 བོའི་དགྲིལ་ལོ་འོ་རྒྱ་མཛོན་པར་འདུ་མཛད་དེ། དེ་ཅིའི་ཕྱིར་ཞེ་ན། བདག་ཏུ་ཚོངས་པའི་རྟོག་པ་དང་།

Om! 'This vajra merit is the great vital essence,
Endowed as the wisdom maṇḍala of the vajra.
'The infinite greatness of vajra sound
Is the vajra monarch—the great vital essence. *Ho!*

Om! The great perfection of enlightened body, speech, mind,
qualities, and enlightened activities
Is the primordial, spontaneously perfected Samantabhadra.
'This vast assembly is the great vital essence. *Ho!*

Om! Magical manifestations are nonconceptual in the space
of evenness,
Always infinite, radiating multitudes of [multicolored light].
Always infinite, dissolving spontaneously, [they]
Are the diverse greatness of enlightened body, speech, and
mind. *Ho!*

Om! In the ten directions of the universe as numerous as
particles,
All deeds of the victorious ones are as numerous as particles
As inconceivable emanations [equal to] particles
That are instantaneously, spontaneously present. *Ho!*

Om! All [maṇḍalas] are enlightened body, speech, and mind
without exception. [42]
The great nature of enlightened body, speech, and mind
Is always pervaded by enlightened body, speech, and mind.
This enlightened body, speech, and mind is the great vital
essence. *Ho!*

Thus, this aphorism is proclaimed. From the *Secret Essence Definitive Nature Just As It Is*, this completes the fourteenth chapter that delights [the lords of the maṇḍala].



'Then the great lord of all tathāgatas, who is the nature of all the bud-
dhas, is fully manifest as the wrathful maṇḍala. One may wonder why.
With conceptual delusion concerning the self and compulsory attach-

བརྟགས་པ་ལ་མངོན་པར་ཞེན་པས། ཡང་དག་པའི་ལམ་དང་བྲལ་བ་དག། གཤམ་པའི་གསང་བ་ནི་མ་.....
 ཉེགས་པར། སྐས་པའི་གསང་བ་ལ་མངོན་པར་འཛེལ་ནས། རྒྱ་དང་འབྲས་བུ་ལ་སྐྱོངས་པས། སྲིད་པའི་ས་
 བོན་ཚོག་རྒྱབ་མོས་འཕངས་ནས། མཚམས་མེད་པའི་རབ་ཏུ་ཚོ་བའི་དཔྱལ་བར་སྐྱེས་སོ། །དེ་རབ་ཏུ་ཚོ་
 བའི་སྤྲུག་བསྐྱལ་དྲག་པོས་གདུངས་བ་དང་། འདི་བས་ཤིན་ཏུ་གྲང་ཡང་ཅི་མ་རུང་སྐྱམ་པའི་མོད་ལ། རབ་
 ཏུ་སྐྱེ་བས་པ་དང་། བརྟ་ལྟར་གས་པའི་སྤྲུག་བསྐྱལ་དྲག་པོ་དག་གིས་རབ་ཏུ་གདུང་བ་དེ་ལྟ་བུའི་སྤྲུག་བསྐྱལ་
 རབ་ཏུ་ཚོ་བ་ལ་སོགས་པ་བརྒྱད་དང་། ཤིན་ཏུ་གྲང་བ་ལ་སོགས་པ་བརྒྱད་པོ་དེ་དག་ཏུ། འཛིག་རྟེན་གྱི་
 ཁམས་བརྒྱད་ཅིང་། བསྐྱལ་བ་ཚེན་པོ་སྟོང་དྲག་བརྟུ་གཉིས་སུ་སྟོང་ངོ་། །དེ་ནས་རྣམ་པར་སྦྱིན་པ་དེ་ཟླ་
 པ་དང་། ཡི་དྲུགས་སྟོགས་པ་དང་། སྐྱོམ་པའི་སྤྲུག་བསྐྱལ་གྱིས་ཉེན་པ་དང་། འདོད་པའི་དངོས་པོ་རྣམས་
 ཡིད་དུ་མི་འོང་བ་དང་། གདུག་ཅིང་རྒྱབ་པའི་དངོས་པོ་སྣ་ཚོགས་སུ་གྱུར་བ་དང་། ཡོངས་ཡེ་མེད་པར་ཡང་
 འབྱུང་ཞིང་། ཤིན་ཏུ་རིད་ཅིང་སྐྱམ་པ་དང་། ལུས་དང་ཡན་ལག་དང་དབང་པོ་མི་འཚམས་པར་གྱུར་བ།
 བསྐྱལ་བ་ཚེན་པོ་དྲུག་ཏུ་སྐྱེས་སོ། །དེ་ནས་ལས་གྱི་སྦྱིབ་པ་རྒྱབ་པོའི་རྣམ་པར་སྦྱིན་པ་དེ་ཁད་གྱིས་བསྐྱབས་
 པ་དང་། རྟོན་གྱི་སྲིད་པས་མཚམས་སྦྱར་ནས། ཡི་དྲུགས་སྦྱིན་པོ་ཚེན་པོ་རབ་ཏུ་གདུག་པ་གཏུམ་པོ། ལུས་
 གཅིག་ལ་མགོ་བོ་བརྒྱ་བ་དང་། མགོ་བོ་སྣ་ཚོགས་པ་དང་། ལུས་བརྒྱལ་མགོ་བོ་གཅིག་པ་དང་། ལུས་སྣ་
 ཚོགས་པ་དང་། ཡན་ལག་མང་པོ་དང་། ཡན་ལག་སྣ་ཚོགས་དང་། གདུག་པའི་ལག་ཆ་སྣ་ཚོགས་པ་
 ཐོགས་པ། འཁོར་རབ་ཏུ་མང་པོ་དང་། འཛིགས་པའི་གཟུགས་སྣ་ཚོགས་དང་། འཛིགས་པའི་ངོ་རྩ་
 ཚོགས་སྟོགས་པ། གཟུགས་དང་རོ་དང་བྱི་དང་ཁ་རྒྱུད་གིས། ཐམས་ཅད་སྦྱི་བྱང་ཞེས་བྱེད་པ། རབ་ཏུ་
 འཛིགས་པའི་རྒྱུད་ནག་དང་། གྲང་བ་དང་ཚོ་བའི་དབྱེགས་གྱིས་སྟོགས་བཅུ་ཀུན་ཏུ་ཁམས་འབྲུག་པར་
 བྱེད་པ། ནད་བཞི་བརྒྱ་ཅུ་བཞི་འདེབས་པར་བྱེད་པ། རྩོས་ཤིང་ཉམས་པར་བྱེད་པའི་མཐུས། ལྷའི་
 རིས་དང་། ལྟ་མ་ཡིན་གྱི་རིས་དང་། ལྟ་ཡི་རིས་དང་། ཚངས་པའི་རིས་དང་། འོད་གསལ་དང་། དགོ་
 རྒྱས་དང་། འབྲས་བུ་ཚེ་བ་མན་ཚད་དབང་དུ་བསྐྱས་སོ། །དེ་སྟོན་བསྟེན་པའི་སྟོབས་གྱིས་ཐམས་ཅད་
 མཁུལ་པས་གཟིགས་ནས་སྤྲུགས་རྗེས་འདུལ་པར་གྱུར་ཏེ། དེ་ནས་དེ་བཞིན་གཤེགས་པ་ཆེ་བའི་རྗོ་རྗོ་
 བ་ཤོད་པའི་སྦྱུ་འབྲུལ་བུ་བས། འཛིག་རྟེན་དྲུག་གི་སྟོགས་བཅུའི་སྲིད་པ་གསུམ་གྱི་བདག་པོ་འདུལ་བའི་ང་
 རྒྱལ་ཚེན་པོའི་གཟི་བརྗིད་སྟོན་པའི་སྦྱིར། དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་གྱི་སྦྱུ་གསུང་སྤྲུགས་རྗོ་རྗོའི་

ment for the designated, those who lack the authentic path—without understanding the obscured secret—will fully engage in the hidden secret. Deluded about causes and results, the coarse seeds of existence are cast. Without interruption, rebirth is taken in the extremely hot hells of Avīchī. Tormented by the exceedingly intense suffering of heat, they will think, “Compared to this, it [i.e., the cold hell] is extremely frigid. If only I could be born there.” At that moment, pounded by incredible cold [the body] will crack like a lotus, and intense suffering will be endured. Hence, there is the suffering of the eight [hells], such as Intense Heat and the rest. In all of these eight, such as Extremely Cold and so forth, transference to the worlds is experienced for twelve thousand great kalpas. Once that result is exhausted, the deprived spirits are tormented by the suffering of hunger and thirst, all desirable things appear as displeasing, all things transform into various coarse and harmful substances, and once again everything vanishes. [43] Extremely emaciated and dry, their abdomens, limbs, and faculties are impaired and disproportionate. Rebirth must be taken for six great kalpas of time.

Then when the ripening of coarse karmic obstructions gradually diminishes, there will be a reconnection based on the existence of previous [causes to be reborn] as an extremely unruly and wrathful, great cannibal deprived spirit. A single body can have a hundred heads of various [animal] heads. A hundred bodies may have a single head and diverse bodies with many limbs. The limbs can have diverse [shapes] and are holding many harmful weapons. The retinues include many various intimidating forms with myriad frightening screams that petrify all beings with their forms, roars, odors, and breaths. With enormously frightening black winds, their breaths—both hot and cold—disturb every region, sending the four hundred and four illnesses. Their powers weaken memory, as well as render others insane.

The classes of the nāgas, classes of the demi-gods, and classes of the gods—all the way up to Brahmakāyika, Ābhāsvara, Shubhakṛtsna, and Bṛhatphala¹⁴—are overcome. Previously [the rudra] relied upon [a spiritual guide]. Through the strength of that, [Mahottara] saw through his omniscience [the suffering of beings] and, by enacting compassion, revealed the deeds of taming.

Then from the Tathāgata’s great vajra arrangement of the magical manifestation matrix in the ten directions of the six realms where [the rudra] is the lord of the three planes of existence, he shows the authentic presence

of taming [44] through great pride. The great nature of vajra enlightened body, speech, and mind of all the tathāgatas—the Bhagawan—takes great delight by abiding in the evenness of the samādhi of the king of the magical manifestation matrix and radiates great clouds of the maṇḍala of the Heruka King of Wrath.

From the basic space of the nature as it is, the great holder of immeasurable qualities—the wrathful female—emerges. Saying *hi hi* [and] through splendor and pleasure, her lotus blossoms. The jewel enters [the lotus], and they embrace inseparably in rapture. Due to the clouds of bodhichitta and by expressing *hung hung hung bisho benzar trodha dzola maṇḍala phet phet phet hala hala hala hung*, this [mantra] completely pervades the infinite space of the six realms throughout the ten directions. The assembly of wrathful maṇḍalas emerges to pervade the trichiliocosm in numbers as vast as the particles in the ten directions of the world. In the ten directions of the six realms, there is motion, moderately great motion, and extremely great motion; sounding, crashing, and colossal great crashing; barely roaring, roaring, and exceptionally loud roaring; barely shaking, shaking, and extremely intense shaking; and barely rolling, rolling, and turbulently rolling.

Those who abide in the ten directions of all six worlds' trichiliocosm realms with the greatest power, brilliance, and strength—such as Maheshvara and so forth—faint and fall unconscious. It is then that the great joyful Bhagawan himself assumes the magnificent aspect that causes great terror and fear. [45] Capable of assuming any manifestation, [he transforms into] the great, blazing red-black Heruka. His heads, arms, and legs are equal to the particles in the trichiliocosm. Holding a variety of weapons, he sports three heads, six arms, and four legs. He enjoys the great charnel grounds and stands in the midst of an ocean of blood, upon a great mountain of skeletons, at the hub of a wheel in a great mass of blazing [fire], with [legs] drawn in and extended, [and] upon a seat of the male-female Maheshvara and the haughty queen of the charnel grounds.

Some of these manifest clouds of wrathful maṇḍalas also become the glorious, great Vajra Heruka abiding at the eastern [wheel]. Some become the glorious, great Ratna Heruka abiding at the southern [wheel]; some become the glorious, great Padma Heruka abiding at the western [wheel]; while some become the glorious, great Karma Heruka abiding at the northern [wheel]. All assume terrifying demeanors and, in a blazing expanse, shout the mighty sounds. They have three heads, [six] arms, and four legs

པ་ལ་བརྒྱུད་སྤྱོད་པ་ལྟོགས་སོ། །བཅུན་མོ་ཁྱེད་ལ་འཕྲུང་ཆེན་མོའི་ཚོགས་རྣམས་ཀྱང་། མོ་མོའི་སྐྱེ་ལ་
 ལུའི་པའི་རྒྱལ་གྱིས་བཞུགས་སོ། །དེ་ནས་དྲེགས་པ་ཆེན་པོ་ལ་སོགས་པ་གཏུམ་པའི་སེམས་ཀྱིས་གཏུག་
 པའི་རྩུ་འབྲུལ་ཆེན་པོ་སྣ་ཚོགས་བསྟན་ནས། མགིན་གཅིག་ཏུ་གཏུག་པའི་ར་རོས། བརྒྱུད་པའི་གཏུམ་ཚོག་
 གིས་སྐྱུས་པ། མོང་མོང་སྟོང་རྗེའི་བདག་ཉིད་ཅི་དེ་ལྟར་བྱེད་དམ་ཞེས་འཇོར་ཞིང་། གིན་ཏུ་གཏུག་པའི་
 སེམས་ཀྱིས་ཁྲོས་ནས་རམ་མོ། །དེ་ནས་བཙོམ་ལྡན་འདས་དབྱེས་པ་ཆེན་པོ་དབུ་དགུ་ལྷག་བཙོ་བརྒྱུད་
 ཞབས་བརྒྱུད་ཏུ་གནས་ནས། རམ་པའི་སྐྱད་ཀྱིས་ཐུགས་རྗེས་འདུལ་བའི་ཐབས་ཀྱིས་གིན་ཏུ་ཁྲོས་ནས།
 རྩྱུ་རྩྱུ་རྩྱུ། ཉ་ཉ་ཉ། ཁ་ཉི་ཁ་ཉི་ཁ་ཉི། ཞེས་བརྗོད་པས། དབང་ལྷག་ཆེན་པོ་ལ་སོགས་པ། གཏུག་པ་ཆེན་
 པོའི་ཚོགས་དེ་དག་གི་སྟོང་དང་དབང་པོ་ཀྱུན་རྒྱུད། བད་ཁོལ་ཀྱུན་དངས། ཡན་ལག་ཀྱུན་བཅད་.....
 བརྒྱུད་ནས། ཤ་ཀྱུན་ཚོས་ཁྲག་ཀྱུན་འཕྲུངས་ནས། རུས་པ་ཀྱུན་འཚོས་སོ། །དེ་ནས་རྩྱུ་རྩྱུ་རྩྱུ། ཨེ་ཨ་
 ར་ལི་ར་རྗེ་ཞེས་བརྗོད་པས། ལྷགས་བཅུའི་འཇིག་རྟེན་གྱི་ཁམས་ནམ་མཁའ་དང་བཅས་པ་ཡུངས་འབྲུ་
 གཅིག་ཙམ་དུ་རྒྱུད་པར་བསྐྱུས་སོ། །དེ་ནས་འབྲུད་པོ་མ་ལུས་པའི་རྒྱལ་པོའི་ཡང་རྒྱལ་པོ། དྲེགས་པ་ཆེན་པོ་
 ལ་སོགས་པའི་རྒྱུད་མ། འབྲུད་པོ་ཐམས་ཅད་ཀྱི་རོ་མོའི་ཡང་རོ་མོ། སྲིན་མོ་ཆེན་མོ་མིའི་སྲིན་མོ་དང་།
 ཚངས་མ་དང་། འབྲུག་མོ་དང་། དབང་མོ་དང་། འཕྲུག་སྟེང་མོ་དང་། གཞོན་རུ་མོ་དང་། དམར་མོ་དང་།
 བདུད་ཚི་མོ་དང་། ཞི་བ་མོ་དང་། བེ་ཚོན་མོ་དང་། སྲིན་མོ་དང་། ཟ་བ་མོ་དང་། དགའ་བ་མོ་དང་། ར་རོ་
 ཁྲག་འཕྲུད་མྱོས་མ་དང་། གཅིག་སྲུང་སྟོང་མ། ཡིད་འཕྲོག་མ་དང་། སྲུབ་མོ་དང་། རྒྱུད་མོ་དང་། གསོད་
 བྱེད་མོ་དང་། མེ་མོ་དང་། བག་མོ་དང་། ཆན་བྱེད་མོ་དང་། ལྷ་ཆེན་མོ་དང་། ལྷ་ལྷ་མོ་དང་། བག་མོ་ཆེན་
 མོ་དང་། ར་མགོ་དམར་སེར་ཆེན་མོ་དང་། ལུམ་སྣ་སྟོ་ནག་ཆེན་མོ་དང་། གསུས་འཇིན་སེར་བག་ཆེན་མོ་
 ལ་སོགས་པ། བྲན་དང་ཡང་བྲན་དང་། གཡོག་དང་ཡང་གཡོག་འཁོར་ཞིང་གི་རུལ་སྟེད་ཀྱང་བསྐྱུས་སོ། །
 དེ་ནས་བཙོམ་ལྡན་འདས་དབྱེས་པ་ཆེན་པོ་དབུལ་ཁྲག་འཕྲུང་ཆེན་པོས་འདུལ་བའི་ཐབས་ཀྱིས། ཡང་
 རིགས་ལྟའི་འཇིགས་བྱེད་ཆེན་པོར་སྐྱད་པར་བྱས་ནས། དེ་དག་ཀྱུན་ཀྱང་དབྱེས་པས་རོལ་པའི་དཀྱིལ་
 འཁོར་གྱི་སྲིན་འབྲུད་པ་ཞེས་བྱ་བའི་ཉིང་དེ་འཇིན་ལ་སྟོམས་པར་ཞུགས་ནས། སྐྱ་དང་། གསུང་དང་།
 ཐུགས་དྲོ་རྗེ་ལས་འདི་རྒྱུད་རོ། །ཨོ་ཨུ་རྩྱུ་བརྗོད་བེ་ཤ་ཨ་ལ་ལ་ཉི། ཞེས་བརྗོད་པས། འབྲུད་པོའི་རྒྱལ་མོ་
 རྣམས་གིན་ཏུ་ཆགས་པའི་ཡིད་གཡོས་ནས། བདུའི་དཀྱིལ་འཁོར་སྟེད་ཅིང་རྒྱས་པར་བྱུང་ནས། དཔེར་ན་

and are standing with [legs] drawn in and extended upon seats of male and female gandharvas, yakṣhas, cannibals, yamas, and so forth. The assembly of great heruka queens also abides with the individual kāyas in the manner of embrace.

Then the great haughty ones and others perform various great and menacing magical feats with ferocious minds. Their reviling cries in unison threaten with violent aggression. “Release us! Release us! Lords of compassion, what will you do with us?!” [46] Lamenting in this way, they become extremely aggressive.

Then with great joy, the Bhagawan [manifests] with nine heads, eighteen arms, and eight legs. Through the skillful means of compassion, he tames with a mighty voice and [becomes] extremely aggressive. Reciting *hung hung hung, ha ha ha*, and *khahi khahi khahi*, he removes the hearts and sense organs and takes out the internal organs of the unruly ones, such as Maheshvara and others. He severs and chops up all the limbs, consuming all their flesh, drinking all their blood, and masticating all their bones. Then by reciting *hung hung hung jhyo jhyo jhyo eh ah ra li bring bring dza dza*, all the realms of the world in ten directions—including space—are subsumed to fit within a single mustard seed.

Then the kings of all kingly earth spirits without exception, the great haughty ones, and so forth and their queens of all royal female earth spirits—the great human female cannibal Manurākṣhasī, Brahmāṇī, Raudrī, Indrāṇī, Vaiṣṇavī, Kaumārī, Raktī, Amṛtā, Shāntī, Daṇḍī, Rākṣhasī, Somī, Ratī, blood-guzzling Rudhiramadī, Ekacārīṇī, Manohārika, Siddhikarī, Vāyudevī, Bhakṣhasī, Agnāyī, Varāhī, Chāmuṇḍī, Bhujanā, Varunāṇī, Mahākālī, Mahāchāgalā, Mahākumbhakarṇī, Lambodarā, and so forth—their retinues, attendants, and inner servants, [47] who are as many as there are particles in the world, are completely conquered.

Then through the method for taming, the rapturous Bhagawan—great, glorious Heruka—once again appears as the great five fearsome families. All joyfully delight in embrace and rest in the samādhi called “emerging clouds of the maṇḍala,” which emerges from vajra enlightened body, speech, and mind. Thus, having expressed *om ah hung benzar prabe shaya ah lala ho*, all earth-spirit queens become extremely attracted; and the maṇḍalas of their lotuses are aroused and blossom like the example of a magnet attracting iron.

Then the greatly joyful Bhagawan, the great kāya of Vajra Heruka, enters into union with each of the great female cannibals of the humans

ཁལ་ལེན་ལ་ལྷགས་འདུ་བའི་རྒྱལ་དུ། བཙོམ་ལྡན་འདས་དགེས་པ་ཚེན་པོ་ཁྲག་འཕྱུང་དོ་རྗེའི་སྐྱུ་ལ། སྲིན་
མོ་ཚེན་མོ་མི་ཡི་སྲིན་མོ་དང། དམར་མོ་དང། དགའ་བ་མོ་དང། གསོད་བྱེད་མོ་དང། བག་མོ་ཚེན་.....
མོ་དང། དམར་སེར་ཚེན་མོ་དང། སྲོ་ནག་ཚེན་མོ་དང། སེར་ནག་ཚེན་མོ་རྣམས་འབྲིལ་ལོ། །བཙོམ་ལྡན་
འདས་དཔལ་ཁྲག་འཕྱུང་ཚེན་པོ་དེ་བཞིན་གཤེགས་པའི་སྐྱུ་ལ། ཚངས་མ་དང། འབྲུག་མོ་དང། དབང་
མོ་དང། འདུག་སྲེད་མོ་དང། གཞོན་ལུ་མོ་རྣམས་འབྲིལ་ལོ། །བཙོམ་ལྡན་འདས་དཔལ་ཁྲག་འཕྱུང་ཚེན་
པོ་རིན་པོ་ཚེའི་སྐྱུ་ལ། བདུད་ཚིམོ་དང། ཞི་བ་མོ་དང། བེ་ཙོན་མོ་དང། ཟ་བ་མོ་དང། སྲིན་མོ་རྣམས་
འབྲིལ་ལོ། །བཙོམ་ལྡན་འདས་དཔལ་ཁྲག་འཕྱུང་ཚེན་པོ་བདུད་སྐྱུ་ལ་ཁྲག་གིས་སྦྱོས་མ་དང། གཅིག་ལྟར་
སྦྱོད་མ་དང། ཡིད་འཕྲོག་མ་དང། སྲུབ་མོ་དང། རླུང་མོ་རྣམས་འབྲིལ་ལོ། །བཙོམ་ལྡན་འདས་དཔལ་
ཁྲག་འཕྱུང་ཚེན་པོ་ཀུན་ཏུ་ལས་གྱི་སྐྱུ་ལ། མེ་མོ་དང། སྐག་མོ་དང། སྐན་བྱེད་མོ་དང། སྐྱ་ཚེན་མོ་དང།
རྩ་ལྡོ་མོ་རྣམས་འབྲིལ་ལོ། །དེ་ནས་བཙོམ་ལྡན་འདས་དགེས་པ་ཚེན་པོ་ཁྲོ་བོའི་དགྲིལ་འཁོར་དེ་དག་གིས།
རྩྭ་ཞེས་བརྗོད་པས། བདུད་དགྲིལ་འཁོར་གྱི་ཚོགས་བསྐྱེས་ནས། ཤིན་ཏུ་བརྩམ་པར་གྱུར་ཏོ། །དེ་ནས་
དགེས་ཏེ་ཏེ་ཞེས་བརྗོད་པས། བྱང་རྒྱུབ་སེམས་གྱི་སྲིན་ལས། དཀར་མོའི་ཚོགས་དང། ལུན་མོའི་.....
ཚོགས་དང། རྩྭ་མོའི་ཚོགས་དང། ཐལ་བྱེད་མོའི་ཚོགས་དང། སྦྱོས་མོའི་ཚོགས་དང། གཏུམ་མོའི་
ཚོགས་དང། སྦྱེ་ཤ་ཙན་གྱི་ཚོགས་དང། མ་ཚོགས་མའི་ཚོགས་དང། རང་རང་གི་ལག་ཆ་དང་རོ་མཚར་
དང་བཙས་ནས་འཕྱོན་ཏོ། །འཕྱོན་ནས་ཀྱང་འབར་བ་ཚེན་པོའི་འཁོར་མོའི་ཕྱི་བས་མཚན་གར་སྦྱོགས་ནས་
འཁོར་བར་འཛིགས་པའི་གཞུགས་དང། རང་གི་ལག་ཆ་དང་བཙས་ནས་འཁོད་དོ། །དེ་ནས་ཤིན་ཏུ་.....
དགེས་ནས་ཏེ་ཞེས་བརྗོད་པས། སེང་གདོང་ཚེན་མོའི་ཚོགས་དང། སྐྱག་གདོང་ཚེན་མོའི་ཚོགས་དང། ལ་
གདོང་ཚེན་མོའི་ཚོགས་དང། ལྷི་གདོང་ཚེན་མོའི་ཚོགས་དང། བཞད་གདོང་ཚེན་མོའི་ཚོགས་དང། ཀའ་
ཀའི་གདོང་ཚེན་མོའི་ཚོགས་དང། དུར་བྱའི་གདོང་ཚེན་མོའི་ཚོགས་དང། ལྷག་པའི་གདོང་ཚེན་མོའི་.....
ཚོགས་དང་བཙས་རྣམས། རང་རང་གི་ལག་ཆ་དང། རོ་མཚར་དུ་ཚས་ནས་འཕྱོན་པར་གྱུར་ཏོ། །འཕྱོན་
ནས་ཀྱང་འབར་བ་ཚེན་པོའི་འཁོར་མོའི་ཕྱི་རོལ་གར་སྦྱོགས་ནས་འཁོར་བར་རུམ་པའི་མདངས་གྱིས་
འཁོད་དོ། །དེ་ནས་ཤིན་ཏུ་དགེས་པས་སྦྱོགས་བརྩམ་ཞིང་མ་ལུས་པར་བྱུབ་ནས། སེང་ཚེས་བརྗོད་པས།
དོ་རྗེ་སྲིང་འགྲོ་མའི་ཚོགས་དང། དོ་རྗེ་གདོང་མོའི་ཚོགས་དང། དོ་རྗེ་འཛིག་རྟེན་མོའི་ཚོགས་དང། དོ་རྗེ་

who are Manurākṣhasī, Raktī, Ratī, Bhakṣhasī, Mahākālī, Mahāchāgalā, Mahākumbhakarṇī, and Lambodarā. The Bhagawan great, glorious Heruka Chemchog of the Wheel enters into union with Brahmāṇī, Raudrī, Indrāṇī, Vaiṣṇāvī, and Kaumārī. The Bhagawan great, glorious Heruka of the Jewel enters into union with Amṛtā, Shāntī, Daṇḍī, Somī, and Rākṣhasī. The Bhagawan great, glorious Heruka of the Lotus enters into union with blood-guzzling Rudhiramadī, Ekacāriṇī, Manohārika, Siddhikarī, and Vāyudcvi. [48] The Bhagawan great, glorious Karma Heruka enters into union with Agnāyī, Varāhī, Chāmuṇḍī, Bhujanā, and Varunāṇī.

Then the rapturous Bhagawan and all wrathful maṇḍalas recite *hung*, [and] the entire assembly of the lotus maṇḍalas joins in full embrace. Then having taken delight, *ha* is recited; and through the cause of the bodhi-chitta an assembly of Gaurī, an assembly of Caurī, an assembly of Pramohā, an assembly of Vetālī, an assembly of Pukkasī, an assembly of Chaṇḍālī, an assembly of Smashānī, and an assembly of Ghasmarī—including their astonishing individual weapons—emerge. Having emerged, they take their seats upon the spokes of the great, blazing wheel, beginning in the east. In frightening forms, each one is brandishing their individual weapon.

Then in a state of rapture by reciting *he*, an assembly of great Siṅhamukhī, an assembly of Vyāghrīmukhī, an assembly of Shṛgāmukhī, an assembly of Shvānamukhī, an assembly of Gṛdhramukhī, an assembly of Kaṅkamukhī, an assembly of Kākamukhī, and an assembly of Ulūkamukhī¹⁵ all emerge with their individual weapons and astonishing accouterments. Once they emerge, they take their seats at the perimeter of the great, blazing wheel. With their awesome expressions, they form a circle beginning in the east.

Their rapture then permeates the ten directions [49] of all realms without exception. By reciting *phet*, the assemblies of Vajratejasī, Vajrāmoghā, Vajralokā, and Vajravetālī all emerge holding their particular astonishing weapons. Once they emerge, they abide in extremely awesome forms at the four entranceways of the great, blazing maṇḍala. Then from the joyful clouds, the sound of *phet* reverberates throughout the ten directions. They all become fearsome, and even all mātaraḥ are sent back to their individual abodes. *Kye ho!*

Then the Bhagawan takes great delight; and with great compassion, the great, glorious herukas enter into the evenness of samādhi called “the source of ambrosia.” From their vajra enlightened body, speech, and mind,

རོ་ལངས་མའི་ཚོགས་རྣམས་རང་རང་གི་ལག་ཆ་དང་། རོ་མཚར་དང་བཅས་ནས་འཕྲོན་པར་གྱུར་ཏེ། །
 འཕྲོན་ནས་ཀྱང་འབར་བའི་དགྲིལ་ལའོར་གྱི་སྒོར། ཤིན་ཏུ་རྩམ་པའི་གཟུགས་གྱི་གནས་སོ། །དེ་ནས་
 དགེས་པ་ཚེན་པོའི་སྤྲིན་ལས་ཕྱོགས་བརྒྱ་ནས་ཡེ་ཅེས་བསྐྱགས་པས་ཐམས་ཅད་ལའོས་ནས། མ་མོ་
 ཐམས་ཅད་ཀྱང་རང་རང་གི་གནས་ག་ལ་བ་དེར་ཡུད་ཙམ་གྱིས་ཕྱིན་པར་བགྱེད། །དེ་ནས་བཙོམ་ལྷན་
 འདས་དགེས་པ་ཚེན་པོ་དཔལ་ཁྲག་འཐུང་ཚེན་པོ་དེ་དག་ཀྱང་ལྷགས་རྗེ་ཚེན་པོ་བདུད་རྩི་འཐུང་བ་ཞེས་བྱ་
 བའི་ཉིང་ངེ་འཛིན་ལ་སྒྲོམས་པར་ལྷགས་ནས། སྐྱེད་དགསྐྱེད་དང་ལྷགས་དོ་རྗེ་ལས་འདི་དག་སྐྱེད་རོ། །ལྷོ་
 བརྩ་མ་དུ་ལ་མི་ཏེ་མ་དུ་གོ་དུ། ལྷོ་ལྷོ་ལྷོ། ཞེས་བརྗོད་པས། དབང་ལྷག་ཚེན་པོ་ལ་སོགས་པ་ཐམས་ཅད་
 བཙོམ་ལྷན་འདས་འོ་བོ་ཚེན་པོ་དེ་དག་གི་སྐྱམ་ནས་བཏོན་ཏེ། མི་གཙང་བའི་འདམ་གྱི་རྒྱ་མཚོར་རྒྱད་
 པ་ལས། ལྷམ་ནས་ལུ་རྩྭ་གོ་ཏེ་སྐྱེད་ནས། འདམ་ཀྱན་འཐུངས་ཏེ་བྲན་པ་སྐྱར་སྐྱེད་ནས། འོ་བོའི་དགྲིལ་
 ལའོར་གྱི་ཚོགས་དེ་དག་ཐམས་ཅད་ཀྱང་། དཔུ་དགྲུ་བརྒྱ། ལྷག་སྒྲོང་བརྒྱད་བརྒྱ། ཞབས་བརྒྱད་བརྒྱ།
 སྐྱེད་འབར་བ་ཚེན་པོའི་དགྲིལ་ལའོར་ན་བལྷགས་པ་མཐོང་རོ། །དེ་ཡི་དུས་ན་འཛིན་ཏེ་དུག་གི་ཕྱོགས་
 བརྒྱའི་མིང་པ་ཀྱན་ཏུ། དེགས་པའི་དབང་ལྷག་ཐམས་ཅད་འདུལ་བའི་ཐབས་སྐྱ་ཚོགས་བསམ་གྱིས་མི་ཁྱབ་
 པ་སོ་སོར་སྐྱར་བས་དུས་གཅིག་ཏུ་བཏུལ་ལོ། །དེ་ནས་དེ་དག་གི་ཏུ་འདར་ཞིང་བེད་པས་རབ་ཏུ་ལྷམ་པར་
 བྱེད་པའི་ང་རོས། འབངས་སུ་མཆི། འབངས་སུ་མཆི། འབངས་སུ་ནན་ཏན་མ་བགྱིས་ན། །མགོ་དང་ལུས་
 བྱི་བརྒྱར་གཤགས་ཤིང་། །སྐྱིང་ཡང་འགས་ཤིང་གཏུབ་གྱུར་ཅིག །རུལ་ལྷགས་ཚོག་ནས་བརྒྱག་པ་དང་། །
 དཔུལ་པར་ལྷུང་ནས་འབོད་པར་ཤོག །ཅེས་འབངས་སུ་མཆི་བར་མནའ་བོར་ནས། དགྲིལ་ལའོར་གྱི་.....
 གནན་དུ་བཞག་གོ། ཐམས་ཅད་གྱིས་མགྲིན་གཅིག་ཏུ་ཡང་སྐྱས་པ། བདག་ཅག་རྣམས་གྱི་མཆིས་བྱང་དང་།
 མ་དང་སྲིང་མོ་སུ་མོ་རྣམས། །དགྲིལ་ལའོར་ཚེན་པོར་བཞེས་སུ་གསོལ། །དཔལ་བོ་ལྷ་རྗེས་བཞེས་.....
 སུ་གསོལ། བདག་ཅག་སོ་སོ་ལའོར་བཅས་གྱིས། །ཚོགས་གྱི་དགྲིལ་ལའོར་ཚེན་པོ་འདི། །མིང་ཙམ་འཛིན་
 པར་བྱེད་པ་ཡང་། །གཙུག་གི་ནོར་བུ་འབར་བ་ལྟར། །གཡོ་སྐྱེ་མེད་ཅིང་གུས་ལྷན་པའི། །སེམས་གྱིས་
 བྱངས་ཏེ་སྤྲི་བོ་ཡི། །གཙུག་ཏུ་བཞག་ནས་བཀྱར་བར་བགྱི། །དེ་ཡི་དགོངས་པ་ཅི་ཡང་རུང་། །མ་ལུས་
 ཚོགས་པར་བདག་ཅག་བསྐྱབ། །གལ་ཏེ་དཔལ་བོའི་སྐྱན་ལྷ་འདིར། །སྐྱས་པ་བཞིན་དུ་མ་བསྐྱབ་ན། །
 བདག་ཅག་རྣམས་གྱི་མགོ་ལུས་སྐྱིང་། །འགས་བཏུབས་དུམ་སུལ་པར་མཆིའོ། །ཞེས་སྐྱས་སོ། །དེ་

the mantra *om benzar maha amrita maha trodha ang ang ang* emerges. Having recited this, Maheshvara and the others emerge from the anuses of the wrathful bhagawans. From the filth of this ocean, Utsushama Trota emerges from each of the anuses to drink all the smut; [and the haughty ones] once again regain consciousness.

The entire assembly of wrathful maṇḍalas appears to them as kāyas with nine hundred heads, one thousand eight hundred arms, and eight hundred legs abiding in the midst of great, blazing [fire]. During the time all the haughty, powerful males in all six ten-directional planes of existence are being tamed through inconceivable myriad methods, [they are] simultaneously tamed by appearing in the individual [realms]. [50] Then they are panic-stricken and shiver with defeat. “Take us as your servants; accept us as your servants; you must accept us as your servants! If you don’t accept us, may our heads, bodies, and hearts split and crack into a hundred pieces! [May our bodies] rot, decay, and burn, ruining [this life]; may we fall to the hells and call out to you!” Thus, they swear to be accepted into the retinue and are placed as seats within the maṇḍala.

All request in unison, “Please accept our wives, mothers, and sisters into your great maṇḍala. Heroes, deities, lords, accept each of us and our servants. Even those who hold the name of this great maṇḍala assembly [will be respected] as wish-fulfilling jewels upon our crowns. Free from deception and with respect, we take you as our objects of offering always holding you on our crowns. We will do our best to faithfully serve you [and] to fully accomplish without exception whatever is desired.” They go on to say, “As we have verbally sworn in the presence of the heroes: if by chance we fail, may our heads, bodies, and hearts split open, be chopped to pieces, and rot.” Then all their wives, mothers, sisters, and daughters instantly arrive within the maṇḍala to request in unison, “All of us, including our servants, have been accepted into the retinue [51] of the great hero. O Great Hero, please grant [us] the siddhi of enlightened activity.” Thus, they speak. Then with great love, the Bhagawan hands each one a vajra; [and] each receives an empowerment name and is positioned at the outer maṇḍala.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the fifteenth chapter—the intrinsic nature of the wrathful maṇḍala emanating as clouds.



Then in a state of rapture, the Bhagawan [reveals] the great assembly of the maṇḍala. So that samaya can be accomplished, this maṇḍala of enlightened speech, the assembly of tathāgatas, [and] the great wrathful herukas, including their consorts, emerge from the mighty wisdom of vajra enlightened body, speech, and mind.

*Om sarwa tathagata maha shri heruka maha tsendha sarwa dutren
ahnataka hana daba patsa hung hung hung phet*
*Om benzar maha shri heruka maha tsendha sarwa dutren ahnataka
hana daba patsa hung hung hung phet*
*Om ratna maha shri heruka maha tsendha sarwa dutren ahnataka
hana daba patsa hung hung hung phet*
*Om padma maha shri heruka maha tsendha sarwa dutren ahnataka
hana daba patsa hung hung hung phet*
*Om karma maha shri heruka maha tsendha sarwa dutren ahnataka
hana daba patsa hung hung hung phet*
Om sarwa tathagata maha trodhi shori sarwa dutren hung phet
Om maha benzar dhara maha trodhi shori dzolani hung phet
Om surya ratna dhara maha trodhi shori bi ta ma ha hung phet
Om hri shota samata padma maha trodhi shori [52] khahi hung phet
Om sarwa ahmogha maha trodhi shori bisho hung phet
*Om benzar ke'uri ha om benzar tso'uri ha om benzar pramoha
ha benzar betali ha benzar tsandali ha benzar pukkasi ha
benzar ghasmari ha benzar smashani ha*
*Benzar sengha mukha he benzar batri mukha he benzar trila
mukha he benzar shona mukha he benzar trita mukha he
benzar kangka mukha he benzar khakha mukha he benzar
hulu mukha he*
*Benzar arya tetsa te nga dza benzar ahmogha hung benzar loka
bam benzar bhimi palaya wati ho*
*Jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo
jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo jhyo
jhyo jhyo jhyo jhyo rulu rulu rulu hung eh haya hi ah na ya
dza hung bam ho ram*
Om benzar trodha samaya hung

Om! The fearsome are pacified through wrathful means.
The assemblies of awesome, glorious, wrathful ones

ལྷགས་ཇི་ཤོ་དཔལ་རྩམ་པའི་ཚོགས། །འབར་བའི་བྱིན་རླབས་མྱེད་པོ་ཚེ། །དེ་ཉིད་དུ་ནི་བདག་ལ་སྟོལ། །
 ཨོ་བཟླ་གྲོ་རྟ་ས་མ་ཡ་སྟེ། ཨོ་བཟླ་ས་མ་ཡ་རྟོ། ཨོ་བཟླ་ས་མ་ཡ་པའ། ཨོ་ཨ་ལི་ཡུ་ལི། ཉ་ལི་ཉ་པ་ལི། དེ་རྩ་
 ལོ་ན་རྟོ། །ཁ་རྩ་ལོ་ནི་ལྷ་ཉི་རྟོ། ལྷི་ཉ་ཉེ་པའ། ཅེས་བརྗོད་པས། འཇིག་རྟེན་དུག་གི་ཕྱོགས་བརྩམས་
 ཅད་ཚོག། །རབ་རྩ་ཚོག། །ལྷ་རྩ་ཚོག་གོ། །འབར། རབ་རྩ་འབར། ལྷ་རྩ་འབར་རོ། །ཐམས་ཅད་འབར་
 བའི་དགྲིལ་འཁོར་གྱི་ཚོགས་གྲིས་གང། རབ་རྩ་གང། ལྷ་རྩ་གང་བར་ལྷུང་རྟོ། །གསང་བའི་སྙིང་པོ་དེ་
 ལོ་ན་ཉིད་པེས་པ་ལས། ཤོ་བའི་ཚོགས་ཚེན་པོའི་གསུང་གི་དགྲིལ་འཁོར་སྟོན་པའི་ལེའུ་སྟེ་བརྩུག་པའོ།།

དེ་ནས་བཙུག་ལུག་འདས་དགེས་པ་ཚེན་པོས། དེ་དག་གི་དགྲིལ་འཁོར་བསྟན་པའི་བྱིར། ཚེད་དུ་བརྗོད་
 པ་འདི་བརྗོད་དོ། །འབར་བའི་དགྲིལ་འཁོར་རྩེབས་བཞི་པ། །སྤྱུ་ཚད་བཞི་ནི་རྩམ་པར་བརྒྱན། །སྤྱུ་བཞི་
 ཚོ་ལྷུང་བཞི་དང་ལྷན། །འབར་བའི་བར་ཁྲམས་གཉིས་གྲིས་མཛེས། །ཐོད་སྤུལ་སྟེ་ཚོགས་ཉི་མས་བརྗོད།།
 འབར་བའི་འབྲོ་བ་མང་པོ་འབྲུགས། །ལྷུ་མཚོག་མ་ཉེ་གཟིག་དང་སྟག། །གཏུམ་པོ་དོམ་གྱི་སྤར་བས་ནི། །
 དབང་ལྷུག་ལྷ་ཚེན་ལ་སོགས་བརྩུང། །སྤྱུག་འག་སྟོ་ནག་སེར་ནག་དང། །དམར་ནག་ལྷང་ནག་འཇིགས་
 པའི་སྤྱ། །དབྱུག་སྤུམ་ལྷུག་དུག་འབས་བཞི་བཟང། །ཀོ་སྟོན་གོས་ནི་སྟེ་ཚོགས་ལྷན། །རྩམ་པའི་སྤྱ་ཚེན་
 འཇིགས་པར་སྟོགས། །སྤུལ་དང་ཐོད་ཐོང་ཉི་ལྷའི་ཆས། །སྟོང་གི་འཇིག་རྟེན་ལོར་ལྷུག་བཅས། །དོ་རྗེ་དུང་
 ཚེན་གང་བ་དང། །རལ་གྱི་དག་སྟག་ཤོལ་ལ་སོགས། །རང་གི་ལག་ཆ་སྟེ་ཚོགས་བསྟམས། །བཅུན་མོ་
 འཇིགས་པའི་ཚོགས་དང་འཕྲིལ། །གནས་དང་ལུལ་གྱི་ལྷུག་རྒྱ་དང། །སྟོ་བཞི་ལྷུག་རྒྱས་རབ་མཛོས་གིང་།།
 སྤུམ་དང་བྱི་མོ་བྲན་མོའི་ཚོགས། །བརྩུག་ཉིས་དང་ནི་བརྒྱད་གྲིས་མཛེས། །རང་གི་གདན་དང་ལག་
 ཆ་དང། །ཅི་བཟླ་ཞེས་ནི་ཆས་ཉེ་གནས། །ཞེས་བརྗོད་པས།

Appear through compassion.
 May the superb blessing of the blazing ones
 Be bestowed upon me at this very moment.

*Om benzar samaya tōm om benzar samaya ho om benzar
 samaya phet*
*Om ah li u li ta li ta pa li dam tra gona rotri kha ram
 yogini kha hi ho hung ha he phet*

Having recited this, among the ten directions of the six worlds, [all negativities] burn and are incinerated, blaze, increasingly blaze, and completely blaze. The entire [universe and inhabitants] are filled with the brilliant maṇḍala assembly that encompasses everything and fully pervades.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the sixteenth chapter on the manifestations of the maṇḍala—the enlightened speech of the great assembly of wrathful ones.



Then in order for the Bhagawan—in a state of rapture—to reveal their [i.e., the deities] maṇḍalas, [53] the aphorism is expressed. The blazing wheel has four spokes and is fully adorned with a four-sided foundation. It is square, has four entranceways, and is both beautified with blazing colonnades and enhanced by the sun and multitudes of skulls and serpents. Massive flames radiate light. Ferocious bears, elephants, buffalo, leopards, and tigers [uphold the thrones] with their hoofs and claws. The god Maheshvara and others lie intertwined. Their extremely frightening kāyas are maroon-black, blue-black, yellow-black, red-black, and green-black. With three faces, six arms, and four treading legs, they wear a variety of fresh skins, while their ornaments are serpents, fresh skulls, and the sun. They roar with a terrifying, awesome sound. [Holding] vajras and human skulls filled [with blood], a sword, axe, plough, and [a small drum], [they symbolize] the entire trichiliocosm while holding their various hand emblems.

[They are] embraced by a fearsome assembly [of] consorts, [who are the] consorts of the sacred grounds and objective phenomena, the stunning consorts of the four gatekeepers, and the assemblies of wives, courtesans, and servants as the almighty twenty-eight. Abiding on their individual seats and holding their hand emblems, they approach and ask, “What

འཛིག་རྟེན་དུག་གི་སྤྱོད་པ་བཅས་ཅད་དུ། འབར་བའི་དགྲིལ་ལའོར་ཀུན་ཏུ་གསལ་པ་བར་གྱུར་རྟོ། །
གསང་བའི་སྡིང་པོ་དེ་ལོ་ན་ཉིད་དེས་པ་ལས། ལྷོ་བའི་དགྲིལ་ལའོར་བསྟན་པའི་ལེུ་སྟེ་བཅུ་.....
བདུན་པའོ། །

དེ་ནས་བཙུམ་ལྡན་འདས་དགེས་པ་ཆེན་པོས། མཉེས་པའི་མཚོན་པ་ཆེན་པོ་འདི། ཆེད་དུ་བརྗོད་དོ། །
དེ་ལ་མཚོན་སྦྱོར་དམ་པ་ནི། འོག་མར་བདག་ཉིད་རྟོག་གོམས་བསྐྱེལ། །དེ་ནས་གཉིས་མེད་སློ་ཡིས་ནི། །
སློ་རན་སེམས་ཅན་སྡིང་རེ་རྗེ། །གཉིས་སུ་མེད་པར་བསྐྱེལ་བར་བྱའོ། །འབྲིལ་པའི་མཚོན་ཆེན་མཉམ་
སྦྲུལ་བས། །བདག་ཉིད་མཉེས་པས་མཉེས་པར་བྱ། །མཉམ་པའི་སྐབས་ཆེན་པོ་དག །བདག་དང་
མཉམ་པའི་ཚོགས་ལ་འབྲུལ། །བཟའ་དང་བཅའ་དང་བཏུང་དང་བཞོ། །ལོངས་སྤོང་ལྡ་ལྡན་ཐམས་ཅད་ནི།
དགྲིལ་ལའོར་ལ་ནི་དགྲིལ་ལའོར་ཐིམ། །སྤྱོད་པ་བཅས་ཅད་ཀྱི་གཤེགས་པ་ཡི། །བདེ་གཤེགས་ཡོན་ཏན་
མདུ་པོ་ཆེ། །གཞན་ན་ཡོད་པ་མ་ཡིན་ན། །ལྷ་སྲིན་ལ་སོགས་སྤྱོམ་ཅི་དགོས། །རྣལ་འབྱོར་ལས་སུ་རུང་
རྣམས་ཀྱིས། །བྱུག་རྒྱ་ཆེན་པོ་རྗོགས་འགྲུར་ཞིང་། །གསལ་བའི་ཡིད་གཉིས་མེད་པ་ན། །དགྲིལ་ལའོར་
ཆེན་པོ་འབར་བར་འགྲུར། །ཞེས་བརྗོད་པས། མཉེས་པའི་མཚོན་པ་ཆེན་པོས་འཛིག་རྟེན་དུག་གི་སྤྱོད་པ་
བཅུ་ཐམས་ཅད་ལྷབ་པར་གྱུར་རྟོ། །གསང་བའི་སྡིང་པོ་དེ་ལོ་ན་ཉིད་དེས་པ་ལས། མཚོན་སྦྱོར་དམ་པ་བསྟན་
པའི་ལེུ་སྟེ་བཙུམ་བཅུད་པའོ། །

དེ་ནས་བཙུམ་ལྡན་འདས་དགེས་པ་ཆེན་པོས། རྣམས་འཆང་རྣམས་དོན་ཡོད་པར་བྱ་བའི་བྱིར། དམ་
ཚོག་ཆེན་པོ་འདི་ཆེད་དུ་བརྗོད་དོ། །སྤྱོད་ཐེག་པར་རབ་དེས་ན། །ཉོན་མོངས་ལས་རྣམས་ཀུན་.....
སྤོང་གྱང་། །བྱས་ལ་མི་བསོག་ཚོགས་འགྲུར་རྟོ། །རྣལ་འབྱོར་སྤོང་པ་ལྡན་སུམ་ཚོགས། །སྤྱོད་མཚོག་
གི་དམ་ཚོག་ཏུ། །འདུལ་བའི་དབང་གིས་རྣལ་འབྱོར་དང་། །རི་སྟེང་སྤོང་པ་བསམ་ཡས་པ། །མ་ལུས་ཀུན་
འདུས་རྣམ་པར་དག །ཡོད་མེད་དུ་མའང་མི་དམིགས་ཤིང་། །

can we accomplish for you?" Having expressed this, everything in the ten directions of the six worlds appears as the blazing maṇḍala.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the seventeenth chapter revealing the wrathful maṇḍalas.



Then in a state of rapture, the Bhagawan expresses the aphorism [54] of taking great pleasure with the offerings. For this, the sacred way of making offerings and expressing generosity is to initially liberate conceptualization and familiarization with self. Then with an indivisible mind [and] compassion for negative-minded sentient beings, liberate them as indivisible. Through this unity of the great offering of union: by pleasing oneself, [all tathāgatas] are pleased. This great accomplishment substance of evenness is offered to the assembly of deities equal to oneself. The comestibles, delicacies, beverages, and garments—all the abundance possessing the five as maṇḍalas—dissolve into the maṇḍalas.

The great, astonishing qualities of those who have departed, the sugatas throughout the ten directions and four times, develop from nothing other than [familiarity with their own minds]—needless to mention [magnetizing] the gods, cannibals, and so forth. Those who are qualified practitioners have perfected the mahāmudrā. Nothing is based on the dualistic mind; hence, the great maṇḍala will continue to strengthen. Having expressed this, the six realms of the ten directions are pervaded by great, pleasurable offerings.

From the *Secret Essence Definitive Nature Just As It Is*, this completes the eighteenth chapter that reveals the expression of generosity and sacred offerings.



Then in a state of rapture, the Bhagawan expresses the aphorism of this extraordinary samaya, so the practitioners who uphold Mantra may accomplish results. When this unsurpassed vehicle is fully understood even by engaging in activities generated by the passions: although appearing as though involved, no [habits] are accrued; and the [two] accumulations are perfected. [Hence], the disciplines and vows are fully endowed. Within the unsurpassed supreme samaya, the disciplines that are capable of taming and the limitless vows [55] without exception are subsumed and perfectly pure. Existence, nonexistence, [and] even the Middle Way are

ལྷ་མ་མིག་ཡོར་ལྷ་ལུའི་རྩལ། རྩོག་མེད་རྩོག་གྲུང་བཅད་དུ་མེད། རྩོག་དང་རྩོམ་ལུ་ལོག་རྟོག་ཅམ། །
 བདེན་པ་གཉིས་ཀ་དབྱེར་མེད་པས། །འབྲུལ་དགའི་རྩལ་ཉེ་བ་དང་མིན། །གཞན་དང་མ་བྱིན་མེད་
 པའི་བྱིར། །སྒངས་མེད་ཐམས་ཅད་ཉིད་ཀྱི་དབྱིངས། །ཚོས་རྣམས་སྣུ་མ་ལྷ་ལུ་དང་། །མིང་དང་ཚོགས་ཏུ་
 བཏགས་པ་བརྟུན། །བརྟུན་ཉིད་ལ་ནི་བརྟུན་གྱོད་པས། །བརྟུན་ཞེས་བཏགས་ཅམ་ཡོད་མ་ཡིན། །མ་
 ཚགས་པ་ལ་ཚགས་པ་དང་། །ཚགས་པ་ཉིད་ན་ཚགས་པ་མེད། །དེ་ནི་ཚངས་མཚོགས་རྒྱལ་པོ་སྟེ། །ཤིན་ཏུ་
 ཚགས་པ་ཚེན་པོ་ཡིན། །སྒྲ་མེད་མི་སྤང་སྒྲ་མ་བཀུར། །སྤྲུགས་དང་སྤྲུག་རྒྱ་རྒྱུ་མི་གཙོད། །ཡང་དག་ལམ་
 དུ་ཞུགས་ལ་བུམས། །གསང་བའི་དོན་བྱིར་སྤྲོ་མི་བྱ། །འདི་ནི་ཅ་བ་ལྷ་རྣམས་ཉེ། །སྤྱབ་དང་སྤྱང་བའི་དམ་
 ཚོགས་མཚོགས། །གཉི་ལྷག་ཚགས་དང་ཞེ་སྤང་རྣམས། །དང་རྒྱལ་ཕྱག་དོག་མི་སྤང་དོ། །དཀར་ཅི་དམར་ཅི་དྲི་
 བ་ཚེན། །དག་པའི་སྤོད་བརྩུད་མི་འདོར་དོ། །ཡན་ལག་བརྩུ་ཡི་དམ་ཚོགས་ཉེ། །ཡི་ནས་དག་མཉམ་རྟོགས་
 པས་སྤོད། །བསྐྱུང་ཞིང་བསྐྱུབ་པའི་དམ་ཚོགས་ལ། །རྩ་བ་ཡིན་ཉེ་རིགས་མེད་འགྲུར། །མི་སྤང་མི་འདོར་ལྷ་
 གཉིས་ནི། །ཡན་ལག་དམ་ཚོགས་འདའ་དཀའ་བའོ། །མ་ཉམ་ལ་མ་ཉམ་པར་སྦྱོར་བ་ཡི། །མ་ཉམ་པའི་དམ་
 ཚོགས་ལ་གནས་ན། །མ་ཉམ་རྫོགས་ཚེན་པོ་ཐོབ་འགྲུར་བས། །འདས་ན་སངས་རྒྱས་མ་ཡིན་ནོ། །རྩ་བ་
 ཉམས་པའི་བྱུལ་བ་དག །གསོ་ལ་ཉེ་བར་མི་བརྩོན་དང་། །རྣམ་ཅིག་ལུང་ཅམ་སྤྲོ་མ་བྱེད། །ཉམས་འགྲུར་
 ཉེས་པ་བརྗོད་མི་ལང་། །རྩ་བའི་དམ་ཚོགས་ཉམས་འགྲུར་ན། །སྤྱབ་པ་ཐམས་ཅད་ལོག་པར་འགྲུར། །ཡིད་
 དུ་མི་འོང་སྣ་ཚོགས་པའི། །འབྲས་ལུ་མི་འདོད་བཞིན་དུ་འདུ། །ཡན་ལག་དམ་ཚོགས་ཉམས་འགྲུར་ན། །
 འབྲས་ལུ་མེད་ཅིང་དན་སོང་ལྷུང་། །དམ་ཚོགས་རྣམས་ནི་དོ་རྗེ་ཚེ། །སངས་རྒྱས་ཀུན་གྱི་བདག་ཉིད་ཡིན། །
 རྩ་བའི་དམ་ཚོགས་ལྷ་ལ་ནི། །གཅིག་ལའང་གཉིས་དང་བརྩུ་ཕྱག་གསུམ། །ཡན་ལག་དམ་ཚོགས་ལྷ་.....
 གཉིས་ལ། །གཅིག་ལའང་བརྩུ་ཕྱག་གཉིས་སུ་དབྱེ། །དམ་ཚོགས་འདི་ནི་རྩང་པོ་ཚེ། །འདིག་རྟེན་དབྱུག་གི་
 རྩོགས་བརྩུ་ན། །སྤིད་གསུམ་འགོ་བ་ཇི་སྟེད་པ། །རྟོག་འདུལ་དམ་ཚོགས་དེ་སྟེད་སྟོ། །

nonexistent—like optical illusions and magic. Since life has no true existence, there is no life to be severed. A life and an individual are merely misconceptions. Because both truths are inseparable—like the way the gods of emanation partake [of their own emanations]—they are undifferentiated. Since the act of stealing from another and the object to be stolen are nonexistent, there is no stealing—like the space of the nature just as it is.

Phenomena are like magic, and designated names and words are false. When the liar himself is telling a lie, the so-called lie does not exist even as a mere designation. Being without attachment is attachment; the moment of being without desire is attachment. This is the king of supreme purity—extremely [pure] great attachment.

To never abandon the unsurpassed, to show respect to the guru, to not lose the continuity of mantra and mudrā, to have love for those who have entered the perfectly correct path, and to not speak outside [the maṇḍala] about the secret meaning are the fivefold root [samayas] to be accomplished and the supreme samayas that guard. To not abandon delusion, desire, hatred, pride, and jealousy [or] the white ambrosia, the red ambrosia, feces, urine, and the great flesh—to not abandon the pure universe and inhabitants: these ten branches of samaya are practiced by realizing primordial purity and evenness. The five samayas that are guarded and practiced constitute the root. [If unguarded], there will be no awakening. Both fivefold branch samayas that are not to be abandoned and are to be accepted are dangerous to transgress. Uniting with evenness and when abiding within the samaya of evenness, the great perfected evenness will be attained.

If transgressed, awakening will not be reached. If a person has allowed a root to deteriorate and fails to persevere in restoration, [56] they should not be spoken to even briefly. The faults from broken [samaya] are too numerous to describe. If a root samaya deteriorates, whatever one attempts to practice will be thwarted. All unwanted and undesired results will occur without reprieve. If the branch samayas deteriorate, there will be no result; and one will fall to the lower realms. All samayas are the great vajra, the nature of all buddhas. Among the five root samayas—for the first, there are two and thirty. For the divisions of the dual five branches of samaya—for the first, there are twenty. These samayas are superb. In the ten directions of the six worlds, however many beings exist within the three planes of existence will necessitate however many samayas will tame their concepts.

Furthermore, since [everything is] the supreme Victorious One—Samantabhadra—phenomena, without exclusion, are mudrās. Everything is accomplished¹⁶ without accomplishment and without exception.

That and so forth is the supremely limitless [nature of samaya]. One who is a holder of this supreme family of the victorious ones will be respected by the principal worldly [gods] and their retinues. These supreme sublime ones will be considered sacred heirs and siblings, and blessings will be granted. The kingdom of the Tathāgata himself will be entered, and unity with the fearless Samantabhadra [will be attained]. The nature as it is and the methods for taming—however many inconceivable vows there may be—are perfectly pure¹⁷ and spontaneously present without exception. If any [samayas] have degenerated, they will be fully restored through the rituals.¹⁸ These and others [i.e., benefits] are infinitely supreme.

Having expressed this, the tathāgatas themselves pay homage to the Tathāgata himself. From the *Secret Essence Definitive Nature Just As It Is*, this completes the nineteenth chapter on samaya.



Then delighting in great joy, the Tathāgata¹⁹ [57] Bhagawan rests in the samādhi called “blessed as spontaneously present samaya”; and the aphorism is expressed.

In the supreme maṇḍala of the assembly as *eb*—blazing and terrifyingly awesome—a [practitioner] with aggression makes offerings and gives [substances]. Even the meritorious kāya of the Buddha can be destroyed. With the five ambrosias or five comestibles, the characteristics are written along with the name. By summoning, pierce with the vajra pūrba. The [liberated] are reduced to dust and offered to the assembly.

In the maṇḍala of the assembly as *eb*—tightly linked like a chain—holding this, [the body will] undulate and sway in the ten directions. [The liberated] will become intoxicated, stunned, and incinerated.

In the supreme maṇḍala of gathering as *wam*—blazing and magnificent like a great mountain—[the practitioner] makes offerings and expresses generosity with an impassioned mind. There will even be the mastery of vajra enlightened speech. With the five ambrosias or the five comestibles, the characteristics are drawn, along with their names. Piercing with the kīlaya of vajra attachment, this is offered to dissolve with the assembly of attachment.

In the maṇḍala of the assembly shaped as *wam*—tightly linked like a

ལུ་གུ་རྒྱུད་དུ་སྐྱེལ་བསྐྱམས་ནས། །འགྲུག་འགྲུར་དོ་རྗེ་འང་སྐྱེ་བཞིན་འབྲང་། །ཅི་འདོད་དེ་བཞིན་འོང་
 བར་འགྲུར། །མ་ཡི་ཚོགས་ཀྱི་དགྲིལ་འཁོར་མཚོག །འབར་བ་འདུ་འཕྲོ་གཟི་ཚེན་ལ། །དགའ་བའི་ཡིད་
 ཀྱིས་མཚོན་སྦྱིན་བྱ། །ཡོན་ཏན་ནམ་མཁའའི་མཐའ་དང་མཉམ། །བདུད་ཅི་ལྡེལ་ཟས་ལྡེ་ལ། །ཡོན་ཏན་
 ཡིད་བཞིན་གཏེར་དུ་བརྟུག །ད་རྒྱལ་དགའ་འཕྲོའི་ལུར་པས་གདབ། །དོ་རྗེ་གཟི་བརྗིད་འཕེལ་.....
 བར་འགྲུར། །མའི་ཚོགས་ཀྱི་དགྲིལ་འཁོར་དུ། །ལུ་གུ་རྒྱུད་དུ་སྐྱེལ་བསྐྱམས་བསྐྱོད། །གཟི་བརྗིད་འབར་
 བའི་འཕྲུལ་ཚེན་སྒོ། །ཡིད་བཞིན་ནམ་མཁའ་གར་བར་འགྲུར། །ཡི་ཚོགས་ཀྱི་དགྲིལ་འཁོར་མཚོག །
 གསལ་བའི་གཟི་བརྗིད་འཚོར་བ་ལ། །དང་བའི་ཡིད་ཀྱིས་མཚོན་སྦྱིན་བྱ། །གཏུམ་ཚེན་རམ་པའང་ལྷན་
 བེར་འགྲུར། །བདུད་ཅི་ལྡེལ་ཟས་ལྡེ་ལ། །གཏུམ་རམ་འཕྲུགས་པའི་ངོ་བོར་བརྟུག །ལྷན་བེར་གསལ་
 བའི་ལུར་པས་གདབ། །འབར་བ་ལྷན་བེར་ཚོགས་ལ་འབུལ། །ཡི་ཚོགས་ཀྱི་དགྲིལ་འཁོར་དུ། །ལུ་གུ་
 རྒྱུད་དུ་འབྲེལ་ནས་བསྐྱམས། །འབར་བ་ལྷན་བེར་བྱིན་གྱིས་ཁྱབ། །ཐམས་ཅད་གཡོ་བ་མེད་པར་བྱེད། །
 རྣམས་དང་བྱི་མོ་བྱན་མའི་ཚོགས། །ལྷག་མའི་མཚོན་སྦྱིན་འདོད་པ་སྦྱིན། །རང་གི་དམ་ཚིག་རབ་.....
 བསྐྱུགས་ནས། །གང་འདོད་ལས་དེ་བྱེད་པར་བསྐྱོ། །སྦོན་ཚེ་དཔལ་ཚེན་ཉེ་རུ་ག །ཤིན་ཏུ་གཏུག་ཅིང་
 གཏུམ་བག་ཅན། །ཐམས་ཅད་མ་ལུས་འདུལ་མཛད་པའི། །དབང་དང་བྱིན་རྒྱབས་རྒྱད་པོ་ཆེ། །ལྷ་ཚེན་ལ་
 མོགས་དབང་བསྐྱུས་ནས། །འཁོར་རྣམས་དབང་སྐྱུག་སྐྱུས་སུ་བྱ། །སོ་མའི་ལས་རྣམས་བསྐྱོས་པ་དེ། །རི་
 ལྟར་དམ་བཅས་ཁས་སྒྲངས་པའི། །མ་ཐོགས་སྐྱུར་དུ་མངོན་པར་སྦྱང། །དམ་བཅས་བཞིན་དུ་མ་བྱས་ན། །
 རི་ལྟར་དམ་བཅས་མནའ་བོར་བའི། །སྦོས་བཅས་དེ་ལས་འདའ་བར་འགྲུར། །དམ་ཚིག་དེ་ལས་འདས་
 ལྱུར་ན། །མགོ་ལུས་སྒྲིང་ནི་ཚལ་བ་བདུན། །ཡལ་སྒོ་བོས་བདུབས་པར་འགྲུར། །དེ་བས་རྣལ་འབྱོར་
 སྐྱུགས་འཚང་གིས། །རི་ལྟར་བཙོལ་བ་བཞིན་དུ་བྱོས། །ལས་དེ་མངོན་དུ་མ་བྱས་ན། །རང་གིས་མནའ་
 བོར་ཁས་སྒྲངས་བཞིན། །རུལ་སྐྱུགས་ཚིག་ནས་དཔྱུལ་བར་འགྱོ། །རྣལ་འབྱོར་དམ་ལ་གནས་.....
 འགྲུར་བའི། །ལས་རྣམས་ཡོངས་སུ་བྱ་བ་དང་། །འཁོར་རྣམས་སྤྲུག་ཅིག་བཞིན་དུ་སྦྱོངས། །རྡུ་མེན་མ་
 ཡང་དངོས་གྲུབ་ཐོབ། །

chain—invoking the vajra to follow them, whatever they wish for will come to pass.

In the supreme maṇḍala of the assembly as *ma*—by gathering blazing [rays]—great splendor radiates. Joyfully, [the practitioner] makes offerings and expresses generosity. [The] qualities are equal to limitless space. With the five ambrosias or the five comestibles to indicate whatever is desired as a wish-fulfilling treasury, pierce with the pūrba of the joy of pride; and the splendor of the vajra will increase.

In the maṇḍala of the assembly as *ma*—tightly linked like a chain—[58] as they sway, the great manifestation of blazing splendor radiates as wish-fulfilling [jewels] encompassing space.

In the supreme maṇḍala of the assembly as *ya*—ablaze with lustrous light—clear-minded [practitioners] will make offerings and express generosity. Even [the minds] of the awesome haughty ones will become fully awakened. With the five ambrosias and the five comestibles, this indicates the nature that is fearsome, terrifying, and highly disturbed. Clearly visualizing, pierce with the pūrba and make offerings to the blazing assembly.

In the maṇḍala of the assembly as *ya*—tightly linked like a chain—even raging [anger] is completely pervaded by blessings. All [of the practitioners' minds] become unwavering.

Deliver the remainders to those who wish to partake, consorts, sisters, and servants; [and] clearly remind them of their individual samayas. They are commanded to engage in whatever activity is needed. At the time of the great, glorious Heruka, [he appears] extremely frightening and wrathful with astonishing blessings and the power to tame all without exception. By overcoming the great god [i.e., Maheshvara] and so forth, the entire retinue [is blessed] as consorts and the powerful male deities. [Each are] commanded to engage their individual enlightened activities: “Just as you promised, do not delay and swiftly bring forth [the results]. If you do not act according to your promises, you will transgress your sacred oaths and vows that you swore to uphold. Do not transgress these vows.²⁰ If you transgress this samaya, then your hearts, heads, and bodies will be chopped into seven pieces by the wrathful yakṣhas. Therefore, it is vital that you act in accord with the command of this Mantra practitioner. If there is no result from your activity, then [you have lost] your oath and promise; you will rot, burn, and be tormented as you fall to hell. Practitioners who uphold samaya must engage in whatever activities are needed; guard my retinue like your own child. [59] Even the pishāchī will attain siddhis.

བཙུག་པོའི་ལས་རྣམས་མངོན་དུ་བྱས། །ཞེས་བསྟོད། །སྤོ་བོ་སྤྱུང་པའི་ལས་ཀྱི་གཙོ་བོ་ནི་འདི་ཡིན་ནོ། །
 རྟལ་འབྲུང་ཆེན་པོ་ལ་སོགས་པའི། །སྤོ་གར་སྤྱུ་ཚོག་ཆེན་པོས་ནི། །ཐམས་ཅད་ཐམས་ཅད་ཅི་འདོད་པའི།
 ཐམས་ཅད་ཐམས་ཅད་བྱེད་པ་ཡིན། །མངོན་ལྡན་ཆེན་པོ་ལ་སོགས་པའི། །སྤོ་གར་སྤྱུ་ཚོག་ཆེན་པོས་ནི། །
 འདུ་བར་འདོད་ན་འདུ་བར་བྱེད། །འཕེལ་བར་འདོད་ན་འཕེལ་བར་བྱེད། །སྤོ་གར་སྤྱུ་ཚོག་ཆེན་པོ་ལ་.....
 སོགས་པའི། །སྤོ་གར་སྤྱུ་ཚོག་ཆེན་པོས་ནི། །ལྡན་ནེར་འདོད་ན་ལྡན་ནེར་བྱེད། །སྤྱུགས་པར་འདོད་ན་
 སྤྱུགས་པར་བྱེད། །མེད་གདོད་ཆེན་པོ་ལ་སོགས་པའི། །སྤོ་གར་སྤྱུ་ཚོག་ཆེན་པོས་ནི། །ཐམས་ཅད་ཀྱུན་ལ་
 ཟ་བར་བྱེད། །རྒྱལ་ཆ་ཅམ་ཡང་མེད་པར་བྱེད། །བཞད་གདོད་ཆེན་པོ་ལ་སོགས་པའི། །སྤོ་གར་སྤྱུ་ཚོག་
 ཆེན་པོས་ནི། །ཐམས་ཅད་མ་ལུས་འབྱིན་པར་བྱེད། །ཀྱུན་ལས་རབ་ཏུ་ཉམས་པར་བྱེད། །སྤྱི་དང་བྱི་མོ་
 བྲན་མོའི་ཚོགས། །སྤོ་གར་སྤྱུ་ཚོག་ཆེན་པོས་ནི། །བད་ཅིང་བཏང་བར་བྱ་བ་སྟེ། །ཐམས་ཅད་ཐམས་ཅད་
 བྱེད་པ་ཡིན། །སྤོན་པ་དང་ནི་ལྷུག་ལྡན་ཚལ། །སྤོང་གཅིག་དང་ནི་མེས་རེག་དུང། །དང་བས་དགའ་བས་
 ཆགས་པ་དང། །སྤོས་པས་ཀ་ལི་རབ་ཏུ་བྱ། །ཞེས་བསྟོད་པས། །དེ་བཞིན་གསེགས་པ་ཉིད་དེ་བཞིན་
 གསེགས་པ་ཉིད་ལ་སྤྱོད་བར་གྱུར་རྟོ། །གསང་བའི་སྤྱིང་བོ་དེ་ཁོན་ཉིད་རེས་པ་ལས། །ལྷན་གྱིས་གྲུབ་པའི་
 བྱིན་ལས་བྱིན་གྱིས་རྒྱབ་པ་ཞེས་བྱ་བའི་ལེ་ལུ་སྟེ་ཉི་ཤུ་པའོ། །

དེ་ནས་བཙུག་པོའི་ལས་རྣམས་མངོན་དུ་བྱས་པ་ཆེན་པོས། ཚོགས་ཀྱི་དཀྱིལ་འཁོར་གྱིས། སིན་ཏུ་རྩམ་པའི་.....
 གདངས་ཀྱིས་སྤྱུ་འདི་སྤངས་སོ། །རྗེ་གཏུམ་ཆེན་དུས་མཐའི་མེ་ལྟར་འབར། །འོད་ཟེར་ཉི་མ་འབྱམ་.....
 གྱི་གཟུ། །སྤོ་གཉེར་སྤོག་སྤོང་འབྱུང་བ་བཞིན། །མཆེ་བ་ཟངས་ཡག་ཟ་བྱེད་ཆེ་རྟོ། །རྗེ་རྩམ་པའི་རོ་འབྲུག་
 སྤོང་ལྗེར། །གཏུམ་ཆེན་རི་རབ་འབྱམ་བསྟེན་སྤྱད། །ཨ་ཨ་ཉ་ལའི་གད་རྒྱུངས་ཆེ། །དབྱུགས་ཀྱི་འཕྲོར་
 རྒྱུང་གཡེང་བ་ཆེ་རྟོ། །རྗེ་སྤོ་བོ་གསེར་རབ་འོད་པོ་ཆེ། །

Manifest whatever enlightened activities are requested.” Thus, the command is given.

This is the principal enlightened activity for accomplishing the wrathful maṇḍala. By this great song and dance of the Great Heruka and so forth, every [activity], whatever is desired, and all [common]—as well as every [supreme siddhi]—will be accomplished.

Through the greatness of the song and dance of the great treasury and the rest: if magnetizing is wished for, they [i.e., the deities] have the power to do so. If the wish is for [longevity and wealth] to increase, they will ensure it. Through the greatness of the song and dance of Pukkasī and the rest, if pacification is wished for, they will pacify. If the wish is to render their minds dull, they will do so. Through the greatness of the song and dance of Sirṇhamūkha and the rest, they devour all [enemies] without even the subtlest particle of dust remaining. Through the greatness of the song and dance of Gṛdhramukhī and the rest, [the organs] of all are removed without exception²¹ and [their abundance] drastically reduced. Through the greatness of the song and dance of the consorts and their attendants, they defeat, implore, and [eliminate] all [negative activities] and accomplish every [positive activity].

Fruit bearing trees, an orchard, a single tree, and a charred forest; clarity, joy, passion, and aggression; and *ka li* must be accomplished.

By having expressed this, the Tathāgata himself accomplishes the Tathāgata himself. From the *Secret Essence Definitive Nature Just As It Is*, this completes the twentieth chapter on the spontaneous presence of enlightened activity called “blessings.”



Then in a state of rapture, the Bhagawan and assembly of the maṇḍala sing this song with passionate expressions.

Hung! Greatly fearsome, blazing like the fire at the end of time, [60] and radiant like the light rays of a hundred thousand suns, with swift wrathful demeanors like a thousand lightning bolts, they devour with razor-sharp fangs. *Ho!*

Hung! Like the sound of a thousand dragons roaring, their wrathful sound is as loud as a hundred thousand mountains collapsing. Their great laughter is *ah ah, ha,* and *la;* and they pant with the force of a hurricane, [intimidating unruly ones] into a great frenzy. *Ho!*

Hung! The great light of prajñā that counteracts [ignorance] completely

ཡེ་ཤེས་དགྲིལ་འཁོར་ཀྱན་ཏུ་གསལ། །འབར་བའི་ཡེ་ཤེས་ཀྱན་ཏུ་འཛོམས། །སྣ་ཚོགས་ཡེ་ཤེས་ཐིག་ལེ་
 ཚེ་རྟོ། །རྫོ་ཁྲོ་བོའི་རྒྱལ་པོ་སྤྱིན་ཚེན་པོ། །ཁྲོས་པའི་དགྲིལ་འཁོར་ཚར་ཚེན་འབེབས། །དགྲིལ་འཁོར་ཡིད་
 བཞིན་འབྱུང་བའི་གཏེར། །སྣ་ཚོགས་ཁྲོས་པའི་ཐིག་ལེ་ཚེ་རྟོ། །རྫོ་བདུད་ཀྱན་གྱི་ནི་བདུད་ཚེན་པོ། །བདུད་
 གྱི་བདུད་དེ་བདུད་རྣམས་འཛོམས། །འཛིགས་པའི་ཚོགས་ཀྱང་འཛིགས་པར་བྱེད། །འཛིགས་བྱེད་ཚེན་པོ་
 ཐིག་ལེ་ཚེ་རྟོ། །རྫོ་རྗེ་རྗེ་བྲག་ཚེན་སྣ་བ་པོ། །རྗེ་རྗེ་བྲོ་བོ་སྤྱད་ཚེན་པོ། །རྗེ་རྗེ་མེ་སྟེ་འབར་བ་ཚེ། །རྗེ་རྗེ་རྒྱང་
 སྟེ་འཐོར་རྒྱང་ཚེ་རྟོ། །ཞེས་ཚེད་དུ་སྤྱུ་བྱངས་སོ། །གསང་བའི་སྣོང་པོ་དེ་ཁོ་ན་ཉིད་རེས་པ་ལས། །ཁྲོ་བོ་ལ་
 བསྟོད་པའི་ལེ་ལུ་སྟེ་ཉི་ཤུ་གཅིག་པའོ། །

དེ་ནས་བཅོམ་ལྡན་འདས་དབྱེས་པ་ཚེན་པོས། དེ་བཞིན་གསེགས་པ་ཉིད་ལ་གསང་ལྷགས་གྱི་རྒྱལ་པོ་
 བརྟན་པར་བརྒྱང་བ་འདི་ཚེད་དུ་བརྗོད་དོ། །ཀྱེ་ཀྱེ་ལྷོགས་བརྒྱུས་བཞིའི་རང་བཞིན་འདི། །དེ་བཞིན་
 གསེགས་པའི་རོ་བོ་ཉིད། །གཟུང་འཛིན་སྒྲོས་ལ་འཚེལ་བ་ཡི། །རྣམ་རྟོག་ཞགས་པས་སོ་སོར་འཛིན། །ས་
 རྣམས་ཁྱད་པར་བཀོད་པ་ཡང་། །གསང་བའི་སྣོང་པོར་འགྲོ་བའི་ལམ། །ཡེ་ཤེས་ངོ་མཚར་རབ་.....
 འབྱམས་གྱིས། །དོན་དུ་མི་འགྱུར་ཡོངས་མ་གསུངས། །དེ་བཞིན་གསེགས་པ་ཐམས་ཅད་གྱི། །བྲག་རྒྱ་
 གསང་ཚེན་རེས་པ་འདི། །རྟོགས་ནས་སྤྱོད་པར་གང་བྱེད་པ། །དེ་ཉིད་ང་ཡིན་དབང་ཡང་རྗོགས། །དེ་བཞིན་
 གསེགས་པ་ཐམས་ཅད་ལ། །གསང་བ་འདི་ལས་གཞན་མི་མངའ། །སྒོ་དང་སྐྱར་པ་ཞི་བ་ཡི། །གསང་བའི་
 སྣོང་པོ་དེ་ཁོ་ན། །ཉིད་དེ་རེས་པའི་དབྱིངས་ནས་སྤྱུང་། །དེ་ནི་རེས་པར་ལུང་བརྟན་ཏེ། །སྤྱི་ལོ་སྤྱི་གས་
 ལས་སྤྱེས་པ་ཡིན། །ས་རབ་རིག་པ་འཛིན་ལ་གནས། །ཞེས་བརྗོད་པས། དེ་བཞིན་གསེགས་པ་ཐམས་
 ཅད་དབྱེར་མེད་པར་དབྱེས་ནས། །དུས་བཞི་མཉམ་པ་ཉིད་གྱི་དབྱིངས་སྤྱོད་གསུང་སྤྱི་ལོ་སྤྱི་གས་ཀྱི་ལྷན་སྐྱེས་པོ་
 བཀོད་པའི་རྒྱན་ཉིད་དུ་བཞུགས་སོ། །

illuminates the wisdom maṇḍala. This blazing wisdom fully subjugates. The various wisdoms are the great sole essence. *Ho!*

Hung! From the kings of wrath referred to as “great clouds,” great showers of wrathful maṇḍalas descend. Maṇḍalas emerge like wish-fulfilling treasures. These various wrathful [forms] are the great sole essence. *Ho!*

Hung! Of all demons, they [i.e., the wrathful ones] are the great demons. The demons among demons, all demonic [negativities] are to be destroyed. Terrifying even the ferocious assemblies, the Great Fearsome One is the great, sole essence. *Ho!*

Hung! The great vajra rock is extremely firm; [and there are] the great vajra river that gathers, the great vajra fire that blazes, [and] the great vajra wind that scatters. *Ho!*

Hence, [the Tathāgata] sings this aphorism. From the *Secret Essence Definitive Nature Just As It Is*, this completes the twenty-first chapter praising the wrathful ones.



Then in a state of rapture, the Bhagawan expresses the aphorism to the Tathāgata himself to firmly uphold this king of Secret Mantra.

Kye kye! This intrinsic nature of the ten directions and four times is the genuine essence of the tathāgatas. Those who maintain the elaborations of grasping and fixation are caught by their individual lassos of concepts. Even the arrangements of the various grounds are [steps on] the path leading to this *Secret Essence*. This wisdom is all-pervasively astonishing, since [the Buddha] never taught anything that was not of benefit.

Having realized this great *Secret Essence*—[61] the mudrā of all tathāgatas—the one who then teaches this is who I am; and even [all] empowerments are perfected. Except for this secret, there is nothing else that all the tathāgatas possess. The very nature of this *Secret Essence* that emerges from the definitive space of absolute truth pacifies exaggerated [eternalism] and the repudiation [of nihilism]. Those who are only definitive and predicted as the heirs born from this enlightened mind will abide on the supreme ground of a vidyādhara. Having expressed this, all tathāgatas take delight in this inseparable [nature] and abide in the space of evenness of the fourth time as the ornament of the spontaneous Rich Array of enlightened body, speech, and mind.

From the *Secret Essence Definitive Nature Just As It Is*, this completes

འཕགས་པ་རྟོག་པའི་རྒྱལ་པོ་རྣམ་འབྱུང་བ་ལེའུ་སྟོང་ཕྱག་བརྒྱ་པ་ལས། མ་ཉེས་པ་དང་ཡོངས་སུ་བརྩུང་
 བའི་ལེའུ་སྟེ་ཉི་ཤུ་གཉིས་པའོ། །མཚན་ཉིད་དང་རྒྱད་ཐམས་ཅད་ཀྱི་ལུང་གི་སྤྱི། དེ་བཞིན་གཤེགས་པ་
 ཐམས་ཅད་ཀྱི་གསང་བ། གསང་བའི་སྟིང་པོ་དེ་ལོ་ན་ཉིད་ངེས་པ་ལས། ཐམས་ཅད་མ་ལུས་པར་འཕྲོས་ཏེ།
 འཁོར་ལོ་བསྐོར་བ་དེ་དག་གི་འབྲས་བུའི་མཚོག། གསང་བའི་སྟིང་པོ་དེ་ལོ་ན་ཉིད་ངེས་པ་ལས། འཕགས་
 པ་རྟོག་པའི་རྒྱལ་པོ་རྣམ་འབྱུང་བ་སྟོང་ཕྱག་བརྒྱ་པ་དཔལ་གསང་བའི་སྟིང་པོ་དེ་ལོ་ན་ཉིད་ངེས་པ་ཞེས་བྱ་
 བ་རྩོགས་སོ། །།རྒྱ་གར་གྱི་མ་འན་པོ་པི་མ་ལ་མི་ཏའི་ཞལ་མངའ་ནས་དང་། བོད་ཀྱི་ལོ་ལྟ་བུ་བ་གཉེག་རྣམ་ལ་
 ཀུ་མ་ར་དང་། མ་ལྷ་ཙམྱ་རིན་ཚེན་མཚོག་གིས་བསྐྱར་ཅིང་ཞུས་ཏེ་གཏན་ལ་པབས་པའོ། །།

the twenty-second chapter [on how the tathāgatas] are pleased and [this tantra] is fully upheld.



From the one hundred thousand chapters of the *Magical Manifestation Matrix*—the sublime king of the conceptual—this general transmission of all causal vehicles, as well as all tantras, is the secret of all tathāgatas. All [vehicles] without exclusion emanate from this *Secret Essence Definitive Nature Just As It Is*. From among the turnings of the dharmachakra, this supreme resultant [tantra] is complete.²²

In the presence of the Indian paṇḍita Vimalamitra, this was translated by the Tibetan lotsāwas Nyak Jñānakumāra and Ma Rinchen Chok.

The Guhyagarbha Tantra
Secret Essence Definitive Nature Just As It Is

PART TWO: A COMMENTARY ON
THE GUHYAGARBHA TANTRA

entitled

Thorough Dispelling of Darkness
throughout the Ten Directions

Longchen Rabjam

Translated by Lama Chönam and Sangye Khandro
of the Light of Berotsana Translation Group
under the guidance of
Khen Rinpoche Namdrol

[6]

A Commentary on the

King of Tantra

Magical Manifestation Matrix

Glorious Secret Essence Definitive Nature Just As It Is

entitled

Thorough Dispelling of Darkness

throughout the Ten Directions

by the Great Luminosity of the Sun and Moon²³

Longchen Rabjam

Translated by Lama Chönam and Sangye Khandro

of The Light of Berotsana Translation Group

under the guidance of

Khen Rinpoche Namdrol



Longchen Rabjam

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The Tangka Album of Lung-ngon Monastery, compiled and edited by Hungkar
Dorje (Beijing, China: Encyclopedia of China Publishing House, 2001).

Homage

Homage to all sugatas^a and their heirs of the ten directions and four times,

Who are the inconceivable dharmakāya, sambhogakāya, and
nirmāṇakāya

Who have come in the past, abide in the present, and will come in the future.²⁴

Indivisible space and wisdom that has perfected the noble qualities of
the Original Protector,²⁵

Indivisible existence and quiescence that is inconceivably
uncompounded,

Indivisible phenomena and the nature of phenomena [7]—

Your indivisible intrinsic nature is awakened as the dharmakāya.

Samantabhadra with qucen Samantabhadrī,^b may you remain forever
victorious!

The immeasurable phenomena of the tathāgatas^c are the Rich Array pure
lands of clear light

And the limitless celestial palaces that originate from the intrinsic nature
of the five wisdoms.

The five families, like an ocean of emanating clouds, forever abide as the
sambhogakāya.

Homage to the holders of the boundless manifestations of the peaceful
and wrathful,

The spontaneously present assembly!

^a *de war shek pa* (*bde bar gshags pa*); one gone to bliss

^b *Kuntuzangmo* (*kun tu bzang mo*); Always Excellent female primordial Buddha

^c *de zhin shek pa* (*de bzhin gshags pa*); one gone to suchness

You who were entrusted with the superb, compassionate speech
 Of the fully awakened victorious ones,
 Principal among the families and maṇḍalas
 With myriad emanations that further the welfare of wanderers,
 You attained the supreme treasure of the *Secret Essence* [8]
 And became a fully enlightened buddha before any other.
 To Vajrasattva and Vajrapāṇi,^a free from meeting or parting, I pay
 homage!²⁶

Statement of Commitment

In order to dispel the adventitious passions of those who will be tamed^b according to their faculties, both gradual and not, a rain of the Buddha's dharma descends. As the way to liberation within a single lifetime, this supreme path of the *Secret Essence* establishes the important teachings of the sambhogakāya—the pinnacle of all [vehicles]. Countless buddhas have and will embark upon this path. This pioneer of the great chariot of teachings appeared in the land of humans by the glory of their great merit and came to the Land of Snow Mountains²⁷ through the efforts of the excellent scholars and previous translators,²⁸ who resolved the meaning with their precise translations. Great scholars then gave enlightening explanations to firmly uphold this undiminished victory banner.

The vast import of this life tree of the dharma invokes my faith like thousands of lotus petals gently swaying to and fro, while the profound and vast meaning of this sunlike tantra transcends the domain of my mind. Nevertheless, in reliance upon their transmissions, knowledge, and upadeshas, these precious explanations clearly illuminate the words and their meanings, like the removal of a cataract; so the genuine truth^c of the way things abide and the way they appear can be known.²⁹ At the request of my fortunate disciples,³⁰ I will therefore illuminate the essence of the definitive meaning.

^a Chagna Dorje (*phyag na rdo rje*): Lord of Secrets or Vajra Holder

^b *diū cha* (*gdul bya, sādḥaka*)

^c *dön dam denpa* (*don dam bden pa, paramārthasatyā*)

Author's Introduction

In this regard, the lord of great compassion and skillful means, who is the fully enlightened, glorious Buddha Samantabhadra [9]—while never moving from the great palace of the space of phenomena^a—appears only through the blessings of naturally arising compassion in the aspect of the five buddha families, the ornament of the Rich Array of enlightened body, speech, and mind. Having achieved mastery of the great power of the maṇḍala that is not other than the intrinsic nature of the indivisible vajra^{b,31} mind of all buddhas of the ten directions and four times, the resultant bodhisattvas—such as Vajrasattva and others—taught the vastly profound, fully endowed dharma of Secret Mantra Vajrayāna. By the three appearances,^{c,32} the elements of those to be tamed are naturally set free through the inner tantras of Secret Mantra known as the outer generation Mahāyoga, the inner transmission Anuyoga,^d and the secret perfection Atiyoga.

Concerning the secret, it is taught in three ways: (1) by explaining that the two divisions of the generation and completion stages are the maṇḍala of the self-appearances of mind and wisdom, (2) by explaining that the mind itself is primordially awakened without relying on the stages of generation and completion, and (3) by explaining that the [mind itself] is awakened as the nature of wisdom appearances. [10]

Here, it will be explained that the maṇḍala of the self-appearances of mind and wisdom as the indivisible generation and completion stages is the fully awakened magical manifestation matrix. For this, there are four: (1) the explanation that the phenomena of saṃsāra and enlightenment are inseparable as self-appearances—*Vajrasattva's Magical Manifestation Matrix*, (2) the explanation of extensive, various enlightened activities—*Vairochana's Magical Manifestation Matrix*, (3) the actual explanation of union—*Goddess' Magical Manifestation Matrix*, and (4) the explanation relevant to all vehicles—*Mañjuśrī's Magical Manifestation Matrix*.

Within *Vajrasattva's Magical Manifestation Matrix*, there are eight classes: the *Glorious Secret Essence* that explains how mind and wisdom are self-appearances, *Forty-Chapter [Magical Manifestation Matrix]* that

^a *chō kyi ying* (*chos kyi dbyings*, *dharmadhātu*)

^b *dorje* (*rdo rje*)

^c *nang siän* (*snanggsam*)

^d *jesu naljor* (*rjes su rnal 'byor*)

explains the entirety of enlightened activity, *Eight-Chapter [Magical Manifestation Matrix]* that explains the entire maṇḍala, *Guru [Magical Manifestation Matrix]* that illuminates empowerment conferral, *Branch [Magical Manifestation Matrix]* that fully explains samaya, *Eighty-Chapter [Magical Manifestation Matrix]* that gives an extensive explanation about noble qualities, *Vajra Mirror* that gives a clear explanation of the colors and hand emblems of the deities, *Ocean [of Magical Manifestation Matrix]* that gives an illuminating explanation of the generation stage, and *Consequence [Magical Manifestation Matrix]* that clearly explains the path of method.

This [i.e., *The Guhyagarbha Tantra*] is the pinnacle of all vehicles, the source of all teachings, and the great, direct path of all the buddhas of the three times; and [11] even among secrets, this is the ultimate. In order to explain this great king of tantras—the *Glorious Secret Essence Definitive Nature Just As It Is*—there are three sections: the explanation of the title as a link to understanding the meaning, the explanation of the tantra that illuminates the actual meaning, and the explanation of the entire meaning of the conclusion.

Chapter One

1 The Explanation of the Title

This has two parts:

- 1 The meaning of the title
- 2 Paying homage

For the first, there are two: the meaning of the title and paying homage as an expression of respect.

1.1 The Meaning of the Title

This has four parts:

- 1 The purpose of the title
- 2 A concise explanation
- 3 The words of the title
- 4 A refutation of criticism

The meaning of the title has four subdivisions: the purpose of the title, a concise explanation, the words of the title, and a refutation of criticism.

1.1.1 The Purpose of the Title

The purpose is threefold. In order to understand meanings, one relies upon names—such as referring to something as a “vase.” A vase can be understood to be an object with a bulging belly with a closed base that can hold water. In a similar way, through just the title, the knowledge that phenomena are primordially awakened as a maṇḍala can be known by those with extremely keen faculties.

Understanding a name by relying upon its meaning is like being able to understand that a container with a bulging belly is called “a vase.” Likewise,

when the meaning of the primordially awakened maṇḍala is mentioned, it can then be understood to refer to this title. Hence, the purpose of the title for those of middling faculties is intended to help them understand that, from an outer point of view, phenomena are merely named and that even those [names] are a designation. [12] Knowing the interdependency between names and their meanings is similar to knowing that there is no difference between a vase and a container with a bulging belly. Knowing that the title and the meaning are indivisible assists even those of dull faculties to internalize the nature of the inseparability of words and their meanings. Furthermore, understanding the meaning conveyed by the title makes it easy to identify the text, in the same way that a label identifies a medicine jar or a soldier's insignia identifies his regiment. The primary purpose is to [enable readers] to gain the understanding that phenomena are primordially awakened.

1.1.2 *A Concise Explanation*

The concise meaning is the explanation that phenomena are primordially awakened as the maṇḍala of the victorious ones.

1.1.3 *The Words of the Title*

Among the three provinces of Tibet, the meaning of the words [of the title, *Glorious Secret Essence Definitive Nature Just As It Is*] is translated as authentically as possible according to the dialects of Ü and Tsang.³³ Given that phenomena are primordially awakened as an inexhaustible ornamental wheel^{a,34} of enlightened body, speech, and mind, the realization that this is all-pervasively inseparable from saṃsāra and enlightenment is the wisdom intent of the victorious ones.

This [i.e., the title] also defines the meaning of [the term] “secret” due to the fact that this [realization] is extremely difficult to realize. For whom is this secret? It is a secret for those whose three doors³⁵ are obstructed and who are unsuitable recipients. The manner of secrecy is twofold, namely, the obscured and hidden secrets.^b Due to temporary obstruction, there is

^a *mi zed gyen gyi khorlo (mi zad rgyan gyi 'khor lo)*

^b *gab pa'i sangwa and bey pa'i sangwa (gab pa'i gsang ba and sbas pa'i gsang ba)*

the obscured [secret] because, although possessing the three kāyas, one is unaware of this. [13] In the *Two Segments*,² it states:

Although all sentient beings are buddha,
They are temporarily obstructed by stains.

In the *Uttaratantra*, it states:

Just as an inexhaustible treasure may lie beneath a beggar's hut, the beggar is unaware of it, and the treasure cannot proclaim, "Here I am"; likewise, within the mind dwells the stainless treasure of the precious buddha nature with nothing to exclude or include. Unaware of this, countless beings continue to succumb to the poverty of suffering.

Thus, like this example, not knowing the profundity of the view or scope of the wisdom mind through one's own strength alone—if this has never been revealed or, although revealed, this is still unable to be understood—one's nature remains "obscured" in the same way that the appearance of form is obscured for the blind.

The "hidden" secret concerns the uncommon view, meditation, and conduct. If not kept hidden, then it is possible that the secret [teachings] would be inappropriately exposed and turned into the subject of critical analysis. Furthermore, it also states in the *Clarification of Samaya*:

It is not the case that Secret Mantra is faulted. Extreme secrecy is maintained for the welfare of sentient beings. Maintaining secrecy ensures that siddhi will not vanish, so teachings are given through various paradigms as a means to preserve them.

Thus, it is. Even though many categories concerning secrecy are taught and accompanied by individual scriptural transmissions: given that the main point is synthesized [14] here [i.e., in this quote], further elaboration would only serve to proliferate words. If synthesized even further, there are the three inconceivable secrets of enlightened body, speech, and mind.

"Essence" refers to the ultimate, primordially awakened nature of

² *tak nyi* (*brtag gnyis*, condensed version of *hevajratantranāja*)

phenomena as an inexhaustible ornamental wheel of body, speech, and mind, or the fundamental nature of the Great Perfection and the vast and profound teachings that express this. “Nature just as it is” means the intrinsic nature of the three kāyas as the all-pervasive, undeceiving nature of truth that is free from transition, change, meeting, or parting. “Definitive,” unlike conventional teachings that say the Buddha has what sentient beings do not, refers to the indwelling primordial nature that permeates all beings like the oil of a sesame seed.

Moreover, the secret essence³⁶ of the ground means that everything is primordially awakened as the maṇḍala. Internalizing this through the indivisible generation and completion stages is the nature just as it is of the path; and ultimately, this is the spontaneous presence of the three kāyas as the result, definitive at the time of the ground. In brief, this title reveals that the intrinsic nature of indivisible appearances and emptiness,^a generation and completion, and saṃsāra and enlightenment is the nature of primordial awakening.

1.1.4 A Refutation of Criticism

A refutation of criticism is directed toward those who blurt from the blue lake of their ignorance, covered by the scum of their incorrect perceptions, [15] that induces pounding, turbulent waves of jealousy. They will then claim, “The beginning of your tantra lacks a Sanskrit title, so it is unauthentic.”

One response to this is that the Tibetan language implicitly reveals the Sanskrit. The Sanskrit title *guhyagarbhatattvavinishchaya* certainly exists, but is not mentioned here because that would be repetitive. There are some whose response may be based on other reasons, such as the fact that certain texts from India have also omitted Sanskrit from the title, namely, the sūtra called the *Arrangement of the Qualities of Buddha Amitābha’s Pure Land*,^b the root *Chakrasaṃvara*^c tantra, and others. Hence, those texts would also have to be faulted.

My responses to these claims are not only sensible; in truth, the inclusion of Sanskrit and the specific acknowledgment of homage were insti-

^a *tong pa* (*stong pa, shūnyatā*)

^b *öd pa g med zhing gi yonten kwid* (*’od dpag med zhing gi yon tan bkod*)

^c *dem chog* (*bde mchog*), Wheel of Supreme Exaltation

gated subsequent to the reign of King Ralpachen,^{a,37} prior to which time there were many differences. This tantra was translated during the [earlier] time frame and reign of the King of Samye [i.e., Trisong Detsen], thus another reason why the Sanskrit is not specifically mentioned. It was also considered unnecessary to include multiple repetitions of a single title.

1.2 Paying Homage

Second is the homage. To have **conquered**^b the four demons^{c,38} and the two obstructions,^d including all habits, is referred to as “fully endowed abandonment.”^{e,39} [16] The four demons are the demon of death, creating obstacles to life; the demon of luring, creating obstacles to samādhi; the demon of the aggregates or form, creating obstacles to departure without remains;¹⁰ and the demon of the passions, creating obstacles to liberation. Because these [demons] are primordially nonexistent, they are referred to as “conquered.” The two obstructions are passion-based obstruction and cognitive-based obstruction, meaning the concepts of the individual five poisons and the mind that fixates upon a purifying antidote. In *Distiguishing the Middle and Extremes*,^f it states:

All concepts such as avarice and the rest are referred to as “a passion-based obstruction.” The conceptualization of the three circles^{g,41} is referred to as “a cognitive-based obstruction.”

Thus, it is.

Fully endowed with kāyas and wisdom, free from meeting and parting, means “fully endowed realization.”^{h,42}

In the *Samputa*,ⁱ it states:

^a *khri ral pa can*

^b *chom (bcom)*

^c *dūd zhi (bdud bzhi)*

^d *drib nyi (sgrib gnyis)*: *nyon drib (nyon sgrib, kleshāvaraṇa)* and *shes drib (shes sgrib, jñeyāvaraṇa)*

^e *paṅg pa pūn sūm tsok pa (spangs pa phun sum tshogs pa)*

^f *ü ta nam ched (dbus ntha' rnam 'byed, madhyāntavibhāga)*; Maitreyanātha

^g *khor sūm nam par tog pa ('khor gsum nam par rtog pa)*

^h *tok pa piin sūm tsok pa (rtogs pa phun sum tshogs pa)*

ⁱ *sum bu ti* or *sam bu tra*; *pal kha jor tige (dpal kha sbyor tbig le, shrīsamputatilaka)*

These six—holding all qualities, an excellent form,
 Glory, fame, wisdom, and diligence—
 Are referred to as “endowments.”

Thus, this is similar. “Holding all qualities” refers to the pure nature of the dharmakāya as the space of phenomena. “An excellent form” means the mirrorlike sambhogakāya. “Glory” is the evenness of the abhisambodhikāya. “Fame and wisdom” are the discerning wisdom of the nirmāṇakāya that accomplishes the welfare of others through the omniscience of knowing things as they are and as they appear. [17] “Diligence” means the unchanging, all-accomplishing activity of the vajrakāya^b that never wavers from basic space while appearing as unlimited enlightened activity. When “fully endowed” is added as an appendage to these five, such as “holding all qualities,” it then indicates that these qualities are more sublime than the wisdom of the āryas on the path of learning.

Some believe that, since the meaning of *chom* [i.e., conquer] is revealed, that means *chom den* [i.e., fully endowed conqueror], or the “Conqueror [i.e., Bhagawan] Transcendent,”^c means to transcend all characteristics of elaboration, including acceptance, rejection, and the existence or non-existence of saṃsāra and enlightenment.

In the *Sūtra of the Great Bounteousness of the Buddhas*,^d it states:

Liberated from existence and quiescence,
 With qualities as vast as the ocean,
 Having fully transcended all elaboration,
 The Conqueror^e is peaceful like space.

Thus, it is.

“Glory” reveals that the rūpakāya^f never wavers from the space of the dharmakāya; yet from within that, the arising of spontaneous presence is glorious for others, as stated in the *Rampant Elephant Tantra*:^f

^a *ngon par chang chub pa'i ku* (*rnngon par byang chub pa'i sku*); fully manifest enlightened body

^b *dorje ku* (*rdo rje sku*); vajra enlightened body

^c *chom den dey* (*bcom ldan 'das*); transcendent conqueror

^d *pakpa sangye palpoche'i do* (*'phags pa sangs rgyas phal po che'i mdo*, *buddhavatamsakasūtra*)

^e *ziik ku* (*gzugs sku*); enlightened body of form

^f *lang po che rab bog gi gyū* (*glang po che rab 'boggi rgyud*)

Although never wavering from the dharmakāya,
 The rūpakāya is spontaneously present as the five kāyas.
 Bringing the two aims to completion,
 There is the glory of the oneness of spontaneous perfection.

This nature always [i.e., *samanta*] abides free from transition in the array of the pure land of the spontaneous Rich Array as an inexhaustible ornamental wheel of enlightened body, speech, and mind. [18] Given that this is the perfection of the great abundance of self-appearances, it is excellent [i.e., *bhadra*].^a

As it states in the *Secret Wisdom*:^a

This intrinsic nature, never wavering and spontaneously complete,
 Is the domain of Samantabhadra.

Thus, it is.

Here, there are five distinctions. Samantabhadra is the original teacher who was fully awakened before anyone else as stated in the tantra of the *Superb Monarch*:^b

Because the original buddha, Samantabhadra, was awakened before any other:
 Having perfected self-appearances in the ground,
 He manifests as the teacher for all of saṃsāra and enlightenment.

So it is. This is not in reference to the empty nature of phenomena or the nature of the mind. Because he revealed the path to liberation to all the buddhas, Samantabhadra is called “the Original Protector.”

It states in *The All-Creating Monarch*:^c

Since I came before all victorious ones,
 I appear as their parents to reveal the three kāyas.

^a *yeshe sangwa (ye shes gsang ba)*

^b *med chung gyäl po'i (rmad byung rgyäl po'i)*

^c *kün ched gyälpo (kun byed rgyäl po)*

I am the All-Creating Monarch, the teacher of the teacher,
And the three-kāya teachers originate from me.

So it is.

Since there was this teacher [i.e., Samantabhadra], the path that shows saṃsāra and enlightenment to be primordially liberated came into existence and so did the victorious ones of the three times. If that had not happened, it would have been impossible for any buddha to enter this world. If everyone were equal as sentient beings, they would not know how to show the path to one another; and [19] it would then be impossible for anyone to become awakened while the others remained in saṃsāra. According to the common vehicle, the explanation that there is no beginning or end is according to time and the nature of phenomena. In particular, according to the Middle Way, it is taught that the characteristics of saṃsāra and enlightenment are nonexistent; so that is what is meant by saying “there is no beginning or end,” like space.

Furthermore, if it were the case that buddhas and sentient beings occurred individually, then the basis of saṃsāra and enlightenment would have had to be different; and there would be no way to engage with interdependent compassion. Hence, this has been clearly illuminated in the classes of unsurpassed, secret Tantra. Given that the great masters Padma-sambhava and Vimalamitra have determined this so decisively, this homage is rendered to them.

The fundamental nature of phenomena just as it is is the intrinsic nature of Samantabhadra. At this moment, the clear-light nature of mind is the three kāyas, free from meeting and parting; and since this is itself spontaneously present, this state of primordial awakening is the ground Samantabhadra. Achieving familiarity with this path as the manifest realization of indivisible method and prajñā is the path Samantabhadra. By perfecting the path and arriving upon the ground, the spontaneous presence of the five kāyas and wisdoms is the resultant Samantabhadra. [20] There are many quotes concerning this; but in order to not cause too many words, this will not be elaborated on further.

To this sublime object [i.e., Samantabhadra], the translator respectfully pays homage through the three doors. And so it is. There are some who claim this homage is made by the compiler. They are mistaken, since this [homage] does not exist in the Sanskrit text. [Similarly], the hom-

age found in the *Concise Commentary*^a by Vimalamitra is a homage, not a commentary on the meaning of homage, for it is as stated [in the *Concise Commentary*]:

Having conquered the four demons within the space of evenness, you [i.e., Samantabhadra] have perfected the two accumulations of the intrinsic nature of mudrā. Glorious lord of self and others—free from the limit of existing or not—with inherent realization and authentic altruism inseparable from you, Samantabhadra, supreme among buddhas by realization and accomplishment, I pay profound homage!

Thus, it is.

2 *The Explanation of the Tantra*

This has three parts:

- 1 The way compassion arises from within the natural, spontaneously present maṇḍala of the ground
- 2 The way both peaceful and wrathful maṇḍalas manifest
- 3 The way the teachings of the tantra are entrusted to disciples

Second, in order to clearly explain the actual meaning of the tantra, there are three parts: the explanation of the way compassion arises as a matter of course from within the natural, spontaneously present maṇḍala of the ground, the explanation of the way both peaceful and wrathful maṇḍalas manifest from that [ground], and the explanation of the way the teachings of the tantra are entrusted to disciples.

2.1 *The Way Compassion Arises from within the Natural, Spontaneously Present Maṇḍala of the Ground*

This has three parts:

- 1 The dharmakāya teacher manifests the arrangement of self-appearances
- 2 The teacher arises as the five buddha families
- 3 Phenomena are established as the Arrangement of Light

^a *drel chung* ('grel chung; Piṇḍārtha, pinda'rtha, shrīguhyagarbhapīṇḍārthatikā)

For the first, there are three. Without moving from space, the dharmakāya teacher manifests the maṇḍala of vajra space, the arrangement of self-appearances as the pure land of the spontaneous Rich Array. [21] The teacher [i.e., Buddha Samantabhadra] arises as the five buddha families; and since their self-originating wisdom minds are indivisible, the aphorism “phenomena are primordially awakened” is expressed and the way compassion occurs is taught. Since the intrinsic nature of compassion does not waver from the nature of phenomena, the manifest world known as the Arrangement of Light^{a,16} appears; and the way phenomena are recognized is taught.

2.1.1 *The Dharmakāya Teacher Manifests the Arrangement of Self-Appearances*

This has three parts:

- 1 A brief explanation of the fully endowed narrative context
- 2 An extensive explanation of that nature
- 3 A synthesis of what is meant by the array of self-appearing wisdom

The first division has three: a brief explanation of the fully endowed narrative context,^b an extensive explanation of that nature, and a synthesis of what is meant by the array of self-appearing wisdom.

2.1.1.1 *A Brief Explanation of the Fully Endowed Narrative Context*

This has two parts:

- 1 An explanation of the nature
- 2 Refutation of misconceptions

For the first, there are two: an explanation of the nature and a refutation of misconceptions.

2.1.1.1.1 *An Explanation of the Nature*

The first has three, beginning with an overview of the origin of the tantra revealed as the narrative context and understood through the sound *eh wam ma ya*.^c

^a *jig ten drin ma köd* ('jig rten sgron ma bkod)

^b *leng zhi* (gleng gzhi)

^c *di keel shed pa'i dü na* ('di skad bshad pa'i dus na); when this speech was taught

Eh wam are the [sced] syllables for the vowels and the source of all other syllables. The way the syllables that follow this occur is revealed by saying “this speech.”^a Although *ma ya* is interpreted to mean intrinsic nature, magic, self, origin, and the like, here it is defined as “origin” because the usage refers to “when this was taught.” For example, in terms of saying “this speech,” all the extensive subsequent tantras constitute being the fully endowed dharma. Saying “taught” means that the compiler himself is accepted as the fully endowed teacher [22] and that the teaching implicitly reveals the fully endowed routine. Here, it does not say “thus when this was heard,” because no distinction is being made between a self and others. To say “when heard” implies that the teacher and the assembly are separate; whereas, here when this tantra was compiled, the teacher Samantabhadra himself appeared as Vajrapāṇi, who said, “I will teach.” That means to once again reveal what was previously taught in the Akanīṣṭha pure land. This also shows how he [i.e., Vajrapāṇi] surpasses common compilers such as the arhat Kāshyapa.^a That the compiler is also the teacher is stated in the *Nondual Victor*:^b

Let it be known that Vajrapāṇi is the Tathāgata,
Samantabhadra.

In truth, great Vajradhara is also not other than this.
If not, who would be able to instantly internalize
And explain the inconceivable vehicles?

And so it is.

In the *Secret Accomplishment*,^c it also states:

The teaching of this tantra involves vajra enlightened mind,
And that is also the teacher and compiler.

Thus, and in the glorious *Hevajra*,^d it states:

^a Neten Ödsüing (*gnas brtan 'od srung*)

^b *nyi med nam gyal gyi gyü* (*gnyis med ruem rgyal gyi rgyud, advayasamatāvijayānāmavajraskrīvarāmahākālpādi*)

^c *sangwa driip pa* (*gsang ba grub pa*)

^d *kje dorje* (*kyc rdo rje, hevajratantavāja*)

I am the one explaining, and I am the teaching;
I am the listeners, as well as the gathering.

Thus, it is.

“When”⁴⁸ refers to the wisdom evenness of the fourth time,⁴⁹ the indivisible intrinsic nature of saṃsāra and enlightenment. [23] This defines “fully endowed time.”⁵⁰ In this way, when the teacher, dharma, and assembly all appear, there comes to be the certainty of the place; and that implicitly indicates the Akaniṣṭha pure land.

Well then, one may wonder why the saying “at one time” is not mentioned here like it is in other texts [i.e., the sūtras]. [The answer is that] in the pure land of the sambhogakāya, the way the dharma teaching unceasingly occurs transcends the recognition of saying “thus at one time when I heard.” According to the common approach, there is the saying “because it is rare that dharma will occur . . .” This manner of teaching [i.e. the sambhogakāya] surpasses the doctrine of the nirmāṇakāya, since that is based on indeterminate timing.

Second, the inner explanation corresponds to the array of bodhichitta.^b In this context the place is the female consort’s secret place and all channels^c of the four chakras.^d The teacher in union with consort is the white and red vital essences^e and the wisdom wind.^f The retinue is the experience of sixteen joys, and the time is the inconceivable time of the crown-aperture chakra.⁵⁰

It states in the *Consequence Magical Manifestation Matrix*:

Saying “this” actually indicates
The four shapes of *eb*, such as the location.
Saying “speech” is the name of a consonant
Possessing the vital essence, shaped like *wam* as the teacher.
Ma da ma nu means the comprehending mind.
Since this teaching can be clearly understood
Through the minds of those with fortunate karma, [24]

⁴⁸ *dü pün süm tsok pa* (*dus phun sum tshogs pa*)

⁴⁹ *chang chub kyi sem* (*byang chub kyi sems*); awakened mind

⁵⁰ *tsa* (*rtsa, nādi*)

^d *khorlo* (*'khor lo*); wheel, network of channels

^e *tigle* (*thig le, bindu*)

^f *liöng* (*rlung, prāṇa*)

It is “taught.”

Pa is the genuine, definitive tantra;

Yāna is this supreme vehicle;

The time is inconceivable time; and

Nama is the designated name.

Thus, it is.

“*Fh* and so forth” indicates the shape of the secret place of the consort as the location of the four enlightened activities and the chakras. “Speech” means the instantaneous time of great joy, which is the method of the consonants. The white vital essence in the form of the syllable *wam* emerges from the peak of the jewel, conferring bliss upon the consort, who through the red [bodhichitta] gives bliss to the male. Through *ma da ma nu*, that which binds, the upper and lower winds are bound; and by filling the four chakras in ascending order, wisdom is stabilized. “With fortunate karma” refers to the fortunate ones; and *pa* means genuine, referring to the wisdom of indivisible emptiness and exaltation. *Yāna* means that this supreme vehicle will appear during inconceivable time; and *nama* reveals the state of fully endowed great wisdom.

Third, the explanation according to secret clear light is that, in the location that is in the center of one’s heart, there is a blue life channel shaped like an eight-faceted jewel. Appearing from that, like tautly stretched tent ropes, are the white water channel in the east, yellow earth channel in the south, red fire channel in the west, and green wind channel in the north. Within all of these channels abide the relative vital essences about the size of mustard seeds. The teacher is [represented by] the five wisdoms that naturally originate [25] distinctly in their individual colors. The natural strength of the mind of five wisdoms appears as the five passions, which abide as the empty nature, intrinsic clarity, and the radiance of unceasing compassion. The retinues are the channels and vital essences that pervade the body. In the midst of the five lights, only the radiance of the *kāyas* and wisdoms of the families appears.

The time is the temporary, total interdependency of body and faculties. Since the intrinsic nature remains unchanging and is without transition in the three times, that indicates the fourth time of the nature of evenness. The *dharma* is the wisdom of empty clarity, free from elaboration, which appears only when the upper gateways’ wind of great wisdom is sustained and the perpetual movement of karmic winds has been completely arrested.

Then at the time of death when the wisdom mind that mounts the wind arises, this [wisdom of empty clarity] is rendered evident. It is then that the vajra maṇḍala of the Akaniṣṭha emerges from the heart; and through the recognition that this Akaniṣṭha is self-appearing, liberation occurs.

It states in the *Ocean Magical Manifestation Matrix*:

In the location of the dharmachakra,^a the four lights abide in the shape of *eb* and so forth.

The indestructible vital essence shaped as *wam* is a consonant blissful unto itself.

Ma nu means that, [26] through the four consciousnesses such as mental activity and the rest, wisdom is experienced; so this is explained as the compiler.

The profound meaning of genuine truth is that wisdom emerges as the form of space.

Hence, the limitless time of exaltation abides as the nature of all three times.

So it is.

“Dharmachakra” means the wheel of the doctrine located at the heart. Since the basis for the arising of the all-pervasive blueness is the configuration of four lights without the appearance of material form, white [appears as] a half moon, yellow is square, red is spherical, and green is triangular. The vital essence that is the support for these is the syllable *wam* abiding as a sphere. Mental events and the following four are the ālaya^b in the center, the consciousness of the ālaya^c in the east, the consciousness of mental events in the south, passion-based mental events in the west, and the consciousnesses of the eyes, ears, nose, tongue, and body in the north. These constitute the basis for what arises. The indifferent ālaya is their support; and in dependence upon it, there are four types of cognition. According to their nature right now as just described, [these constituents] abide as five wisdoms. By recognizing their nature with no need to abandon them, [one’s] passions are purified in their place; and since the strength of the five wisdoms is perfected, this is referred to as “the enlightened mind of

^a *chö khor* (*chos 'khor*)

^b *kun zhi* (*kun gzhi*); basis of all

^c *kun zhi nam shé* (*kun gzhi rnam shes, ālayavijñāna*); consciousness of the basis of all

the victorious ones.” Wisdom’s nature is indivisible as the nature of space, and that intrinsic nature is free from transition or change.

This narrative context is itself of utmost importance, [27] since the way the primordially awakened three kāyas abide and the way they appear throughout all times must be known. Although the common tantras hold that purifying the impure basis will cause pure wisdom, in this secret *Magical Manifestation* everything is held to be inherently pure. All that appears to sentient beings are their minds’ phenomena, like dreams, and what appears to the buddhas is the manifestation of wisdom appearing as the actual Akanīṣṭha. By fixating dualistically on the nature of their self-appearances, sentient beings see things impurely; nevertheless, there is no autonomous impurity that ever really exists. It is just like perceiving a white conch as yellow. Just as one might know that seeing a conch as yellow is due to jaundiced eyes, likewise, one must know that the dualistic mind is actually the indivisible wisdom of the three maṇḍalas. Even though it seems to appear impure—given that this [i.e., wisdom] is only pure, there is nothing existing that is actually impure. This is simply referred to as the arising of impure phenomena based on dualistic perception concerning that which is inherently pure.

This sole essence of wisdom that buddhas know to be pure, that practitioners on the path see as a combination [of pure and impure], and that sentient beings see only as impure is likewise seen by the individual six classes of beings^{a,51} who see ordinary water in various ways, such as ambrosia, something suitable to drink, pus, or blood. [28] For those who abide in the pure lands, [water] appears as elixir and the intrinsic nature of truth. For all vidyādhara who have achieved the power of truth, water appears as Māmaki^{b,52} and as liquid in the play of bliss that increases through samādhi. For those whose dormant stains are fully exhausted: within the one taste of freedom from all elaborations, the elaborations of appearing and not appearing are completely pacified. For example, even in this very realm when phenomena are discerned as pure or impure, they appear only from within one’s own mind. It is taught that there is no other separate, external impurity that exists. It states in the discourse *Stainless Renown*:^c

^a *drowa rik drüg* (*gro ba rigs drug, śhadgati*)

^b Buddha She of Pure Water

^c *dri ma med par drak pa'i do* (*dri ma med par grags pa'i mdo*); Vimalakīrti

The holder of longevity, Shāriputra, said, “I see that this pure land of the Buddha is filled with distinctions such as high and low, narrow gorges, canyons, ravines, marshland, and swamps.” Tsangpa Ralpachen, who came from the realm of Buddha Nya Ngen Medpa^a said, “I see this pure land of Buddha Shākyamuni^b to be just like the highest god realm called Paranimitashavartin,^c perfectly arranged and extremely pure in every way.” It was then that Buddha revealed the nature of his pure land to the maṇḍala of disciples, [29] and everyone was able to see it as perfectly pure, like the array of the eastern pure land adorned with precious jewels. The Buddha told them, “My pure land has always been like this; you were just unable to see it.”

Thus in this way, one can understand that the difference depends on pure versus impure appearances. Well then, if impure appearances do not appear to the Buddha, this would contradict what the sūtras state where Buddha says:

I can clearly see with stainless vision
Whether the realms of the world are pure or impure and
Whether sentient beings' faculties are supreme or not.

Thus, he spoke. To respond, it is as the sūtras mention:

Imagine two people in a jeweled palace, and one is asleep while the other is awake. When the one sleeping begins to have a nightmare, the one who is still awake appears before the dreamer and says, “Hey! It is taught that phenomena have no true, inherent existence, are impermanent, like magic, and naturally pure.”

And:

^a *nya ngen med pa*; Buddha Beyond Sorrow

^b Shākya Tūlpa (*sha kya thub pa*); Buddha Sage of the Shākyas

^c Zhenrül Wangched (*gzhan 'phrul dbang byed*); Mastery Over Others' Creations

“Your dream appearances are based on ignorance and in truth have no true, inherent existence!”

Then, the one who is awake attempts to awaken the dreamer from his nightmare. Similarly, the Buddha knows that self-appearances are not real, like this example of the two men in the same jeweled palace [having completely different experiences]. [30]

2.1.1.1.2 *Refutation of Misconceptions*

Second is the refutation of others' misconceptions. When the eye of intelligence⁵¹ is obscured by the cataract of misconception, there will be no fortune to witness the profound nature just as it is. Those who suffer in this way have made the claim, “Your tantra is faulted by an incorrect narrative context, since it does not state, “Thus, when I have heard.”

Of the two ways to respond to this, one alternative is based on similar logic as stated in the root *Chakrasaṃvara* tantra:

Then I must teach the secret [vehicle].

Thus, and in *Praise to the Names of Mañjuśrī*,⁵² it states:

Then the glorious Vajradhara . . .

Thus, given that these two quotes would have incorrect narrative contexts based on those claims, the words of the Buddha would then be faulted.

Essentially, the second exceptional response is that the passage “thus at the time when this was heard” appears according to the speech of the indeterminate *nirmāṇakāya* teachers, as well as all common tantras. This shows us that the teacher and compiler are separate and that the teaching, as well as the time of teaching the various vehicles, are indeterminate.

This is the occasion of the uncommon doctrine of the *sambhogakāya*, so the uncommon teacher—glorious Samantabhadra—[31] is held to be the lord of vajra enlightened body, speech, and mind of all *tathāgatas* of the ten directions and four times; and the primordially awakened nature of all phenomena is the teacher. This is unlike the assertion that an awakened

⁵¹ *jam pal tser jöd* (*jam dpul mtshan brjod, mañjuśrīnāmasaṃgīti*)

teacher was an individual that trained on the path in order to do so [i.e., to awaken].

The uncommon place is the self-appearance of the Akaniṣṭha space of phenomena, the maṇḍala of the heart of awakening. Given that this is not part of the continuum of the ten directions, there are no restrictions, limitations, or boundaries whatsoever; and—because it is not an ordinary environment based on partial distinctions—except for the Buddha’s, this is no one else’s field of experience. The uncommon retinue is not other than the teacher manifesting as the great wisdom of self-appearances; hence, there is also no gathering of a retinue with separate mind streams.

The uncommon time is within the nature of the fourth time of evenness—free from transition and change—abiding as an ornament of the spontaneous maṇḍala of enlightened body, speech, and mind. Except for this, there are no past, present, or future; nor are there instants, moments, split seconds, months, years, and the like. The fully endowed dharma of this tantra reveals that the phenomena of saṃsāra and enlightenment are primordially awakened [32] as the nature of spontaneous presence, whereas the various distinctions such as the law of karma, virtue, nonvirtue, acceptance, and rejection are not revealed here. All of these are reasons why one should not find fault with the exceptional vehicles by comparing them to the common, since their descriptions are invariably diverse. It is similarly stated in a commentary^a to the *Ornament of Clear Realization*:^b

Given that this description differs from any other, it should
never be criticized based on other traditions.

Thus, it is.

For example, in order to precisely internalize both correct and incorrect phenomena, it is necessary to have the stainless vision of the omniscient ones, be it a great ārya^c or someone with the complete realization of all knowable things. Since that is not the case here where the understanding of those who make these claims is no better than that of a cowherd, it is objectionable for them to try to affirm whether the enumerations of sky-like phenomena are correct or not. The inconceivable, all-pervasive teach-

^a *drel chung dān sal* (*grel chung don gsal*), *Concise Commentary that Clarifies the Meaning*; Lobpon Senge Zangpo

^b *ngon tok gyan* (*mngon rtogs rgyan*, *abhisamayālamkāra*); Maitreyanātha

^c *pakpa* (*’phags pa*); sublime one

ing of the Buddha transcends the field of experience of the near-sighted.^a In rare cases, it may have been acceptable to rely upon demonic doctrines, such as how, in the *Sūtra Designed as a Jeweled Chest*,^b [33] it describes a sinner teaching from a jeweled throne and how what he taught was placed in a category of the Buddha's sūtras. Regardless of that, the [negative] ripening effects of disparaging the great secret vehicle are incalculable. Along these lines, the sūtras tell us:

The karma accumulated by giving up the dharma will have negative ripening effects that are incalculable and incomprehensible. After taking rebirth as a sentient being in the lowest hell realm: when the fire at the end of this kalpa^c appears, rebirth will then occur in the great hells of other realms where one will remain for incalculable kalpas that are as countless as the grains of sand on the banks of the river Ganges.

In the *Uttaratantra*, it also states:

If someone were to continuously rely upon negative companions, adopt negative intentions toward the Buddha, accumulate the karma of killing parents or arhats,^d or slander the sangha,^e it would still be possible to swiftly achieve liberation if certainty in the nature of phenomena were to be gained. On the other hand, if hatred is harbored toward the dharma, how could liberation ever occur?

In brief, trust in one's own doctrine while never disparaging the doctrine of others.

2.1.1.2 An Extensive Explanation of That Nature

This has two parts:

- 1 A brief overview of the teacher's sambhogakāya nature
- 2 An extensive explanation of the divisions of the sambhogakāya

^a *tsu rol tong wa* (*tsu rol mtshong ha*)

^b *za ma tog köd pa'i do* (*za ma tog bkod pa'i mdo, ratnakaranda*)

^c *bskal pa*; eon

^d *dra chom pa* (*dgra bcom pa*); foe destroyer

^e *gendun* (*dge 'dun*); spiritual community

Second, for the extensive explanation of the narrative context, there are two: a brief overview of the teacher's sambhogakāya nature and an extensive explanation [34] of the divisions of the sambhogakāya.

2.1.1.2.1 *A Brief Overview of the Teacher's Sambhogakāya Nature*

First, at the time of realizing the dharmakāya nature as it is, free from the limits of elaboration like the sky, the other four kāyas are always spontaneously present. Since the intrinsic nature of space is in harmony with the dharmakāya, this is referred to as “gone beyond.”^a In the sūtra *Inconceivable Secret Amassing of the Rare and Supreme*,^{b,55} it states:

However much the sky pervades will be how enlightened form pervades.

However much enlightened form pervades will be how light pervades.

However much light pervades will be how enlightened speech pervades.

However much enlightened speech pervades will be how enlightened mind pervades.

Thus, it is.

Furthermore, it is explained that there are those who have “gone beyond” [i.e., tathāgatas] by following the previous victorious ones, those who have “gone beyond” by implementing the method of using objective phenomena just as they appear, and those who have “gone beyond” according to the needs of sentient beings born in four ways, such as from the womb and so forth.⁵⁶ Such explanations are according to the nirmāṇakāya's gradual traversal of the path, which is not to be confused with the discussion at hand.

The spiritual teacher is the one who has fully perfected all noble qualities as an ornamental wheel of enlightened body, speech, and mind without exclusion. Awakened^c from the slumber of ignorance, [the teacher]

^a *shes pa (gshegs pa)*

^b *kon chog tsek pa'i sangwa sam gyi mi kyab pa'i do (dkon cog brtsegs pa'i gsang ba bsam gyis mi khyab pa'i mdo)*

^c *sang (sangs)*

possesses ever-increasing^{a,57} knowledge concerning all activities. [35] In the *Seventy Verses of Refuge*,^b it states:

Having “awakened” from the slumber of ignorance and since the mind’s knowledge concerning all knowable things is “ever-increasing,” *saṅgye*—or buddha—means to be ever-increasing like lotus petals.

In the *Branch [Magical Manifestation Matrix]*, it states:

Ignorance is itself the clarity of wisdom,
Passions are awakened, and suffering is supreme.

Thus, this is similar.

A nature such as this [i.e., buddha nature] has primordially **conquered** the four demons, is **fully endowed** with the greatness of six qualities,^{c,58} and without abiding in [the limits of] *saṃsāra* or *nirvāṇa* is **transcendent** over sorrow. The way the four demons are conquered is that, since the nature of the five passions is primordially the five wisdoms, there is nothing to accept or reject. Hence, the demon of the passions is conquered. Since there are no passions, there is no rebirth in *saṃsāra* and no death; so the demon of death is conquered. When there is no death, there is no rebirth with aggregates,⁵⁹ so the demon of the aggregates is conquered. Since in this way obstacles can no longer induce harm, the demon of luring is conquered.

“The nonabiding state that transcends sorrow” means that, by not abiding in the limit of existence or quiescence, the purpose of others is spontaneously accomplished as the self-originating state of Samantabhadra. Although the word “transcend” was added in the Tibetan, it is untenable to say it did not exist in the meaning of the Sanskrit; because, when translated, the term “*bhaga*”⁶⁰ means to transcend *saṃsāra* and *nirvāṇa*, revealing the state that does not abide in limitation. [36]

Without relying upon another place, retinue, and so forth—since this self-appearing wisdom is spontaneously present as the play of magical *saṃādhi*, it is called “great abundance” or the “*sambhogakāya*.” The

^a *gye* (*rgyas*)

^b *kyab dro dūn chu pa* (*skyabs 'gro bdun cu pa. trisharanusaptati*); Chandrakīrti

^c *ngon she drüg* (*mngon shes drug, śhaḍabhijñā*)

qualities of the *nirmāṇakāya* and all others are considered to be common; hence, this distinction is based on their lack of great abundance.

This wisdom intent of the self-appearing *sambhogakāya* that pervades and is not other than the intrinsic nature of everything is explained as follows. In the ten directions, such as the eastern pure land of Abhirati,^a abiding in the space of the fourth time that transcends the uncertainty of past, present, and future times is the great nature of the vajra body, speech, and mind of all *tathāgatas*, such as the buddhas Akṣhobhya,^b Dīpaṅkara,^c and others. This fully endowed *dharmakāya* did not exclude anything, this fully endowed *sambhogakāya* does not exclude anything, and this fully endowed *nirmāṇakāya* will not exclude anything. Indistinguishable, the Buddha's wisdom intent is not individualized; so since the nature is undifferentiated, the inseparable nature of phenomena is primordial, spontaneous presence, free from meeting or parting.

There are some [i.e., the Zurpas] who claim that, while the nature of phenomena pervades everything, [37] this [i.e., the three times] can be explained individually according to *saṃsāra* and enlightenment. I do not see the correlation. Those who hold to their steep slope of negative views⁶¹ covered by the thick forest of misunderstanding have said, "This text makes reference to a fourth time, while other texts teach there are only three," as if this reference to the [fourth] time were erroneous. If that were the case, then teachings such as those found in some of the baskets that explain the four times^d from the perspective of the perfect age,^e the age of threes,^f the age of twos,^g and the age of degeneration;^h the *Treasury of the Abhidharma*ⁱ where it mentions formation, persistence, dissolution, and vacuity; and the *sūtra Inconceivable Amassing of the Rare and Supreme* where it mentions that the four times are the past, present, future, and inconceivable time would also be in error. Hence, those teachings would all be faulted according to their [i.e., the Zurpas'] claims.

^a Ngonpar Gawa (*mngon par dga' ba*); Manifest Joy

^b Mikyödpa (*mi bskiyod pa*); Unmoving One

^c Marmedzed (*mar me mdzad*); Enactor of Light

^d *dü zhi* (*dus bzhi, chatuṣyuga*)

^e *dzog den* (*relzogs ldan, kṛtāyuga*)

^f *sür den* (*gsur ldan, tretāyuga*)

^g *nyi den* (*gnyis ldan, dvāparayuga*)

^h *tsöd den* (*rtsoḍ ldan, kaliyuga*)

ⁱ *ngon pa dzöd* (*mngon pa mdzod, abhidharmakosha*); Vasubandhu

For some, “uncertain time” refers to the faculties of sentient beings that hear the teachings, practice, and then become awakened. If there is no practice, it is held that beings will remain in *saṃsāra*. Whatever the case, [these claims] correspond to the time of the future. If liberation occurs through teaching the dharma: since the Buddha’s compassion never wavers even for an instant, it is certain that there will always be teaching through whatever form is necessary to tame disciples’ minds. It states in the *One Hundredfold Karma*:^a

Even though the timing of the waves
In the sea monster’s abode^{b2} will change:
In order to tame their heirs,
The timing of the buddhas will never change. [38]

In fact there is not a single sentient being that the buddhas will not tame. In the *Intermediate Mother*,^b it states:

In the vast realms of sentient beings,
There is not a single being that will not
Eventually be tamed by the tathāgatas.

So it is.

Well then, [some may claim], “Isn’t it true that the Buddha himself said the hearers,^c solitary realizers,^d and bodhisattvas would tame those that he could not? For instance, in order to dispel King Ajātashatru’s^{e63} remorse, the Buddha sent Mañjuśrī; and in order to tame King Shuddhodana,^f he sent his disciple Udaḡi^{g64} and others.” The answer is, “No, that is not the case.” Since all of them benefited others based on the Buddha’s compassionate command: for some, benefit was derived directly, others indirectly, and still others through a variety of emanations. If the Sugata is able to benefit even ground-level bodhisattvas through the empowerment conferral

^a *do de ley gya pa (mdo sde las brya pa, karmashatakasūtra)*

^b *jūm bar ma (yum bar ma, pañchaviṃshatisāhasrikāprajñāpāramitā)*

^c *nyen tō (nyan thos, shrāvaka)*

^d *rang sangye (rang sangs rgyas, pratyekabuddha)*

^e *Makyedra (ma skyes dgra)*

^f *Zetsangma (zas gtsang ma)*

^g *Charka (’char ka)*

of great light rays,^{a65} needless to question the rest? It is as the sūtra *White Lotus of Compassion*^b states:

O Shāriputra! Due to the blessings of the power of the
rathāgatas' compassion,
Even ordinary individuals, hearers, solitary realizers, and
empowered bodhisattvas
Are able to benefit others through their excellent speech and
pure intentions. [39]

Thus, it is.

In addition, there are some who assert that the “four times” refer to formation, persistence, dissolution, and vacuity. This is illogical because the inexhaustible ornamental wheel of body, speech, and mind of the Akanishṭha is the nature of un compounded, unceasing time. Except for phenomena that materialize, persist, and destruct, [that claim] cannot pervade time that is free from formation and destruction.

According to this tradition, the times of the past, present, and future are compounded and relative; whereas the unchanging nature of phenomena is uncertain, inconceivable, genuine time. Among the three divisions for this, the “uncertain time of the ground” refers to the originally pure nature of mind and the nature of phenomena just as it is. In the sūtra *Inconceivable Amassing of the Rare and Supreme*, it states:

Kāshyapa! Since the mind and the nature of phenomena
as it is
Have come from nowhere, gone nowhere, and reside
nowhere,
That is uncertain—as well as inconceivable—time.

So it is.

The “uncertain time of the path” refers to the genuine mind of the practitioner that realizes the phenomena of the three times are unborn during evenness meditation. In the *Praise to the Names of Mañjuśrī*, it states:

^a ödzer chenpoi wang (’od zer chen po’i dbang)

^b nying je pema karmo (snying rje pad ma dkar po, karuṇāpuruṣārikasūtra)

You who have realized the three times to be timeless . . . [40]

So it is.

The “uncertain time of the result” refers to always abiding, without ceasing, in the pure land of spontaneous Rich Array free from transition or change, as stated in *Actually Awakened Vairochana*:²

Since the great appearance of wisdom is self-radiant, it is
unwavering time.

Thus, in this way, phenomena are subsumed in the nature of the fourth time.

2.1.1.2.2 *An Extensive Explanation of the Divisions of the Sambhogakāya*

This has three parts:

- 1 The fully endowed place
- 2 The fully endowed teacher
- 3 The fully endowed retinue

Second, an extensive explanation of the divisions of the sambhogakāya has three: the fully endowed place, teacher, and retinue.

2.1.1.2.2.1 *The Fully Endowed Place*

This has two parts:

- 1 The overview
- 2 The exposition

For the first, there are two: the overview and the exposition.⁶⁶

2.1.1.2.2.1.1 *The Overview*

This has four parts:

- 1 Definition
- 2 Characteristics
- 3 Divisions
- 4 Refutations

² *nam nang ngon chang (rnam snang ngon byang)*

The first has four: the definition, characteristics, divisions, and refutations.

2.1.1.2.2.1.1.1 *Definition*

First, “Akaniṣṭha” means to not be below, or to be above all.

2.1.1.2.2.1.1.2 *Characteristics*

Second, the characteristics of the Akaniṣṭha are that there is nothing above it, and there are no features from elsewhere that surpass it. The features of the Akaniṣṭha dharmakāya are that it is the ultimate destination and the basis for the arising of the two kāyas of form. The sambhogakāya is the manifestation of all appearances as the five certainties and the basis for the arising of the nirmāṇakāya. The nirmāṇakāya is the highest among the five classes of immaculate places,^{4,67} as well as being supreme among all places [41] that appear in the world systems. Furthermore, the difference between worldly realms and pure lands is based on the realms of those to be tamed through the nirmāṇakāya [i.e., worldly realms] and the pure lands of the sambhogakāya and the dharmakāya.

2.1.1.2.2.1.1.3 *Divisions*

This has three parts:

- 1 Akaniṣṭha dharmakāya
- 2 Akaniṣṭha sambhogakāya
- 3 Akaniṣṭha nirmāṇakāya

For the third, there are the three divisions of the Akaniṣṭha: the dharmakāya, sambhogakāya, and nirmāṇakāya.

2.1.1.2.2.1.1.3.1 *Akaniṣṭha Dharmakāya*

First, the sacred, ultimate destination of the buddhas is free from boundary, center, aspect, or direction—the nature free from all elaboration. This is called “the completely pure, genuine Akaniṣṭha” as stated in *The All-Creating Monarch*:

⁴ *ney rik nga (gnas rigs lnga)*

The sacred place of the dharmakāya teacher
 Is the palace of the space of phenomena,
 Said to be the completely pure, genuine Akaniṣṭha.

2.1.1.2.2.1.1.3.2 *Akaniṣṭha Sambhogakāya*

Thus, and the Akaniṣṭha sambhogakāya means great appearances of wisdom that naturally originate from the space of the dharmakāya to manifest as the palace, teacher, and retinue of light. This is the spontaneous presence of the forever unchanging five wisdom families. It states in the *Vajra Magical Manifestation [Matrix]*:^a

Beyond all classes of gods, in the supreme place of the great
 Akaniṣṭha,
 The head of the family is the enlightened form of the spontaneously present mudrā, free from being singular or plural.
 As the general embodiment of all buddhas, this is the original treasure of the great vehicle,^b
 Instantaneously appearing to those who have abandoned all obstructions. [42]

So it is.

Furthermore, saying “beyond all abodes of the gods” means having transcended them [i.e., the abodes of the gods]. This [Akaniṣṭha] is ultimately more sublime than worldly phenomena; yet it is uncertain as to whether this exists beyond that [abode of the gods], since this [Akaniṣṭha] abides wherever there is the wisdom phenomena of the buddhas.

In the *Prayer for Excellent Conduct*,^c it states:

Upon a single particle dwell as many buddhas as particles.

Thus, one should not decide that the buddhas do not abide within subtle particles.

Furthermore, the appearances of the pure land of spontaneous Rich

^a *gyuriül [drawa] dorje (sgyu 'phrul [drva ba] rdo rje)*

^b *tek pa chenpo (theg pa chen po, Mahāyāna)*

^c *zang chöd mon lam (bzang spyod smon lam, bhadracharyāprāṣidhānarāja)*

Array are unceasing, which is also why it is unnecessary to search for a place with a mind oriented toward directions. Through the power of the thoroughly pure space of phenomena wherever special qualities appear, understand them to be the maṇḍala of the victorious ones. A place such as this is called “the great Akaniṣṭha”; and aside from being the manifest phenomena of the state of buddha, this is inaccessible.

In this way, self-appearances are spontaneously present as Vairocana of the tathāgata family, Akṣobhya of the vajra family, Ratnasambhava^a of the ratna family, Amitābha^b of the padma family, and Amoghasiddhi^c of the karma family, with their individual maṇḍala formations as limitless as space. [43] The appearances of kāyas and wisdom are not established as singular; yet while appearing in diverse ways, they are not established as many because these are the self-appearances of the sole sambhogakāya. The arising of pure lands, kāyas, and wisdom is the self-appearances of all the buddhas as the general manifestation of the sambhogakāya, not everyone’s field of experience. Nevertheless, this is the common phenomena for all who are sambhogakāya buddhas. As the nature of the sambhogakāya buddha, these appearances of the teacher and retinue are the treasure of the exceptional doctrine of the great vehicle.

Concerning these appearances: whenever all obstructions are purified, at that moment the dharmakāya phenomena will appear. Since these appearances occur for those to be tamed, they are not just only the field of experience of ground-level bodhisattvas, because it is not being said that all obstructions are purified. The way the qualities of this place appear is as stated in the *Ocean of Magical Manifestation Matrix*:

From twice as high as the Akaniṣṭha of the world,
The nature is beyond three limits and endowed with five
qualities.

Without excluding anything, the palace is ornate and square
with a domed top. [44]

Thus, it is.

Because this is the sambhogakāya’s self-appearing pure land, it is more

^a Rinchen Jüngden (*rin chen ’byung ldan*); The Jewel-Born

^b Ödpagmed (*’od dpag med*); Boundless Light

^c Dönyod Drüppa (*don yod grub pa*); Accomplishment of Meaning

sublime than the appearances of both the Akaniṣṭha of the gods and those on the grounds of the natural nirmāṇakāya. Hence, the nature of this pure land transcends the three limitations of existence-nonexistence, eternalism-nihilism, and elaborations. As an inexhaustible ornamental wheel of the five qualities of body, speech, mind, qualities, and activities, this immeasurable palace is the most superb ornament of phenomena, fully pervading the realm of space. Wherever space and wisdom mingle inseparably is where the appearances of the sambhogakāya buddha arise. It also states in the *Praise to the Dharmadhātu*:^a

I have said that the beautiful place of Akaniṣṭha, the supreme place of immeasurable qualities of the sambhogakāya, is where the cognitions [of space and wisdom] merge as the third [cognition].

Thus, it is. “Immeasurable qualities” refers to the sambhogakāya, because the sambhogakāya has mastered the perfect abundance of phenomena. Since these are the common phenomena of all sambhogakāya buddhas, there are no phenomena asserted to be different. Moreover, the distinctions of individual sambhogakāya pure lands are determined solely upon the perspective of individual victorious ones awakening as the sambhogakāya. [45]

In the *Synthesized Great Vehicle*,^b it states:

Because there is no self-fixation, the places are not different. When followers emulate their predecessors, the designation of distinctions will occur.

Concerning this: [some claim that], if Buddha were awakened as the sambhogakāya within the pure land of self-appearances, then he would be incapable of benefiting others in the world during the kalpa Arrangement of Light. It states in the sūtra *Ornament of Rich Array*:^c

^a *chō ying tūd pa* (*chos dbyings bstod pa, dharmadhātustava*); Nāgārjuna

^b *tek dü* (*theg bsdus, mahāyānasangraha*); Asaṅga

^c *gjen tūg po kōd pa'i do* (*rgyan stug po bkod pa'i mdo, ghanavyūhasūtra*)

If the fully enlightened buddha is not awakened in the
 Akaniṣṭha,
 Then the deeds of the buddha will not be complete in the
 realm of desire.

This explains that:

Since the place of the victorious ones transcends the three
 realms,
 The enlightened buddha has transcended the places of form-
 lessness, form, and desire—
 As well as realms of induced unconsciousness—to abide in the
 maṇḍala of Rich Array.

Hence, this place refers to the maṇḍala of self-appearances.

The fully endowed doctrine of the natural Great Perfection Atiyoga is taught through the intrinsic nature of the blessing of Samantabhadra's wisdom mind, appearing as the sambhogakāya to teach the bodhisattvas. The quote continues:

The Tathāgata brought forth the teaching for himself.

Thus, other scriptures cite similar references. [46]

2.1.1.2.2.1.1.3.3 *Akaniṣṭha Nirmāṇakāya*

Third, the Akaniṣṭha nirmāṇakāya has two: the [Akaniṣṭha] pure land of the natural nirmāṇakāya for the purpose of disciples who abide on the grounds and the Akaniṣṭha of the gods for the purpose of those who are a combination of both.⁶⁸

For the first, in the center is the celestial palace of the Akaniṣṭha or Rich Array. In the east is Abhirati, in the south—Shrīmat,^a in the west—Sukhāvati,^b and in the north—Karmaprasiddhi,^c surrounded by retinues of tenth-ground bodhisattvas. The teachers are the five buddhas who mani-

^a Rinpoche Gyenpa or Paldang Denpa (*rin po che bryun pa* or *dpal dang ldan pa*); Jeweled Ornaments

^b Dewachen (*bde ba can*, Padmakūṭa); Exaltation

^c Leyrab Drüppa (*las rab grub pa*); Excellent Activity

fest myriad, self-appearing categories of the great vehicle's common and exceptional doctrines from the tips of light rays that emerge from their [i.e., the teachers'] tongues and mouths. It is held that obstructions⁶⁹ are purified through mirrorlike appearances. The quote continues:

In the supreme place of the unsurpassed Akaniṣṭha,
The buddha appears as Vairocana to the entire retinue of
bodhisattvas.

As such, he does not teach by supreme speech
But clearly reveals the entire dharma through his kāya,
Just like a mirror reveals discoloration so that it can be
polished.

Similarly, when the retinue beholds his kāya,
The obstructions to awakening are reflected in his kāya, like in
a mirror.

Gradually achieving the tenth ground, they attain unsur-
passed, perfect awakening.

Thus, it is. [47]

The time is the permanent time of the inexhaustible ornamental wheel. In particular, it is taught in the vehicles of Yoga and Mahāyoga⁷⁰ that this is when the peaceful and wrathful maṇḍalas of the five families actually appear. Since the pure land is beyond this world, it is called "above." It states in *The All-Creating Monarch*:

The place of the sambhogakāya buddha is above the phenom-
enal world.

The celestial palace with its levels is known as the place of the
Akaniṣṭha.

And it is also said that the retinue is bodhisattvas. The quote continues:

The retinue of the sambhogakāya buddha
Has transcended the ground of the four inspired practices.^{a,71}
It is taught that this retinue has achieved the grounds,
Beginning with Extreme Joy until the tenth, Clouds of Dharma.

^a *mö chöd zhi (mos spyod bzhi)*

Thus, it is.

The dharma reveals the enlightened intent of kāyas and wisdom as the quote continues:

For all tenth-ground bodhisattvas who abide in the
Wisdom abundance of the Akaniṣṭha,
Bodhichitta is explained to be kāyas and wisdom.

Thus, it is.

If one were to wonder how this is explained, it is as the quote continues:

This is revealed by the nature of the sambhogakāya itself.

So it is.

Second, the Akaniṣṭha of the class of gods is explained from the perspective of association⁷² as follows. [48] In accord with the phenomena of the sentient beings of the six classes of this world and others, the supreme place in each individual world—the fourth level of concentration in each form realm—is the pure Akaniṣṭha place of the five classes of gods. This realm is not composed of coarse substance; but rather everything, including the palace, is pure light arranged as a variety of ornaments. When the Buddha first came to the world, his manifestation was similar in aspect to the sambhogakāya adorned by marks and signs; and he taught the many tantras of Kriyā, Upa, Yoga, the pāramitā^a vehicle, and so forth to those with the immeasurable faculties of the gods, highly accomplished ones, and holders of mantra. It is as stated in the tantra *Excellent Accomplishment*:^b

In the stunningly pristine Akaniṣṭha,
The accomplished ones are content with the many teachings
On the yogas of the awareness mantra,^c retention mantra,^d and
others,⁷³
As well as the causal dharma.

^a *pa rol tu chin pa (pha rol tu phyin pa)*; transcendental perfection

^b *lek par drüp pa'i gyü (legs par grub pa'i rgyud, susiddhikārat antra)*

^c *rig ngak (rig sngags, vidyā mantra)*

^d *ziing ngak (gzungs sngags, dhāraṇī mantra)*

Thus, it is.

Also in the *Visionary Commentary*^a compiled by Āchārya Buddhaguhya,^b it states:

The genuine Akaniṣṭhā of the space of phenomena is the place where all buddhas reside; hence, no place is above this pure land. [49] The symbolic Akaniṣṭhā of inseparable wisdom and phenomena appears in the shape and color of a celestial palace. This is the abode of the sambhogakāya; so it symbolizes the pure land of the space of phenomena, for which nothing is higher. The awareness Akaniṣṭhā is the wisdom awareness that realizes the fundamental nature of things just as they are. This is the abode of the dharmakāya of twofold purity,^{c7i} so there is no higher awareness than this pure land. The secret Akaniṣṭhā is the secret place of the consort. Given that this is the abode of the secret kāya, nothing is higher than this path, its place, and its noble qualities. The conceptual Akaniṣṭhā is the beginner's visualization of the palace. This is the abode of the surpassing samādhi maṇḍala; hence, based on the generic image, there is nothing higher than this understanding. The worldly place of the Akaniṣṭhā is one of the five pure classes of the gods. This is the abode of all sublime ones; so within the realms of form, there is nothing higher.

Thus, although six different meanings are mentioned here, they can be subsumed within what proceeds them as follows. The genuine and awareness Akaniṣṭhās are subsumed in the dharmakāya. The symbolic [are subsumed in the] [50] sambhogakāya; and the remaining three are subsumed in the nirmāṇakāya, the actual place of the Akaniṣṭhā. The secret and conceptual Akaniṣṭhās are included on the path of practicing the nirmāṇakāya.

^a *chen drel (s pyan 'grel)*

^b Sangye Sangwa (*sangs rgyas gsang ba*)

^c *dag pa nyi den (dag pa gnyis ldan)*

2.1.1.2.2.1.1.4 *Refutations*

The fourth is a refutation of objections. There are some who claim that, if there are no independent disciples in the pure land of the self-appearances of sambhogakāya where the *Magical Manifestation* is taught, then there is no reason to teach dharma. Since the genuine and symbolic maṇḍalas are revealed for those to be tamed, it is unnecessary to reveal them to emanations of their own minds because these emanations do not have independent mind streams. If so, one would have to say that these are both independent retinues and their emanations.

My response is as follows. Well then, it appears that those who make these claims have not grasped the wisdom intent. There is a reason to teach the dharma in that there are mental creations of those to be tamed. That is why Vajrapāṇi taught for future generations. The genuine and symbolic [maṇḍalas] were not deliberately shown to those to be tamed. The complete qualities of the sambhogakāya appear spontaneously to oneself, like an image reflected in a mirror. An emanation does not have a conceptual mind; but because there is wisdom, the dharma can be heard and the meaning retained. If an emanation did not have wisdom awareness, it would follow that Shākyamuni, Vajrapāṇi, and others would be faulted for not possessing the all-knowing wisdom of the nature as it is and as it appears.³ [51] This would also fault the quote [from the root tantra] that states:

Likewise, by the distinctions of enlightened mind,
The self-appearing mind of the victorious ones and others . . .

Thus and:

The Tathāgata brought forth the teachings to himself . . .

And:

From within the wisdom maṇḍala of compassion
With mastery of the space of the nature as it is,
Self-appearances are a clear reflection of samādhi, the purest
of magic.

³ *ji tawa* and *ji nyed pa khen pa'i yeshe* (*ji lta ba* and *ji snyed pa mkhen pa'i ye shes*); all-knowing wisdom of the nature as it is and as it appears

Thus, these [quotes] and others refute those faulted claims.

Based on what is taught here, some may assert that the bodhisattvas mentioned are tenth-ground bodhisattvas. This assertion proves that their minds have not turned toward the direction of the intrinsic nature of the spontaneously present maṇḍala. Although the teacher and retinue appear, their nature is neither good nor bad. This is described as a single play of wisdom, like the appearance of many frescoes on a single wall, or like images of the principal ones and retinue of deities drawn from a single cube of gold. It is amazing that there are those who actually believe that independent objects to be tamed could be listening to teachings given [by a teacher] on a throne established through aspirations. This only proves that they have failed to comprehend the symbolic indication of their own wisdom appearances.

In short, attempting to establish the validity of a view that asserts those to be tamed are individuals within the self-appearing pure land of the sambhogakāya is as hilarious as the gyrations of a monkey! The three kāyas of the Buddha and the manifestations [52] of the pure lands are inconceivably limitless as is stated in the sūtra *Arranged as a Stalk*:^a

Upon the tip of a single hair are millions of inconceivable
pure lands

With myriad shapes and distinctions, completely distinct.

Thus as taught, wherever space prevails, the dharmakāya and sambhogakāya prevail. Wherever sentient beings prevail, the nirmāṇakāya and enlightened activity prevail. In the pure land of the tathāgatas, there are no biased directions; so it must be understood that within this pure land, there are even further inconceivable, indescribable pure lands. Even though appearing as impure phenomena, except for self-appearances one should believe this is the pure land. Understand that, likewise, it is not the case that the sun and moon do not illuminate, but rather that those who are blind are unable to see [their illumination]. Since this description is extremely difficult to comprehend, I have taken the time to give a thorough explanation.

^a *dong po kōd pa'i do* (*sdong po bkod pa'i mdo, gaṇḍavyūhasūtra*)

2.1.1.2.2.1.2 *The Exposition*

This has three parts:

- 1 The pure land of the sambhogakāya
- 2 The celestial palace
- 3 The fully endowed arrangement

Second, for the exposition, there are three: the pure land of the sambhogakāya, the celestial palace, and the fully endowed arrangement.

2.1.1.2.2.1.2.1 *The Pure Land of the Sambhogakāya*

First, the pure land of spontaneous Rich Array is supreme among phenomena, since there is nothing above this. This **Akaniṣṭha** is the place where all sambhogakāya buddhas reside. Here, the ten directions, including above and below, are nonexistent; [53] and **without limit, center, or reference**, it is as inconceivable as space. These self-appearances are **never-ending**, and the vastness of the **ground** below has no conceptual boundary or restriction. The intrinsic nature of [the ground's] blue, white, yellow, red, and green represents the unceasing strength of the **wisdoms** such as mirrorlike^a and the rest, indicating that the five passions have been severed. **The wheel of five lights with four spokes and the hub is clearly present and distinct.**

2.1.1.2.2.1.2.2 *The Celestial Palace*

Second, manifesting from the radiance of the self-appearing five wisdoms of the teacher, all desirable things are spontaneously present; while the light and splendor from the jewels are not only infinite, but **ablaze** like the maṇḍala of the sun. Since the qualities and vastness of its dimensions cannot be fathomed by the mind, this is a grand **celestial palace**. As a palace possessing the inconceivable and inexhaustible ornamental wheel of enlightened body, speech, and mind, the limit of the vastness is **unbounded in the ten directions** with an openness that is equal to the sky. **Because the boundless qualities of the buddhas are ever-increasing** as the eighteen unmingled⁷⁵ dharmas,^b such as the exhaustibles, suppression by splendor, and so forth, [the palace] is shaped as a perfect square. [54]

^a *melong gi yeshe (me long gi ye shes, ādarshajñāna)*

^b *chö mi drey pa cho gyed (chos ma 'dres pa bco bryad)*

The eighteen unmingled dharmas are [as follows]. The six that are lacking are that the Buddha's body, speech, and mind lack delusion, senseless speech, forgetfulness, the inability to rest in evenness, dualistic recognition, and nondiscerning equanimity. The six that never decrease are interest, diligence, mindfulness, samādhi, prajñā, and complete freedom. The three that inspire and cultivate wisdom are the enlightened activities of body, speech, and mind; and engaging the wisdom that is able to see without attachment or obstruction in the past, present, and future are three, totaling eighteen. As it states in the *Ornament of the Classes of Sūtra*:^a

You who are the guru of all hearers and solitary realizers—to your conduct and realization, wisdom and activity, I pay homage!

Thus, it is like that.

The ten totalities^b are earth, water, fire, wind, blue, yellow, red, white, sky, and consciousness. When strength is perfected by achieving mastery over the inner elements and sense sources,^c ten qualities occur, such as not sinking in water and so forth.

The eight that are suppressed by splendor^d are: [55] by recognizing the mind⁷⁶ as form, all forms of both animate and inanimate beings are suppressed by splendor, making two; by recognizing that the mind is formless, the external forms of both animate and inanimate beings are suppressed by splendor, making two; through mental arousal and attraction, all outer colors of blue, yellow, red, and white are suppressed by the splendor of the radiation of light. These are the eight.

The three of inner form, formlessness, and mental arousal indicate the three doors to perfect freedom such as emptiness and so forth.^e The four genuine wisdoms, including mirrorlike, are phenomena that occur only to the buddhas. Not actualized by others, these wisdoms are surpassing. To indicate the nature as it is, the walls [of the palace] of the four directions are beautifully embossed with precious jewels such as crystal, gold, ruby and emerald. Mirrorlike wisdom pacifies the characteristics of the dualistic

^a *do de gyen* (*mdo sde rgyan*, *mahāyānasūtralankārahkā*); Maitreya-nātha

^b *zed par chu* (*zad par bcu*)

^c *kye ched* (*skye mched*, *āyatana*)

^d *zilnon gyed* (*zil gnon brygad*)

^e *narn par tar pa'i go sūm* (*rnarn par thar pa'i sgo gsum*)

mind, so this serves as the basis for the arising of the other three wisdoms. The quote continues:

Unwavering mirrorlike wisdom is the sole support for the three wisdoms of evenness, discerning, and all-accomplishing activity.^a

Thus, it is. [56]

The wisdom of evenness does not abide in the limitation of either saṃsāra or nirvāṇa. The quote continues:

Without abiding, just resting in tranquility is said to be the great nature of evenness.

Thus, it is.

Discerning wisdom understands all knowable things without confusion. The quote continues:

Discerning wisdom is always unimpeded concerning all knowable things, like a treasure trove of dhāraṇīs^b and samādhi.

Thus, it is.

All-accomplishing activity wisdom engages in whatever enlightened activity is necessary to meet the needs of those to be tamed. The quote continues:

All-accomplishing activity wisdom always functions in numerous ways with inconceivable emanations to fulfill the purpose of all sentient beings.

The sole nature of these wisdoms is indicated by the maṇḍala. The raised patterns on the walls of the four directions indicate that the fivefold wisdoms manifest from the five principal wisdoms. The five layers of the walls indicate the nature of the five wisdoms, from inside out as the colors dark

^a *nyam nyid yeshe* (*mnyam nyid ye shes, samatājñāna*), *so sor tog pa'i yeshe* (*so sor rtog pa'i ye shes, pratyavekṣhanājñāna*), and *chawa drūp pa'i yeshe* (*bya ba grub pa'i ye shes, kṛtyānuṣṭhānājñāna*)

^b *zung* (*gzungs*); mantric formulas

blue, green, red, yellow, and white. The spherical dome at the pinnacle of the celestial palace symbolizes the wisdom of the space of phenomena,^a indicating—as previously mentioned—that the [57] enlightened body, speech, mind, qualities, and activities of the **buddhas of the ten directions and four times** constitute the **entire vajra maṇḍala without exception**. That the intrinsic nature is **undifferentiated** is indicated by the **single nature** of the great **all-encompassing wisdom** of the four times.

In addition, rather than being finite, the celestial palace is revealed to be unbounded as follows. The [five] wisdoms multiplied by five become twenty-five. Multiplying each twenty-five by five indicates that **wisdom itself is inconceivable**. Even the colors of the celestial palace are **wisdom** that harmoniously appears as **jeweled shapes and colors**. From the main celestial palace, there are countless palaces in the four directions and center, each with their own vivid individual colors. Furthermore, their shapes are square in the center, half-moon in the east, etc. with the colors white, yellow, and so forth. **The specific distinctions** of aspects are infinite, while the inconceivable arrangements are **superb and surpass** the qualities of the perceptions of hearers, solitary realizers, and bodhisattvas. **The extent** of the shape, color, and other aspects of this pure land and celestial palace is **unfathomable**.

2.1.1.2.2.1.2.3 *The Fully Endowed Arrangement*

Third, the fully endowed arrangement has two: the fully endowed arrangement of the ornaments and the thrones. First, [58] the nature established from wisdom appears in the form of **various jewels and colors** as a five-layered wall, crowned by a cornice. Upon [the walls] rest the roof beams. The overhanging eaves are decorated with **garlands of jewels** hanging from their edges, alternating with **wreaths of suns and moons**, silk tassels, tail fans with jeweled handles, and so forth. The highest, meshed windows have jeweled latticework and are adorned by railings with **ornamental gutters**. The ornaments are transparent, extremely radiant, and striking. The cornices indicate unchanging wisdom. The wreaths indicate that, since the three kāyas are without meeting and parting, the purpose of all beings will be served. The eaves indicate that compassion protects all beings. The railings indicate that which is unequalled due to being unsurpassed.

^a *chō ying kyi yeshe* (*chos dbyings kyi ye shes, dharmadhātujñāna*)

Furthermore, upon the balconies of the sensory stimuli pervading all ten directions of the celestial palace are the five goddesses of the sense pleasures, with five more radiating like clouds from each one. The offerings they present to the inner deities are varieties⁷⁷ of beautiful forms, sounds, scents, flavors, and sensations, wafting in the ten directions like massing clouds. All of this naturally occurs as spontaneous presence, indicating that all desirable qualities arise as the ornament of pleasurable delight. [59]

Some claim that these [offerings] can be pleasing, displeasing, or indifferent. That is unacceptable because, in this context of the self-appearances of the buddhas, impurity is nonexistent. The celestial palace and all outer and inner ornaments do not exist as coarse substances and are distinct without obscuring one another. These transparent, luminous ornaments are perfectly arranged with inconceivable distinctions as they decorate [the palace], symbolizing the immeasurable qualities of the mind's intrinsic nature of clear light.

The four doors to perfect freedom^a represent freedom from the obstruction of fixating on things, as well as on ordinary characteristics. They [i.e., the four doors] are emptiness, signlessness, aimlessness, and the thoroughly un compounded. In order to indicate that these are the entranceways into this spontaneously present palace of Samantabhadra, all three doorways in each of the four directions are surmounted by portals. Primordially, phenomena have no true, inherent existence—hence, emptiness. At the moment phenomena appear, they have no true, inherent existence—hence, signlessness. Being free from cultivating, restraining, accepting, and rejecting is aimlessness. Realizing this intrinsic nature, the mind that is free from activity and effort is the thoroughly un compounded.

To distinguish the un compounded, there are two: [60] un compounded, primordial clear light and the implicitly present four immeasurables.^{b,78} First, since the primordially pure nature of mind is clear light, it is as stated in the *Eight Thousand Stanzas*:^c

Mind does not exist as this mind. The intrinsic nature of mind
is clear light.

^a *nam par tar pa'i go zhi (nam par thar pa'i sgo bzhi)*

^b *tse med zhi (tshad med bzhi, chaturaprimeya)*

^c *gyel tong pa (lrgyad stong pa, aṣṭasāhasrikā prajñāpāramitā)*

Hence, while abiding in evenness in the forest called Trees of Liberation,^{4,79} the Tathāgata spoke:

I have discovered an ambrosial dharma that is uncompounded, profound, peaceful, unelaborate clear light. Since whoever this is shown to will not comprehend this, I shall remain alone in the forest without speaking.

Thus, and in the *Ornament of Clear Realization*, it states:

With this [clear light], there is nothing to be dispelled and nothing whatsoever to be posited. By accurately observing that which is correct, the perfect truth is seen; and that is perfect freedom.

Thus, it is like that.

Secondly, the wish that all sentient beings who lack happiness may find happiness is the meaning of love. The wish to be able to free all those tormented by suffering is compassion. The wish that those who have found happiness may never be separate from that is sympathetic joy. The wish that those with attachment and aversion may be free from the bias of attachment and aversion and abide in the mind of evenness is equanimity. [61] These four immeasurables originate from compassion that is free from concepts or characteristics.

In the *Ornament of the Classes of Sūtra*, it states:

You with loving kindness for all living beings, think of their welfare, free them from suffering, and ensure their happiness. I pay homage to you who care for their benefit and well-being!

Thus, it is like that. The four immeasurables are indicated by the four entranceways [to the maṇḍala]. The sign of the three doors to perfect freedom is that each door is adorned with an arch.

Due to the unceasing phenomena of inner forms: by then seeing outer forms as magical, empty appearances, fixation upon appearances as true is

⁴ *shing drol gyu'i tsal* (*shing sgrol rgyu'i tshal*)

reversed. This is the perfect freedom of form viewing form.^a Without seeing inner form [and] since external form is seen free from fixation upon the outer or inner as true, this is the perfect freedom of the formless viewing form.^b Seeing everything as the one taste of emptiness is freedom; and since there is freedom from all grasping, this is the perfect freedom of contentment.^c Seeing the meaning of the mind's nature to be like the sky is the perfect freedom of limitless, skylike sense sources.^d Realizing everything is the manifestation of wisdom and mind is the perfect freedom of limitless, conscious sense sources.^e Being without any duality is the perfect freedom of having no sense sources at all.^f The pacification of [62] all fields of experience based on elaboration and characteristics is the perfect freedom from both conceptual and nonconceptual sense sources.^g Having completely eliminated any consideration, fixation, or grasping toward the phenomena of saṃsāra and enlightenment is the perfect freedom of cessation.^h These excellent qualities of the eight perfect freedoms are indicated by the two pillars beside each of the four archways that support four vajra beams, upon which rest arches with four levels, endowed with eight pennants. A dharmachakra turned by two deer revolves at the base of the jeweled umbrella that is adorned with silk pennants, victory banners, divine brocades, and silk tassels. Upon each of the four roofs, there are twenty-four standards and garlands of little, tinkling golden bells. Furthermore, in the *Ocean of Magical Manifestation*, it states:

The base, lotus, eaves, tassels, garlands of jewelry, garuḍaⁱ heads, and others are arranged in order.

Thus, it is.

From [the Sanskrit syllables] *to ra na*, various ways of interpreting the meaning of the ornaments—such as victory banners in the sky, doorsteps,

^a *zük chen zük la tawa'i nam tar* (gzugs can gzugs la lta ba'i rnam thar)

^b *zük chen ma yin pa zük la tawa'i nam tar* (gzugs can ma yin pa gzugs la lta ba'i rnam thar)

^c *kün ley tar pa düg pa'i nam tar* (kun las thar pa sdug pa'i rnam thar)

^d *nam ka ta yey kye ched kyi nam tar* (nam mkha'i mtha' yas skye mched kyi rnam thar)

^e *nam she ta yey kye ched kyi nam tar* (rnam shes mtha' yas skye mched kyi rnam thar)

^f *chi yang med pa'i kye ched kyi nam tar* (ci yang med pa'i skye mched kyi rnam thar)

^g *dü she med du she med min kye ched kyi nam tar* ('du shes med 'du shes med min skye mched kyi rnam thar)

^h *gog pa'i nam par tar pa* (gog pa'i rnam par thar pa)

ⁱ *kha ding* (mkha'lding); chief of the feathered race

a mounting block for mounting and dismounting a horse, and stairs—can all be understood. Here this emphasizes the four-leveled entranceways that are ornaments of the interim space, including four pennants, making eight. [63] Some assert that this indicates the eight lower vehicles that lead to Atiyoga, while others claim that the way to enter [the Atiyoga path] is through meditating on the eight perfect freedoms. Those claims are not applicable here where the qualities of the ground of a buddha are the only implication. This wisdom of the dharmakāya, free from elaboration, is without outer or inner; and since all qualities of the ground of buddha exist without exclusion, the essential meaning is being specified. Hence, the palace, which is the nature of the perfect, pristine light of five wisdoms, arises from within the compassion of the tathāgatas, appearing as **the external pure lands and internal principal deities and retinues**. Although appearing, other than being one's own nature, this is **without** an independent existence. Since this fundamental nature is **always** subsumed within and never departs from the dharmakāya Samantabhadra, it is taught that this is **the inner nature itself abiding** in the primordial state free from elaboration.

Second are the fully endowed arrangements of the thrones. That which indicates the four states of **fearlessness**,^a as well as not being intimidated by the lesser vehicles, is the central **lion throne** adorned with jewels. Saying “I am awakened” is the commitment to realization. Saying “all obstructions are abandoned” is the commitment to abandonment. Saying “the three poisons obstruct freedom” [64] is the commitment against obstructing forces. Saying “meditating upon the profound path inspires renunciation toward saṃsāra” is the commitment to the path. Because these truths are undeniable, they are the four states of fearlessness. As it states in the *Ornament of the Classes of Sūtra*:

To you who reveals—for the purpose of self and others—wisdom, abandonment, renunciation, and the dispelling of obstacles and is never suppressed by heretics, I pay homage!

Thus, it is.

That which is incapable of being held by the lower vehicles is pertinent here; so this is indicated by the ten **strengths**^b [of the awakened ones],

^a *mi jik pa zhi* (*mi 'jigs pa bzhi, chaturvaiśhāradya*)

^b *tob chu* (*stobs buu, dśhatathāgatābala*)

symbolized by the **elephant throne** in the east. There are ten strengths because they subjugate the ten nonconductive states that obscure the ten states of omniscience. The ten involve the knowledge whether to engage with objects or not and the fully ripened karma of sentient beings, concentration, samādhi and complete freedom [counted as one], the various aspirations of those to be tamed, their various elements, their superior and inferior faculties, the five classes of beings and the paths that lead them to the three states of freedom, recollection of all the previous lives of oneself and others, the birth and death of sentient beings, and the exhaustion of the contaminants. The quote continues:

To you, the subjugator of the demons who saves all sentient beings through methods, refuge, purity, and the renunciation of the great vehicle, I pay homage! [65]

Thus, it is.

The indication of having achieved the four **miraculous legs**^a that swiftly liberate all those to be tamed is the supreme **horse throne** in the south. The four legs are to benefit through aspiration, diligence, intention, and scrutiny by emanating according to the minds of beings. As it states in the *Concise Commentary*:

The samādhis of aspiration, diligence, intention, and scrutiny are the formations that abandon [the contaminants] known as the four legs.

Thus, and that which indicates that phenomena are overcome through the achievement of ten **powers**^b is the **peacock throne** adorned with jewels in the west. The ten powers are life free from death; a mind that knows the minds of others; the ability to acquire material things, like a sky treasury; deeds that inspire others to change negative actions to positive; birth that spontaneously occurs according to needs; aspiration that accomplishes the intent of oceans of previous and future kalpas; the ability to fulfill the purpose of others according to the interests of those to be tamed; willful miraculous transformation and the ability to fit all worlds into a single

^a *dzu trül gyi kang pa zhi* (rdzu 'phrul gyi rkang pa bzhi, *chatvāraṛdhipādāḥ*)

^b *wang chu* (dbang bcu, *dashavashitā*)

mustard seed without decreasing the world or increasing the seed; [66] wisdom, since this accomplishes the purpose by having actualized the five great wisdoms such as mirrorlike and the rest; and the mastery of phenomena that actually knows, without exception, the nature as it is and as it appears.

The quote continues:

Concerning all material things, birth, the power of life, wisdom, phenomena, intention, deeds, miraculous transformation, and aspiration, the holders of all qualities [i.e. buddhas] are victorious throughout the three realms.

Thus, and that which indicates fulfilling the purpose of taming beings through varieties of enlightened activities, such as the three **unimpeded wisdoms**^a as well as the four aspects of correct discerning awareness,^b is the **garuḍa throne** in the north. The three unimpeded wisdoms are to see with unattached and unimpeded wisdom into the times of the past, present, and future. The four states of knowledge are the awareness that knows phenomena due to knowing the causes and results of the nature of phenomena, words that reveal this meaning [of phenomena] through various expressions, speech that knows the languages of sentient beings such as the gods and so forth, and confidence that is fearless when teaching the dharma to the retinuc. These are the four discerning states of knowledge. As it states in the *Ornament of the Classes of Sūtra*:

I pay homage to you who show the excellent path by teaching with the support and supported as the subject, through enlightened speech and omniscience [67] and with unimpeded intelligence!

Furthermore, concerning the thrones, in the *Precious Tantra of Power*,^c it states:

^a *tok pa med pa'i yeshe sūm* (*thogs pa med pa'i ye shes gsum*)

^b *yang dag rigpa zhi* (*yang dag rig pa lzhi*)

^c *rimpoche wang gi gyi* (*rin po che dhang gi rgyud*)

Enlightened body is that which fearlessly conquers the four demons; the sign of that accomplishment is to reside upon the lion throne.

Enlightened mind has the ten strengths that pacify all ten non-virtues; the sign of that accomplishment is to reside upon the elephant throne.

The enlightened qualities of the four miraculous legs traverse without attachment; the sign of that accomplishment is to reside upon the supreme horse throne.

Enlightened speech has perfected the ten powers of the victorious ones; the sign of that accomplishment is to reside upon the peacock throne.

Enlightened activity liberates the four ways of taking rebirth through the four aspects; the sign of that accomplishment is to reside upon the garuḍa throne.

Thus, it is.

The indications that the mind and the dharmakāya are primordial as **natural clear light**—indivisible method and prajñā—are **the maṇḍalas of the moon and sun**. The indication of being **unstained** by any fault is the **variegated lotus**. These are the **seats** that the [buddhas] abide upon, made from wish-fulfilling **jewels**. In addition, upon the five thrones adorned with lotus, sun, and moon are the seats for the principal ones, while the members of the retinue have lotus, sun, and moon seats at their individual locations.

2.1.1.2.2.2 The Fully Endowed Teacher

This has two parts:

- 1 The overview
- 2 The exposition

Second, the extensive explanation of the fully endowed teacher has two parts: [68] the overview and the exposition.

2.1.1.2.2.2.1 The Overview

For the first, there are three: the distinctions of families, identification of the principal family, and a refutation of others' misconceptions. For the

first, if distinctions are made concerning the time of the result of actual awakening within the nature as it is, there are the five families. The five are the buddha, vajra, ratna, padma, and karma families. Each of these five families includes five corresponding to enlightened body, speech, mind, qualities, and activities, totaling twenty-five. Similarly, by differentiating each [of the twenty-five] families into enlightened body, speech, mind, and so forth, they increase to become one hundred, one thousand, one million, and countless families. It states in the *Precious Tantra of Power*:

By distinguishing the aspects of the five families,
They become one hundred, one thousand, one million, and
countless—inconceivably vast like the sky.

Thus, it is.

If individual families are differentiated, then the principal one of the maṇḍala becomes the enlightened mind aspect of the ruling family. In the *Vajra Peak*,^a it states:

Among the maṇḍalas of the families,
The lord of the family of enlightened mind
Is principal among the families.

The quote continues:

For the buddha family, the enlightened mind [of mind] is
blue Vairochana, enlightened body is white Vajrasattva,
enlightened speech is red Amitābha, enlightened qualities
is yellow Ratnasambhava, and enlightened activity is green
Amoghasiddhi. [69]

For the vajra family, [enlightened] mind [of body] is blue
Akṣhobhya, body is white Vairochana, and the others are their
individual colors.

For the padma family, the enlightened mind of speech is blue
Amitābha, enlightened body of speech is white Vairochana,
enlightened speech of speech is red Akṣhobhya, and enlight-
ened qualities and activity of speech are yellow and green.

^a *dorje tsemo (rdo rje rtse mo, vajrashekharamahāgubhayogatantra)*

For the ratna family, the enlightened mind of qualities is blue Ratnasambhava, qualities are yellow Akṣhobhya, and the other three are their individual colors.

For the karma family, the enlightened mind of activity is blue Amoghasiddhi, enlightened activity is green Akṣhobhya, and the others are their individual colors.

Thus, these distinctions are according to the wisdom intent of the exceptional [i.e., unsurpassed] tantras.

The quote continues:

At that time, the wisdom of the family of enlightened mind is mirrorlike wisdom, while the other four are implicitly indicated.

At the time of the buddha family, the enlightened mind [of mind] is Vairochana and mirrorlike wisdom.

The enlightened mind of body is Akṣhobhya and the wisdom of the space of phenomena; qualities are Ratnasambhava and the wisdom of evenness; speech is Amitābha and discerning wisdom; and enlightened activity is Amoghasiddhi and all-accomplishing wisdom.

For the vajra family, enlightened mind is Akṣhobhya and mirrorlike wisdom; enlightened body is Vairochana and the wisdom of the space of phenomena.

Thus, it continues:

The limbs of the vajra aggregates are [70] known to be the five fully enlightened buddhas.

The quote continues:

All sentient beings are buddha.

And:

The concepts of all beings are the bodhichitta.

Thus, it is.

Even at the time of impure saṃsāra, it is held that saṃsāra's nature is primordially awakened as the five wisdoms. It states in the profound sūtra *Arranged as a Stalk*:

Oneself and all buddhas are by nature completely equal.
 Without abiding and with nothing to receive,
 All will become the Tathāgata.
 Form, feeling, perception, and consciousness—as well as the
 bodhisattvas and countless tathāgatas—will all become the
 Great Sage.

So it is. In the sūtra *Stainless Renown*, it also states:

Viewing the transitory aggregates^a is the heritage of the
 tathāgatas.

The quote continues:

A lotus does not grow from dry earth, but blooms from mud.
 Likewise, unsurpassed bodhichitta is not born from knowing
 the uncompounded.
 When viewing the mountainlike, transitory aggregates, the
 unsurpassed bodhichitta will then be born.
 Hence, passions are the heritage of the tathāgatas.

Thus it is, and as it states in the *Lasso of Method*^b in the section on samaya with nothing to guard [71]:

Likewise, delusion belongs to the tathāgata family of enlightened body because it is the nonconceptual mind, characteristic of neither accepting nor rejecting.
 Hatred belongs to the vajra family since, while never moving from the space of phenomena, there is the characteristic of taming the ferocious ones.
 Pride belongs to the ratna family because there is the characteris-

^a *jig tsok la tawa* (*jig tshogs la lta ba, satk'āyadṛṣṭi*)

^b *tab kyi zhak pa* (*thabs kyi zhags pa*)

tic of having forbearance toward the evenness of phenomena. Desire belongs to the padma family because there is the characteristic of having overcome phenomena.

Jealousy belongs to the karma family because, for those who do not realize the evenness of phenomena, there is positive and negative karma; so there is the characteristic of benefiting beings.

Thus, and in the *Gubhyasamāja*,^a it states:

If the delusion of form is explained, it is the nature of being bound by stupidity.

If the feeling of intoxication through attachment is explained, it is the nature of pride.

Recognition has the nature of desire, characteristic of being attached to material things.

Reaction has the nature of jealousy, always single-pointedly focused on uplifting oneself.

Consciousness is explained as having the nature of hatred.

Commonly known as cause and result, these are the heritage of the five tathāgatas.

The quote continues:

Without this precious mind, there are no buddhas [72] or sentient beings.

And so it is taught.

Well then, why do the minds of beings perceive myriad impure phenomena? Although being by nature stainless and primordially pure: due to the temporary stain of imputed concepts, various karmic potentials based on happiness and suffering are planted within the ālaya, or basis of all. “Basis” refers to that which supports all else. In the sūtra *Descent to Lanḳā*, it states:

^a *sangwa dū pa (gsang ba ’dus pa)*; Gathering of Secrets

The ālaya is the support for everything in existence,
Including the ground of enlightenment.

So it is.

When perceiving impure saṃsāra, [the ālaya] is the support for that and seems inseparable [from saṃsāra]; however, if the pure nature of phenomena appears, then it is called “the wisdom of the space of phenomena” because all wisdom relies upon it. When there is the ālaya of saṃsāra, the consciousness of the ālaya, the passion-based mind,^a the cognitive mind,^b and the consciousnesses of the five doors^c all rely upon it.

In some of the sūtras and tantras, it is asserted that—through purification and transformation—these [states of mind] become the five pure wisdoms. The ālaya becomes the wisdom of the space of phenomena. Likewise, the consciousness of the ālaya becomes mirrorlike wisdom, passion-based mind becomes discerning wisdom, cognitive mind becomes [the wisdom of] evenness, and the consciousness of the five doors becomes all-accomplishing wisdom. [73]

Likewise, form becomes Vairochana; feeling, Ratnasambhava; perception, Amitābha; reaction, Amoghasiddhi; and the aggregate of consciousness, Akṣhobhya. Earth becomes [Buddha] Lochanā;^d water, Māmakī; fire, Pāṇḍaravāsīnī;^e wind, Samayatārā;^f and space, Ākāśadhātūvīshvarī.^g The faculties and their objects become the nature of the male sattvas^h and female sattvas.ⁱ The three doors, along with all grasping, become the gatekeepers.^j

Nevertheless, in this text it is not asserted that an object to purify is transformed through a process of purification, like dying cloth to change the color. Here, the process of rejection, acceptance, purification, and transformation is transcended. Therefore, by recognizing that wisdom is primordial, the conceptualizations of saṃsāra are liberated as wisdom in

^a *nyon yid* (*nyon yid*)

^b *yid she* (*yid shes*)

^c *go ngā'i nam she* (*sgo lnga'i rnam shes*)

^d Sangye Chenma (*sangs rgyas spyan ma*); Buddha She of Awakened Eyes

^e Gö Karimo (*gos dkar mo*); She of White Clothing

^f Damsig Drolma (*dam tshig sgröl ma*); She of Liberated Samaya

^g Namkha Yingchukma (*nam mkhā' dbyings phyug ma*); She of Powerful Space

^h *sem pa* (*sems dpa*); male being

ⁱ *sem ma* (*sems ma*); female being

^j *gopa* (*sgo pa*)

the same way that ice melts into water; and saṃsāra itself is liberated as enlightenment.

Although the present, conceptually imputed stains have never truly existed, that which is [primordially] pure may still seem impure. By familiarizing with the profound key points, all concepts—including the aggregates—become wisdom. Abandoning stains into their pure, space-like nature is much like a ball of mercury mixed with gold. At first, the ball will resemble fresh [white] butter or mercury and not really look like gold. Then through the circumstance of contact with fire, [74] the ball will gradually appear more golden, since the color of mercury will naturally disappear. If the gold is continuously fired, eventually it will appear as the quintessence of refined gold. Likewise, it should be understood that, by becoming familiar with the profound path and liberating the passions, temporarily the ground of a sublime vidyādhara will be attained, followed by the ground of a buddha as a spontaneously present vidyādhara.⁸⁰

The second is the identification of the principal family. Although in this context the maṇḍala is considered to be that of the vajra family, many previous scholars⁸¹ claim that the principal one [of this maṇḍala] is Akṣhobhya. That is not the case, given that the principal family in the center is indicated by the seat arising as a wheel and lions, along with the consort appearing as Ākāśhadhātviśvarī. When the wrathful ones manifest from the radiance of the peaceful [maṇḍala], the principal one appears as Buddha Heruka.² Hence, for this maṇḍala as well, the unconfused order of the principal one and retinue according to the ground of self-appearing wisdom is being explained, including how they appear. Even in the empowerment ritual and sādhana^b that accompanies this [tantra], the great master Padmasambhava has said:

Hung! Through perfectly pure mirrorlike wisdom as the conqueror Vairocana and the mudrā of Ākāśhadhātviśvarī, I shall empower the noble children. [75]

Thus, the previously mentioned claim [by the Zurpas] is faulted by this liturgy. In one section of the *White Lotus* [commentary] to the exceptional tantra *Mañjuśrī's Magical Manifestation Matrix*, it states:

^a *heruka*, *trak tūng* (*kbrag 'thung*); wrathful deity

^b *drūptab* (*sgrub thabs*); means for accomplishment

The nature of mirrorlike wisdom is blue Vairochana, and the nature of the wisdom of the space of phenomena is white Akṣhobhya.

The claim [of the Zurpas] contradicts this [quote] as well. If they were to respond by claiming, “Well then, it is acceptable to consider that the [principal one] is Akṣhobhya because of the title *Vajrasattva’s Magical Manifestation Matrix*,” that can also be refuted. If that were the case, then they would be unable to reject the fault of having to accept the principal one as “the goddess” due to the title *Goddess’s Magical Manifestation Matrix* and so forth. *Vajrasattva’s Magical Manifestation Matrix* does not refer only to Akṣhobhya, as this is the general name for all families. It states in the *Yōga Tantra*:^a

Just as Vajrasattva is the Lord of All Families,
So may I become lord of all maṇḍalas and families.

Hence, [the Zurpas’ claim] is similar to this quote, where whoever is the principal one of the maṇḍala is designated as Vajrasattva. [The texts *Parkhab*,^b *Zhitöd*,^c and others are considered unreliable because they are from Tibet.]⁸²

In the *Magnificent Wisdom Lightning*,^d it states:

In the center Vairochana is principal.

Hence, it seems that those who make these claims have not yet read this quote. Given that this is the enlightened-mind maṇḍala of the enlightened-mind buddha family, [76] the principal one is Vairochana as the deity of enlightened mind; whereas Akṣhobhya is vajra enlightened body.

Third is a refutation of others’ misconceptions. [They will claim], “Well then, this contradicts the quotations from other tantras where it states ‘form is Vairochana, feeling is Ratnasambhava, perception is Amitābha, reaction is Amoghasiddhi, and consciousness is Akṣhobhya’; and not only that even the explanation of the kāya’s color as blue is inconsistent.”

^a *naljor gyi gyü* (*rnal ’byor gyi rgyud*)

^b *spar khab*, *guh yagar bhama hāt antrarājaṭikā*; *Lilāvajra*

^c *gzhi bstod*; *Buddhaguhya*

^d *yeshe ngam log* (*ye shes rnam glog*)

Here is my response: “You of noble character! From your own perspective, you are correct since you have yet to turn your minds toward the direction of the higher or lower tantric classes. That is why you are so confused by the mere sound of the color blue and the reference to the King of Consciousness.”³³ Here, according to our tradition, the vajra space of the Akanishṭha and the one hundred sacred families of clear light that abide within the five lights in the heart are by nature undifferentiated.”

In the tantra *Heart of the Wisdom Mind*,^a it states:

From blue Vairochana holding a wheel and in union with
 Ākāshadhātūvishvarī,
 Six kāyas of the tathāgatas arise.

Thus, saying “the King of Consciousness is blue in color” means the Tathāgata’s [77] enlightened-mind aspect of the family of enlightened mind.

There are others who claim that form is Vairochana as the family of enlightened body and Akṣhobhya is mind. That is according to the wisdom intent of the common tantras, which is based on the five buddha families in general and the enlightened-body maṇḍala of enlightened body and so forth that emanate from the principal maṇḍala.

Furthermore, Ākāshadhātūvishvarī is the intrinsically pure nature of mind, representing the openness of space. Consciousness is the arising and appearance of diversity, meaning Vairochana as the wisdom deity resembling a reflected image in a mirror. Buddha Lochanā is unmoving and nonconceptual, so this is similar to the characteristics of delusion as the field of experience of the space of phenomena. The solid nature of earth includes all aspects of the aggregate of form; since this is immovable, it is said to be Akṣhobhya.

This tradition is based on the explanations of the higher tantras, making it more exalted than others. Hence, it must be understood that the maṇḍala of the principal one means Vairochana surrounded by a retinue of families in group formations.

One may wonder, “According to this maṇḍala, in which direction are the lords of universal compassion, the teachers Samantabhadra and Samantabhadri?” There are some³⁴ who say [78] they abide in the court-

^a *nying gi gong pa'i gyū (nying gi dgongs pa'i rgyud)*

yard in the manner of bestowing blessings. That is not the case, as that implies the retinue. None of the common or uncommon maṇḍalas have ever situated the principal one at the periphery. That is unacceptable. In truth, it is as follows. Since the great self-occurring wisdom abides beyond elaboration or reference: at the time of the dharmakāya, this is referred to as Buddha Samantabhadra and Samantabhadrī. It states in the glorious *Union with Buddha*:^a

“Sattva” is the actual embodiment of all buddhas.

“Vajrasattva” is supreme exaltation.

When delighting within the supreme secret,
Everything always abides as that very nature.

Thus, and in the great master Vimalamitra’s *Jeweled Light*,^b it states:

Within the maṇḍala of the nonabiding space of phenomena are the ones called Samantabhadra male-female. When they arise from that as the sambhogakāya, they are known as the five buddha families. When benefit for beings is enacted through the nirmāṇakāya, the vajra holder Vajrasattva becomes innumerable and unfathomable.

Thus, it is as taught. When there is the self-appearing maṇḍala of sambhogakāya, the principal one of the five families is Vairochana, who is the Buddha Samantabhadra male-female. For those inspired to visualize while meditating, it is said that they are [79] visualized in the heart.

Also in the *Union with Equanimity*,^c it states:

Although appearing as five families,
This sole nature of the perfected state
Can engage with whatever is desired
Through the method of taming beings.

Thus, it is.

^a *sangye nyam jor (sang rgyas mnyam sbyor, buddhasamāyoga)*

^b *rinpoche dron ma (rin po che'i sgron ma)*

^c *nyam jor (mnyam sbyor, samāyoga)*

From this, when manifesting in order to tame beings, there is the appearance of the boundless play of Mañjuśrī, Vajrapāṇi, Avalokiteśvara,⁸⁵ the six sages,⁸⁶ and so forth. It is taught that, as both subject and object, they abide on the porticoes [and are] referred to as “Samantabhadra male-female,” the basis for the arising of total radiance. In the bardo^a and elsewhere, there is the initial radiance of the pristine space of phenomena, the aspect of both emptiness and appearance arising as these two [i.e., Samantabhadra male-female]. Gradually, this becomes the basis for the arising of the individual group formations of the peaceful and wrathful deities. The meaning of “on the porticoes” is that, in the hearts of the principal ones, they are joined in union from front to back, showing how they abide. Hence, the principal one of the ground is the principal one in the center. The male-female of radiance abide at the heart [of the principal one], which is the wisdom of indivisible emptiness and appearance. This tradition is based on the uncommon tantras, the gurus’ upadeshas, and all the great sādhanas liturgies. At this time [80] the peaceful ones reside in the heart, as stated in the tantra of the *Conjoined Sun and Moon*:^b

In the precious palace of the heart
Is the maṇḍala of the forty-two peaceful ones.
Their kāyas appear without true existence;
This subtle aspect of clear light abides in the heart.

Thus, it is. The fifty-eight wrathful ones are in the crown. The quote continues:

The radiance of the fifty-eight herukas
Is in the white conch palace of the skull.

Thus, it is.

This tradition is as it states in the Master’s intermediate generation-completion sādhanas on the *Gathering of the Sugatas*:^c

Within the peaceful maṇḍala of spontaneous presence . . .

^a *bar do, antarābhava*; intermediate state

^b *nyi da kha jor gyi gyū (nyi zla kha sbyor gyi rgyud)*

^c *de shok dū pa'i kye dzok dring (bdc gshogs 'dus pa'i bskyes rdzogs 'bring)*; Padmasambhava

And:

In the blazing, red-black palace of the skull, the powerful demon king guards the gate; while the awesome, wrathful ones nail down the walls. The eight great, haughty gods are the pillars, completely covered by the eight great, ferocious nāgas.* The great planets are the railings, and the constellations are the windows.

Thus, it is. “Skull” means a head with hair. Everything else [in this quote] denotes the channels between the occiput, the two soft spots, and the temples.

This completes the explanation of the overview.

2.1.1.2.2.2.2 *The Exposition*

This has two parts:

- 1 The way the principal one abides and a general explanation of the hand emblems
- 2 The explanation of the individual male and female deities

Second, for the exposition, there are two: the way the principal one abides and a general explanation of the hand emblems, as well as the explanation of the individual male and female deities.

2.1.1.2.2.2.2.1 *The Way the Principal One Abides and a General Explanation of the Hand Emblems*

This has two parts:

- 1 The uncommon marks and signs
- 2 The common marks and signs

First, that which indicates the characteristic of the Buddha always looking upon [81] and never turning his back toward beings is the transparency of the enlightened body, pristinely luminous and not existing as coarse. Based on the intrinsic nature of great compassion: from whichever direction one looks, [Buddha’s] face can be seen. Otherwise, it is often said, “This is the front and this is the back.” This context is not like the way ordinary

* *lu (klu)*; underworld serpent

people see things since, by facing the entire retinue of group formations, [his] face can be clearly seen from every direction of the maṇḍala.

The kāya of a Great One is marked with the thirty-two excellent marks^a and the eighty excellent signs,^b symbolizing fully endowed wisdom and qualities. The marks and signs are described in two ways: the uncommon and common.

2.1.1.2.2.2.1.1 *The Uncommon Marks and Signs*

For the first, there are also two. The thirty-two marks reveal the strength of the sixteen wisdoms as sixteen sattvas, and their objects are the strength of the sixteen aspects of the space of phenomena as the sixteen female sattvas. Together, there are thirty-two. The eighty signs are that each of the sixteen sattvas wears the sign of five wisdoms as the crown of each of the five families to total eighty. The sixteen female sattvas are without crown ornaments, symbolizing the space of phenomena. All of these counted as marks and signs indicate [82] that, since there is a fully endowed retinue, the intrinsic nature of the principal one's array is beautifully endowed, similar to the way the array of a flower is embellished by the stamens and petals.

2.1.1.2.2.2.1.2 *The Common Marks and Signs*

Second, for the common marks and signs, there are two.

The thirty-two marks are as stated in the *Ornament of Clear Realization*:

Like the belly of a tortoise, the palms are marked with wheels [and] so are the soles; the fingers and toes are connected with a web; the skin of the arms and legs is smooth like a child; the body is seven cubits high; the fingers are long; the balls of the feet and heels are broad; the body is large [and] straight; no protrusions are visible; all hairs spiral upward; the calves resemble the *enaya*'s;⁸⁷ the arms are long [and] beautiful; the genitals

^a *tšen zang so nyi* (ṛntshān bzang so gnyis, dvātrīṃśhammahāpuruṣhalakṣhaṇa)

^b *pe ched gyed chu* (dpe byad bgyad cu, asītyanuṣyañjana)

are drawn up within their sheath like the supreme horse; the fine skin is the color of gold; each hair coils clockwise; the face is adorned with a hair coil; the torso resembles a lion; the tops of the shoulders are round and full; the tongue has the capacity to turn a foul taste into something delicious; the body resembles the *nyagrodha*^{a,88} tree covering a river; the head sports a protuberance; the tongue is long and attractive; the voice is melodious like Brahmā's; the cheeks are like a lion; the number of teeth total forty, and they are extremely white, smooth, and tight; [83] the eyes are blue like sapphire; and the eyelashes resemble the supreme cow. These are the thirty-two marks.

Thus, it is.

The eighty signs are as the quote continues:

'The Buddha's nails are the rich color of copper, raised in the center; the fingers are rounded, broad, and well-tapered; the veins are invisible and free from knots; the ankle bones do not protrude; the feet are even; his gait is like that of a lion, elephant, swan, or the supreme horse; he walks to the right, elegantly and directly; his body is well-formed, polished, perfectly proportioned, clean, smooth, and pure. All marks are perfected. His body's structure is broad and noble; his gait is even; both eyes are clear; he is youthful; his body is without hesitation, fully endowed, and extremely supple; his limbs are very attractive; he has clear, unobstructed vision; his body is well-rounded; his waist is normally proportioned; his torso is not too long; his belly is round; his navel is deep and it swirls to the right; his mannerisms are pure and always pleasing to behold; his body is without moles, free from discoloration; his hands are smooth like the leaves of a tree; the lines on his palms are deep, rich in color, and long. His face is not too long; his lips are red like the *bim pa*^b fruit; [84] his tongue is supple, slender, and red; his voice is majestic like thunder, pleasingly gentle; his incisors are

^a *nyagrodha*

^b *bim pa*; peach

round, sharp, white, even, and well-tapered; his nose is prominent and precise; his eyes are wide like lotus petals; his eyebrows are long, smooth, shiny, and well proportioned; his fingers are long and healthy; his ears are equal, his hearing unimpaired; his forehead is broad and well-formed; his head is broad; his hair is shiny black like a bee, thick, smooth, not tangled or unruly, has a sweet scent, and is attractive; his hands and feet are adorned with the eternal knot and the auspicious double cross.⁸⁹ This explains the Buddha's excellent signs.

Thus, it is. The eternal knot and the auspicious double cross are counted as one, while the rest are counted separately.

The entire space of phenomena, the element of the sky, and all inconceivable worlds of beings to be tamed always appear as the spontaneous presence of multitudes of inexhaustible ornamental wheels of enlightened body, speech, and mind. The way they appear is that, within the unelaborate pure land of the space of phenomena, the inexhaustible ornamental wheel of enlightened body is the unelaborate dharmakāya Samantabhadra male-female. [85] Inexhaustible enlightened speech is ineffable, inaudible, and without a true, inherent nature. Inexhaustible enlightened mind has fully pacified all elaborations and never fallen to any direction or limitation. In this pure land of self-appearances as the spontaneous Rich Array, the inexhaustible sambhogakāya adorned by marks and signs is equal to space. From the inexhaustible enlightened speech of the maṇḍala of the face, light radiates and the meaning of the subject is internalized. The inexhaustible enlightened mind abides as the characteristics of the five wisdoms.

In the ten directions of the world, the six beings to be tamed are equal to limitless space. The inexhaustible kāya tames in whatever ways are necessary: as buddhas, bodhisattvas, hearers, solitary realizers, individuals, the elderly, patients, the dying, gods, nāgas, animals, and so forth; from similar and dissimilar classes; and as lotus flowers, wish-granting trees, boats, towns, gardens, and the like, in order to bring benefit to sentient beings in these and other untold forms. Inexhaustible enlightened speech is expressed in the languages of individual beings and emerges from lotus flowers, wish-granting trees, and so forth, [86] resounding as the various melodies of dharma. Inexhaustible enlightened mind manifests to enact the purpose of beings as the knowledge of the nature just as it is and as it

appears. Since all buddhas accomplish their purposes through inconceivable manifestations, this is not the mind that makes decisions by thinking, “This is this and that.”

Well then, if one were to wonder why the speech of dharmakāya and sambhogakāya is designated as enlightened speech if it is ineffable, [the answer is that] the resultant expression of words and sounds occurs only to understand the ineffable. Through that, the ineffable can be directly understood since all words come from letters, which originate from the unborn syllable *ab*. Therefore, that which shows the meaning of *ab* as the essence of speech is great, supreme speech. In the sūtras, it states:

The heirs of the victorious ones do not speak.
The unspoken is the vastness of speech.

Thus, it is.

While the *nirmāṇakāya* buddha appears to those to be tamed and speaks with the sixty branches of melodious speech—although heard as sound and perceived as speech—except for the uniting of the perceptions of those to be tamed with the Buddha’s compassion, ultimately nothing is ever spoken. This is like the sound of the *vina*,⁹⁰ as stated in the *Uttaratantra*:

Just as the melody of a *vina* originates from the skills of others—having no concepts or true, inherent nature itself—likewise, the speech of the Tathāgata originates from the aspirations of others [87] and does not exist without or within.

Thus, it is.

In the *Inconceivable Amassing of the Rare and Supreme*, it states:

From the time the Tathāgata was born until the night he
passed into parinirvāṇa,^a
He never spoke a single syllable of dharma appearing as words
or letters;
Yet his speech was understood by the minds of those to be
tamed.

^a *nya ngen ley dey* (*nya ngen las 'das*); passed beyond sorrow

Thus, it is.

There are some who claim that it is unacceptable to assert this only pertains to the *nirmāṇakāya* because that would contradict the fact that enlightened body, speech, and mind appear everywhere as inconceivable. Here [the answer is], because the term “*nirmāṇakāya*” is used, it refers to the six sages that were discussed as a matter of course during the narrative context. If it is said, “Having two teachers for one doctrine is unacceptable,” that claim is also irrelevant here since this reveals that, while the *sambhogakāya* is the principal [teacher], the six sages are the retinue—not two [different] teachers.

The two legs indicate the wisdom of the method of great compassion and the *prajñā* of emptiness, and their unity indicates the nature of evenness that does not remain in the limitation of existence or quiescence. Having subdued all passions, abiding in the great nature of wisdom is indicated by resting in the cross-legged vajra posture. Concerning this, some claim that the fact the consort is not explicitly mentioned here is unacceptable; yet that is because the sacred queen-consort [represents] the [88] basic space of appearances.

The six arms indicate the five wisdoms, as well as the thoroughly pure space of wisdom—making six. Since—from the indivisible wisdoms of enlightened body, speech, mind, qualities, and activities—the various desirables that arise are the intrinsic nature of the jewel, [they are] indicated by the six *mudrās*, such as the vajra and the rest. The boundless blazing light rays indicate that avarice, immorality, anger, sloth, distraction, and lack of *prajñā*—these six—have been conquered. There are some who claim that the principal one has six arms and the others have two. That common explanation is not applicable here. In addition, the vajra, jewel, wheel, lotus, crossed vajra, and bell are the individual hand emblems held in the deities’ main right hands. All left hands hold bells crossed at their hearts, while the other arms are individually positioned. *Buddhaguhya* taught that each of the six arms holds a blazing, eight-faceted jewel.

The inconceivable, inexhaustible ornamental wheel of body, speech, and mind is indicated by [the principal one] possessing three heads. The principal one’s main face is blue, the right is white, and the left is red. *Akṣhobhya*’s main face is white, [89] the right is blue, and the left is red. *Ratnasambhava*’s main face is yellow, the right is white, and the left is red. *Amitābha*’s main face is red, the right is white, and left is blue. *Amoghasiddhi*’s main face is green, the right is white, and the left is red.

2.1.1.2.2.2.2.2 *The Explanation of the Individual Male and Female Deities*

This has two parts:

- 1 The overview
- 2 The exposition

Second, the explanation of the individual male and female deities has two: the overview and the exposition.

2.1.1.2.2.2.2.2.1 *The Overview*

This has two parts:

- 1 The primordial maṇḍala of deities
- 2 The distinctions of families

For the first, there are two: revealing everything to be the primordial maṇḍala of deities and the distinctions of families.

2.1.1.2.2.2.2.2.1.1 *The Primordial Maṇḍala of Deities*

First, rather than expressing the names of the five buddha families, such as Vairochana, but instead referring to the buddhas as the “King of Consciousness” and so forth has provoked some earlier scholars to question why the names of the five aggregates are used in this context. It seems that this point has yet to be clarified. The wisdom deities are not being associated with conceptual names, such as the five aggregates and so forth; but rather to say “King of Consciousness” refers to that which is more sublime than the five aggregates. This is like using the expression “the great state beyond sorrow” [for buddhahood]. The term “buddha” is not being defined as “sorrow,” but denotes that which is more exalted than sorrow. In the *Two Segments*, it states:

Great desire is discerning wisdom.

Thus, this also refers to the wisdom of indivisible exaltation and emptiness. In the *Guhyasamāja*, it also states: [90]

Through vajra hatred and so forth . . .

Thus, this directly reveals mirrorlike wisdom and the others. In this way, the word “king” indicates that which is great, referring to Vairochana and the other [buddhas].

This can also be understood in the context of the retinue, when the great bodhisattva Vajra Hearing and others are mentioned. If this [epithet] was just expressing the meaning of an ordinary concept, just saying “consciousness” would suffice; and the term “king” would be unnecessary. In particular, here since sublime features are being expressed in the context of saṃsāra, “consciousness” actually denotes the heritage or family of all tathāgatas. Even though naturally pure as buddha: the five aggregates of beings seem as though truly existing, while they are only temporarily impure due to the ripening of karma. When [the aggregates] are gradually purified, then the bodies and so forth of those who have achieved powers based on accomplishing aspirations will appear.⁹¹ When completely purified, the kāyas and wisdoms of the victorious ones will then appear.

For example, water alone appears as fire to hell beings, as blood and pus to deprived spirits, as an object of desire and something pure to humans, as a drinkable liquid to animals, as ambrosia to gods, as rivers of ambrosia to those in the pure lands, and as Māmakī to the accomplished ones. Otherwise, as previously mentioned, it might appear to have the nature of mercury. [91] At the time of being impure, the five aggregates, eighteen spheres of perception,⁹² twelve sense sources,⁹² and the like appear; whereas, when rendered pure, the maṇḍala of the kāyas of the five families and the retinue of male and female bodhisattvas all appear.

For instance, when eyes are afflicted by a phlegm disease, a white conch will appear yellow. Once cured from the disease, the conch appears white again; yet even at the time of the disease, the conch’s appearance was never altered. Likewise, at the time of impurity, there still remain the numerous similarities with the qualities of the Buddha. Just as the conch appears yellow but is always white, all outer and inner phenomena—including thoughts—appear to be impure; yet ultimately they are only the pure land of the Buddha and the inexhaustible ornamental wheel of enlightened body, speech, and mind.

⁹¹ *kham cho gyed* (*khams bco bryad*, *aṣṭdashadhātu*)

2.1.1.2.2.2.2.1.2 *The Distinctions of Families*

Second, for the individual distinctions, there are five.

First, if the aggregate of consciousness is divided, there are eight. The consciousness of the ālaya is like the surface of a pristine mirror, in that cognition does not radiate toward objects but serves as the basis for their arising. The consciousness of mental events engages the general understanding of objects and the subsequent intellect. The mental event of a passion is the cognition that determines what is accepted or rejected. The consciousnesses of the five doors,^a such as perceiving form and so forth, are [92] nonconceptual. The aspects of seeing, hearing, touching, and tasting are nonconceptual.⁹³ As a result, individual recognitions are mental events. Acceptance and rejection are the mental events of a passion. The consciousnesses of the five doors and the cognition of a mental event alone will not accumulate karma. It is through the mental event of a passion that karma is accumulated upon the ālaya.

The ālaya is the support for this process, as well as being both nonconceptual and neutral. For example, it is similar to being in a state of ordinary cognition when no one is analyzing, nor is there clarity or radiance. The consciousness of the ālaya does not engage with objects in a state of clear, lucid cognition. The five doors clearly perceive objects, whereas mental events merely combine and sustain them. The mental event of a passion emerges to accept or reject. In this context, the consciousness of the ālaya, like a mirror, is considered to be the most sublime.

For [the aggregate] feeling, there are three sensations arising as either happiness toward pleasurable objects, unhappiness with the displeasurable, and neutrality between those two. For perception, there are three: extensive engagement with an object, minimal [engagement], and middling.

Reaction comprises fifty-one mental states that are concurrent formations, which are contact, mental ideation, feeling, perception, and volition as the five ever-present ones; aspiration, inclination, [93] recollection, samādhi, and praññā as the five that individually determine an object; and faith, shame, decency, conscientiousness, equanimity, nonviolence, perseverance, flexibility, nonattachment, nonhatred, and nondelusion as the eleven roots of virtue. Desire, anger, pride, ignorance, the view of the transitory collections, and doubt are the six root passions; jealousy, avarice,

^a *go nga'i nam she* (*sgo lnga'i rnam shes, pañchadvāravijñāna*)

dishonesty, deceit, haughtiness, lethargy, elation, distrust, sloth, distraction, carelessness, forgetfulness, inattentiveness, hostility, shamelessness, indecency, rage, envy, hypocrisy, and spite are the twenty proximate passions; and contrition, sleepiness, investigation, and analysis are the four variable factors. These forty-nine—not counting feeling and perception, names, characteristics and so forth—are nonconcurrent formations that function to proliferate saṃsāra and nirvāṇa. Given that they are the nature of all-accomplishing activity wisdom, recognize them to be the special features of Amoghasiddhi.

If the aggregate of form is divided, there are fifteen: earth, water, fire, and wind are the four elements of causal form; form, sound, [94] odors, tastes, and tactile stimulants are the five objects; the eyes, ears, nose, tongue, and body are the five organs; and imperceptible form [i.e., space] constitutes the fifteenth, which is Akṣhobhya as the wisdom of the space of phenomena. The other fourteen are to be recognized as the special features of Buddha Lochanā and the others [i.e., ḍākinīs].

2.1.1.2.2.2.2.2.2 *The Exposition*

Second, for the exposition, there are two: the principal one of the nature of space and the intrinsic nature of the undifferentiated retinue.

First, the five are the **Bhagawan Tathāgata King of Consciousness—Vairochana**; the **Tathāgata King of Form—Akṣhobhya**; the **Tathāgata King of Feeling—Ratnasambhava**; the **Tathāgata King of Perception—Amitābha**; and the **Tathāgata King of Reaction—Amoghasiddhi**. For each of the five families, the progression of their colors is as follows. Since mirrorlike wisdom is unchanging, Vairochana is **blue**; since the wisdom of the space of phenomena is stainless, Akṣhobhya is **white**; since the wisdom of evenness possesses many qualities of greatness, Ratnasambhava is **yellow**; since the wisdom of discerning awareness is [95] impassioned concerning the purpose of beings, Amitābha is **red**; since all-accomplishing activity wisdom enacts myriad benefits for sentient beings, Amoghasiddhi is **green**.

Their colors are vivid and radiant because the intrinsic nature of all five families is a pristinely brilliant, authentic presence. All consorts, who are consorts of these principal ones, are the source of enjoyment. Due to their heritage of noble qualities being more sublime than other queens, they are **sacred**. Basic space like the sky is the vastness of the nature of

appearances with the quality of unobstructed openness. Since this is the function of transparency, it is the nature of **appearances** as basic **space**—*Ākāśhadhātviśvarī*. Just as earth is stable and supportive, this unchangeable nature supports all qualities. Therefore, the **solidity of space** is *Buddha Lochanā*. Just as water is the liquid that provides sustenance to living beings, the minds of beings are moistened through the **suppleness of space**—*Māmakī*. Just as fire burns and illuminates—since the passions are incinerated and all knowable things are clarified, the **warmth of space** is *Pāṇḍaravāsini*. Just as wind functions to arouse and enhance as the ground for sustaining life through benefiting beings without hindrance, this [96] **mobility of space** is *Samayatārā*. **These and others are the assembly of queens** of the families that do not, cannot, and will not exclude anything and that abide in the **indivisible** union of method and *prajñā*.

The [wisdom deities'] intrinsic nature, way of abiding, and enumerations are as follows. Given that their nature primordially pervades the entirety of phenomenal existence without meeting and parting, in particular the appearances of the sambhogakāya are as limitless as **the space of phenomena**. These great appearances of the inexhaustible ornamental wheel of enlightened body, speech, and mind are **infinitely vast**. Let's say, for example, it is as if no space remains unoccupied; and **like opening a sesame pod**, everything is **overflowing** as the maṇḍalas of kāyas and wisdom that **all-pervasively abide**. Although in general [kāyas and wisdom] primordially pervade phenomenal existence, this is specifically relevant to the phenomena of the tathāgatas. This particular clarification should be understood to pertain to the entire maṇḍala of the previously mentioned five male-female families, the sattvas and female sattvas, and those yet to come. This should not be explained out of context.⁹⁴ If one were to wonder why, it is because this is already difficult for beginners to understand and so [complicating things] would be pointless.

2.1.1.2.2.3 *The Fully Endowed Retinue*

This has two parts:

- 1 The retinue of the intrinsic nature
- 2 The retinue of compassion

Third, for the extensive explanation of the fully endowed retinue, there are two: [97] the retinue of the intrinsic nature, previously taught, and the retinue of compassion.

2.1.1.2.2.3.1 *The Retinue of the Intrinsic Nature*

[See two paragraphs just above.]

2.1.1.2.2.3.2 *The Retinue of Compassion*

This has three parts:

- 1 The inner sattvas and female sattvas
- 2 The outer sattvas and female sattvas
- 3 The male-female gatekeepers

[For the second], there are three: the inner sattvas and female sattvas, the outer sattvas and female sattvas, and the male-female gatekeepers.

2.1.1.2.2.3.2.1 *The Inner Sattvas and Female Sattvas*

For the first, there are two: an explanation of the five principal families and then the retinue of sattvas. Just as “the actual teacher” refers to a **great awakened one**, the entire retinue arises from within the compassion of self-appearances. Given that they have cleared all obstructions and internalized all qualities without exclusion, they [i.e., the retinue] are awakened as great ones and are thereby more sublime than bodhisattvas abiding on the grounds.

As for the four sattvas of consciousness, the **vajra** is indestructible as the indivisibility of space and wisdom, appearances and emptiness. In the *Vajra Peak*, it states:

Being firm, substantial, incorruptible, invincible, incombustible,
and indestructible
Is the emptiness that is called “vajra.”

Thus, it is. Having conquered all obstructions, they no longer cause harmful effects. In the *Extensive [Magical Manifestation Matrix]*,^a it states:

The nature of “vajra” is that all obstructions are conquered,
So there can be no harm at all.
Self-originating wisdom is the deity of deities that penetrates
everything.

^a *gye pa [gyutrül drawa] (rgyas pa [sgyu 'phrul drva ba])*

Thus, it is.

The [vajra] vision of buddha is more sublime than the visual consciousness that sees form. [98] The vision that engages all five objects by seeing the aspect of the one taste of the nature of phenomena is Kṣhitigarbha.^a The hearing of buddha is more sublime than the auditory consciousness that hears sounds. Engaging all five objects by hearing the aspect of the one taste of the nature as it is is the great bodhisattva of vajra hearing, Vajrapāṇi. The olfaction of buddha is more sublime than the olfactory consciousness that smells scents. Engaging all five objects by smelling the one taste of the unborn nature is the great bodhisattva of vajra scent, Ākāshagarbha.^b The gustation of buddha is more sublime than the gustatory consciousness that tastes flavors. Engaging with all five objects by experiencing the one taste of inseparability is the great bodhisattva of vajra taste, Avalokiteshvara.^c

Their four consorts, in order, are as follows. The [appearance of] form, the queen of what is seen, is the object of wisdom phenomena as Lāsyā;^d and similarly, [the queen] of what is heard is Mālā;^e [the queen] of what is smelled is Gītā;^f [and the queen] of what is savored and joyfully utilized is Nartī.^g These are the four. Although there is some disorder [based on the order presented in the root tantra], that pertains to the names alone. Ultimately, they are considered to be the four internal beauties; hence, there is no contradiction. If expressed according to order, [99] whatever is heard as sound is Gītā. Whatever is smelled as scent is Dhūpā.^h

2.1.1.2.2.3.2.2 The Outer Sattvas and Female Sattvas

The four sattvas of the organs are as follows. Seeing that resembles a sesame flower is more sublime than the visual organ of the eye. Since vajra vision is unobstructed, the support for apprehending the five objects is Maitreya.ⁱ Hearing that resembles a curved knot of a birch tree is more sublime than the auditory organ of the ear. Since the organ of [vajra]

^a Sa'i Nyingpo (*sa'i snying po*); Essence of Earth

^b Namkha'i Nyingpo (*nam mkha'i snying po*); Essence of Space

^c Chenrezig (*spyian ras gzigs*); Eyes That Always See

^d Gegmona (*sgeg mo ma*); She of Beauty

^e Trengwama (*phreng ba ma*); She of Garlands

^f Luyangma (*glu dbyangs ma*); She of Melodious Song

^g Garma (*gar ma*); She of Dance

^h Dügpöma (*bdug spos ma*); She of Incense

ⁱ Jampa (*byams pa*); One of Love

hearing is undiminished as the support for clarifying the five objects, this is Nivāraṇaviṣhkambhin.^a **Smelling** that resembles finely joined copper needles is more sublime than the olfactory organ of the nose. Since the [vajra] nose is the support for engaging the five objects, this is Kuntuzangpo.^b **Tasting** that resembles a half-moon is more sublime than the gustatory organ of the tongue. Since the [vajra] tongue that experiences tastes and savors the supreme flavor is the support for engaging the five objects, this is Mañjushrī.^c

Their consorts, in order, are as follows. **The queen of the past** is more sublime than the lapsed phenomena of the past. That which indicates engaging with wisdom vision that directly sees the intrinsic nature of past phenomena just as it was, uninvolved and unhindered, is the appearance of Dhūpā. **And [the queen] of the present** is more sublime than the direct perceptions of the organs. [100] Not depending upon the phenomena of kalpas, that which indicates engaging with wisdom vision that is not attached to or obstructed by the present time is the appearance of Puṣhpā.^d [The queen] **of the future** is more sublime than a future that has not yet occurred. Like a *kyurura*^{e95} upon one's palm, the phenomena of the future can be perceived in the present. That which indicates engaging with wisdom vision that is not attached to or obstructed by the time of the future is the appearance of Ālokā.^f **The gathering** of uncertain occurrences is the nature of the wisdom of the evenness of the fourth time. From within naturally occurring appearances, that which indicates abiding in the nature of phenomena without transition or change is the appearance of Gandhā.^g These are the four.

The way of knowing the past, present, and future can be extremely clear, like past, present, and future signs appearing in a mirror during a divination. It is as stated in the *Sūtra of the Great Bounteousness of the Buddhas*:

Whatever occurs in the past, present, and future will be evident
just as it is.

Thus, it is like that.

^a Dribpa Namsel (*sgrib pa nam sel*); Purifier of All Obstructions

^b Kuntuzangpo (*kun tu bzang po*); Always Excellent [Sattva]

^c Jampal (*'jam dpal*); Gentle Glory

^d Metogma (*me tog ma*); She of Flowers

^e *kyu ru ra*

^f Nangsalma (*snang gsal ma*); She of Light

^g Drihabma (*dri chab ma*); She of Perfume

2.1.1.2.2.3.2.3 *The Male-Female Gatekeepers*

Of the male-female gatekeepers, for the males it is as stated in the later tantra of the *Guhyasamāja*:

When this wisdom of the buddhas and bodhisattvas that is
Indestructible, unknowable, inexpressible, and nonconceptual
is realized,
There will be the attainment of exaltation.

Thus, this explanation is similar. [101]

“To conquer” means the method and “great” refers to *prajñā*; and since the great emanation of these two aspects tames all unruly forces such as demons, Yama,^a and others, it is referred to as “vajra.” Among the three, in order for the organ of the body to give rise to the feeling of contact when both the contacting body and the object of contact unite, the cognition of contact is the consciousness of the body. Buddha’s enlightened body is more sublime, because the nature of contact can engage with all five objects as Amṛtakuṇḍali,^b Hayagrīva,^c Mahābala,^d and Yamāntaka.^e

Through contact, the aspect of speech becomes sound. In the root text, first, the four [deities] of the body are described, so the speech and mind are implicit. Buddha’s enlightened, melodious speech is more sublime than giving rise to the cognition of sound. Through the combination of the circumstances of both the expression of sound and the object of the expression, the cognition of sound emerges as pleasant, unpleasant, or neutral. The indication of the Buddha’s unobstructed speech that engages all five objects is the appearance of Amṛtakuṇḍali and the four wrathful ones.

When mental events become conceptual phenomena—in order for objective mental phenomena to appear—the perceiving mind and the various aspects of the object of perception unite, [102] giving rise to the cognitions of accepting happiness, rejecting unhappiness, and so forth. Buddha’s enlightened wisdom is more sublime because it is unobstructed and does not rely on conceptual generality, yet knows everything free from

^a Shinje (*gshin rje*); Lord of Death

^b Dūtsi Kyilwa (*bdud rtsi ’khyil ba*); Swirling Ambrosia

^c Tamdrin (*ya mgrin*); Supreme Horse

^d Tobpoche (*stobs po che*); Great Powerful One

^e Shinjeshed (*gshin rje gshed*); Destroyer of Death

attachment and aversion. This is indicated by the four wrathful gatekeepers, who appear only through the strength of wisdom that realizes being without birth or destruction, the ineffable, the unknowable, and the non-conceptual as the four wisdoms of realization.

Their four consorts, in order, are as follows. Phenomena such as form and the like are **not eternal**, yet they appear like reflections. This is indicated by the manner of gathering all beings through great love and generosity as Anḅushā.^a Sound and phenomena are **not nonexistent** since their nature—like a mirage—endures as individual appearances that do not vanish. This is indicated by the manner of gathering all sentient beings through great compassion and pleasant speech as Pāshā.^b Given that all conceptual phenomena have no apprehender to accept or reject them, their nature—like a dream—has **no established self**. This is indicated by overcoming all beings through great joy as Sphoṭā.^c Given that the nature of the phenomena of saṃsāra and enlightenment [103] **does not exist** as substance or with characteristics, it is originally nonexistent—like magic—indicated by placing all sentient beings in quiescence and great evenness through accomplishing their welfare as Gaṅṭhā.^d

Furthermore, on the ground of buddha, each of the five individual cognitions of the organs can engage all five objects simultaneously. It states in the *Ornament of the Classes of Sūtra*:

When all five organs transform, every aim is engaged and all
twelve hundred qualities manifest.

Thus, beginning with the visual organ, six distinctions are made including the four directions, above, and below. For each of the six, a further distinction of ten directions is made. Excluding the [principal quality of seeing form in the] east—when the eyes hear sound, scents are smelled, flavors tasted, and objects touched—these four in the other nine directions, plus [the first] four, total forty. Similarly, when the remaining five directions are multiplied by ten each, then each of them comes to have forty. Therefore, forty times six becomes two hundred and forty. By calculating without including the ordinary functions of hearing, smelling, tasting, and

^a Chakyuma (*lcags kyu ma*); She of the Hook

^b Zhakpama (*zhags pa ma*); She of the Lasso

^c Chakdrogma (*lcags sgrog ma*); She of Handcuffs

^d Drilluma (*dril bu ma*); She of the Bell

touching, the total becomes twelve hundred.⁹⁶ All of these are special features of the ground of buddha.

Therefore, just as the maṇḍala of the male-female principal ones, the sattuvas and female sattuvas, [104] male-female gatekeepers, and so forth appear in the center, similarly the maṇḍala of the four families appears in the four directions and is surrounded by hundreds of thousands of individual retinue group formations. **This gathering of an arrangement of inexpressible numbers and aspects of deities resembles the principal maṇḍala and pervades the entire space of the sky.** Given that the nature abides inseparably with all appearances, the crucial point is that this arises as a matter of course from within the sole manifestation of the self-appearance of wisdom.

2.1.1.3 *A Synthesis of What Is Meant by the Array of Self-Appearing Wisdom*

This has two parts:

- 1 The origin of the array's nature
- 2 The way it is arranged

Third, a synthesis of what is meant by the array of self-appearing wisdom has two: the origin of the array's nature and the way it is arranged.

2.1.1.3.1 *The Origin of the Array's Nature*

First, an extensive explanation of the narrative context is given. Since this is not the field of experience of others, then all male tathāgatas whose nature is indivisible from the gathering of their female queens appear as the secret maṇḍala. **The self-appearing great secret itself is the secret of vajra words that reveal the meaning of self-appearances as the maṇḍala from the five families of vajra enlightened body, speech, mind, qualities, and activities.** This self-appearing wisdom mind emerges in a way that is free from verbal expression.

2.1.1.3.2 *The Way It Is Arranged*

Second, how this originated and the arrangement as self-appearances is threefold: the place where the maṇḍala of self-appearances is arranged, [105] the way it appears, and identifying who will abide there.

First, *eb* originates from within the dharmakāya, *ebma* is the appearance

of the sambhogakāya, and *eb maho* shows the marvel of the diversities of self-appearances. The spontaneously present five wisdom maṇḍalas of the sambhogakāya have achieved the mastery of the dharmakāya nature of space as it is that originates as a matter of course from the inconceivable compassion of the teacher himself.

Second, it is taught that the arrangement of this Rich Array pure land is the self-appearance of the Tathāgata himself. As a reflection of the perfectly pure samādhi of the buddhas: due to the intrinsic nature of magical wisdom, the perfectly pure nature appears as utterly lucid.

Third, all the buddhas' enlightened body, speech, mind, qualities, and activities have never been marred by the slightest fault. Possessing the inexhaustible great wealth of inconceivable qualities like the most precious wish-fulfilling jewel as an ornamental wheel of wisdom, this supreme vajra nature free from meeting and parting abides as the sambhogakāya. Thus, vajra body, speech, and mind manifest as the continuity of secret words.

Concerning this, [106] some claim this applies to the compiler; however, since "vajra" refers to the *Secret Essence Tantra*, their [claim] is unacceptable.

Here, Lama Rongpa^a asserts that this maṇḍala is also the maṇḍala of the nature as it is, of space, of the method that overcomes, [and of] wisdom, compassion, self-appearances, the nature, samādhi, a reflection, magic, perfect purity, and lucidity. Since these are vajra words, they can be applied in any way. Nevertheless, this is not the occasion for teaching the maṇḍalas of the path, such as the three samādhis, the illustrative maṇḍala, and others. Here, the maṇḍala of the spontaneous presence of the Buddha's own appearances is being revealed, so [other presentations] are irrelevant.

There are some who claim that this is actually a synthesis of the narrative context. It seems that they are not aware of the direction of this text. Concerning the narrative context compiled as the word of the teacher, some say, "Since the narrative context is the speech of the compiler, the speech of the teacher begins after the subject is brought forth." Such a claim is untenable. The compiler is undifferentiated from the teacher, so his speech is the word of the teacher. In the tantra *Purifying the Lower*

^a (*bla ma rong pa*), Rongzom Paṇḍita

Realms,^a [107] it is explained that most maṇḍalas are taught by Vajrapāṇi; so they are recognized as tantras.

Furthermore, in the sūtra *White Lotus of Compassion*, it states:

When I pass away and the bhikṣhus^b compile my teachings,
They must first bring forth the subject
With the words “thus at one time when I heard . . .”

Thus, he spoke; and hence, this is similar.

From the twenty-two chapters of the *Secret Essence Definitive Nature Just As It Is*, this explanation of the fully endowed circumstances elucidates a history of the origin of this tantra, serves to inspire confidence, and provides the basis for the tantra through the descriptions on the meaning of the narrative context. The term “*le’u*,” or chapter, comes from the term *pa ri tse tsha ti*, “to fully conclude [a subject] and to divide it into parts.” That is the understanding here. Saying “first” indicates the beginning of the sections of the chapter, like standing first in line. In addition, the term “*bampo*”^c is mentioned at the beginning of each subject and “*le’u*” is mentioned at the end of each chapter to indicate completion.

^a *ngen song jong ba* (*ngan song sbyong ba*)

^b *gelong* (*dge slong*); monk

^c *bam pu*; volume

Chapter Two

2.1.2 *The Teacher Arises as the Five Buddha Families*

This has two parts:

- 1 Bringing forth the meaning of the wisdom intent
- 2 The stirring of compassion for those who lack recognition

SECOND, THE TEACHER himself arises as the five buddha families, and their enlightened minds are inseparable as self-originating wisdom. The aphorism “phenomena are primordially awakened” is expressed, and the mode of compassion’s emergence is revealed. Revealing how the subject is brought forth occurs when the male-female dharmakāya teacher appears as the sambhogakāya [108] and the enlightened mind of self-originating wisdom is established as the object to be known. The mind that determines this is referred to as the “male Samantabhadra of vajra mind.”

The object to be known—Chawamo,^a Samantabhadri—is designated as the female consort. Later, during the explanation concerning the accomplishment gathering, this is concurrent with the teaching that objective grasping corresponds to the female and fixating to the male. The “indivisibility of male-female” means that, when the mind apprehends an object, both [grasping and fixating] are the single nature of awareness. For example, when the general image of Lhasa is apprehended, that [apprehending] mind corresponds to the male and [the apprehended] Lhasa to the female. Both are indivisible as a single taste within the mind. Holding this general understanding in mind, the actual meaning of the second chapter will be set forth.

Here, there are two divisions for the exposition: bringing forth the

^a *bya bamo*; She of Activity

meaning of the wisdom intent and the stirring of compassion for those sentient beings who lack recognition.

2.1.2.1 *Bringing Forth the Meaning of the Wisdom Intent*

This has three parts:

- 1 The male
- 2 The female
- 3 Indivisibility

First, for bringing forth the meaning of the wisdom intent, there are three: the male, the female, and indivisibility.

2.1.2.1.1 *The Male*

For the first, there are two: the root cause for engaging that which brings forth the meaning of the wisdom intent and the actual bringing forth.

First, having revealed the narrative context, then the Conqueror Lord of the Family's enlightened mind of self-originating wisdom engages vajra mind with many objects in the manner of the indivisibility of the apprehender and apprehended. This is what is meant by *samanta* or "always." Since this nature never departs from basic space, [109] it is *bhadra* or "excellent" throughout all four times and ten directions as the wisdom intent of all buddhas, without exception. The manner in which the intrinsic nature of the three kāyas is free from meeting or parting is the vajra, free from transition or change throughout the three times.

Since the intrinsic nature of objects is primordially awakened, they are established as the Vajra Queen of Activity. The apparent phenomena of saṃsāra and enlightenment are always primordially pure, so that which is excellent can be determined and engaged. By apprehending this, since there is inseparability with the single intrinsic nature of Samantabhadra's self-originating wisdom mind, this is the nature of all tathāgatas of the four times and ten directions without exclusion. By seeing phenomena as not other than himself, the way the Tathāgata himself expresses the aphorism to himself is known through this speech.

Second, phenomena are primordially pure, so *eh ma ho* expresses the meaning of great astonishment. The reason is because the nature of all buddhas and sentient beings is primordially inherent and fully awakened, so that is the vajra. This intrinsic nature is the nature of phenomena as

emptiness and the appearances of conditioned phenomena as the aggregation. The branches of that [aggregation] are consciousness and so forth, which are known as the five aggregates, [110] and the five fully perfected buddhas such as Akṣhobhya.

Likewise, all the many distinctions of twelve sense sources and eighteen elements as the male-female bodhisattvas primordially abide as the retinue of the maṇḍala itself. “Sense sources” means that, from the six objects such as form and so forth, the six cognitive faculties such as visual and the rest are born. From that moment, there is a continuum that occurs; hence, it is referred to in this way. If distinctions are defined, there are six objects: form, sound, scent, taste, touch, and mental phenomena. The six sense organs are the eyes, ears, nose, tongue, body, and mind; and when combined, they total twelve sense sources. The eighteen elements are the six objects such as form, the six sense organs such as the eyes, and the six cognitive faculties such as the faculty of visual consciousness and so forth.

The five elements^a are awakened as the nature of the five female consorts. Earth and water are Buddha Lochanā and Māmakī; fire and wind are Pāṇḍaravāsini and Samayatārā; and space is Ākāśadhātviśvarī. The nature of the three states of existence—the desire, form, and formless realms including the outer and inner elements—is the gathering of conceptualizations. Although appearing as impure, this abides as primordially awakened, since all phenomena of saṃsāra and enlightenment without exclusion—the phenomena of apparent [111] existence—are not other than the state of awakening.

If the so-called impure phenomena of saṃsāra existing separately as other than the state of awakening were to be sought after even by the Buddha himself: since not a single particle will be found, there is nothing to discover. Hence, if even the Buddha cannot discover anything, it can be understood that ultimately everything is nonexistent. In the *Ascertainment of Valid Cognition*,^b it states:

Know that the unconventional seeing of those with omniscience
is never incorrect.

Thus, and similarly in *The All-Creating Monarch*, it states:

^a *jung wa chenpo nga* ('byung ba chen po lnga, pañchamahābhūta)

^b *tseḍ ma nam nge* (*tshad ma nam nges, pramāṇavinishchaya*); Dharmakīrti

Phenomena are unborn within the nature of the mind;
 That mind is the primordial essence of awakening.
 Both existence and nonexistence are nonconceptual.
 Within the nature of evenness,
 The primordial nature is baseless from the root.

And in the sūtra *Wheel of No Return*,^a it states:

Phenomena are primordially awakened,
 So the characteristic of awakening is like the sky.

Thus, this is similar.

Expressing “the nature of phenomena is primordially awakened” pleases all the tathāgatas, including the entire assembly of consorts and the rest.

2.1.2.1.2 *The Female*

For the second, to bring forth the subject by emphasizing the female consort’s wisdom intent—the fundamental nature of phenomena as emptiness—there are two: the root cause for engaging the wisdom intent to bring forth the subject and the actual bringing forth of the subject. [112]

First, having expressed the fundamental nature of the object, then objective appearances of the mind are established as the intrinsically pure Queen of Activity, the self-appearing phenomena as Samantabhadrī, while the subject wisdom awareness is the conqueror Samantabhadra. The object and subject become indivisible, and in this way the fundamental nature of phenomena as emptiness is expressed as the nature of the aphorism.

Second, to reveal the amazing nature of phenomena, *kye ma ho* is expressed. How is this so amazing? That which indicates the pure lands of self-appearances are all the realms of the ten directional great trichilocosm.^{b,97} Given that they are all primordially empty, that nonexistence reveals the empty nature of this vessel of the world. This third-order thousandfold system includes the four continents, Mt. Meru, and so forth as one, encircled by a fence equal to the height of the Yugamdhara.^{c,98} Adorned

^a *chir mi dok pa'i khor lo'i do* (*phyir mi ldog pa'i 'khor lo'i mdo*, *avaivartachakrasūtra*)

^b *tong sūm gyi tong chenpo* (*stong gsum gyi stong chen po*, *trisahasramahāsahasra*)

^c *nga shing dzin* (*gnya' shing 'dzin*); Yoke Holder

by the palaces of the desire and form gods, this is the world system of the four continents. Encircling one thousand of the same is a fence equal to the height of the Trayatṛiṃṣha,^{a,99} which constitutes the chiliocosm.^b Encircling one thousand of the same is a fence equal to the height of the god's realm called Paranirmitashavartin. These are the intermediate worlds of the dichiliocosm.^c Encircling one thousand of the same is a fence equal to the height of the first level of the god realm of Concentration^{d,100}—constituting the trichiliocosm world system. [113]

All of these pure lands and world systems are empty, similar to a reflection. Even all sentient beings who abide as the inhabitants are said to be empty. Therefore, the three states of existence are primordially pure as the pure lands of the buddhas, naturally abiding as the Rich Array.

When the dynamic strength of the five wisdoms turns into confusion through grasping and fixation, the five poisons appear and the suffering of saṃsāra is generated. Even though there are the five defilements, their essential nature is self-occurring wisdom that is not other than the state of exaltation.

There are some who claim this [reference to defilements] refers to degeneration, such as time and so forth. Such claims are incorrect. As previously mentioned, even the five aggregates of beings are primordially, fully awakened. Since the fundamental nature of all phenomena does not exist as either good, bad, accepted, or rejected, it is the supreme essence of evenness—the nature of awakening. This is why the victorious ones will not search for a doctrine other than this. Given that everything is the intrinsic nature of awakening, even if the Buddha himself were to search for another so-called “impure” doctrine—since the victorious ones have not discovered any other—there is nothing else to be found. Thus, the expression by the consort “phenomena are primordially awakened” is realized by the Tathāgata himself, [114] as well as the gathering of queens and the retinue.

^a *sūm chu tsa sūm gyi ney* (*sum cu rtsa gsum gyi gnas*); Realm of Thirty-Three Gods

^b *tong dang po'i chi pūd kyi jig ten gyi kham* (*stong dang po'i spyi phud kyi 'jig rten gyi kham*)

^c *tong nyi pa bar mā'i jig ten gyi kham* (*stong gnyis pa bar mā'i 'jig rten gyi kham*)

^d *sañten* (*bsam gtan*)

2.1.2.1.3 *Indivisibility*

Third, the indivisible wisdom mind has two: the root cause for engaging the subject of the wisdom intent and the actual bringing forth of the subject.

First, concerning the nature of the subject-object and perfectly pure wisdom awareness, **then the greatness of self-nature^a is indivisible as male-female.** Empty awareness is the nature of saṃsāra and enlightenment, **primordially awakened as the nature of evenness.** Even the [ordinary] mind can be recognized as the dharmatā nature of **awakening**, since this arises through the self-occurring wisdom that knows this primordial, great self nature. **Hence, this is taught.** It is similarly stated in the *Superb Monarch* tantra:

Myself and all limitless sentient beings
Are primordially awakened.
Recognizing this to be so,
I give rise to the supreme bodhichitta.

Thus, it is.

Second, phenomena are primordially beyond the elaboration of arising and ceasing; and since the mind that realizes this is also the intrinsic nature of five wisdoms, this is expressed as *eb ma ho*. This astonishing fundamental nature is a **phenomenon more superb than all else.** This nature of phenomena is the genuine meaning of the profound secret of **all fully perfected buddhas.** Why is this so? **Within the unborn, original nature of phenomena, all appearances are born** as the apparent phenomena of saṃsāra and enlightenment, [115] like dreams and magic. **At the moment of their birth, ultimately their nature is unborn.** This is the space of phenomena, and the mind realizing it is the wisdom of the space of phenomena.

Similarly, the first two lines [of the refrain from the root tantra] are to be applied to the remaining four.¹⁰¹ **Within the radiance of the nature of phenomena, primordially unceasing,** diverse appearances arise like reflections within a mirror. Although myriad conditioned phenomena appear like reflections, **all these appearances seem to cease; yet at the moment**

^a *dag nyid chenpo (bdag nyid chen po, mahāmā)*

they cease, their **unceasing**, fundamental nature is like a mirror. The mind realizing this is wisdom that is mirrorlike.

Within phenomena **primordially nonabiding** like the sky—even though **all** myriad appearances seem to **abide**—at the moment of appearing to **abide**, ultimately they are **nonabiding**. This is evenness, and the mind realizing this is the wisdom of the nature of evenness.

The nature of the mind is naturally pure, **nonconceptual**, or without characteristic, like the center of a calm ocean or the pristine sky. **Within** this, although **all** cloudlike or illusory concepts **appear** in myriad ways as **conceptual**—such as those to be accepted or rejected—at the moment **these** diverse **conceptualizations** occur, [116] they are baseless from the root. The fact that **conceptual** fixation and characteristics are by nature **nonexistent** is discerning awareness. The mind realizing this is the wisdom of discerning awareness.

Phenomena, like magic, are originally **free from coming and going**. **Within** that, various appearances and insight **come and go** and seem to appear. **At the moment of appearing to come and go**, the fact that self-nature remains with **nothing to come or go** is all-accomplishing activity. The mind realizing this is all-accomplishing activity wisdom.

There are some who claim that all of the above corresponds to the wisdom of the four joys. In this case, I do not see the parallel since this presentation concerns the fundamental nature of the phenomena of saṃsāra and enlightenment. **Thus, having expressed this way that the intrinsic nature of phenomena is primordially pure, all appearances as the male tathāgatas and even the entire gathering of the female queens as emptiness are thoroughly pleased by the primordial nature of evenness.**

2.1.2.2 *The Stirring of Compassion for Those Who Lack Recognition*

This has four parts:

- 1 An explanation about the objects of compassion
- 2 The way the confusion of saṃsāra occurs
- 3 The way confused appearances are free from bondage and release
- 4 The way the dynamic strength of compassion manifests

Second, the way compassion for beings who lack recognition occurs is taught in four ways: an explanation about the objects of compassion, the sentient beings who lack recognition; the way the confusion of saṃsāra occurs by grasping to inherent existence based on lack of recognition;

from the moment confused appearances occur, the way they are not other than the meaning of freedom from bondage and release; and in order to reveal this, an explanation of the way the dynamic strength of compassion manifests.

2.1.2.2.1 *An Explanation About the Objects of Compassion*

For the first, there are two: the root cause for the engagement of compassion and the way of engaging with the objects.

First, having revealed the fundamental nature of phenomena: then in order for all **tathāgatas** and their queens—including the entire assembly—to reveal this, the aphorism is expressed.

Second, *eb ma ho* expresses a feeling of sorrow for all beings who lack recognition because, from time immemorial, they have failed to know the meaning of the originally awakened, intrinsic nature of **phenomena**. For them, this remains a **primordial secret**. All **untold appearances** of phenomenal existence primordially abide as the nature of the three **kāyas**, free from meeting and parting; yet they arise as the phenomena of impure confusion, so they are a **self-secret**. The meaning of this has not been hidden by someone else but by [beings] who fail to recognize the empty nature of appearances that are free from meeting and parting. Hence, the intrinsic nature of phenomena becomes **very secret by virtue of its nature**. This meaning [of the intrinsic nature of phenomena] is **not other than** the mind's nature and the failure to see what one possesses that makes **this extremely secret**. There are some who believe that this [nature] is hidden from those who are not suitable recipients. In this case, that is also unacceptable, because the secret of the ground [118] is being taught here. **Having expressed** the meaning of the primordial secret in **this way**, once again the teacher's compassion wells forth.

2.1.2.2.2 *The Way the Confusion of Saṃsāra Occurs*

Second, for the way confusion occurs, there are two: revealing the cause of compassion and the actual way confusion occurs.

For the first, the pure nature of the **tathāgatas** that appears as all the **kāyas** and pure lands and all impure **phenomena** of **saṃsāra** that appear as the entire universe and inhabitants of the three worlds possess the characteristic of having a single essential nature that is primordially awak-

ened. Although inseparable and completely pure—due to the confused ignorance of the dualistic concepts of sentient beings, the result ripens as [rebirth] in the three lower realms and as both humans and gods. These are the five classes of beings who experience inconceivable ranges of happiness and sorrow. When self-occurring, spontaneously present great compassion arises as the great wisdom of awakening, the aphorism is once again expressed in this way.

Second, *eh ma ho* is expressed with loving kindness because, from within the essence of the sugatas' original, fundamental clear-light nature of mind, confusion has occurred. Concerning this, the essence of the sugatas is to abide in the mind's nature of clear light as the three kāyas free from meeting and parting. In the *King of Samādhi*,^a it states: [119]

Pure, luminous clear light—
Unadulterated and uncompounded—
Is the essence of the sugatas;
This nature primordially abides.

And in the *Extensive Magical Manifestation [Matrix]*, it states:

Not the basis of all conceptualization,
This nature is nonexistent—the genuine basis
Called the “space of phenomena”
And the “wisdom of the nature as it is.”

Thus, it is.

This uncompounded meaning of the genuine ālaya is as mentioned in the sūtra *Ornament of Rich Array*:

All grounds and so forth are the ālaya;
And that is also the essence of the sugatas.
Through the term “ālaya,”
The essence of the sugatas is revealed.

Thus, it is. Since this infuses all beings, it states in the *King of Samādhi*:

^a *ting ngen dzin gyal po'i | do* [*ting nge 'dzin rgyal po'i [mdo]*, *samādhirījasūtra*]

The essence of the sugatas pervades all beings.

In addition, the *Uttaratantra* states:

Since this manifests as the fully enlightened buddha, it is inseparable from the nature as it is. And since they possess this seed, all beings are always the essence of buddha.

So it is.

One may wonder through what contributing circumstances confusion occurs. This great city of saṃsāra—dreamlike self-appearances—emanates through the accumulated root karmic causes for the natural arising of the concepts of each individual sentient being. This then appears as the countless forms of the various beings such as the gods and their abundance of desires, [120] all places such as the higher realms, along with the individual experiences of happiness, suffering, and so forth. All beings hold to the notion of “I,” fixating upon a self, and “my things” as that which belongs to the self. Maintaining the individualized duality of grasping and fixation, freedom from saṃsāra will never come.

2.1.2.2.3 *The Way Confused Appearances Are Free from Bondage and Release*

Third, at the moment confused appearances occur, freedom from bondage and release is explained as follows. Although there is the relentless torment of happiness and suffering in saṃsāra: according to the skylike fundamental nature, no captor has bound up anyone. Although it appears to be the bondage of the passions, ultimately it is nonexistent because even those that are bound, as well as their minds, are nonexistent.

Well then, if one wonders how that which seems to be bondage has occurred, it is due to the temporary conceptualization of fixating upon a self that is a product of fabricated confusion based on nothing. For example, like someone insisting upon tying knots and the knots releasing in a rope that seems to have appeared in space, the nature of one’s mind is originally pure like the sky. But through the many dualistic fluctuations based on accepting and rejecting, the confusion of saṃsāra seems to appear until the efforts of the mind are discontinued. This is like how, ultimately, there are no knots in space; [121] yet it seems as though they are real. Although

there is fixation with duality and the confused appearances of saṃsāra are established as real, ultimately nothing truly exists.

2.1.2.2.4 The Way the Dynamic Strength of Compassion Manifests

Fourth, in order to reveal this, the way that compassion is revealed is based on the apparent phenomena of saṃsāra and enlightenment. **No one has ever been bound or released**, since the nature of the mind is **primordially the fully perfected, spontaneously present pure land of kāyas and wisdoms**. In order to reveal this profoundly secret doctrine of the Buddha to sentient beings, **diverse manifestations emanate through the play of inconceivable methods and boundless manifestations of compassion**. Thus, the Tathāgata of pure self-appearances intentionally brings forth the subject to the Tathāgata himself.

From the *Secret Essence Definitive Nature Just As It Is* of all the buddhas: since both the relative bodhicitta of saṃsāra and the perfectly pure, unelaborate genuine state beyond sorrow are originally awakened, they arise as the wisdom of the nature of evenness. This completes the commentary for the second chapter that reveals this fundamental nature of inseparability and the reason that self-occurring compassion emanates from basic space for beings who lack recognition.

Chapter Three

2.1.3 Phenomena Are Established as the Arrangement of Light

This has two parts:

- 1 The overview
- 2 The exposition

THIRD, just as the intrinsic nature of compassion does not waver from the nature of phenomena: by the arrangement of light in the world,¹⁰² the way of establishing phenomena is twofold—the overview and the exposition.

2.1.3.1 The Overview

This has two parts:

- 1 The tradition of the common vehicles
- 2 The tradition of the uncommon vehicle

For the first, there are two divisions: the traditions of the common and uncommon vehicles.

2.1.3.1.1 The Tradition of the Common Vehicles

This has three parts:

- 1 How the supreme bodhichitta was initially generated
- 2 How merit was accumulated over three countless kalpas
- 3 How buddhahood occurred through the twelve deeds

For the common vehicles, there are three: how the supreme bodhichitta was initially generated from the perspective of the sole supreme *nirmāṇakāya*, how merit was accumulated over three countless kalpas, and finally how buddhahood occurred through the twelve deeds.

2.1.3.1.1.1 How the Supreme Bodhichitta Was Initially Generated

First, countless kalpas ago when Buddha Shākyamuni the Great first entered this world, our future Buddha Shākyamuni took rebirth as the son of a potter named Nangched.^a Offering a maṇḍala of an umbrella, shoes, and five hundred seashells, [in the presence of the Buddha] Nangched generated the bodhichitta as follows:

O Sugata, may I accomplish a form, an entourage, long life, a pure realm, and excellent marks of perfection [123] exactly like you!

Thus, and similarly while Buddha Ratnāṅga^b was in this world, our future Buddha [i.e., Shākyamuni] took rebirth as the merchant chief Prajñābhadrā,^c who also generated the bodhichitta. During the time of Buddha Karabhā's^d presence in this world, the future Buddha took rebirth as Shubharāja,^e who once again gave rise to the bodhichitta.

2.1.3.1.1.2 How Merit Was Accumulated over Three Countless Kalpas

During the first countless kalpa, due to the kindness of fifty-five thousand buddhas including Buddha Dhṛtarāṣṭra,^{f,103} [Buddha Shākyamuni] perfected familiarity with the two accumulations and accomplished the paths of accumulation and unification.^{g,104} In the sūtra *Four Transmissions*,^h it states:

At the time of the first incalculable kalpa
From the guide Dhṛtarāṣṭra until Buddha Indradhvaja,ⁱ
I made offerings to all fifty-five thousand buddhas; and
While doing so, my mind never grew weary.

^a nangched (*snang byed*); Illuminator

^b Konchog Yenlak (*dkon cog yan lag*); Rare and Supreme Scion

^c Shcrab Zangpo (*shes rab bzang po*); Excellent Prajñā

^d Ödzey (*'od mdzes*); Beautiful Light

^e Gyalpo Gewa (*rgyal po dge ba*); Virtuous King

^f Yulkhor Kyong (*ylul 'khor skyong*); Guardian of the Earth

^g *tsok lam* (*tshegs lam, saubhāramārga*) and *jor lam* (*shyor lam, prayogamārga*)

^h *lüng zhi* (*lung tsh'i*)

ⁱ Wangpo Gyaltzen (*dbang po rgyal mtshan*); Powerful Victory Banner

Thus, it was.

For the second [incalculable kalpa], he made offerings to sixty-six thousand buddhas including Buddha Shobhita^a and accomplished the first ground [i.e., bodhisattva bhūmi] up through the seventh. The quote continues:

Starting from Buddha Shobhita until the guide Buddha
Vipashyin,^b
I made offerings to all sixty-six thousand buddhas; and
While doing so, my mind never grew weary.

Thus, it was.

For the third [incalculable kalpa], finally, [124] from the time of Buddha Dīpaṅkara up to Buddha Kāshyapa,^c [Buddha Shākyamuni] accumulated the root of virtue in the presence of seventy-seven thousand buddhas and accomplished the three pure grounds.¹⁰⁵ The quote continues:

Starting from Buddha Dīpaṅkara until the Victorious One,
Kāshyapa,
I made offerings to all seventy-seven thousand buddhas; and
While doing so, my mind never grew weary.

And so it was.

During this time he [i.e., Buddha Shākyamuni] perfected the six pāramitās¹⁰⁶ through the accumulation of the two merits¹⁰⁷ according to the three trainings. In the *Ornament of the Classes of Sūtra*, it states:

According to the three trainings, the Victorious One perfectly taught the six pāramitās: the first three, the last two individually, and finally the one that belongs to all three.

This means that generosity, discipline, and patience—these three—are synthesized as the cause, essence, and branch for training in surpassing discipline. Concentration corresponds to the mind [i.e., samādhi]; prañña

^a Lekdzed (*legs mdzad*); Great Deeds

^b Nampar Zik (*rnam par gzi gs*); Seeing All Aspects

^c *öd triüṅ* (*'öd srungs*); Guardian of Light

is training in surpassing prajñā; [and] perseverance supports all three [trainings]. In addition, the first five—generosity to concentration—refer to method; and prajñā is indivisible prajñā as the sacred accumulation of wisdom. Through both of these [i.e., method and prajñā], the obstructions of passions and cognition will be purified.

2.1.3.1.1.3 *How Buddhahood Occurred through the Twelve Deeds*

This has twelve parts:

- 1 Departure from Tuṣhita
- 2 Descent and entry into the womb
- 3 Taking birth
- 4 Proficiency in the arts
- 5 Enjoyment of consorts
- 6 Ordination
- 7 Enduring hardships
- 8 Departing for the heart of awakening
- 9 Subjugating the demons
- 10 Awakening
- 11 Turning the dharmachakra
- 12 Parinirvāṇa

Third, [125] according to the belief of the shrāvakas, initially [the Buddha] was an ordinary person who possessed keen faculties and was bound by every form of bondage. In his final rebirth in saṃsāra, he became enlightened, as it states in *Arhat Neyten's Literature*:³

Even if one is not an arhat—

Like parents, patients, dharma teachers, and bodhisattvas on
the final ground—

It is taught that, if offerings are made, the benefits are
immeasurable.

Thus, it is.

For the great vehicle that takes the cause as the path: [it is asserted] that, initially [the Buddha's] awakening occurred in the purest Akanishṭha, or

³ *pakpa neyten pa'i zhüing* ('phags pa gnas brtan pa'i gzhuṅg)

the Mansion of the Great Mighty One;^{a,108} after which the manner of awakening was revealed in Jambudvīpa.^{b,109} In the sūtra *Dharma and Abundance as the Fully Enlightened Buddha*,^c it states:

Beautified by various jewels
Is the most pleasing, supreme place of the Akaniṣṭha,
Existing beyond the Purest Place.
The perfected Buddha awakened there,
While another manifestation awakened here [in this world].

Thus, and the way this occurred is as Ārya Nāgārjuna^d states:

All those overcome by compassion will enact the deeds of departing, taking birth, assuming a kingdom, leaving the kingdom, enduring hardships, achieving great awakening, subduing the classes of demons, turning the wheel of dharma, and revealing the state beyond sorrow.

Hence, here among the twelve deeds, [126] the first five and the last one are in harmony with the appearances of the world; so they are designated “worldly deeds.” Although the remaining six are explained as transcendental deeds, ultimately each deed is the appearance of that which is only transcendental. This will be explained here.

2.1.3.11.3.1 Departure from Tuṣhita

Well then, first is the deed of departing from Tuṣhita.^e At the conclusion of three incalculable kalpas, he [i.e., the Buddha] took rebirth in Tuṣhita as the divine child known as Paramashvetaketu.^f At that time, the sound that could be heard from the instruments of the gods was:

^a *wangchük chenpoi'ney* (*dbang phyug chen po'i gnas, mahāmāheshvarāṇyatanam*)

^b *dzambuling* (*'dzam bu'i gling*); Rose Apple Continent

^c *chō dang long chöd ngon par sangye pa'i do* (*chos dang longs spyod ngon par sangs rgyas pa'i mdo*)

^d Pakpa Lüd rūp (*'phags pa klu sgrub*)

^e *ga den* (*dga'ldan*); Realm of Joy

^f Dampa Togkar (*dam pa togdkar*); Sacred One of the White Crown Ornament

Through your great accumulation of merit, you possess the power of recollection, limitless intelligence and radiant wisdom, unrivaled strength, and great skill in sportsmanship. Please recall the prophecy of Buddha Dīpaṅkara.

Based on this request: in the most excellent palace, he [i.e., Dampa Togkar] then took his seat upon the lion throne. Beckoning all the divine sons of similar fortune, he spoke, “My friends! Twelve years from this day, I shall depart for Jambudvīpa. Those of you with interest should take rebirth there and study their system of knowledge.”

Thus he spoke, and several of the divine ones replied, “That is not a good plan. At present Jambudvīpa is in upheaval due to six heretical teachers;¹⁰ so [127] if you were to go there, there would be no benefit. Not only that, the splendor of our Tuṣhita would fade.” The bodhisattva replied, “Let the musical instruments resound!” When the bodhisattva blew the conch, the sound was so overwhelming it was as though all phenomena were quelled. Then he spoke, “This is a sign that I will tame those heretics.”

2.1.3.1.1.3.2 *Descent and Entry into the Womb*

With that, he installed Maitreya as his representative and, through pure vision, chose the five circumstances and decided to depart. The five are that, by seeing the continent, he chose the karmic land of Jambudvīpa. By seeing the time, he chose a life expectancy of one hundred years because those who live beyond that would feel apathetic so that, even if the doctrine were taught, they would not understand it. Those whose lives are shorter than that would have a greater tendency toward perverted views; and even if the doctrine were taught, it would not benefit them. By seeing the caste, he chose the royal caste of the Sugar Cane Ones^a because everyone considered the two supreme castes to be the royals and holy sages,^b and among those two at that time, the royal caste was respected as supreme. By seeing his father, King Shuddhodana,^c and his mother, the elegant Queen Māyādevī,^d

^a *bū ram shing pa'i rik* (*bu ram shing pa'i rigs*)

^b *drang rong* (*drang srong, rshi*)

^c *gyalpo zey tsangma* (*rgyal po zas gtsang ma*)

^d *gyutrül lhamo* (*sgyu 'phrul lha mo*)

he chose them because they had taken rebirth in the city of Kapilavastu^a and were destined to be the parents of all one thousand buddhas.

Then, opening the door to the doctrine, he taught the subject for entering the dharma and cleansing the causes of death in one hundred and eight different categories and proclaimed, [128] “Faith opens the door to the doctrine and purifies sullied minds.” Thus, when he spoke, some of the divine ones generated the bodhichitta; others gave rise to forbearance concerning the doctrine of the unborn nature;¹¹ and some realized the stainless eyes of truth.¹² At that time a shower of flowers descended, covering everyone up to their knees. The bodhisattva spoke:

When this guide—lion among beings—transfers from the supreme place of Tuṣhita, my final testament for all gods will be to completely abandon every distraction. No matter how much joy there is as a god, it all comes from the intentions of the mind. All glory and abundance originate from the root cause of virtue and are the results of positive action. This must be replenished or your previous virtues will be exhausted and whatever nonvirtue has been accumulated will mature into suffering. Alas! There will be the plunge to the lower realms.

Thus having spoken, the bodhisattva then inquired, “My friends! How should I appear when I enter Jambudvīpa?” Some of them responded by saying it would be suitable to enter appearing like the great gods Indra or Brahmā. Then the divine child Zijid Dampa^b spoke up, “That is not a good idea because it is too removed from the reality of those who live there. As it states in the *Vedas*^c of the ṛṣhis, [129] “With the supreme body of a six-tusked, sacred, great elephant covered by a net of gold, with a bright crimson colored head, extremely attractive, possessing an excellent gait and a noble form . . . Thus, departing and emanating in this way would be suitable.”

In accord with this suggestion, at the end of the final month of spring on the full moon day of Sagadawa^d while Queen Māyādevī was practicing

^a *drong khyer ser kya'i* (*grong khyer ser skyai'i*)

^b *gzi brjid dam pa*; Sacred One of Brilliance

^c *rik ched chenpo zhi* (*rigs byed chen po bzhi*): *nyen ngak* (*snyan ngag*, *ṛgveda*); *sid süng* (*srid bsrung*, *atharvaveda*); *nggy jöd* (*nges brjod*, *sāmaveda*); and *chöd jin* (*mchod sbyin*, *yajurveda*)

^d *saga zla ba*; fourth month

fasting purification, the bodhisattva entered her body on the right side. She dreamt that this had occurred and reported to the king, “I dreamt that a supreme, snowlike, silver elephant with six tusks, beautiful limbs, a lovely bright crimson head, an excellent gait, and a perfectly mature form, stable and firm like a vajra, entered me.” Hence, her womb then manifested as a celestial palace, bringing limitless benefit to beings.

2.1.3.1.1.3.3 *Taking Birth*

The deed of birth occurred when, ten months later in the Lumbinī grove, [the bodhisattva] emerged from his mother’s right side. All gods and nāga kings performed the rites of purification, and the gods Brahmā and Indra prepared to receive him with a white silken cloth. Then the bodhisattva child spoke, “You gods who observe extreme cleanliness, please step aside.” Saying that, he stood up and, without anyone’s help, took seven steps in each of the four directions, proclaiming, “I am supreme in this world!” [130] As he spoke, the gods sang praises with these verses:

Upon birth, chief among human beings,
 You took seven steps on this earth and said,
 “I am supreme in this world!”
 O Wise One, to you we pay homage!

As they rendered praise, suddenly all the flowers in the forest bloomed; and the entire world was illuminated. Five hundred infants of the Shākya clan, including Ānandā,^a were born. Five hundred mules, including the supreme horse Kaṇṭhaka,^b were also born. In the four branches of the kingdom, the four princes—Prince Zükchen Nyingpo,^c the son of King Pema Chenpo^d of Magadha; Prince Salgyal,^e the son of King Ānandā Tsang Jin^f from the kingdom of Kosala; Prince Rab Nang,^g the son of King Mükhyüd

^a *kiin gawo (kun dga’ bo)*; Universal Joy

^b Ngak Den (*bsngags ldan*); Worthy of Praise

^c *gzugs can snying po*; Essence of Form

^d *pad ma chen po*; Great Lotus

^e *gsal rgyal*; Clarity

^f *ab na nda tshangs byin*; Giver of Purity

^g *rab snang*; Extremely Luminous

Tayey^a from the city of Dojog; and Prince Sharpa,^b the son of King Magyapa^c from Badsalar—were also born.

The king and queen showed their child to a holy sage who predicted that, if the child did not take ordination as a bhikṣhu, he would become a chakravartin ruler. If he were to become ordained, he would then achieve the state of a fully enlightened buddha. He was given the name Prince Siddhārtha.^d Since it seemed as though he would defeat all other youths of the kingdom of Shākya, he was also given the name Shākya Tūbpa.^{e,13}

At that time, the holy sage named Dok Nak, or Nyon Mong Med,^f [131] who resided on the face of Mt. Meru, saw an extraordinary sign through clairvoyance and came to know that it concerned the young prince, Siddhārtha. Arriving at the palace through his miraculous powers, the sage examined the signs. When the king asked him what he thought, the holy sage inquired, “Have you shown this boy to other clairvoyants?” The king said, “Yes, it was predicted that he would become a chakravartin ruler.” Then the sage replied, “O Sovereign of the Earth! Those clairvoyants are deluded. In a time of strife, a chakravartin ruler never appears. This supreme one is completely victorious over all faults; and for the purpose of all living beings, he will naturally achieve the state of perfect awakening.” And so it was predicted.

2.1.3.1.1.3.4 Proficiency in the Arts

Seven days following his birth, his mother the queen passed away; so the bodhisattva was nurtured by Mahāprajāpati^g and thirty-two foster mothers, blossoming like a lotus in a great lake. Gradually, he became learned in the arts and went to study with the chief teacher of literature, Kṛmivarman,^h and others until he perfected the arts of literature, archery, and sportsmanship. In competition based on strength with the other youths of the Shākya

^a *mu kybud mtha' yas*; Limitless Spheres

^b *shar pa*; Eastern One

^c *dmag brya ba*; One Hundred Warriors

^d *gyal bu dön drüp* (*rgyal bu don grub*); Accomplisher of Every Aim

^e *sha k'ja thub pa*

^f *mdog nag*, Color Black; or *nyon mongs med*, Passionless

^g Kyegu'i Dakmo (*skye rgu'i bdag mo*); Goddess of all Beings

^h Sinbū Gocha (*srin bu go cha*); Firefly of Armor

clan, the youth Devadatta^a killed an elephant just by slapping it. Nanda^b threw the corpse outside the city gates with a single heave. The bodhisattva took the elephant's tail between his toes and tossed it over seven city gates, seven surrounding moats, and a row of seven banana trees. Thereafter, that place became well-known as Langpoche Shong.^c It was then that all the gods sang this praise: [132]

Having tossed the body of an elephant with his toe
 With such force that it flew like a rock
 Over seven fences and moats
 Far away outside this city's gates,
 There is no doubt of his superior strength.
 All those possessing a body obtained by the power of pride
 Will be thrown far beyond the city of saṃsāra
 By the strength of his superior knowledge.

So, it was.

Likewise, during archery competition, the target was seven layers of cast iron, seven trees, and seven iron beams perfectly aligned. When Devadatta shot his arrow, it pierced one layer. When Nanda shot his, it pierced through two. When the bodhisattva shot, his arrow pierced right through everything and even marked the earth as it passed. From that mark, pure water of the eight precious qualities sprang forth. Thereafter, the place was known as Dachu Trönpa.^d

2.1.3.1.1.3.5 *Enjoyment of Consorts*

Then he enjoyed the company of his queen and married the girl from the Shākya clan called Gopā^e with her twenty thousand maids in attendance. He also married Mṛgajā^f with her twenty thousand maids, Yashodharā^g with her twenty thousand maids, and all together some sixty thousand

^a Lha Jin (*lha byin*); Divine Generosity

^b Chung Gawo (*gcong dga' bo*); Joyful Younger Brother

^c *glang po che'i gshong*; Valley of the Elephant

^d *mda' chu khron pa*; Lagoon of the Arrow of Water

^e Satsoma (*sa 'tsho ma*); Keeper of the Earth

^f Ridak Kye (*ri dags skyes*); Countenance of a Deer

^g Drak Dzin Ma (*grags 'dzin ma*); Holder of Fame

queens as consorts. One day while residing in the palace, he heard these poetic verses from the instruments of the gods:

You prayed that, by seeing beings overcome with suffering,
 You might become their protector and source of refuge, [133]
 One of great benefit, and the source of comfort for them all.
 The first virtue is to recall your previous deeds
 And aspirations to bring benefit to beings.
 Now your departure from this holy city must be swift!

Thus, it was.

2.1.3.1.1.3.6 Ordination

Then, the deed of ordination took place after he ventured into the four directions of the city and witnessed the suffering of birth, old age, sickness, and death. Contemplating the qualities of liberation, he considered taking the vows of ordination. The four gates of the palace were under heavy guard, and he was forbidden to pass beyond them. Mounting his horse Kaṇṭhaka, the four kingly guardians¹⁴ hoisted all four hoofs so that together they flew off to the Vishuddha Stūpa.² Once there, by cutting his own hair, he became ordained. In Rājagṛha^b under Udraka,^c the son of Rangched,^d he studied voidness. In Vaishālī,^e under the son of Gyutsal Shey,^f Arāḍakālāma,^g he studied and realized the samādhi that leads to the peak of existence.¹⁵

2.1.3.1.1.3.7 Enduring Hardships

The deed of enduring hardships occurred when he went to the banks of the river Nairāñjana^h and endured hardships as an ascetic for six years. For the first two years, he ate only a single grain of rice each day. For the second

² *chōrtien nam dag* (*mchod rten rnam dag*); Sacred Stūpa

^b *gyalpo'i khab* (*rgyal po'i khab*); capital of Magadha

^c Lhachöd (*lhag spyod*); Surpassing Conduct

^d *rangs byed*; The Completer

^e Yangpa Chen (*yangs pa can*); a city in Magadha

^f *sgyur tsal shes*; Knower of Skills

^g Ring Pür (*ring 'phur*); Long Flight

^h *chü lung nairāñdzana* (*chü klung nairāñdzana*); Lilajan River in Gaya District, Bihar

two years, he ate a single sesame seed; and for the final two, he had a drop of water. It was then that the gods pleaded with him, [134] “You, son of the Shākhyas, Lord of Humans, without completing your own aims or accomplishing the welfare of others, O Protector, will you die and leave the three worlds to suffer without protection?” Thus, they implored him.

With that, the bodhisattva sat up and determined to find a place where he could enter into vajralike samādhi.¹¹⁶ As he walked along the path, the merchant chief’s daughter, Sujātā,^a offered him the milk of five hundred cows boiled down to the essence. [Drinking this], his body became the color of radiant gold, and he dedicated her merit as follows:

Whatever merit has been generated in offering this drink, may it bring about the accomplishment of all that is worthy and meaningful; and from this day onward, may the supremely intelligent Lord of Humans fulfill all of his goals!

So, it was.

2.1.3.1.1.3.8 *Departing for the Heart of Awakening*

The deed of departing for the heart of awakening was that, while [the Buddha was] on the path, the grass merchant Svāstika^b offered him smooth grass resembling the feathers on the neck of a peacock. Accepting the grass, he arrived at the vajra seat beneath the Bodhi Tree, which was beautified with the immeasurable adornments of the divine one’s heart of awakening. He sat upon the *kusha* grass seat and confirmed his vow by proclaiming:

Although my body is now gaunt [and] even if flesh and bones decay, until I achieve awakening—the most difficult state to find in uncountable kalpas—my body shall not move from this seat!

Thus, it was so. [135]

^a Lek Kyema (*legs skyes ruu*); She of Excellent Birth

^b Tashi Den (*bkra shis ldan*); Endowed with Fortune

2.1.3.1.1.3.9 *Subjugating the Demons*

The deed of subjugating the demons^a was that, from his hair coil, the light rays known as *Dūd Kyi De Rabtu Jompa*^{b,117} radiated to overwhelm all demons in their lairs. The king of the demons had one hundred twenty-eight ominous dreams, such as his vase of good fortune falling, his victory banner being destroyed, and so forth. Upon examination, he came to know that the bodhisattva was about to become fully awakened. Arriving at the vajra seat, he said, “It is not time for your awakening.” The bodhisattva replied, “I have perfected the two accumulations of merit over countless kalpas. Indeed the time of my enlightenment has now arrived. Look at your single act of generosity that has made you the king of the demons.” The demon replied, “In a previous existencce, I made an irreproachable offering that you witnessed. You, on the other hand, have no witness to support your claim, so now you will be completely defeated!” Thus, he spoke. The bodhisattva replied, “This earth is the support of all living beings, and it is impartial and free of malice toward all that moves or not. On this day, may the earth be my witness!”

At the moment these words were spoken, *Sthāvarā*^c replied, “This fortunate one must have completed an abundance of meritorious accumulations. Usually, I can count the particles within my great maṇḍala of the earth; but if I were to try to count the times that this bodhisattva has given his head [136] and limbs for the benefit of sentient beings, it would not be possible.” With that, the demon returned to his abode humiliated. Then in retaliation, he returned with an army a million strong; and a great storm of weapons descended upon the bodhisattva. In *The Actual Source*,^d it states:

With many heads—one, two, three, and up to a thousand . . .

Thus, it was.

It was then that the bodhisattva remained absorbed in the samādhi of love; and all their weapons turned into a shower of flowers, while all unpleasant sounds became melodious songs. The gods spoke, “The power of love defeats the power of demons, so their storm of weapons has become

^a *dūd* (*bdud, māra*)

^b *bdud kyi .sde rab tu 'joms pa*

^c *Sa'i Lhamo* (*sai lha mo*); Goddess of the Earth

^d *ngon par jüng wa* (*mngon par 'byung ba*)

a rain of flowers.” Thus and, “The King of the Shākṛyas—who sees that phenomena are interdependent and lack true existence—has a mind like space. The hordes of demons cannot possibly defeat him.”

Furthermore, even as all the demons’ daughters attempted to lure him, they turned into old maids who then begged the bodhisattva’s forgiveness.

2.1.3.1.1.3.10 Awakening

The deed of awakening was that—by abiding in the equipoise of the vajra-like samādhi—with the sounding of the drum at dawn, [the bodhisattva] actualized the samādhi of knowing the cessation [of all passions] and the unborn nature of truth. It was then that the three states of omniscience¹⁸ of fully awakened buddhahood were fully realized. [137] The gods sang this praise, “Now the great lion among beings has tamed all demons; and having actualized the concentration of Buddha, the ten strengths and three states of omniscience have been realized. Every realm in the ten directions has been stirred.”

Then for seven consecutive weeks, the Buddha remained without teaching this dharma. During the first week, he sat without interrupting his vajra seat. During the second week, he visited all regions of the world.¹⁹ During the third week, he traveled throughout the trichilocosm. During the fourth week, he gazed upon the nature of reality without blinking; and in the fifth week, he departed for the abode of the nāga king, Mucilinda.² In the sixth week, he tamed Maskarīgosaliputra.^{b,120} In the seventh week, he went to the foot of the *nyagrodha* tree and the merchant brothers Trapuṣha^c and Bhallika^d offered him honey, while the four guardian kings came to offer him a begging bowl. Receiving this, [the Buddha] then made this prayer, “May all merchants accomplish their goals by making the greatest discovery of all!” Thus, many words of auspiciousness were expressed; however, the Buddha still continued to remain without teaching the dharma.

Then he spoke these words:

^a Tang Zung (*btanggzung*); Letting Go and Holding

^b Kuntu Gyu (*kun tu rgyu*); Wanders Everywhere

^c Gagon (*ga gon*); Melon

^d Zang Kyong (*bzang skyong*); Excellent Guardian

Deep, profound, free from elaboration, luminous, and uncompounded is this truth that I have realized—the sweetest of nectars! Yet, if I were to teach this, it could not be understood by others, so I shall remain silent, alone in the forest.

2.1.3.11.3.11 Turning the Dharmachakra

Thus, and then the deed of turning the dharmachakra occurred when Brahmā came to make the following request:

Having accomplished the great and supreme maṇḍala of wisdom, [138] you pour forth light in the ten directions. By your light rays of wisdom, may the lotus minds of all beings bloom. O Bright Sun of Speech, why are you still seated in equipoise? Please beat the great drum of the sacred dharma! Quickly blow the conch of the sacred dharma! Please hoist the pillar of the sacred dharma! Please ignite the great torch of the sacred dharma!

Thus he implored, but the Buddha gave no response. God Indra also came before him, and again Brahmā offered a thousand-spoked golden wheel and requested:

Please arise, one who is victorious in this world! Please illuminate the darkness of this world with your wisdom! With that which is totally suitable and sought by everyone, O Sage, please teach your dharma!

Thus, and Indra made an offering of precious jewels and requested:

O Sage, your mind is completely freed, just like the full moon delivered from an eclipse. Please arise, one who is victorious in this world! Please illuminate the darkness of this world with your wisdom!

Thus, when this request was made, the Buddha spoke:

O Brahmā! All of my passions have been destroyed, but it is through great effort that this dharma has been realized. This cannot be easily realized by those still bound by their desire for existence. [139]

Thus he spoke, and again they requested:

The teaching that has prevailed here in the land of Magadha has been impure and sullied by stains. You must open the door to this nectar of truth; please teach us the stainless dharma.

The Buddha replied:

O Brahmā! For the beings of Magadha who possess ears and faith, who harbor no ill will, and always want to listen to the truth, I will open the door to this nectar of truth.

Thus he spoke; and at that very moment, the words that that could be heard all the way up to the Akanīṣṭha pure land was:

The Tathāgata has agreed to turn the wheel of the dharma!

The Buddha then arose, and they asked the Divine One, “Where would you prefer to turn the dharmachakra?” He replied, “In Vārāṇasī, since I have previously made sixty billion offerings there. The holy land of Vārāṇasī is the sacred place of all the previous sages. In the place referred to as the sacred ground of the sages, I will turn the wheel of the sacred dharma.” Thus he spoke, and departed for Vārāṇasī.

In that place, one thousand jeweled thrones arose. He circumambulated three of them and took his seat upon the fourth. Turning the dharmachakra of the Four Noble Truths^{a,121} for the five Excellent Ones^{b,122} and eighty thousand gods, they all realized these truths; and the five Excellent Ones achieved the resultant state of arhatship. [140] Then, at Vulture’s Peak, he turned the dharmachakra on the subject of freedom from characteristics to an assembly of bodhisattvas and great hearers; and in the

^a *denpa nam zhi* (*bden pa nam bzhi, caturāryasatya*)

^b *zangpo de nga* (*bzang po sde lnga, pañcakabhadravargīya*)

abodes of the gods and nāgas, he turned the final wheel on the subject of the certainty of genuine truth.

The first utterance of the word¹ was in harmony with the gradual ways that beginners are able to enter the path. This emphasized the renunciation of saṃsāra from the standpoint of what is to be abandoned, as well as the antidotes. The second turning of the wheel emphasized the antidotes leading to the abandonment of saṃsāra, since they bring an end to attachment toward phenomena on the path and the like. The final turning explicitly described the innately abiding nature of all knowable things. In addition, these teachings can be described as the three baskets,^{b,123} the three trainings, or the greater and lesser vehicles.

2.1.3.1.1.3.12 Parinirvāṇa

The final deed was when the Buddha was either eighty or eighty-two years of age. It is said that in the village of Kushināgara,^c he passed into nirvāṇa beneath two white sandalwood trees. Concerning his age being eighty years, it states in the *Great Treasure of Detailed Expositions*:^d

The dharmachakra, Vaishālī, Makkolam,^e the god realms,^f Aṭṭavī,^g Caityagiri,^h Veṇuvana,ⁱ Sāketa,^j Shishumāra Hill,^k Kaushāmbī,^l and the city of Kapilavastu^m are all places where the Supreme Sage, lived for one year. [141] In Jvālīnī Caveⁿ he lived for two years; in Bhaiṣajyavana^o he lived for three; in the kingdom of Rājagṛha he lived for five years; and he endured

^a *ka* (*bka'*); Buddha's speech

^b *de nöd süm* (*sde snod gsum, tripiṭaka*)

^c Drong Khyer Tsa Chen (*grong khyer rtsa can*)

^d *che drag tü shed pa'i dzöd chenmo* (*bye brag tu bshad pa'i mdzod chen mo*); Vasumitra

^e Sakar Chen (*sa dkar can*); Endowed with White Earth

^f *lha yi ney* (*lha yi gnas*)

^g Drogney (*'brog gnas*); Sacred Pastures

^h Chörten Ri (*mchod rten ri*); Mountain Stūpa; Sāñci Madhya Pradesh

ⁱ Ödma'i Tsal (*'od ma'i tshal*); Bamboo Grove (near Rājagṛha)

^j Sar Chey (*sar chey*); With the Ground

^k Chipa Söd (*byis pagsod*); at Mathurā

^l Dzöd Den (*mdzod ldan*); Treasure Trove; capital in ancient India

^m Serkya (*ser skya*); Pale Yellow; city-state west of Lumbini in Nepal

ⁿ Barwa'i Pük (*'bar ba'i phug*); Blazing Cave; south of Magadha

^o Men Nak (*smān nags*); Medicine Forest

hardships for six years. He stayed in Shrāvastī^a for twenty-four years and remained in his kingdom for twenty-nine. Thus, the Victor reached his eightieth year, after which the Supreme One passed into nirvāṇa. Each of these places where the Omniscient One lived will always be revered as sacred grounds of merit, and they will be revered through body, speech, and mind.

So, it was.

Then, in order to tame the minds of those with strong tendencies toward eternalism: in the early hours of dawn when the moon was setting over the western mountains, the Buddha's wisdom mind passed completely beyond sorrow. They cremated the Buddha's sacred body and divided the remains into eight portions. History tells us that—of the four eyeteeth—one was taken by each of the four powerful lords, as stated in the *Vinaya*:^b

The relics of the Omniscient One measured roughly eight weights of two pints per measure. Among them, seven became objects for the people of this world to make offerings. The remaining measure of the Great One's relics became the offering object of the nāga king in the city of Dra Drok.^c One of the four eyeteeth of the Great One became an object of offering in the Gods Realm of the Thirty-Three. The second [tooth] went to the city of Tsigdzin Yidong.^{d,124} The third went to the country of the King of Kaling,^e and the fourth eyetooth of the Supreme One became an object of offering [142] for the nāga king of the city of Dra Drok. Then there was also King Ashoka^f of Pāṭaliputra,^g who erected seven stūpas [with the seven measures] that increased extensively. By the strength of these [deeds], the earth was fully adorned by the result of aspiration prayers; and hence, the sacred relics of the Omniscient One were shown the greatest respect by the lords of the gods,

^a Nyen Dü Yödpa (*mnyan du yod pa*)

^b *dül wa lüṅ* ('dul ba lung, *vinayapitaka*)

^c *sgra sgrugs*; Uttering Sound

^d *tshig 'dzin yid 'ong*; Pleasing Retention of Words

^e Kalinga

^f *chö gyal nya ngen med* (*chos rgyal mya ngen med*)

^g Kya Narbu (*skya nar bu*); city near Patna, Bihar

nāgas, and humans, as well as the chiefs of the god, nāga, and yakṣha' worlds.

Thus, it was so.

2.1.3.1.2 *The Tradition of the Uncommon Vehicle*

Second, according to the uncommon explanation, the teacher Samantabhadra—while never wavering from the dharmakāya—arises as the sambhogakāya and by virtue of compassion appears as inconceivable emanations in all ten directions of the world to tame the six classes of beings or the five streams of mind. Particularly, in this Saha World,^b one thousand buddhas and so forth will appear according to the perceptions of those to be tamed in whatever way is necessary. In the tantra *Wisdom Equal to Space*,^c it states:

From the sambhogakāya of Samantabhadra,
 Countless emanations that tame will manifest
 In particular here in the Saha World,
 Where one thousand and two kāyas will appear.

Thus, the additional two [kāyas] are references to Mañjuśrī and Vajrapāṇi. Similarly, that which naturally arises from within the dharmakāya is as stated in the *Uttaratantra*:

By great compassion, the world is known [143] and everything in the world is seen. By the diversity of the nirmāṇakāyas that never waver from the dharmakāya—taking intentional rebirth, transferring from Tuṣhita, entering the womb, being born, achieving great skill in the arts, enjoying a retinue of queens, renouncing, undergoing hardships, departing for the place of awakening, subjugating the classes of demons, becoming a fully enlightened buddha, turning the wheel of dharma, and passing into nirvāṇa are the deeds revealed throughout the impure realms for as long as saṃsāra endures.

^a *nöd jin* (*gnod sbyin*); wealth guardian

^b Mijed Jigten (*mi mjed 'jig rten*, Sahalokadhātu); Endurance

^c *yeshe namkha dang nyampa* (*ye shes nam mkha' dang mnyam pa*)

Thus, and in the *Sūtra of the Great Bounteousness of the Buddhas*, it states:

When the moon arises, countless reflections will appear in the
bodies of water;
Yet the moon never multiplies.
Likewise, those who are fully realized awaken in the aspect of
freedom from attachment;
And even though appearing throughout all realms,
The awakened ones have neither duality nor the notion of
singularity.
Their kāyas are never considered just two or three
Since, according to the aspirations of sentient beings,
They will appear anywhere as though countless.
Their kāyas are neither from the past or the future,
Beyond birth, awakening, and enlightenment.
Instantaneously appearing [144] like magical apparitions,
They are unborn, having come from nowhere.
Hence, the kāyas of the tathāgatas are definitively revealed as
unborn.

Thus it is, and in the sūtra *Engaging With the Inconceivable Prajñā of the Sublime Tathāgatas*,³ it states:

The Buddha said, “O Mañjushrī! For example, it is like this.
When the maṇḍala of the full moon appears
In the middle of the night—although each person
In the world thinks the moon appears before them—
The maṇḍala of the moon did not ask those beings
To recognize it as the orb of the moon, nor did it ever
Intend to appear before them like that.
Nevertheless, Mañjushrī, given that the maṇḍala of the moon
Is a distinctive phenomenon, it is spontaneously present;
And being nonconceptual, it will appear in this way.

³ *paḥpa de zhin shak pa'i yeshe sam gyi mi khyab pa'i yul la jug pa'i do* ('phags pa de bzhin gshegs pa'i ye shes bsam gyis mi khyab pa'i yul la 'jug pa'i mdo)

So, Mañjushrī, beings are able to see the Tathāgata, the Bhagawan,
The fully awakened Buddha in the center of a boundless retinue,
Who is himself inconceivable, incomparable, immeasurable,
and ineffable.

Nevertheless, Mañjushrī, the Tathāgata does not intend to
Appear before anyone [145] to be recognized as
The Tathāgata abiding before them.
Buddha himself never thinks he must sit before beings,
Because Buddha has no conceptual intentions.
Yet just as all beings perceive him,
The Tathāgata abides before them.

Mañjushrī, if by seeing the golden color of the Tathāgata's
kāya the minds of beings will be tamed,
Then the Tathāgata's kāya will appear as golden.
Likewise, taming the minds of beings will occur through lapis,
emerald, ruby, and other colors of precious gems.
Buddha will abide as each of these colors.
Similarly, through taming as a worldly guardian,
Brahmā, Indra, Maheshvara,^a a titan, human, animal,
Hell being, or the worldly yamas,
Buddha will abide in all forms to teach the doctrine.

Thus, it is. This completes the overview.

2.13.2 *The Exposition*

This has three parts:

- 1 Establishing the connection with the meaning
- 2 An explanation of each word
- 3 A synopsis of the meaning at hand

Second, to explain the exposition, there are three: establishing the connection with the meaning, an explanation of each word,¹²⁵ and a synopsis of the meaning at hand.

^a *wang chük chenpo (dbang phyug chen po)*

2.1.3.2.1 *Establishing the Connection with the Meaning*

First, having explained the way the subject was brought forth: then from the arrangement of the self-appearances of all tathāgatas, that which is called “the self-arising of the blessing of great self-occurring compassion” [146] manifests as the Buddha’s wisdom. The awareness beings who have subdued all karma and passions, the six sages of the world, tame the six individual classes of beings as the six buddhas, including Shākyamuni and the rest. As the maṇḍala of self-appearances, they originate from the vajra body, speech, and mind of the tathāgatas.

2.1.3.2.2 *An Explanation of Each Word*

This has three parts:

- 1 A general explanation of the four ways to tame
- 2 A specific explanation concerning the intrinsic nature of sentient beings and phenomena
- 3 Saṃsāra and enlightenment synthesized as the self-appearances of mind and wisdom

The second has three: a general explanation of the manifestation of the four ways to tame, a specific explanation concerning the intrinsic nature of the sentient beings to be tamed and phenomena [in general], and the meaning of saṃsāra and enlightenment synthesized as the self-appearances of mind and wisdom.

2.1.3.2.2.1 *A General Explanation of the Four Ways to Tame*

This has two parts:

- 1 A brief explanation
- 2 An extensive explanation

First, there are two: a brief explanation, followed by an extensive explanation.

2.1.3.2.2.1.1 *A Brief Explanation*

For the first, once the six sages manifest as such: then by the power of the way individual sentient beings accumulate karma, even the realms of the world seem to appear differently. In short, there are those who carry their

heads horizontally, those who carry their heads upright, and those whose heads are held upside down.¹²⁶ For them, the worlds are either spherical from above to below, square, half-moon shaped, triangular, flat, or with no upper or lower limits. The ten directions are completely pervaded by the aspect of these six distinctions of the universe; and concerning these inhabitants, their numbers and distinctions are without limit. Likewise, their happiness, suffering, abundance, and so forth are themselves never-ending.

In this trichiliocosm world system [147] in each of the individual realms, a distinct conqueror, great sage, or tamer of beings appears to accomplish the welfare of the five classes of beings through the four ways to tame: taming by merit, by fully actualizing all meanings, by great magic, and by great intelligence.

In the *Sūtra of the Great Bounteousness of the Buddhas*, it states:

The distinctions of karma are inconceivable;
 The worlds of the hell realm face downward;
 The worlds of the hell beings¹²⁷ face horizontally; and
 The worlds of the animals, humans, and gods face upward.

Thus, it is stated.

In my opinion, all animals belong to the category of those who face horizontally. Hence, within a single world system of the trichiliocosm, the horizontally, upward-, and downward-facing beings are subsumed as the universe and inhabitants of the five classes of beings—the *nirmāṇakāya*'s field to tame. Concerning this, some assert that “horizontal” refers to the four directions and that “upward and downward” refers to above and below—thus implying the six realms. Those who make such assumptions have yet to even witness the direction of the meaning of this exposition.

2.1.3.2.2.1.2 *An Extensive Explanation*

This has four parts:

- 1 Taming through the enlightened body
- 2 Taming through the enlightened mind
- 3 Taming through great miracles
- 4 Taming through enlightened speech

The second has four: taming through the deeds of the fully endowed great merit of the enlightened body, taming directly through the great

clairvoyance of the enlightened mind, taming through inconceivably great miracles, and taming through the intelligence that reveals the five vehicles of enlightened speech.

2.1.3.2.2.1.2.1 Taming through the Enlightened Body

First, [the Buddha] was born, abandoned his home, [148] and became a renunciate. Then he performed austerities at the banks of the river Nairāñjanā and so forth. He was enlightened at the vajra seat, tamed the classes of māras, turned the dharmachakra at Vārāṇasī, and revealed great miracles at the city of Kosala. Later in the town of Kushināgara, he passed beyond sorrow. These are the eight miraculous deeds that the Buddha revealed. Mention of “and so forth” [in the root tantra] refers to the remaining deeds of transferring from Tuṣhita, becoming skilled in the arts, enjoying queens and retinues, departing for the seat of the heart of awakening, taming the intoxicated elephant in the kingdom of Rājagṛha, teaching the doctrine to his mother in Tuṣhita, and taming the great wealth guardians and others in isolated regions. Through the great manifestation of kāyas, these sages—teachers of the doctrine—reveal miraculous abilities and bring innumerable beings to fruition. Hence, the Sage [i.e., Buddha Shākyamuni] tamed inconceivable beings. Some claim that there are only twelve deeds; but here that number is not final, since it is taught that the Buddha revealed countless magical manifestations. Those countless other deeds are referred to here where it mentions “and so forth,” indicating that all deeds are synthesized into twelve. In short, this category of taming beings through the great miraculous manifestations of kāyas includes all deeds.

2.1.3.2.2.1.2.2 Taming through the Enlightened Mind

Second, the ability to directly see all knowable things due to being omniscient concerning the four times of the past and so forth is as follows. [149] Through the [buddhas'] clairvoyance of knowing previous births, beings are tamed by the power of the total recollection of many lifetimes. The way that the four times are known is that a buddha sees in the same way that a diviner sees images appearing within a mirror.¹²⁸ Furthermore, [a buddha] possesses the clairvoyance of knowing the minds of others. This is based on to the key point of knowing that, in every time and situation,

there is no difference between **the continuity of buddha's wisdom intent and the intrinsic nature of the individual passions and concepts in the minds of all five or six classes of those to be tamed.**

Through the magical eye of wisdom that sees without obstruction, always seeing the pure lands and impure realms where sentient beings take birth, die, manifestations occur, and so forth is taming through the clairvoyance of the divine vision that arises through the circumstance of great merit. Through magical hearing, buddha can always hear each nuance of sound throughout all realms of the world. This is the clairvoyance of divine hearing, which tames all sentient beings.

Showing the **many magical manifestations that tame beings by always accomplishing their needs in accordance with their aspirations is taming through the clairvoyance of magical manifestations.** Since **untainted wisdom has been purified in space, the two obstructions—including all habits—are cleansed without exception; and the perfection of the inexhaustible ornamental wheel of the enlightened body, speech, and mind of Samantabhadra's [150] activity is naturally complete.** This is taming through the clairvoyance of the exhaustion of the contaminants. In this way, since these six [methods] master all knowable things, **these are the six great states of clairvoyance and taming through enlightened mind.**

2.1.3.2.2.1.2.3 *Taming through Great Miracles*

For the third, it is always the case that those to be tamed are limitless. In harmony with their mental capacities, the manifestations of **kāyas that appear will be inconceivable, such as that of Brahmā, Indra, cakravartin rulers, and others.** It is always the case that, by harmoniously engaging with the aspirations of the unlimited mind streams of beings, the way that **the enlightened mind accomplishes the benefit of others through the [twofold] wisdom knowledge of the nature as it is and as it appears is inconceivable.** It is always the case that, for the myriad fields of experience based upon the aspirations and elements of those to be tamed, there will be matching diversities concerning **kāyas and their attributes, including the maṇḍalas of their faces.** These diverse and distinct manifestations—**Peaceful, wrathful, and so forth—appear in perfect harmony with each person's phenomena and reveal inconceivable faces that each observer thinks appears to him alone out of loving kindness.**

In *The Great Mother*,^a it states:

The beings of Jambudvīpa think that buddha
Appears to them alone out of loving kindness to give
teachings.

Hence, buddha teaches simultancously in the continents of Pūrvavideha^b and Aparagodanīya,^c all the way up to the Akaniṣṭha. In the *Union with Buddha*, it states:

Sometimes appearing as peaceful, sometimes as wrathful,
Other times as great demonic forces and obstructions, [151]
The supreme one can appear in all of these ways and infinite
others ways—
Including as mountains and living beings.

Thus, and in *The Excellent Shoulder Tantra*,^d it states:

He whose intrinsic nature is free from attachment and
aversion,
Appears as attachment to those with attachment and
Appears as wrathful to tame the ferocious.
To the one who guides with such skillful means, I pay
homage!

So it is.

Similarly, from a single kāya, inconceivable faces will appear. Always in accordance with whatever the predispositions of beings might be, phenomena are the inconceivable sound of wisdom's enlightened speech, heard congruent with the respective languages of sentient beings. The inconceivable radiation of myriad innumerable manifestations—vast and infinite as the sky—will appear to tame in the ten directions by whatever means are necessary.

^a *yūm chenmo* (*yum chen mo, prajñāpāramitā*)

^b Lūphak (*lus 'phags*); Eastern Continent

^c Balangchöd (*ba lang spyod*); Western Continent

^d *pūng pa zang po'i gyü* (*dpung pa bzang po'i rgyud*)

2.1.3.2.2.1.2.4 *Taming through Enlightened Speech*

This has two parts:

- 1 The overview
- 2 The exposition

Fourth, taming through intelligence has two: the overview and the exposition.

2.1.3.2.2.1.2.4.1 *The Overview*

This has two parts:

- 1 The definition
- 2 The distinctions

For the first, there are two: the definition and the distinctions.

2.1.3.2.2.1.2.4.1.1 *The Definition*

First, “yāna” means *teḥpa*^a—indicating a “vehicle”—since in reliance upon it, one can be transported to the destination of one’s desire. In the *Collection of Sūtras*,^b it states:

A vehicle is like the sky or like a celestial palace.
A supreme vehicle brings the siddhi of joyful bliss.
Whoever embarks upon it will transport all beings beyond
sorrow.

Thus, it is.

2.1.3.2.2.1.2.4.1.2 *The Distinctions*

This has two parts:

- 1 General distinctions
- 2 Specific distinctions

For the second, there are two: general and specific. [152]

^a *teḥ pa*

^b *dūd pa (sdud pa)*

2.1.3.2.2.1.2.4.1.2.1 *General Distinctions*

First, the compassion of a buddha is shown in whatever way is necessary to tame passions in the mind streams of sentient beings. In the many vehicles, the Buddha never taught that there is only one way. In the *Descent to Lankā*, it states:

In order to guide all sentient beings,
I will teach all the vehicles.
That is why it cannot be said that a specific vehicle is the only
way.

Thus, it is.

On occasion, the Buddha taught that, from the perspective of the result, there is only one vehicle. In the *Sacred Dharma White Lotus*,^a it states:

There is one vehicle, not two . . .

Thus, and in *The All-Creating Monarch*, it states:

There is [one vehicle], and only one . . .

Thus, it is.

From the perspective of cause and result, there are two; and from the perspective of the greater and lesser, it is taught that there are two. In the *Glorious Tantra of the Exhaustion of the Four Elements*,^b it states:

Since there are the doctrines of cause and result,
There are also two vehicles.

Thus, and in the *Primordial Lamp*,^c it states:

^a *dam chö pema karmo'i do* (*dam chos pad ma dkar poi mdo, saddharmapundarikasūtra*)

^b *pal jüng zhi pa'i gyü* (*dpal 'byung bzhi zad pa'i rgyud*)

^c *ye dron* (*ye sgron*)

Since there are the gradual mental levels of the greater and
 lesser,
 The enumeration of vehicles is in accord with that.
 If synthesized, there are two.

Thus, it is.

Based on the distinctions of the lesser, middle, and greater, it is taught that there are three: the vehicles of hearers, solitary realizers, and the great vehicle. In the *Ornament of the Classes of Sūtra*, it states:

By the various distinctions of entering, accumulating, intention, teaching, and accomplishment, it is held that there are three vehicles. [153]

And in the jewel-like tantra of the *Secret Vital Essence*,^a it states:

Based on the outer and inner levels, it is taught that there are three vehicles of the outer, inner, and secret. Cherish them as the sacred doctrine.

Thus, it is.

In addition, it is taught that there are three causal vehicles and one resultant, making four. In *Mañjushrī's Magical Manifestation Matrix*, it states:

From the renunciation of the three vehicles,
 There is the single vehicle of the result.

Thus, and in the *Eight-Chapter [Magical Manifestation Matrix]*, it states:

Although this inconceivable teaching
 Has eighty-four thousand enumerations,
 It is taught that—from the point of view of vehicles—there
 are three.

If the secret itself is included as a vehicle, there are four.

^a *sang tig (gsang thig)*; Vimalamitra

Thus, it is. In addition, by synthesizing the enumerations, they are even counted as five. The root tantra states:

Based on the renunciation of the four vehicles,
There is a single vehicle of the result.

And in the *Descent to Lankā*, it states:

The vehicle of gods and the vehicle of Brahmā
And those of the hearers, solitary realizers, and tathāgatas
Are explained as individual vehicles.

If the higher and lower distinctions are based upon cause and result, they are explained as six. In *The All-Creating Monarch*, it states:

The six vehicles of achieving certainty.

They are also explained as seven in the *Gathering of Maṇḍalas*,^a where it states:

The distinctions of the gods and humans, hearers, solitary
realizers,
And bodhisattvas, outer, inner, and secret
Are explained as the seven vehicles. [154]

Thus, it is. They are also explained as eight in the *Greatness of Space*.^b

Like this, that which is beyond eight vehicles . . .

Thus, and they are even explained as nine in *The All-Creating Monarch*:

If enumerated, there are nine vehicles.

Hence, they are also explained as sixteen, namely, the basic vehicle of gods and humans, the five outer classes, the nine inner stages, and the vehi-

^a *kyil khor dū wa (dkyil 'khor bsdu ba)*

^b *nam khu che (nam mkha' che)*; one of the eighteen Mind Class tantras translated by Berotsana

cle of the clear-light vajra essence. In the tantra *Great Illuminator Essence of the Sun*,² it states:

The first vehicle is the protector of sixteen.

In addition, they are explained to be inconceivable, such as in the *Descent to Lankā*:

For however long the mind is engaged,
The vehicles will infinitely endure.

So it is. According to fundamental truth, that which is called “vehicle” is merely a designation, lacking true existence. The quote continues:

Whenever the mind transforms,
There will be neither vehicle nor traveler.

Thus, it is.

In short, everything appears only according to the stages of the mind. Except for those who practice to purify their mind into its true nature, there is no other so-called “vehicle”; so know this to be just like the sky.

2.1.3.2.2.1.2.4.1.2.2 *Specific Distinctions*

This has five parts:

- 1 Vehicle of gods and humans
- 2 Vehicle of hearers
- 3 Vehicle of solitary realizers
- 4 Vehicle of bodhisattvas
- 5 Vehicle of Secret Mantra

Second, for the specific divisions, there are five: the vehicle of gods and humans, the vehicle of hearers, the vehicle of solitary realizers, the vehicle of bodhisattvas, and the vehicle of Secret Mantra.

² *nyingpo nyima rabtū nang ched (snying po nyi ma rab tu snang byed)*

2.1.3.2.2.1.2.4.1.2.2.1 *Vehicle of Gods and Humans*

For the first, there are two: the definition and divisions. [155] First, “manushayāna” means the vehicle of humans and “devayāna” means the vehicle of gods.

For the divisions, there are two. On the vehicle of humans, the ten non-virtues are to be abandoned and the ten virtues practiced in order to again take higher rebirth as a human being. The ten virtues are designated from the perspective of abandoning the ten nonvirtues, which are through the body: killing, stealing, and adultery; four through speech: lying, slander, gossip, and harsh speech; and the three nonvirtues of the mind: craving, ill-will, and wrong view. These are all to be abandoned.

For the vehicle of gods: through strong familiarity with the ten virtues, rebirth will be taken in the various god realms, such as the six realms of desire¹²⁹ the seventeen classes of the form realms that correspond to the four levels of concentration;¹³⁰ and among the four formless realms,¹³¹ in the formless realm of the four limitations of the sense sources. In the *Branch [Magical Manifestation Matrix]*, it states:

Practicing the ten virtues and abandoning the nonvirtues
Causes rebirth as a desire-realm god and a human being.
Practicing the four immeasurables and immovable meditation
Causes rebirth in the abodes of Brahmā and the like.

Thus, it is.

With the basis of knowing and engaging in the acceptance and rejection of virtue and nonvirtue and understanding the intrinsic nature of the realm of formless concentration:¹³² by practicing training in the path of the ten virtues, the result is to take rebirth in these individual realms.

2.1.3.2.2.1.2.4.1.2.2.2 *Vehicle of the Hearers*

Second, for the vehicle of the hearers, there are two. By definition, the term “shrāvaka” means to hear or listen to the teachings. [156] The specific implication is to listen to the Buddha’s teachings being given to others.

For the divisions, there are three. For the ground, [the shrāvakas] assert that, by sustaining the three trainings, the selflessness of the individual and lack of fixation upon oneself in terms of the aggregates and so forth

is established. Coarse grasping to material substances indicates relative [truth], whereas partless particles are the genuine. The continuum of the mind is the relative, and the time of an instant is genuine truth.

For the path—while on the lesser, medium, and greater paths of accumulation—the four applications of mindfulness,^{a,133} the four perfectly correct abandonments,^{b,134} and the four miraculous legs¹³⁵ are practiced. On the path of unification, during the two stages of “heat” and “peak,”^c the five powers^{d,136} of faith, perseverance, mindfulness, samādhi, and prajñā are practiced. While practicing the stages of forbearance^e and supreme dharma,^f the meditation is upon the five strengths, such as faith, and so forth. On the path of seeing,^g the meditation is upon the branches of awakening,¹³⁷ which are correct mindfulness, doctrinal analysis, perseverance, joy, refinement, samādhi, and equanimity. Then on the path of meditation,^h the eight perfect branches of the path of the sublime ones¹³⁸—correct view, thought, speech, lifestyle, livelihood, effort, mindfulness, and samādhi—are practiced.

For the result—by attaining the state with or without residue,¹³⁹ one abides in the space of tranquility. In addition, the main emphasis is [157] the practice of acceptance and rejection based upon the Four Noble Truths. On the path of seeing by attaining the most exalted of the sixteen moments,¹⁴⁰ the result of becoming an arhat as a stream enterer, [one-time] returner, and nonreturner is fully actualized. In the *Branch [Magical Manifestation Matrix]*, it states:

Through thorough abandonment,
 Realizing the meaning of the Four Truths,
 Achieving the aspect of the sixteenth wisdom,
 Gradually achieving perfect tranquility
 As a stream enterer, and so forth,
 There is departure for the place where all enemies—
 The passions—have been put to rest.

^a *dren pa nyer zbag zhi* (*dran pa nyer gzbag bzhi, catuḥsmṛtyupasthāna*)

^b *yang dag pong ba zhi* (*yang dag spong ba bzhi, catuḥsamyaḥprahāṇa*)

^c *dröd* (*drod, uṣṭmagata*) and *tsemo* (*rtse mo, nūrdhāna*)

^d *wang po nga* (*dbang po lnga, pañchendriya*)

^e *zöd pa* (*bzod pa, kṣhānti*)

^f *chö chog* (*chos mchog, agradhārma*)

^g *tong lam* (*mtshong lam, darśhanamārga*)

^h *gom lam* (*bsgom lam, bhāvanāmārga*)

ⁱ *yeshe chü drüg* (*ye shes hcu drug, śhodāśhacitlakṣhaṇa*)

Thus, it is.

2.1.3.2.2.1.2.4.1.2.2.3 *Vehicle of the Solitary Realizers*

Third, for the vehicle of the solitary realizers, there are two. The definition of “pratyekabuddha” is that “pratyeka” means an individual, and “buddha” means fully awakened. This means that—while on the final ground of existence—without relying upon oral instructions received from a master but naturally giving rise to the realization of the path within one’s mind stream, the state of awakening is actualized. [Solitary realizers] practice in three ways: in a large group, in a small group, and alone like a [single-horned] rhinoceros.

If divisions are made, there are three. For the ground, knowing that all outer and inner phenomena are based on dependent origination constitutes saṃsāra; and by reversing this process, the state beyond sorrow will be attained. Having realized the selflessness of the person and the lack of true, inherent existence of external grasping, it is as stated in the *Ornament of Clear Realization*:

It must be known that, since the concept of grasping to objects is abandoned and fixation is not, through the support of the path—like a rhinoceros—the perfectly correct is subsumed.
[158]

Thus, it is.

The path involves the thirty-seven doctrines of awakening.¹⁴¹ Although similar to the meditation of the hearers, nevertheless, this path is superior because of the meditation on dependent origination. The result is that, once awakening is attained—without using words to teach other beings—[solitary realizers] teach through indication so that others can understand and achieve the state of nirvāṇa. In the *Branch [Magical Manifestation Matrix]*, it states:

Knowing that outer and inner dependent origination is illusory [and]
By fully engaging the form of things unhindered,
Realization occurs through self-awareness;
And without the help of a spiritual guide,

There is departure for the ground of
The supreme, wish-fulfilling exaltation of awakening.

Thus, it is. This ground of the foe destroyer is referred to as the resultant ground of supreme, wish-fulfilling exaltation.

2.1.3.2.2.1.2.4.1.2.2.4 *Vehicle of the Bodhisattvas*

Fourth, for the vehicle of the bodhisattvas, there are two. The definition is that “bodhisattva” means awakened being. This refers to one who has the capacity—by donning the armor of great courage that brings beings to liberation—to quell through splendor those who rely upon the lesser approach to achieve awakening. In the *Collection of Sūtras*, it states:

Greatness of heart, generosity, and great heroism,
Donning excellent armor, and subduing the root cause for
demons—
These are the causes that result in what is called a “bodhisattva.”

Thus, it is.

If divisions are made, there are three. The ground is to realize that the apparent phenomena of saṃsāra and enlightenment are without true, inherent existence, like a reflection. [159] Internalizing the emptiness of both aspects of self—the self of the person and the outer grasping and inner fixating mind of the self of phenomena—gives rise to the nature of both the aspiration and practical aspects of the bodhichitta.

The path is the training in the practices of the thirty-seven doctrines and the conduct of the six or ten transcendental perfections^{a,12} through which the ten grounds are achieved. The ten are that—in addition to the six perfections—skillful means, strength, aspiration, and wisdom are included within the perfection of prajñā.

The result is to abide on the eleventh ground of All-Pervasive Light^b in the spontaneous accomplishment of the two aims as a fully awakened buddha. In the *Branch [Magical Manifestation Matrix]*, it states:

^a *pa rol dū chin pa* (*pha rol du phyin pa, pāramitās*)

^b *kūn tū ṅol* (*kun tu ṅol, samantaprabhā*)

Realizing twofold selflessness and completing the perfections,
 A practitioner who gradually traverses the ten grounds
 To achieve the ground of buddha
 Will reach this state by fully accomplishing the path of the
 two truths.

Thus, it is.

The two truths are genuine and relative truth. “Relative truth”^a means the appearances of the myriad phenomena of saṃsāra and enlightenment; and “genuine truth” [is] the complete pacification of all elaborations of the nature of the mind and phenomena, thus transcending the objective field of the mind. In the *Bodhisattvacharyāvatāra*,^b it states:

Genuine truth is not the objective field of the mind, [160] for
 it is held that the mind is relative.

Thus, it is.

The Sautrāntika Middle Way School^c holds that all phenomena appear according to relative truth, yet ultimately—when analyzed—have no true, inherent existence. In the *Two Truths of the Middle Way*,^d it states:

If the relative that appears in this way is intelligently analyzed,
 Nothing will be found.
 Not finding anything is genuine [truth],
 And that is the primordially abiding nature of phenomena.

Thus, it is.

The Prāsaṅgika Middle Way School^e holds that, whether analyzed or not, all phenomena are always thoroughly free from elaboration and theories. In *Entering the Middle Way*,^f it states:

^a *kün dzob denpa* (*kun rdzob bden pa, samvṛtisatya*)

^b *chang chüb sempa'i chöd pa la jü gpa* (*chang chub sems dpa'i spyod pa la 'jug pa*); Shantideva

^c *üma rang gyü pa* (*dbu ma rang rgyud pa*); Autonomy School

^d *üma den nyi* (*dbu ma bden gnyis*)

^e *üma tal gyur pa* (*dbu ma thal 'gyur pa*); Consequence School

^f *üma la jü gpa* (*dbu ma la 'jug pa, madhyamakāvatāra*); Chandrakīrti

You hold to relative reality as substantial, but I cannot accept even the relative.

Thus, and in the *Root of Prajñā*,^a it states:

The characteristic of this is free from all elaborations . . .

Thus it is, and the quote continues:

The one who has revealed that the state of peace—the origin of dependent arising—is unceasing, unborn, not negated, not eternal, not coming, not going, not different, and not similar and that all elaborations are thoroughly pacified is the fully perfected Buddha. I prostrate to every word of his sacred speech.

Thus, it is.

If divisions of the relative are made: there are the incorrect relative, which refers to appearances that lack the potential to function like the moon's reflection in water, and the correct relative, which refers to appearances that have the potential to function like the moon in the sky. In the *Two Truths of the Middle Way*, it states: [161]

Although appearing similar:

In dependence upon the potential to function or not,

The correct and incorrect relative will be determined.

So it is.

Under observation, the appearances of the incorrect and correct seem equal; and when carefully examined, ultimately the fact that they both lack true, inherent existence is also equal. Hence, at this very moment, the phenomena of saṃsāra and enlightenment equally abide without any distinctions in the nature of evenness. Since the genuine transcends the ordinary mind even though there is no distinction concerning the nature: if a subtle mental distinction were to be made, phenomena that are empty by nature are the genuine, innate nature. In the sūtras, it states:

^a *lima tsa wa sberab (dbu ma rtsa ba shes rab, prajñānāmamūlamadhyamakakārikā)*; Nāgārjuna

O Rabjor, it is like this example:
 If some were to praise the space of the sky
 While others did the opposite,
 Nothing would be lost and nothing gained.
 Likewise, the essential nature of all the tathāgatas' appearances
 Is explained as only the genuine, intrinsic nature of tranquility.
 Even though wandering heretics
 Explain appearances to be permanent and static,
 This does not render the genuine nature, just as it is, dualistic.

Thus, it is.

When a practitioner contemplates this meaning, the mind that is still not free from elaboration is called “the mind of metaphoric genuine [truth].”^a In the *Two Truths of the Middle Way*, it states:

Although refuting birth and so forth
 With assertions that accord with the correct [understanding],
 [162]
 The pacification of the unborn and all elaboration
 Indicates genuine [truth].

Thus, it is.

Given that this is from the perspective of the mind, this level is explained as the fully qualified relative truth^b and genuine truth that is designated.^c

2.1.3.2.2.1.2.4.1.2.2.5 *Vehicle of Secret Mantra*

This has two parts:

- 1 Outer tantras
- 2 Inner tantras

Fifth, for the vehicle of Secret Mantra, there are two: the outer and inner [tantras].

^a *nam drang pa'i don dam (rnarn grangs pa'i don dam)*

^b *kiin dzob denpa tsen nyid pa (kun rdzob bden pa mtshan nyid pa)*

^c *don dam denpa tak pa (don dam bden pa btags pa)*

2.1.3.2.2.1.2.4.1.2.2.5.1 *Outer Tantras*

Among the outer three, for Kriyātantra, there are two. The definition of “kriyā” is that this indicates the tantra that emphasizes cleanliness and bathing, so it is referred to as the “action tantra.”

If divisions are made, there are three. The ground is that, by realizing that phenomena lack true existence, the wisdom being^a is viewed as a king and the support through which siddhis are received. The path is to rely upon generating the deity, making offerings, and realizing the nature as it is while maintaining cleanliness and austerity. It is held that, after sixteen human lifetimes, the result of awakening as buddha will be attained. In *The All-Creating Monarch*, it states:

In Kriyā it is held that—by seeing both oneself and the deity
As lord and servant—
After diligently practicing for sixteen human lives,
Liberation will occur.

Thus, it is.

Upatantra also has two. The definition is that “upayā” means conduct in accord with Kriyā and meditation in accord with Yoga, so it is called the “vehicle of both.” If divisions are made, there are three. The ground is that, by realizing the prajñā that knows there is no true, inherent existence along with the method of believing that oneself as the samaya being and the deity as the wisdom being are equal, the desired siddhis will be attained. [163] The path is that—by meditating in this way and practicing cleanliness according to Kriyā—after seven human lifetimes, the result of liberation will occur. The quote continues:

In Upa, it is held that—by viewing oneself and the deity as
equal,
With the hope that siddhi will be bestowed through a relation-
ship like friends—
After seven human lifetimes, the result of liberation will occur.

So it is.

^a *yeshe sempa* (*ye shes sems dpa', jñānasattva*)

Yogatantra also has two. The definition of “yoga” is to emphasize meditation with conduct that supports this. Of the three divisions: the ground is that, by abiding with the prajñā that knows the lack of true existence, visualizing oneself as the deity and the wisdom deity to be like water poured into water constitutes the basis. The path is that, by meditating in this way along with the conduct of extreme cleanliness, it is held that the result of liberation on the ground of Rich Array will occur after three human lifetimes. The quote continues:

In Yoga it is held that, after three human lifetimes,
‘There will be liberation in the maṇḍala of the Rich Array.

Thus, it is.

2.1.3.2.2.1.2.4.1.2.2.5.2 *Inner Tantras*

Inner Secret Mantra also has three. For the first, [Mahā-] yogatantra, there are two. The definition of that [i.e., Mahāyoga] emphasizes that liberation occurs through the generation practice of method and prajñā and, primarily, through the vital winds. If divisions are made, there are three. The ground is the primordially pure maṇḍala of deities, the function of the vital winds, and so forth; and the path is the corresponding meditation. It is held that the result will be liberation in that very lifetime. [164] In the *Dynamic Strength of Prajñā*,^a it states:

Through the stages of generation and completion
And the function of the wisdom wind—
Fully perfecting the milk of the sky—
Complete liberation will occur in that lifetime.

So it is.

Among the two for the prajñā mother tantra [i.e., Anuyoga], the definition of “anuyoga” is the assertion that the completion stage of prajñā is nondual space and wisdom. If divisions are made, there are three. The ground is the primordially pure intrinsic nature of the deity of nondual space and wisdom, and the path is the meditation upon this. The result is

^a *yeshe rol pa (yeshes rol pa)*

that, in that lifetime, the kāya of exaltation^a will be actualized. As it states in the tantra of the *Supreme Vital Essence*:^b

The clear-light nature of mind
Is the nonduality of space and wisdom.
Whoever meditates in the state of this exaltation
Will achieve the result of fully enlightened buddhahood
In that lifetime.

Thus, it is.

For the nondual tantra [i.e., Atiyoga], there are also two. The definition of “ati” is the very nature of the unborn, or the essence of everything. Hence, this is what is meant by “phenomena are primordially awakened.” If divisions are made, there are three. The ground is that phenomena comprise the appearances of saṃsāra and enlightenment and are, by nature, primordially awakened. The path is the indivisibility of the generation and completion stages, transcending hope and fear concerning both acceptance and rejection. The result is to fully abide upon the ground of the spontaneously perfect Samantabhadra in the present moment. [165] Hence, everything is perfected in this vehicle. In the *Branch [Magical Manifestation Matrix]*, it states:

The king of self-awareness realizes
The meaning of the nature of evenness.
And with these great methods that realize the meaning of the
 unsurpassed,
Just as all rivers merge into the great ocean,
All inconceivable vehicles of liberation
Merge here without exclusion.

Thus, it is. This completes the overview.

^a *dewachenpo ku* (*bde ba chen po sku, mahāśukhākāya*): enlightened body of exaltation

^b *tigle chog gi* (*thig le mchog gi*)

2.1.3.2.2.1.2.4.2 *The Exposition*

Second, for the exposition, there are three: the divisions of the vehicles, the way they are taught with their corresponding antidotes, and the entire explanation of the meaning.

First, even all fully endowed teachings of the *nirmāṅkāya* are revealed within the five vehicles as follows. In order to tame all sentient beings, there are the teachings on the ten virtues, the four concentrations, and the four states of formlessness that correspond to the vehicles of the desire, form, and formless god realms and the ten virtues [that correspond] to the vehicle of human beings. By meditating on the Four Truths with acceptance and rejection as the objective and by practicing the thirty-seven branches of awakening, realizing the state of a foe destroyer is the vehicle of the hearers. By meditating on dependent arising and the five paths, to arrive on the ground of supreme wish-fulfilling exaltation is the vehicle of the solitary realizers. To realize twofold selflessness, practice the ten *pāramitās*, and actualize the state of buddhahood is the vehicle of the bodhisattvas. [166] To recognize phenomena as the three maṅḍalas and meditate on the profound path, the attainment of liberation in that lifetime is the vehicle of unsurpassed Secret Mantra.

For the second, due to conceptual ignorance in the minds of sentient beings, all passions—twenty-one thousand each for desire, anger, and delusion as well as all three combined—are generated. The antidotes for all eighty-four thousand passions are the three baskets of the Vinaya,^a Sūtra,^b and Abhidharma,^c and the basket of Mantra^d that serves as the antidote for all three [poisons]. Each [basket] has twenty-one thousand [categories], so combined there are eighty-four thousand categories of teachings that were taught by all the buddhas manifesting as self-occurring wisdom according to the faculties of those to be tamed. Even now, these teachings are being taught throughout the ten directions of the world with no restriction or boundary, and in the future they will also be taught.

For the third, as for all of these enumerations of the doctrine taught as five vehicles, they are more exalted than the ordinary mind that believes only in coarse external grasping. On the vehicle of the hearers, the selfless-

^a *dulwa* (*’dul ba, vinayapiṭaka*); basket of monastic discipline

^b *do dēi de nōd* (*mdo sdēi sde snod, sūtrapiṭaka*); basket of the Buddha’s words

^c *chō ngon pa’i de nōd* (*chos mn gon pa’i sde snod, abhidharmapiṭaka*); basket of higher doctrine

^d *ngak kyi de nōd* (*sngags kyi sde snod, mantrapitaka*)

ness of fixation as the genuine truth of partless particles can be understood. The mind that is instantaneous is also understood to be selfless, which becomes the antidote for fixating upon the aggregates as an existing self.

On the vehicle of solitary realizers: by realizing that the outer appearance of objects is ultimately nonexistent even as partless particles, the relative appears like a reflection in a pond. [167] Knowing that the outer source of dependent arising is false—if there is ignorance—then from [the link of] perception until old age and death, [dependent arising] will occur. If ignorance is arrested: knowing that the wheel of existence all the way to old age and death will be reversed, then the selflessness of the person [is realized] and [the selflessness] of outer and inner phenomena is partially realized. Through meditating upon the inner origination of dependent arising, the antidote of partially understanding the selflessness of phenomena is applied.

In this way, along with having realized the selflessness of the person and partial selflessness of phenomena, bodhisattvas realize that the mind of confusion that fixates upon the self of phenomena with a meditative antidote is nonexistent. Due to that, it is held that they [i.e., bodhisattvas] are more exalted because, on the vehicle of bodhisattvas, twofold selflessness is fully realized.

The vehicle of gods and humans teaches that all positive and negative karmic causes and karmic results will never be thwarted. In the *One Hundredfold Karma*, it states:

All karma, even after one hundred kalpas,
Will never be thwarted; for when the timing converges,
Everyone must experience the maturity of those results.

So it is.

This [vehicle] is more exalted than the view held by atheists, who do not believe in the law of cause and result. In addition, it is necessary to rely upon the vehicle of gods and humans in order to [168] accomplish liberation, as stated in the *Jewel Garland*:³

If one's actions are in accord with a well-born human life, the journey to the gods' realm is not far; if one's actions are in

³ *rinchen treng wa (rin cen phreng ba, ratnāvāli)*; Nāgārjuna

accord with a well-born godly life, gradually liberation will be approached.

Thus, and the quote continues:

Whoever has the correct view of the world—no matter what
their status may be—
Will not fall to lower realms, even for a thousand lifetimes.

So it is.

By knowing that the three doors are primordially the three maṇḍalas, there are no ordinary appearances; so the karmic causes and karmic results of fixating upon material substance and characteristics will have no effect on the body, will not be able to affect the speech, and there will be no affect on the mind. The ultimate emptiness of fundamental reality is realized on the supreme vehicle of unsurpassed Secret Mantra.

2.1.3.2.2.2 A Specific Explanation Concerning the Intrinsic Nature of Sentient Beings and Phenomena

This has two parts:

- 1 Intrinsic nature of saṃsāra as the nature of phenomena
- 2 How the intrinsic nature of phenomena is ineffable

Second, for the specific explanation concerning the intrinsic nature of those to be tamed and phenomena, there are two: revealing how the intrinsic nature of saṃsāra is the nature of phenomena and how the intrinsic nature of phenomena is ineffable.

2.1.3.2.2.2.1 Intrinsic Nature of Saṃsāra as the Nature of Phenomena

For the first, there are six: determining the connection with the meaning based on ignorance, the way saṃsāra appears, how this [i.e., saṃsāra] is the intrinsic nature of phenomena the moment it appears, how confused appearances are the magical manifestations of the mind, how confused thoughts are baseless from the root, and how conceptual thoughts are the play of wisdom.

First, having revealed the magical manifestation of the four ways to tame, [169] then all tathāgatas of self-appearances express the aphorism

In this way. Second, concerning the outer and inner impure phenomena of the universe and inhabitants, **whatever those may be**, it is **the dream-like confused phenomena of the world**. Unaware of the way things abide as **primordially awakened**, one is shrouded by this slumber of **ignorance**. Owing to the contributing circumstance of **conceptual duality**, the varied diversity of the outer objects and the inner diversity of sentient beings **limitlessly appear**. Through the root cause of confusion, the result of confused perception emerges; and both the **outer and inner dependent arising** of sentient beings **revolve** like the rotation of a carriage wheel. The various forms of **happiness and sorrow** are then experienced based upon the **differences** between objects and appearances that continuously emerge from one round of existence to another.

For the third—although appearing as such—**this never departs from being the intrinsic nature** of saṃsāra as the great, **primordially liberated nature** of phenomena, the perfection of evenness. Hence, this is the nature of emptiness. This is similarly stated in the *King of Samādhi*:

O heirs of the victorious ones,
 All material things are entirely destructible.
 The totality of existence is primordially empty.
 The learned will not dispute this
 With spiritually immature heretics
 Who hold to an adventitious emptiness. [170]

Thus, it is.

The moment saṃsāra appears, the fact that it is ultimately nonexistent is **the perfectly correct** fundamental nature. The **mode of the magical play** of relativity merely appears as **duality**; yet, if examined, this resembles the phenomena of dreams and the mind of the dreamer, neither of which exist separately. Similarly, **there is no self** as the wanderer and **no self that grasps** to objective phenomena as **other than self**, because this is the mind appearing as such. The sūtra *Descent to Laṅkā* similarly describes this:

If this mind that lacks true, inherent existence
 Sees external objects as real, it is mistaken.
 All appearances are just as they seem
 To a mind that is deranged by habits.

Thus, it is.

Hence, when saṃsāra appears, this [nature] is perfectly pure; and because—within the perfectly pure nature of phenomena—the basic space of self-appearances is a primordial, single mode of being, this wisdom mind of the spontaneously perfect dharmakāya is the great primordial pervasion and unity of saṃsāra and enlightenment. It is similarly stated in the *Root of Prajñā*:

Both saṃsāra and enlightenment have not the slightest distinction; any distinction between these two never existed, not even as extremely subtle.

Thus it is, and in *The Ornament of Clear Realization*, it states:

Existence and quiescence are the nature of evenness . . .

Thus, it is.

For the fourth, due to self and self-possessiveness, the mind grasps to both self and all others as separate. Aside from only being one's own incorrect understanding, ultimately this is nonexistent. If one attempted to discover where this incorrect understanding exists, not even the subtlest aspect of phenomena would be found to exist. [171] Hence, there is no nature of phenomena more profound than this that actually exists. This is because incorrect understanding itself abides as the nature of phenomena. It is similarly stated in Master Padma's teaching on the *Union with Buddha*:

Once concepts are understood to be the nature of phenomena,
There is no other space of phenomena to meditate upon.

Thus, it is.

In *Generation and Completion*,² it also states:

The obstructing force of conceptualization
Originates from one's mind.
Once the mind's primordially pure nature is known,
The so-called obstructing force will not be otherwise.

² *kyed dzok (bskyed rldzogs)*

So, this is similar.

These dualistic appearances of saṃsāra that are dreamlike appearances based on **incorrect conceptualizations concerning objects are utilized subjectively by the incorrect conceptualizations themselves** [i.e., the apprehender]. Although appearing as confusion: ultimately, aside from being the fundamental nature of the mind just as it is, **this has never been otherwise**. This is similar to how, when the four elements transform, these never waver from being part of space, or how concepts that are refuted or proven do not depart from the nature of mind. It states in *The All-Creating Monarch*:

Just as things appear as the single nature as it is,
 No one should ever attempt to adjust this.
 From this uncontrived king of evenness,
 The nonconceptual wisdom mind of the dharmakāya
 Is spontaneously accomplished.

Thus, it is.

Fifth, with [172] dualistic, confused appearances of **incorrect understanding as the root cause, the resultant proliferation of this is how appearances connect from one moment to the next. Although there seems to be continuity, if analyzed, it does not exist**. The nature of awareness is the basic space of phenomena free from base or root abiding as the original, perfectly pure fundamental nature. Even at the moment various phenomena appear, there is no continuity since the characteristics are fleeting and fragmented. In addition, since the moment of the past has ceased, the future has not occurred; and if the moment of the present is analyzed, not even a mere instant actually exists since there is no outer, inner, or in between. Hence, **this manner of abiding is the very nature of awareness—the primordial, perfectly pure basic space of phenomena, like the sky**.

In the sūtra *Inconceivable Amassing of the Rare and Supreme*, it states:

O Kāshyapa! Wherever this mind is sought:
 If from within, in actuality, no evidence will be seen.
 If from without, no evidence will be seen.
 And even from between these two,
 Nothing will be seen since the mind is like the sky.

Thus, it is.

For the sixth, the nature of all mental perceptions is that they are the domain of primordial awakening. The various manifestations of the subjective mind arise and are mastered as the originally pure nature of phenomena, self-appearing wisdom utilizing wisdom itself. Since grasping to self and others, acceptance, and rejection—the entire continuum of concepts arising as the five poisons—are all the play of wisdom, [173] this is the perfectly pure, unsurpassed supreme vehicle. *The All-Creating Monarch* states:

It is taught that even desire, hatred, and delusion
Come from the path of great awakening.
Even the five qualities and their conduct
Are the ornaments of the space of phenomena.

Thus, and the quote continues:

Just as things occur without intention and without
purification,
Wisdom is born from concepts themselves.

Thus, and:

However much all thoughts and recollections
Are left uncontrived
Will determine how they are understood to be the creator of all.

Thus, it is.

2.1.3.2.2.2.2 *How the Intrinsic Nature of Phenomena Is Ineffable*

Second, for the explanation of the nature of phenomena as ineffable, there are six: an explanation of the unsurpassed vehicle that is the result of renunciation through the four vehicles; an explanation of how phenomena are magical manifestations without true existence; although the teacher and teachings are without transition or change, for the purpose of those to be tamed, an explanation of how they tame in whatever way is necessary; an explanation of how the natural *Secret Essence* [*Tantra*] is

the basis for the manifestation of all vehicles; an explanation of how this [tantra] is the general commentary for all sūtras and tantras; and how, fundamentally, all of this is nonexistent and merely designated through names and words.

First, based on the four individual vehicles previously taught, renunciation is [generated] toward that which is opposed to their goal, such as the suffering of saṃsāra and the lower vehicles. When renunciation through those vehicles is final: [174] by then encountering the unsurpassed vehicle of the natural Great Perfection, one will then abide on the ground of buddha—the result of the sole nature of phenomena that transcends the exertion of accepting and rejecting. *The All-Creating Monarch* states:

Even the nine vehicles of the Buddha
 Are paths leading to the natural Great Perfection.
 By realizing that this nature of phenomena
 Free from accepting and rejecting
 Is uncontrived and without coming and going,
 This spontaneous presence pervades everything.

Thus, it is.

Second, when a practitioner who has thoroughly realized the meaning of the fundamental nature incisively analyzes all apparent phenomena of saṃsāra and enlightenment within the fundamental nature that is inherently nonexistent, anything can seem to exist through the circumstance of the way things appear. This can be understood by analogies, such as the phantasmagoria of the sky, magic, reflections, and others. In the *King of Samādhi*, it states:

Just as from within a cloudless sky
 Clouds will instantly amass—
 As they occur, they disappear;
 So what was once a cloud mass is no more.
 Look to see from where they first appeared.
 Phenomena should be understood as such.

Just as when in the midst of many people
 A magician emanates diverse forms, such as
 Horses, elephants, and carriages [175]—

As they appear, there is no thought they are not real.
Phenomena should be understood as such.

Just as when the moon arises in a pristine sky
Its reflection appears within lakes—
Yet the water moons are empty and artificial,
Without essence—
Phenomena should be understood as such.

Just as on a springtime afternoon
Those who are wandering and tormented by thirst
See a mirage as a body of water—
Yet, if examined, there is no water at all—
Phenomena should be understood as such.

Thus, and in the *Sūtra Requested by Jonpa*,^a it states:
O Jonpa, just as in the face of a mirror
An entire face will appear—
Yet it does not inherently exist in that way—
Phenomena should be understood as such.

Thus, this is similar.

Phenomena lack true, inherent existence, yet appear. At the moment of appearing, it must be understood that the nature—like a magical manifestation—exists nowhere.

Third, a **buddha** such as Samantabhadra, who has accomplished the two aims and achieved the ultimate destination, continuously abides throughout all times as the three kāyas—free from meeting and parting—and **will not pass into nirvāṇa**. His fully endowed teachings of the entire doctrine **will also never vanish**, since they are present throughout the three times as the nature, free from transition and change. [176] Likewise, it is stated in the *Sacred Golden Light*^b sūtra:

Just as the Buddha did not pass beyond sorrow,
The teachings, too, will not vanish.

^a *jon pey zhi pa'i do* (*ljon pas zhus pa'i mdo*)

^b *ser 'od dampa* (*gser 'od dam pa*)

Thus, it is.

Buddha's intrinsic nature as the three kāyas is permanent and always abiding, as stated in the *Sūtra that Reveals the Three Kāyas*:^a

The dharmakāya is permanent by nature;
 The sambhogakāya is permanent as a continuum;
 The nirmāṇakāya is permanent through uninterrupted
 continuity.

Thus, and in *Uttaratāntra*, it states:

By the glory of truth, the demon of death is conquered. Since there is no true, inherent nature, the protector of the world is permanent.

Thus, and in *Entering the Middle Way*, it states:

The peaceful kāya clearly appears like a wish-granting tree and, like a wish-fulfilling jewel, has no concepts. Until all wanderers are liberated, this is permanent as the wealth of the world.

Thus, it is.

In addition, in some scriptures, the dharmakāya and sambhogakāya are held to be permanent. The nirmāṇakāya originates from them and appears to beings like a water moon but, otherwise from the perspective of those to be tamed, does not inherently exist. It is, therefore, held to be permanent only as the nature of phenomena, which is beyond permanence or impermanence. In this way, even though the nature of the three kāyas is free from meeting or parting and without transition or change: from within them, spontaneously present emanations appear like the twelve deeds [177] **in order to tame all ignorant sentient beings lacking the recognition of the fundamental nature and to bring them to maturity and liberation.** As a nirmāṇakāya, [a buddha] naturally **manifests in harmony with the phenomena of each individual. When the final aim is complete, the state of passing beyond sorrow is then revealed.** The *Uttaratāntra* states:

^a *ku sūm ten pa'i do (sku gsum bstan pa'i mdo)*

With the method of taming in harmony with the faculties of those to be tamed, the activity of taming occurs. With that as the objective and at the appropriate time, buddhas are always engaged in spontaneous presence.

In the sūtra *Sacred Golden Light*, it states:

The Conqueror, Buddha, is inconceivable;
The Tathāgata is the permanent kāya.
In order to benefit all beings,
Numerous emanations are revealed.

So, this is similar.

Fourth, the basket of the Vinaya emphasizes the training of surpassing discipline. In the *Ornament of the Classes of Sūtra*, it states:

Given that downfalls, their causes, the wish to be released, renunciation, the person, the law, and the distinctions are all thoroughly identified, that is Vinaya.

Thus, it is. The basket of Sūtra emphasizes the training of the surpassing mind, as the quote continues:

Given that it explains the meaning of phenomena, including all places and their characteristics, that is Sūtra.

Thus, it is. The basket of Abhidharma emphasizes the training of surpassing prajñā, as the quote continues:

Given that it repeatedly makes things evident and suppression through splendor is realized, that is Abhidharma.

Thus, it is. [178]

Kriyā[tantra] emphasizes bathing and cleanliness, as well as the samayas that correspond to body and speech. To accomplish the awakened state through conduct that is in accord with action tantra and the view according to Yogatantra is Upa[tantra]. Except for merely supporting the

conduct of body and speech, that which emphasizes meditation is the supreme state of accomplishment through Yoga[tantra]. The tantras of enlightened body, such as *Yamāntaka*^a and others, emphasize the teaching of the generation stage of method; and the tantras of enlightened speech, such as *Hayagrīva*^b and others, emphasize the teachings of the completion stage of prajñā. The tantras of enlightened mind, such as the *Gathering of Secrets*, the *Vajra Heruka*,^c and so forth, teach the indivisible intrinsic nature. All extremely renowned, sacred doctrines throughout the immeasurable pure lands of the buddhas of the ten directions emanate from this intrinsic nature of the *Secret Essence*, the fundamental nature of Mahāsandhi, where the ultimate meanings of all philosophies and their essence are subsumed. This is stated in *The All-Creating Monarch*:

The general meaning and the specific—
 Everything is subsumed
 Within the intrinsic nature of Mahāsandhi.
 As the essence of them all,
 There is nothing not included here.

Thus, it is.

Fifth is that the natural secret of this *Secret Essence*—the fundamental nature of phenomena—is the basis for all six classes of Tantra and the three baskets, as well as their source. [179] Since this synthesizes the essence of the genuine meaning, it is the definitive ground to be ascertained, the object ascertained, and that which ascertains all [other vehicles]. In *The All-Creating Monarch*, it states:

The nature and essence
 Of all tantras and baskets is included here
 In this general commentary
 For all sūtras and tantras.

Thus, it is.

^a *shinjesbed* (*gshin rje gsbed*)

^b *tamdrin* (*rta mgrin*)

^c *pal yang dak* (*dpal yang dag*) or *dorje trak tiang* (*rdorje khrag 'thung*)

Sixth, hence, this reveals how the five vehicles are established and that the objects to be determined—namely, all apparent phenomena of saṃsāra and enlightenment—lack true, inherent existence and are merely designated through labels. In the sūtras, it states:

O Rabjor! Phenomena are mere designations,
Indications that in truth have no inherent existence.

Thus, it is.

Who is the designator? It is taught by the Buddha, teacher of gods and humans, that these unceasing appearances themselves are temporarily placed in the category of the meaning of relative truth. So-called saṃsāra, enlightenment, the aggregates, elements, sense sources, and so forth all came to be labeled through names and words so that the genuine fundamental nature could be comprehended. In fact, at the moment of teaching using designated names and words, those names and words are actually nonexistent. Thus, when the term “sky” is expressed, that name and the word do not exist in the nature of the sky. [180] The name and the word “sky” do not exist even in the body or the mind. Since the name and word “sky” are not to be found anywhere, there is actually no material substance or anything to identify. It should be understood that these [labels] are indivisible with the notion of “sky”; and even though the mind associates names and words with phenomena, names and words are nonexistent.

In the *King of Samādhi*, it states:

Just as—when someone gives birth to a child—
The name bequeathed is other than the child
And cannot be found from without or within,
Phenomena should be understood as such.

Thus, there is the aphorism “phenomena are ineffable.”

2.1.3.2.2.3 *Saṃsāra and Enlightenment Synthesized as the Self-Appearances of Mind and Wisdom*

Third, for the meaning of saṃsāra and enlightenment synthesized as the self-appearances of mind and wisdom, there are two explanations: express-

ing the root cause for revealing this as self-appearances and the actual way this is revealed.

Having expressed the intrinsic nature of all phenomena, then the secret itself of this maṇḍala of the tathāgatas as indivisible method and prajñā is revealed as the self-appearances of mind and wisdom. “This speech” originates from that nature of vajra enlightened body, speech, mind, qualities, and activities.

For the second, there are two: an explanation of how the confused appearances of sentient beings are the self-appearances of the mind and [181] an explanation of how the pure-land appearances of buddhas are the self-appearances of wisdom. First, in order to reveal the marvel of everything that self-appears, there is the expression “*ab ho*.” Due to the root cause of the perpetually fixated five aggregates at the time of saṃsāra, the multitudes of confused appearances and all shortcomings that form the basis for the three planes of existence arise from the notions of “self” and “mine.” When there is the confusion of saṃsāra, the individual appearances of the six mind streams of beings will arise, such as the gods and so forth; and when their life forces cease, there is death. The varieties of individual bodies perceive their respective appearances as the dwelling places of the gods and others, possessing an abundance of nectar, sugar cane, and so forth.¹⁹³ That is followed by death and the inevitable plunge to lower realms as the confused wheel of suffering and the like, meaning the diverse aspects of phenomena, including states of bliss and indifference. These are all created by the ignorance of beings who experience dream-like mental confusion based on habits and mistaken perceptions concerning self-appearances. Aside from these, there is nothing that exists externally for any other reason. Similarly, it is stated in the *Mindfulness of Close Placement*:^a

Varieties of form, abundance, and
 The experience of joy and sorrow
 Are all created and emanated by the mind; [182]
 Except for the mind, there is nothing at all.
 For instance, [they are] just like dreams.

So, this is similar.

^a *drenpa nyer zhak* (*dran pa nyer gzbag*)

For the second, phenomena are the intrinsic nature of saṃsāra and enlightenment, primordially awakened [and] the nature of emptiness possessing the supreme of all.²¹⁴⁴ The enlightened mind of self-originating wisdom has mastered self-discerning awareness and primordially knows the selflessness of persons and phenomena. All phenomenal appearances that are grasped as external objects, the objects to be conceptualized, and the internally fixated mind—the conceptualist—are mastered by the mind of wisdom that is without duality. Since this mastery over phenomena is more exalted than any other, it is the astonishing three kāyas and great wisdom of enlightened speech appearing as the vehicles and the two wisdom minds of omniscience. Even all of the immeasurable qualities, spontaneously present activities, inconceivable pure lands, and so forth are only the self-appearances of buddha's wisdom and do not exist elsewhere. This wisdom nature itself appears in this way as the inconceivable phenomena of kāyas, pure lands, activities, and the like. In the *Superb Monarch*, it states:

However many kāyas, wisdom pure lands,
Qualities, and activities there are,
Wisdom will appear in this way [183]—
Spontaneously present like this, not existing elsewhere.

Thus, it is.

Hence, everything is the great array of self-appearances and not otherwise. These are the words of the tantra of the secret vajra nature.

2.1.3.2.3 A Synopsis of the Meaning at Hand

Third, the synopsis of the meaning at hand is that the six sages manifest from great compassion—countless in number—to teach the many vehicles, as well as the teachings given by all the tathāgatas. All of this is synthesized in the intrinsic nature that is ineffable and revealed as the appearances of mind and wisdom and known by the original Tathāgata himself.

²¹⁴⁴ *nam kün chog dengyi tong pa nyid* (nam kun mchog ldan gyi stong pa nyid)

From the ineffable meaning of the intrinsic nature of the *Secret Essence Definitive Nature Just As It Is*, this completes the commentary for the third chapter that establishes all phenomena of saṃsāra and enlightenment as the originally pure nature of phenomena—appearing yet lacking true, inherent existence.



Peaceful Maṇḍala

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Chapter Four

2.2 *The Way Both Peaceful and Wrathful Maṇḍalas Manifest*

This has two parts:

- 1 The spontaneously present peaceful maṇḍala
- 2 The manifest wrathful maṇḍala

THE SECOND SECTION continues with how, from that [compassion],¹⁴⁵ the peaceful and wrathful maṇḍalas manifest. Here, there are two: revealing the spontaneously present peaceful maṇḍala and an explanation concerning the manifest wrathful maṇḍala.

2.2.1 *The Spontaneously Present Peaceful Maṇḍala*

This has three parts:

- 1 The ground—generation of the maṇḍala and conferral of empowerment
- 2 The path—generation and completion stages
- 3 The result—praising the intrinsic nature of wisdom and kāyas

For the first, there are three: the ground—generation of the maṇḍala and conferral of empowerment, the path—generation and completion stages, and [184] the result—praising the intrinsic nature of wisdom and kāyas.

2.2.1.1 *The Ground—Generation of the Maṇḍala and Conferral of Empowerment*

This has two parts:

- 1 A general explanation of the intrinsic nature of the three maṇḍalas
- 2 A specific explanation of the method of empowerment conferral

For the first, there are two: a general explanation of the intrinsic nature of the three maṇḍalas and a specific explanation of the method of empowerment conferral.

2.2.1.1.1 *A General Explanation of the Intrinsic Nature of the Three Maṇḍalas*

This has three parts:

- 1 The maṇḍala of the cloud of causal syllables
- 2 From that, the maṇḍala of samādhi that arises
- 3 The illustrative maṇḍala that reveals this maṇḍala

For the first, there are three: the maṇḍala of the cloud of causal syllables; from that, the maṇḍala of samādhi that arises; and the illustrative maṇḍala that reveals this maṇḍala.

2.2.1.1.1.1 *The Maṇḍala of the Cloud of Causal Syllables*

This has two parts:

- 1 Establishing the maṇḍala of the cloud of syllables
- 2 The stages for that accomplishment

The first has two: establishing the maṇḍala of the cloud of syllables and the stages for that accomplishment.

2.2.1.1.1.1.1 *Establishing the Maṇḍala of the Cloud of Syllables*

This has two parts:

- 1 The overview
- 2 The exposition

For the first, there are two: the overview and the exposition.

2.2.1.1.1.1.1.1 *The Overview*

This has two parts:

- 1 A general explanation
- 2 The specific explanation

The first has two: a general and specific explanation.

2.2.1.1.1.1.1.1.1 *A General Explanation*

For the first, there are three: the definition of the syllables, the characteristics, and the divisions.

First, to define the term “*ah kshara*,” *ah* means “to negate” and *kshara* means “to change.” This indicates that [the syllables’] nature is unchanging

and capable of clarifying meanings. Concerning this: some grammarians assert that—among both the syllable and the image of the syllable—the syllable is the general aspect of sound understood by both speaker and listener, and the image is the written form of the syllable. Through reading, the general image of the syllable joins with the sound to clarify the meaning.

The characteristics are that [the syllables] are brought together by non-associated, compositional factors [185] and arise externally as the voice of an individual with the trait of its meaning.

If divisions are made, there are sixteen vowels and thirty-four consonants that are considered to be short, long, and very elongated. “Short” refers to the pronunciation of a single [vowel] such as *ka*. “Long” is the pronunciation of two, such as *ka* [with an *ab chung* or short *a*]. “Extremely elongated” includes three [syllables] such as *eb* with a double vowel *e*, *ob* with a double vowel *o*, and so forth. All these sounds are considered heavy [syllables].¹⁴⁶ Each of these has the three gender-based distinctions of male, female, and neutral. If one were to ask where they all originate—for example, like *pa*, *tša*, *ya*, and *ab*, from the mouth, tongue, palate, and back of the throat—the cause for their origin is as it states in the *Door of Speech*:^a

All functions of speech are generated from the places of articulation through functionality, conceptualization, two winds, vowels, and consonants, as well as their aspects.

Therefore, speech is generated from these seven causes. To explain this individually, the quote continues:

The places of articulation are the root cause, functionality is the cause for invoking, [and] similarly conceptualization is the cause for invoking [speech]. *Ba ya ta* is like wind in the trees that functions to move the branches,¹⁴⁷ *sho so* is like a horse and rider occurring simultaneously,¹⁴⁸ and the vowels and consonants [186] are the root cause for pervading all sound. Similar to the aspect of the appearance of sound, this is called the “root cause of equal fortune.”

Thus, it is.

^a *ma go (smra sgo)*; Rongzom Chökyl Zangpo

2.2.1.1.1.1.1.2 *The Specific Explanation*

Second, for the specific explanation, there are three: the nature of the syllables, the divisions, and their purpose. First, when the originally pure intrinsic nature of the mind appears in the aspect of syllables, this becomes the support for the inexhaustible ornamental wheel of enlightened body, speech, and mind. If one wonders where [the syllables] abide, they rely upon the vital essence within the four chakras and the individual channels of all buddhas and sentient beings. Additionally, by the lucidity of the colors and qualities [of the syllables], the consciousness becomes lucid, faculties sharpen, and prowess increases. When the form of the syllables is unclear, an abundance of stupidity and deficiency ensues. By meditating upon [syllables] in the heart and so forth, their color and qualities increase to become the root cause for the source of siddhi.

If divisions are defined, they are the syllables of the channels that abide in the body, the syllables of the deities of the palace, the syllables of magical emanation, and the syllables of symbolic sound. For the first, within each individual class of tantra, there are many explanations about how syllables abide within the channels and chakras. According to this [tantra], *om*, *ah*, and *hung*—these three—abide in the crown, throat, and heart. In the heart are the forty-two syllables of the peaceful deities and in the crown the fifty-eight syllables of the heruka wrathful deities. It is taught that, by including the syllables of the enlightened body, speech, and mind of the one hundred families together, there are one hundred and three [syllables]. [187] It is also taught that, temporarily, the six impure seed syllables of the beings of the six classes are the basis for the purification; and by the method of the deities' syllables, the purification of those [impure] syllables naturally occurs.

Concerning the syllables of the six beings: at the crown is *ah*, at the throat is *tri*, at the heart is *nri*, at the navel is *su*, at the secret place is *pre*, and on the soles of the feet is *du*. It is explained that the habits and karma of taking rebirth as the individual six classes of beings depends on these syllables. These six [syllables] that are the basis for the purification, as well as the one hundred and three [wisdom syllables] that purify, all abide in the body. The syllables of the deities of the palace are that, while meditating upon the deities, syllables are generated in the individual places within the maṇḍala. The syllables of the emanation of magic are that, from the

vajra body, speech, and mind of the buddha's sambhogakāya, clouds of syllables emerge and radiate myriad emanations to accomplish the purpose of beings. The syllables of sound are the individual sounds recited as mantra.

The purpose is that, in order to accomplish the point of the individual syllables, the syllables of the channels serve as the support for all kāyas and wisdom, free from meeting or parting. The syllables of the deities are the basis from which the individual deities emanate, and their function is to uphold the authentic purpose of the generation and completion stages. The syllables of emanation bring limitless benefit for sentient beings, and the syllables of sound are the root cause for accomplishing Secret Mantra. Furthermore, here all other syllables emanate from the syllable *ah*, as stated in the *Precious Compendium Tantra*:^a [188]

The syllable *ah* originates from space.

From *ah*, all gatherings of syllables radiate without exception.

Thus, it is.

Here, although the consonants are complete, the vowels are incomplete—meaning they are inherent [within the consonants]. This is due to congruency with the enumerations of deities. For instance, the elongated *ah* is inherent within the brush stroke.^b The two circles next to the *ah* are inherent in the dot.^c The elongated *ah* and the nasal sound of *am* are combined with *o*, so that *ah* and *o* are inherent in *om*. The neutral syllables *ri ri li li*—these four—are inherent within the consonants *ra* and *la*. Together, there are forty-two. Their original *ah* is the inherent source of all other syllables. Since this is being taught according to the inherent nature of the syllables: by combining *o* [with *ah*], it becomes part of the syllable *om*. Hence, if one were to wonder where these garlands of syllables actually originate, it is as stated in the *Precious Compendium Tantra*:

The five syllables such as *ka* and so forth

Are the intrinsic nature of the throat's enlightened speech.

^a *kān dā rinpoche'i gyū* (*kun 'dus rin po che'i rgyud*)

^b *shed* (*shud*)

^c *tsek* (*tsheg*)

Second, the five syllables such as *tsa* and so forth
 Are the intrinsic nature of the half-moon shaped tongue.
 Third, the five syllables such as *ta* and so forth
 Are the intrinsic nature of the tip of the tongue.
 Fourth, the five syllables such as *pa* and so forth
 Are said to originate from the lips.¹⁴⁹

From the point between the eyebrows of the sambhogakāya
 buddha appears the tamer of saṃsāra—syllable *ya*.
 From the waist of the sambhogakāya buddha appears the dis-
 peller of delusion—syllable *wa*. [189]
 From the hips of the sambhogakāya buddha appears the
 incinerator of desire—syllable *ra*.
 From the shoulder of the sambhogakāya buddha appears the
 destroyer of concepts—syllable *la*.
 From the eternal knot in the heart appears the purifier of
 characteristics—syllable *sha*.
 From the wheels of radiant light in the palms of the hand
 appears the revealer of magic—syllable *ka* [reversed *sha*].
 From the navel, located below the [level of the] elbow,
 appears the eliminator of desire—syllable *sa*.
 From the wheels of radiant light at the soles [of the feet]
 appears the incinerator of obstruction—syllable *ha*.
 From the secret place like the sky appears the source of
 magic—syllable *cha* [*ka* reversed *sha*].
 From the eyes of the sambhogakāya buddha appear the intrin-
 sic nature syllables *e ee*.
 From the ears of the sambhogakāya buddha appear the intrin-
 sic nature syllables *oo oo*.
 From the nostrils of the sambhogakāya buddha appear the
 intrinsic nature syllables *eh eh*.
 From the crown protuberance of the sambhogakāya buddha
 appears the syllable of the victorious ones as *om*.

Thus, it is.

These syllables radiate like clouds from the kāyas of the buddhas to become the seed syllables for generating the maṇḍala, as well as naturally

abiding within the channels of sentient beings. Rongzom Paṇḍita said that, in addition to these forty-two syllables, there is *e*, which resembles an elephant's nose, an elongated *ab* like an arrow and the two circles with *ab* that resemble the eyes of Maheshvara. These three are inherent within all syllables; and if counted, [the syllables] total forty-five. [190] Some call these “the three syllables of enlightened body, speech, and mind.” Nevertheless, according to the syllables, they abide as previously described. It is also held that the latter explanation is applicable as it pertains to the deities. In this context, it is considered that the head of the syllables resembles an elephant's nose,¹⁵⁰ the two circles resemble the eyes, and the brush stroke resembles an arrow. The overview is now complete.

2.2.1.1.1.1.2 *The Exposition*

This has three parts:

- 1 Determining the connection with the meaning
- 2 An explanation of the meaning
- 3 A synopsis

Second, for the exposition, there are three: determining the connection with the meaning, an explanation of the meaning, and a synopsis.

2.2.1.1.1.1.2.1 *Determining the Connection with the Meaning*

First, from within the ground of spontaneous presence, compassion manifests; and the meaning that establishes phenomena is taught. **Then the wisdom intent of all the tathāgatas of the four times and the ten directions is united as one through the intrinsic nature of the primordially awakened magical manifestation of syllables. Through the mode of great evenness as the inseparable nature of all phenomena: within this vajra space of great enlightened body, speech, mind, qualities, and activities, the nature of the syllables of all apparent phenomena of saṃsāra and enlightenment has never wavered from the wisdom intent of this samādhi of primordial awakening.** In order to reveal the meaning of the even, great perfection of the dharmatā: although phenomena lack true existence and are mere labels, the intrinsic nature has from beginningless time remained as what is called “the wheel of the garland of syllables” that originate from the vajra body, speech, and mind of the Tathāgata himself. [191]

2.2.1.1.1.1.1.2.2 *An Explanation of the Meaning*

This has three parts:

- 1 A general explanation of the intrinsic nature of the wheel of syllables
- 2 A specific explanation of how this applies to each individual deity
- 3 A synthesis of both meanings

For the second, there are three: a general explanation of the intrinsic nature of the wheel of syllables, a specific explanation of how this applies to each individual deity, and a synthesis of both meanings.

2.2.1.1.1.1.1.2.2.1 *A General Explanation of the Intrinsic Nature of the Wheel of Syllables*

This has three parts:

- 1 The way to meditate upon the syllables
- 2 The way the clouds of syllables radiate
- 3 The way the intrinsic nature of the syllables is explained

First, there are three: the way to meditate upon the syllables, the way the clouds of syllables radiate, and the way the intrinsic nature of the syllables is explained.

2.2.1.1.1.1.1.2.2.1.1 *The Way to Meditate upon the Syllables*

This has two parts:

- 1 The actual way of meditating
- 2 The benefits

For the first, there are two: the actual way of meditating and the benefits.

2.2.1.1.1.1.1.2.2.1.1.1 *The Actual Way of Meditating*

For the first, there are three: the stage of generation, the stage of completion, and the way to meditate through application of those activities.

First, having taken refuge and generated the bodhichitta—then from within the contemplation of emptiness—upon a lotus and moon appears an extremely static *ah* that is by nature immovable. From this stainless, luminously clear white *ah*, innumerable white *ahs* as minute as a mustard seed split into one hundred pieces and radiate to completely fill the ten directional realms of all worlds. By these light rays, the entirety of phe-

nominal existence appears as *ab*. Once again, everything reabsorbs into the root *ab*, which is static such that it does not increase to become larger than before or decrease to become smaller than before. One momentarily rests in evenness. [192]

Then, from that root syllable *ab*, all thirty-four consonant syllables of the gatherings of names—such as *ka* and so forth—and the vowel syllables of sounds radiate as light into the ten directions. From this, all sentient beings appear as these syllables and blaze as a single mass of light rays. Everything reabsorbs into the root *ab*. Once again, this radiates and reabsorbs exactly like before.

Then, within the center of the lotus upon the sun and moon, all seed syllables are gradually arranged around *ab* and *cha*; and the deities are generated. This is the cloud of the causal syllables for the generation stage.

Second, for the completion stage, upon the lotus and moon in the heart of the visualized deity is an extremely static white *ab* from which countless *abs* radiate. Filling the ten directional worlds, all sentient beings turn into the aspect of *ab*. Once again, everything dissolves into the original *ab* in the heart. Rest in evenness that is free from increase or decline. Again, from the surrounding syllables and *ab*, the consonants radiate as before and reabsorb into the indivisible nature of the phenomena of *saṃsāra* and enlightenment. Rest in the nature, free from increase or decline. This is the cloud of syllables for the completion stage.

Third, to apply this to the enlightened activities [193] such as peaceful, enriching, magnetizing, and wrathful, *ab* and all the consonants radiate as white, yellow, red, and dark blue. By these activities: illness and demonic forces are pacified, and life expectancy and merit are enriched. Through invocation: the object to accomplish is magnetized, and the unruly ones are annihilated. Finally, rest in evenness in the nature that is free from increase and decline. A detailed explanation of this will be given in the fifth chapter. This is the cloud of syllables that accomplishes enlightened activities.

2.2.1.1.1.1.2.2.1.1.2 *The Benefits*

Second, the explanation of the benefits is that a meditation such as this is the wisdom cause for firmly bringing about the fruition of whatever is desired, such as the intrinsic nature of all fully endowed *siddhis* of the vajralike Samantabhadra—including the enlightened body, speech, mind,

qualities, and activities of all the buddhas. Hence, through this, all fully endowed supreme and common siddhis will be accomplished.

Some hold that meditating upon *ah* as extremely static involves training with a single syllable until the nature is stabilized without increase or decline. From that, training with many consonants and so forth occurs, and the interdependence of the dharmakāya and rūpakāya is taken as the path. That [assertion] is partially, but not exactly, correct because it must be explained that the clouds of syllables are the basis of everything.

2.2.1.1.1.1.2.2.1.2 *The Way the Clouds of Syllables Radiate*

Second, for the way the clouds [194] of syllables radiate, there are two: the radiation of syllables and the appearance of exceptional astonishing signs.

First, *ah* is the source of all syllables; and as the basis for their emanation, it is inherent in the emanation of [all syllables]. Just as all forms originate from the elements and arise in the aspect of the great elements:¹⁵¹ likewise, when all syllables arise, there is the aspect of *ah*. This means that the basis of speech is *ah*. During the formation of speech, *ah* becomes the higher sound of *e* and the lower sound of *oo*, constituting three roots. From these, through the combination of *ah* and *e*, there is *eh*; and by combining *ah* and *oo*, there is *oh*. With tautness, there is *ri*; and with looseness, there is *li*. Then, by the distinctions of each syllable's pronunciation becoming longer or shorter, there are fourteen vowels, including the nasal sound of *am* and *ah* with two circles on the side—making sixteen. When *ah* contacts the throat, it becomes *ka*. Slightly looser, when [*ah*] contacts the palate, it becomes *kha*. Becoming even looser, [it becomes] *ga*; and when *ga* contacts the chest, it becomes *gha*. When [*ah*] becomes nasal, it is *nga*. All of these [sounds] originate from the vaselike throat of the Buddha.¹⁵²

The other [syllables] can be understood by comparing these stages. Then, the sounds of *tsa*, *tsha*, *dza*, *dzha*, and *nya* originate from the tongue when *ah* contacts the middle of the tongue and the center of the palate, emerging from [the Buddha's] tongue. The sounds of *tra*, *thra*, *dra*, *dhra*, and *nra* occur in general [195] when *ah* is close to the tip of the tongue and the front edge of the palate and emerges from the tip of [the Buddha's] tongue. The sounds of *ta*, *tha*, *da*, *dha*, and *na* originate when *ah* contacts the tip of the tongue and the teeth and then emerges from the tip of the Buddha's tongue and teeth. The sounds of *pa*, *pha*, *ba*, *bha*, and *ma* origi-

nate when *ah* meets with the lips and emerges from the Buddha's lips. The specific inner distinctions are similar to *ka* and so forth.

Concerning the sources of the sound of the remaining nine syllables, *ya* and *sha* come from the [Buddha's] palate; *wa*, the lips; *ra* and *ka* [reversed *sha*], the crown of the palate; *la* and *sa*, the teeth; *ha*, the throat; and *cha* comes from the throat and upper palate. Although originating in this way: from the perspective of the way the syllables radiate to accomplish the purpose of those to be tamed, *ya* comes from the eyebrows, *wa* from the hips, *ra* from the upper hips, and *la* comes from the shoulders, *sha* from the heart, *ka* [reversed *sha*] from the wheels of the palms, *sa* from the navel, and *ha* comes from the wheels of the soles.¹⁵³ *Cha* comes from the secret place. All of these syllables are pervaded by the sound of *ah* in the way the melodious timbre of a vina³ pervades all sounds that resonate from it, whether high or low toned. In addition, *e ee* come from the eyes, *oo oo* from the ears, *eh eh* from both nostrils, *oh oh* comes from the teeth,¹⁵⁴ and *om* comes from the crown protuberance.

Second, the appearance of exceptional astonishing signs means that, since all these syllables originate [196] from enlightened body, speech, and mind, they are the great appearance of the cloud of syllables that arise throughout the limitless ten directions of the six worlds. Due to that, [when the cloud of syllables arises] if the east becomes more elevated, the west will be lower; if the west is higher, the east will be lower; if the south is higher, the north will be lower; if the north is higher, the south will be lower; when the edges are higher, the center will be lower; and when the center is higher, the edges will be lower. Through these six subtle modes of motion, phenomena are purified to become like reflections.¹⁵⁵ When there is the extreme intermediate motion, all which is empty is revealed as the intrinsic nature of wisdom. When there is the extremely great motion from within the intrinsic nature of the indivisibility of the great perfection, the phenomena of saṃsāra or enlightenment no longer exist at all and are, therefore, only designated through characteristics based upon names. This arouses supreme pleasure for the Tathāgata himself, so he proclaims “*ho*” and rests in the nature of evenness.

³ *pi wang*; stringed musical instrument

2.2.1.1.1.1.2.2.1.3 *The Way the Intrinsic Nature of the Syllables Is Explained*

This has six parts:

- 1 Explaining the root cause for teaching the syllables
- 2 The dharmakāya
- 3 The sambhogakāya
- 4 The nirmāṇakāya
- 5 The way of perfecting the maṇḍala of the forty-five deities
- 6 The syllables as the mind's indivisible nature of emptiness and appearances

Third, there are six ways to explain the intrinsic nature of the syllables: explaining the root cause for teaching the syllables, revealing the syllables to be the dharmakāya since the wisdom intent of the buddhas is subsumed within the unborn wheel of syllables, revealing how the syllables are fully awakened as the perfected sambhogakāya since the forty-two syllables are subsumed in the nature of the syllable *ab*, explained as the nirmāṇakāya since the syllables themselves are [197] the source of all varieties of manifestations that arise from them, explained as the mode of perfecting the maṇḍala of the forty-five deities since the syllables embody the wisdom intent of the victorious ones, and an explanation of the meaning and sounds of the syllables as the mind's indivisible nature of emptiness and appearances.

2.2.1.1.1.1.2.2.1.3.1 *Explaining the Root Cause for Teaching the Syllables*

For the first, as the clouds of syllables emanate, then all tathāgatas express the aphorism of the clouds of syllables in this way.

2.2.1.1.1.1.2.2.1.3.2 *The Dharmakāya*

Second, given that the syllable *ab* is the source of all syllables: the aspect of appearances is not discarded; the extreme of being empty is also not established; and since the nature has no substance or characteristic although referred to as “not empty,” [that means] there is nothing to be conceptualized. The intrinsic nature of both [i.e., appearances and emptiness] is referred to as “indivisible,” meaning that the Middle Way as well has never been conceptualized, since [*ab*] transcends that which can be seen as appearances as well as the intrinsic nature of emptiness. Hence, every-

thing is only labeled given that expression, intention, and elaboration have no true, inherent existence. The wisdom mind of all buddhas abides within this garland of syllables, and the way this abides is the intrinsic nature of the spontaneously present dharmakāya.

2.2.1.1.1.1.1.2.2.1.3.3 *The Sambhogakāya*

Third, although the source of all syllables is *ab* itself, [198] contributing circumstances cause this nature to appear as diverse aspects of syllables. Like the earlier explanation: from the root *ab*, a higher pitch makes *e* and a lower pitch makes *oo*. Of these three, from *ab* and *e* there is *eb*; and from *ab* and *oo*, there is *ob*, becoming the five vowels. When the sound becomes tighter, it is *ri*, looser is *li*; and with the distinction of both method and *prajñā*, there become fourteen [syllables]. *Am* clearly indicates the method, and *ab* [with a short *a* and two circles] indicates *prajñā*. These are then called *ab li* [i.e., the vowels].

When *ab* relies upon the throat, palate, tip of the tongue, teeth, and lips, the sound becomes *ka*, *tsa*, *tra*, *ta*, and *pa*; and when these sound are pronounced more strongly [i.e., aspirated], they become *kha*, *tsha*, *thra*, *tha*, and *pha*. When the sound's potential weakens, they are *ga*, *dza*, *dra*, *da*, and *ba*. When pronounced robustly, they become *gha*, *dzha*, *dhra*, *dha*, and *bha*; and when pronounced nasally, it is *nga*, *nya*, *nra*, *na*, and *ma*—hence, these five categories. Similar to that, *ya* and *sha* originate from the palate. *Ra* and *ka* [reversed *sha*] originate from twisting the tip of the tongue, *la* and *sa* from the teeth, *wa* from the lips, *ha* from the throat, and *cha* from the top of the crown. When the sound of *ab* contacts the place of the throat and so on, then there are the forty-two syllables, such as *ka* and so forth called the *ka li* [i.e., the consonants].

Through those sounds of *ab li* and *ka li*, every expression is subsumed because primordially the king of fully manifest enlightenment is awakened as the unborn dharmakāya syllable *ab*. Just as the syllable *ab* is awakened, [199] these forty-two syllables also radiate from *ab*; so it is certain that they, too, are awakened because they are the play of a single nature. Ultimately, *ab* is the space of Samantabhadri, and the forty-two syllables that emanate from [*ab*] are the forty-two buddhas. Their intrinsic nature is revealed as the sambhogakāya of syllables.

2.2.1.1.1.1.2.1.3.4 *The Nirmāṇakāya*

For the fourth, there are two: the explanation of the syllables as the source of words and the way in which the various manifestations of the syllables appear.

First, the nature abiding as the dharmakāya is astonishing—*eh ma ho!* The intrinsic nature of this appearing as the sambhogakāya is a marvel, and compassion arising as the nirmāṇakāya is utterly amazing. This means the wheel of the cloud of syllables is an inconceivably great magical manifestation. In addition to these forty-two syllables, there is the head of the syllables, the dot, and the brush stroke—these three—making this the gathering of the forty-five syllables that is the source of all words and meanings without exception. If one wonders how this is determined, for example, it is like how the subtlest aspect of form—a particle—when combined with other particles, becomes a cluster. Just as the particles are the source for determining the cluster, likewise, the origins of names are the syllables. From the combination of syllables, a syllable that originates from a single vowel will be established. Through that combination, the names of material things such as “vase” and “pillar” will be established. [200] These combinations generate all words without exclusion. Hence, the syllables become the source of all names and words. The syllables are primordially established as the source of words and their meaning without exception, so this is how the profound, various meanings of the vehicles are revealed and expressed to others.

For the second, the insubstantial intrinsic nature of a syllable is the clear-light nature of one’s mind. Although this nature of phenomena is the selflessness of the person and phenomena free from all limitation of elaboration and primordially nonconceptual as substance or characteristics: owing to the indivisible nature of phenomena similar to a water moon, the forms of the syllables appear and abide without true existence within the kāyas of the buddhas and the channels and chakras of sentient beings. *Ah* abides like a poised lion and *ka* like a hoisted banner. In addition in terms of colors, the vowels—*ah li*—are red and the consonants—*ka li*—are white. Through meditation upon them, the practitioner’s perfection of the path and result is the ultimate, inner significance of the syllables. At the time of attaining buddhahood: from the various clouds of syllables’ colors, forms, names, and words, [201] the many emanations manifest in harmony with the fortune of beings and are revealed as boundless enu-

merations of dharma. Hence, the images of the syllables that appear as scriptures—including colors, shapes, names, words, and the like—fulfill the purpose of beings as the enlightened deeds of the wheel of syllables. In order to accomplish Secret Mantra, even the syllables meditated upon as the deities' seed essences are the manifestation of the wheel of syllables; so the cloud of syllables abides as the emanation itself.

2.2.1.1.1.1.2.2.1.3.5 The Way of Perfecting the Maṇḍala of the Forty-Five Deities

Fifth, an explanation of the complete maṇḍala of the forty-five [deities] is as follows. All buddhas, who have come in order to benefit beings throughout the ten directions and four times, are the secret, self-originating wisdom beings—the maṇḍala of enlightened body. This includes the enlightened body of body, enlightened speech of body, and enlightened mind of body along with five distinctions for each, as well as qualities and activities—totaling fifteen. Likewise, for enlightened speech and mind, there are also fifteen each; so that these forty-five maṇḍalas of the five families are complete from the head syllable *ah* down to *cha*. Hence, since the wheels of syllables are complete within whatever divisions exist for the maṇḍalas of the families, the syllables are the source of all maṇḍalas.

Concerning this, there are some who assert that there are only forty-five syllables. This proves they have not even glimpsed an understanding of the explanations given concerning how the wheels of syllables are inherent within the maṇḍalas of the gathering of the families.

2.2.1.1.1.1.2.2.1.3.6 The Syllables as the Mind's Indivisible Nature of Emptiness and Appearances

Sixth, [202] for the explanation of how the nature of mind appears as syllables, there are three parts: revealing how the unborn nature of mind is the aspect of syllables; from within that unborn nature, the way the enlightened qualities are spontaneously present through the appearance of the syllables; and how the indivisible syllables of emptiness and appearances are arranged and who wrote them down.

First, the intrinsic clear-light nature of mind is the spontaneous presence of syllables, and these syllables do not exist as substance or with characteristics. In the *Praise to the Names of Mañjuśrī*, it states:

Ab is supreme among syllables,
 Unborn from the beginning.
 This crucial sacred syllable
 Is the ultimate root cause for all that is expressed,
 Fully shedding light upon words.

Thus, and in the sūtras, it states:

O Rabjor! Ultimately, syllables are unborn;
 That is the nature of the syllable *ab*.
 Whatever is the nature of *ab*
 Is the intrinsic nature of mind,
 Completely transcending everything,
 Whether substantial or not.

Thus, this is similar.

Second, since these syllables of genuine truth, the **nonconceptual nature of mind, have various qualities of clear light—such as the great wheel of the enlightened body that supports, the wheel of enlightened speech that communicates meanings, the wheel of enlightened mind that rests in evenness, the wheel of qualities that are omniscient, and the wheel of activities that are unimpeded—this intrinsic nature of the inexhaustible ornamental wheels of buddha’s body, speech, and mind represents primordial, spontaneously present, fully endowed qualities. [203] Hence, this is the supremely astonishing wisdom intent of kāyas and wisdom, free from meeting and parting. As the most amazing, great magical manifestation revealed to oneself, this is the best of invocations. This means that, by meditating upon [the syllables], the three kāyas will arise from within.**

Third, the syllables that appear in this way are written within the **primordially pure, unchanging space of phenomena by the spontaneously present wisdom of effortless basic space. Referred to as syllables, they are actually the permanent, unchanging intrinsic nature of the clear-light nature of phenomena. This designation has not been created, nor has it originated anew. Thus, the spontaneously present wheel of the cloud of syllables is said to abide primordially within the entirety of saṃsāra and enlightenment.**

2.2.1.1.1.1.2.2.2 *A Specific Explanation of How This Applies to Each Individual Deity*

This has three parts:

- 1 A general explanation of the meaning of the three syllables
- 2 A specific explanation of the meaning of the forty-two syllables
- 3 A synopsis of the meaning

Second, for the explanation of how this applies to the individual distinctions of deities, there are three: a general explanation of the meaning of the three syllables, a specific explanation of the meaning of the forty-two syllables, and a synopsis of the meaning.

2.2.1.1.1.1.2.2.2.1 *A General Explanation of the Meaning of the Three Syllables*

For the first, the initial punctuation mark of the syllables is called the *berka ris*, derived from the syllable *e*, resembling the trunk of an elephant.¹⁵⁶ Revealing the meaning of the indivisibility of method and prajñā, this represents unmistakable vajra enlightened mind that is placed at the head of all scriptures. Hence, this is an entranceway that functions as the activity of the path, similar to the lead horse pulling a carriage. [204]

The circles that accompany the syllable as dots resemble the eyes of Maheshvara and represent ineffable vajra enlightened speech, the intrinsic nature of having transcended sorrow through the thorough pacification of characteristics. Prajñā that does not abide in either extreme appears as the syllable *ab* that indicates the meaning of the pāramitā of prajñā. The function of that is to establish and express the individual names of all things. Without combining a vowel with a consonant where *ab* is inherent, then a name is unable to be formulated. In that case, the names of material things would not be established such as “pillar,” “vase,” and others. That is why this functions to establish the names of individual things.

The punctuation stroke, or vertical line, of the syllable *ab* is straight like an arrow; this indicates the protection of beings through great compassion as the great magical method of the vajrakāya. This functions to distinguish the sentences so that the syllables are not mingled.

Some who are blind concerning the comprehension of Sanskrit scriptures and who lack an understanding of the texts of Sūtra and Tantra will blurt their opinions by saying, “Your claims about the head, dot, and stroke

are untenable. Since this information is not found within the Indian texts, it proves it was created by Tibetans.” My response is as follows, “Although you were born in Tibet, clearly you have not heard of or studied the great baskets of scriptures. [205] Although you may have traveled to India, you have failed to study or learn the Sanskrit śāstras correctly. Though your comprehension of the scriptures of different countries is inadequate and your own perspective is limited, you may be right; however, I will prove the validity of my presentation through scriptural transmission.” In the *Sūtra Requested by Shṛīdatta*,^a it states:

The head [of the syllables] indicates the beginning.
This *dang*¹⁵⁷ indicates the shape,
Since this is the beginning of all syllables.
It is also called *ber ka ris* as the head.

Thus, and in the *Sūtra Requested by King Bimbisāra*,^b it states:

The head of syllables is accompanied by the circles.
Among the forty-two syllables,
The circles are the unmistakable path.
Therefore, from the guiding circles,
The syllables can be read.

Thus, and in the *Sūtra Requested by Ugra*,^c it states:

The dot distinguishes words.
Since [words] gather syllables,
They are referred to as “names.”
Because this brings out the essence of the meaning,
It is called the seminal “dot.”

Thus, and in the *Sacred Ornament*,^d it states:

^a *pal chin gyi zhiū pa'i do* (*dpal sbyin gyis zhus pa'i mdo, shṛīdattagr̥hapatipariṣṛcchāsūtra*)

^b *ziik chen nying pō zhiū pa'i do* (*gzugs can snying pos zhus pa'i mdo, bimbisārapratyudgāmanānāmamahāyānasūtra*)

^c *drag shül chen gyi zhiū pa'i do* (*drag shul can gyis zhus pa'i mdo, ugrapariṣṛcchāsūtra*)

^d *gyen dampa* (*gyen dam pa, tattvālokaparamālakāra*); Buddhaguhya

Since this brings everything together, it is called the “dot.” Since it gathers all that is dispersed, this is referred to as a “name.” Functioning to indicate completion, this appears as the “brush stroke.”

Thus, and in the *Excellent Shoulder*, it states:

Without missing the four vowels,
The circles and the dot . . .

Thus, according to those claims, even these authentic quotes would have had to originate from Tibetans. Such unconstructive objections [206] are the result of being consumed by the inexhaustible darkness of jealousy. Flawed logic such as this is meant to be ignored, since any reply would be inappropriate as set forth in the *Discernment of Valid Cognition*:²

Since perverted paths have no limit, why bother to engage?

Thus, this is similar.

Nevertheless, this presentation does serve the purpose of clarifying any existing doubts that some may have. Normally, in my opinion, such objectors are more deluded than demons and heretics trying to attack the Conqueror, bad dogs barking at a chakravartin ruler, or a cowherd criticizing the Omniscient One. Hence, this brings to mind the saying, “Worse than the worst of beasts!”

2.2.1.1.1.1.2.2.2.2 A Specific Explanation of the Meaning of the Forty-Two Syllables

This has two parts:

- 1 The overview
- 2 The exposition

Second for an explanation of the meaning of the forty-two syllables, there are two: the overview and the exposition.

² *tseed ma narn nge (tshad ma mam nges, pramāṇavinishchaya)*; Dharmakīrti

2.2.1.1.1.1.2.2.2.1 *The Overview*

For the first, there are three: an explanation of the reason why the syllables are misconstrued, what the names indicate, and how the radiance arises.

First, in this text, although it appears that the order of the syllables has been somewhat misconstrued, this accords with the way the wisdom deities abide as follows. The primordial *ab* represents the intrinsic nature of emptiness, the space of phenomena—Samantabhadrī. Following the syllables of the four gatekeepers, the syllable *cha* is the nature of appearances as the wisdom Samantabhadra. [207] These are the male-female Samantabhadra of radiance. Rather than mentioning these two together, I have explained them as the beginning and ending [syllables] of the deities, excluding the six sages. This is because the self-appearances of the sambhogakāya are revealed as the manifestation arising from within the ground Samantabhadra himself—indivisible emptiness and appearances. The ground of the clear-light nature of mind is the original Samantabhadra—the ultimate ground of liberation. The aspect of this [inseparable] emptiness and appearance is the radiance male-female Samantabhadra. Therefore, it is taught that, from within the clear light of the dharmakāya, the sambhogakāya arises as self-appearances. From within this, the pure self-appearances of the five male-female families abide like a rainbow in the center of the maṇḍala; and the seed syllables of the five male-female families are then revealed.

Then, in order to reveal how the four sattvas of enlightened mind arise from the strength of those deities' enlightened minds, the seed syllables of the four inner sattvas are revealed. From the perspective of their appearance: in order to indicate the subjugation of inwardly fixated passions—cognitive-based obstructions, the seed syllable for Yamāntaka is revealed from the radiance of the four sattvas of enlightened mind. Since the four objects enjoyed by these sattvas appear as their individual consorts, their seed syllables are revealed. Then, in order to indicate the subjugation of the passion of fixation with the four objects of appearances—passion-based obstruction: [208] from their display, Mahābala appears; and his seed syllable is revealed. In addition, since the four sattvas of enlightened speech appear from the strength of the enlightened speech of the five principal families, their seed syllables are revealed. In order to indicate the subjugation of the obstructions of speech through their speech, Hayagrīva appears

and his seed syllable is revealed. Since the four female sattvas of time—who are the appearances of the objects of comprehension—always manifest unobstructed enlightened speech throughout the four times, the seed syllables of the four consorts are revealed. That which indicates that their intrinsic nature transcends the stain of the four limitations appears as the four female gatekeepers and their seed syllables.

It is taught that, since all of these reflections of appearances arise from within the male Samantabhadra, his syllable *cha* is as mentioned before. From the strength of the kāyas of all these deities, the six sages appear in each of the world systems. Since they indicate the intrinsic nature of emanation as fully endowed activity, each of their syllables is revealed. Although each one originates from the intrinsic nature of the kāyas arising as enlightened activity, Amṛtakuṇḍali is the general form of the radiance of this activity; so his seed syllable is revealed. Because the radiance of all of them reveals how the pure lands of the wrathful ones are self-appearances, this nature is indicated by Buddha Heruka's seed syllable *om* revealed at the conclusion.¹⁵⁸ [209]

Second, the explanation of what the syllables indicate is as follows. That which indicates both the unborn nature and enlightened mind, referred to as the “male-female Samantabhadra,” appears from within the space of the unborn nature of mind and the unceasing compassion of self-originating wisdom. These are indicated in order to demonstrate the basis from which all maṇḍalas arise.

The reason that all five male families are referred to as a “magical manifestation” is that this reveals that the five aggregates are the magical method of self-appearances, purified in their place. The reason that the five consorts are referred to as “matrix” is that this indicates the connection with indivisible praññā and reveals that the five elements are pure within space. The reason the four inner sattvas are referred to as “enlightened mind” is that this indicates that the intrinsic nature of consciousness is pure. The reason the four female sattvas of the objects are referred to as “enlightened body” is that this indicates that the phenomena of the coarse objects that appear to the organs' consciousnesses are pure in their place. The reason the four outer sattvas are referred to as “enlightened speech” is that this indicates that the clarity of the organs, as well as their ability to comprehend, is pure in its place. The reason the four female sattvas of time are referred to as “pure” is that this indicates that, in the fourth time, all

times are pure in their place and transcend existing, not [existing], eternalism, and nihilism. [210] The reason the four male gatekeepers are referred to as “destructive” is that this indicates that conquering the four demons and harm-doers—the passions that grasp toward substance and characteristics—are pure in their place. The reason the four female gatekeepers are referred to as the “genuine nature of phenomena” is that this indicates infinite primordial purity, spontaneously accomplishing the purpose of beings. This also indicates that self-possessiveness and materializing are pure in their place. The six sages being referred to as “countless particles” indicates that their uncountable emanations within infinite worlds spontaneously accomplish the purpose [of beings] and that the habits of the six types of beings are pure in their place. The reason the characteristics of the wrathful ones are referred to as “destroyers of everything” is that this indicates the taming of haughty ones and that objective appearances are pure as wisdom.

Third, the way radiance arises is as follows. In the maṇḍala of the Rich Array of buddha’s spontaneously present self-appearances, the faces of the principal ones can be seen from any direction. In the east are the male-female Akṣhobhya, surrounded by Kṣhitigarbha, Maitreya, Lāsyā, and Dhūpā—these four. To their east are the eastern gatekeeper Yamāntaka with consort Aṅkushā, as a sixfold maṇḍala. In the south are the male-female Ratnasambhava surrounded by Avalokiteshvara, Nivāraṇaviṣhkambhin, Mālā, and Puṣhpā—these four. To their south are Mahābala with consort Pāshā, [211] as six. In the west are the male-female Amitābha surrounded by Ākāshagarbha, Kuntuzangpo, Gitā, and Ālokā—these four. To their west are Hayagrīva and consort Sphoṭā, as six. In the north are the male-female Amoghasiddhi surrounded by Vajrapāṇi, Mañjushrī, Nartī, and Gandhā—these four. To their north are Amṛtakuṇḍali and consort Gaṇṭhā, as six. From the self-radiance of these sixfold maṇḍalas appear the upper pure lands of the wrathful ones and the countless emanations of the six sages, radiating into all realms of the world. It is held that they abide forever as an unceasing wheel.

In the tantra *Precious Wisdom*,² it states:

In the Rich Array pure land of self-appearances,
The self-appearing sambhogakāya is

² *yeshe rinpoche (ye shes rin po che)*

Surrounded by an assembly of six times six.
 The wrathful maṇḍala of radiance and
 The countless sages always emanate
 And likewise abide within beings.

Thus, it is.

It is held that, even at the time of a sentient being, [the deities] abide in the crown and the heart. In the *Conjoined Sun and Moon*, it states:

In the jeweled palace of the heart,
 The peaceful kāyas are complete.
 In the crown of every individual,
 The wrathful kāyas are lucid.
 The radiance of these kāyas
 Is inconceivable.

Thus, it is. [212]

Even during the intermediate period—for five days of concentration—the maṇḍala group formations of these kāyas gradually arise as stated in the *Upadesha Heart of the Wisdom Mind*:^a

In the bardo, the kāyas of the buddha—
 Including the sixfold retinue—appear.

So it is.

Since it is taught that this tantra reveals the secret, great perfection of self-appearances as mind and wisdom in accord with the highest vehicle, it is appropriate to understand that this teaching is in accord with the sole essence of the Mahāsandhi. I have arranged this accordingly based on the supreme upadeshas written by the great masters Padmasambhava and Vimalamitra, who composed genuine sādhanas for the peaceful and wrathful deities. Since this general explanation is extremely secret and precious, it is the ultimate wisdom of this tantra.

^a *men ngak nying gi gong pa (man ngag snying gi dgongs pa)*

2.2.1.1.1.1.2.2.2.2.2 *The Exposition*

This has five parts:

- 1 The syllables of space including the five male-female families
- 2 The syllables of the inner sattvas including the gatekeepers
- 3 The syllables of the outer sattvas including the gatekeepers
- 4 The syllables of wisdom and the six sages
- 5 The syllables of the wrathful gatekeepers and others

Second, the exposition is as follows. The placement of [syllables] in categories was acceptable to the previous masters; however, if placed out of order, this not only becomes difficult for listeners to understand, it is unsuitable to teach. Hence, this will be explained according to the order of the syllables, for which there are five: the syllables of space including the five male-female families, the syllables of the inner sattvas including the gatekeepers, the syllables of the outer sattvas including the gatekeepers, the syllables of wisdom and the [six] sages, and the syllables of the wrathful gatekeepers and others.

2.2.1.1.1.1.2.2.2.2.2.1 *The Syllables of Space Including the Five Male-Female Families*

For the first, there are three: the syllable of the space of Samantabhadrī, the syllables [213] of the five male families, and the syllables of the five females.

For the first, the syllable *ab* indicates that phenomena are **the unborn nature just as it is**. This is the nature of Samantabhadrī, the prajñāpāramitā. In the *Intermediate Mother*, it states:

Since the so-called *ab*
Is originally unborn,
It is the gateway to phenomena.

Thus, this is similar to the explanation of the meaning of the forty-two syllables.

For the second, *tha* is the gateway to internalizing the absolute nature of consciousness. Since the nature of the various **manifestations** of the magical appearances of method have never wavered from basic space, that is the tathāgata of vajra consciousness—the seed syllable of Vairochana of enlightened mind. *Tra* is the [gateway] to internalizing the absolute

nature of form—the manifestation of the magical appearance of method as the seed syllable of Akṣhobhya. *Dra* is the [gateway] to internalizing the absolute nature of feeling—the manifestation of the magical appearances of methods, the seed syllable of the wish-fulfilling Ratnasambhava. *Dbra* is the [gateway] to internalizing the absolute nature of recognition—the manifestation of the magical appearances of method as the perfectly pure seed syllable of Amitābha. *Nra* is the intrinsic nature of the method to realize the absolute nature of reaction. This is always the magical manifestation of the seed syllable of Amoghasiddhi.

For the third, *tha* is indivisible method and wisdom, the matrix of the interconnected unity with the intrinsic nature of space as the seed syllable of the fully awakened Ākāśadhātuvīshvarī. *Ta* is the prajñā matrix of stability as the seed syllable of Buddha Lochanā. [214] *Da* is the wisdom matrix of shimmering, radiant light as the seed syllable of Pāṇḍaravāsini. *Dha* is the matrix of the all-embracing nature of phenomena as the seed syllable of Māmakī. *Na* is the matrix of the nature as it is, the always attractive seed syllable of Samayatārā.

2.2.1.1.1.1.1.2.2.2.2.2.2 The Syllables of the Inner Sattvas Including the Gatekeepers

Second, for the syllables of the inner sattvas including the gatekeepers, there are two: the syllables of the four sattvas of sensory cognition, who are the gatekeepers of enlightened mind, and the syllables of the four female sattvas of the objects, who are the gatekeepers of enlightened body.

Ka is the enlightened mind of the eyes, the supreme purification of visual consciousness purified in space as the seed syllable of Kṣhitigarbha. *Kha* is the enlightened mind of the ears, the supreme purification of the auditory consciousness as Vajrapāṇi. *Ga* is the enlightened mind of the nose, the supreme purification of the olfactory consciousness as Ākāśagarbha. *Gha* is the enlightened mind of the tongue, the supreme purification of the gustatory consciousness as Avalokiteshvara. *Nga* is that which destroys the fixation of the sense sources even with enlightened mind and purifies the attachment to the three doors as the gatekeeper Yamāntaka.

Second, *tsa* is the supreme enlightened body of the eyes as pure form—Lāsyā. *Tsha* is the supreme enlightened body of the ears as pure sound—Gītā. *Dza* is the supreme enlightened body of the nose as pure scent—Mālā. *Dzha* is the supreme enlightened body of the tongue as

pure taste—Nartī. *Nya* is that which destroys fixation upon all objects even with the enlightened body, as well as attachment to the three doors—revealed as the pure enlightened body of the wrathful Mahābala.

2.2.1.1.1.1.1.2.2.2.2.3 *The Syllables of the Outer Sattvas Including the Gatekeepers*

Third, for the syllables of the outer sattvas and gatekeepers, there are two: [215] the four male sattvas of the organs with the male gatekeepers of enlightened speech and the four female sattvas of time with the female gatekeepers.

For the first, *pa* is the supreme enlightened speech of the visual organ of the eyes, purified in its place as the syllable of Maitreya. *Pha* is the supreme enlightened speech of the auditory organ of the ears, pure as Nivāraṇaviṣhkambhin. *Ba* is the supreme enlightened speech of the olfactory organ of the nose, pure as Kuntuzangpo. *Bha* is the supreme enlightened speech of the gustatory organ of the tongue, pure as Mañjushrī. *Ma* is that which destroys fixation even with enlightened speech, which is the purification of self and attachment to the three doors as Hayagrīva.

For the second, *ya* is that all past phenomena are born as the perfectly pure nature of phenomena—Dhūpā. *Wa* is that which is presently abiding as the perfectly pure nature of phenomena—Puṣhpā. *Ra* is that the disintegration of all future phenomena is the perfectly pure nature of phenomena—Ālokā. *La* is that, in the fourth time of the wisdom of evenness, the self-appearances of emptiness perfectly pure as the nature of phenomena are Gandhā.

For the four female gatekeepers: *sha* is that, since phenomena have no permanent existence, that perfect purity is Aṅkushā. *Ka* [reversed *sha*] is that phenomena are also not negated—Pāshā. *Sa* is that phenomena are free from the limitations of eternalism and nihilism as selflessness, which is Sphoṭā. *Ha* is that phenomena [216] are without characteristics or material substance as Gaṅṭhā.

2.2.1.1.1.1.1.2.2.2.2.4 *The Syllables of Wisdom and the Six Sages*

Fourth are the syllables of wisdom and the six sages. *Cha* is that, from the door of the completion of the nature of phenomena, self-appearances of wisdom are perfectly pure as the compassionate, self-originating wisdom of enlightened mind—the syllable of Samantabhadra. For the six sages: *e*

is that, for however many gods' realms exist, there are that many emanations of the sage of the gods—like the particles of sand in the oceans of the worlds—to tame all of the gods as Indra.^a Similarly applied, *ee* is that, however many demi-gods exist like particles, there is Buddha Vemachitra.^b *Oo* is that, however many humans exist like particles, there is Buddha Shākyamuni. *Qo* is that, however many animals exist like particles, there is Buddha Siṃha.^c *Eh* is that, however many deprived spirits exist like particles, there is Buddha Jvālamukha;^d and *eh* is that, however many hell beings exist like particles, there is Buddha Yama.^e These are the syllables that tame. In addition, from the perspective of enlightened melodious speech, these six syllables represent the perfect freedom of great compassion.

2.2.1.1.1.1.1.2.2.2.2.2.5 *The Syllables of the Wrathful Gatekeepers and Others*

Fifth, for the syllables of the wrathful gatekeepers and others, there are two. First for the gatekeepers, the syllable *oh* is that which destroys the elaborations of the three doors and all identity, revealing great magic as the wrathful northern gatekeeper Amṛtakuṇḍali.

Second, for the wrathful ones' syllables, *oh*¹⁵⁹ is that which causes all duality to collapse; so the radiance of the peaceful appearing as the wrathful is the nature of the five wisdoms. Concerning this, the bindu is the wisdom of the [217] space of phenomena, the crescent moon is mirrorlike wisdom, the body of the syllable is the wisdom of evenness, the *nāda*^f is discerning wisdom, and the intrinsic nature is all-accomplishing activity wisdom. Those who claim that the final seed syllable is that of the deity Amṛtakuṇḍali have not begun to approach the direction of knowing how the clouds of syllables of the peaceful and wrathful maṇḍalas actually radiate. The clouds of syllables abide as the seed syllables of all maṇḍalas of deities. The wrathful maṇḍalas radiate from Buddha Heruka's seed syllable *om* endowed with the five wisdoms.

^a Gyachin (*rgya byin*); Shakra

^b Tagzangri (*thag bzang ris*)

^c Senge Rabten (*seng ge rab lrtan*)

^d Khabardewa (*kha 'bar dbe ba*)

^e Ahwa Langö (*ah wa glang mgo*)

^f *na da*; tip of bindu

2.2.1.1.1.1.2.2.3 *A Synopsis of the Meaning*

Third is a synopsis of the meaning. In this way, through the spontaneously present, intrinsic nature of the clouds of this great gathering wheel of syllables, all wisdom garlands of the Buddha's enlightened body, speech, and mind are subsumed. Thus, this aphorism is expressed by the Tathāgata himself. Hence, the way these clouds of syllables that primordially abide within the nature of kāyas and wisdom, free from meeting and parting, reveal that which is astonishing is expressed [by the Tathāgata himself] as *ah ho*, the laughter of great delight.

2.2.1.1.1.1.2.2.3 *A Synthesis of Both Meanings*

This has two parts:

- 1 The way these originate
- 2 The actual synthesized meaning

Third, the condensed meaning of both points [i.e., method and *prajñā*] has two: the way these [syllables] originate and the actual synthesized meaning.

2.2.1.1.1.1.2.2.3.1 *The Way These Originate*

For the first, the extensive explanation of the syllables: then the tathāgatas of self-appearances, including their assembly of consorts, and this great secret of the cloud of syllables—the essence of these maṇḍalas that are by nature indivisible [218]—originate from all tathāgatas' vajra enlightened body, speech, mind, qualities, and activities.

2.2.1.1.1.1.2.2.3.2 *The Actual Synthesized Meaning*

Second, in praise of the indivisible intrinsic nature, there is the laughter—*ah ho*! Although the wheel of syllables is the intrinsic nature that transcends both limitations of the method of great self-occurring compassion and *prajñā*, from within that nature the teacher's surpassing wisdom joyfully benefits those to be tamed. These clouds of compassion—the cause of the fully endowed bodhichitta—is an inexhaustible ornamental wheel. This primordially existing result appears as the fruition of the great maṇḍala of the forty-two victorious ones. By the manifestations

of *nirmāṇakāya*, the purpose of beings is spontaneously accomplished; and by the astonishing root cause of the syllables, the gathering of forty-two names such as *ka li* and so forth appear. This spontaneously present phenomenon is not newly compounded by root causes and contributing circumstances. Self-occurring compassion manifests within this primordially abiding nature for the purpose of beings. Since it [i.e., the phenomenon] seems as though compounded, it is likened to the arrangement of a wheel; but the genuine nature is free from transition or change as the indivisible *vajra* nature. This reveals the definitive manifestation of the fifty-five *maṇḍalas* of enlightened body, speech, mind, qualities, and activities. Just as the sun never wavers from the commitment of light rays, likewise the *maṇḍala* never departs from the great *samaya* of manifesting and appearing. [219]

In addition, the intrinsic nature of the appearance of the *maṇḍala* resembles form before a mirror, in that a reflection has no choice but to appear. When self-originating wisdom arises from the wheel of syllables, this *maṇḍala* of self-appearances has no choice but to tame beings by radiating throughout the ten directions. The root cause is the cloud of syllables, and the contributing circumstances are wisdom and the minds of those to be tamed. By the great strength of this combination, what appears is so astonishing that laughter emerges as *ho!* This explanation is according to the way of manifesting from the state of *buddha*.

Otherwise, there are the two explanations of how the wheels of syllables abide in the body and how to meditate upon this while on the path. First, the indivisible white and red vital essences of *method* and *prajñā* are present in the bodies of all beings as the fully endowed *bodhichitta* aspect of joyful clouds. The intrinsic nature of this relative cause is like a wick and oil. The pure vital essences as the nature of clear light abide in the center of the four wheels and their branches, like butter lamps appearing in the form of syllables. Since this ripens as the accomplished fruition of the victorious ones, there is the astonishing gathering of forty-two names and so forth. [220] Within the clear-light nature of phenomena that is uncompounded and primordially abiding; by familiarizing with the path, one never departs from the great *samaya* of actualizing the *vajra kāyas* and wisdom *maṇḍalas* that are the unity of compounded skillful means and *prajñā*. By the circumstance of the path and the power of interdependent origination, the syllables of the ground become the *maṇḍala* of deities. Hence, this potential strength that comes through the combination

of root cause and contributing circumstances makes it possible for the ground to manifest at present. This is revealed by saying *ho!*

In addition, when this is applied to the way to meditate, there are two. When applied with the generation and completion stages of the path of liberation, there is the method of generating the bodhichitta and meditating on the *prajñā* of the *samādhi* of the nature as it is—as well as the ever-illuminating joyful clouds and the causal *samādhi* of fully endowed bodhichitta. If one meditates just as the wheels of the cloud of syllables were previously explained, this will result in accomplishing the fruition of the maṇḍala of the victorious ones. Through the astonishing gathering of the forty-two names, that which is uncompounded as the vajra dharmakāya and the compounded rūpakāyas reveals the sacred, indivisible maṇḍala. Never departing from this samaya is the strength of the interdependent combination of root causes and contributing circumstances, where there is no choice but to appear while resembling reflections and the phenomena of magic—expressed as *ho!* [221]

According to the path of method: when the method of the male's moon and the *prajñā* of the female's sun join indivisibly, that is the essential nature of the joyful clouds of four joys. The fully endowed causal bodhichitta descends through the four wheels, and from this—the result of meditating on indivisible bliss and emptiness—is the accomplished fruition of the victorious ones, as the astonishing gathering of the forty-two names. In addition, through the four uncompounded wisdoms—undulating, filling, distributing, and so forth—and by the power of the compounded, this nature [of the syllables] abides as the genuine, indivisible vajra of method and *prajñā*. Never departing from the samaya that reveals the sacred maṇḍala of the spontaneous presence of the five kāyas is wisdom meditation that has no choice but to appear, since this is the great strength of the interdependent combination of root causes and contributing circumstances of the male-female expressed as *ho!* Given that this subject is extremely profound and difficult to comprehend, it has been explained here in more detail. This meaning is taught as secret vajra words that are indivisible with the nature of wisdom.

2.2.1.1.1.1.2.3 A Synopsis

Third, a synopsis is that, thus having expressed that phenomena are primordially awakened as the cloud of syllables, all self-appearing *tathāgatas*

are the maṇḍala of the five buddha families. [222] Their nature is intrinsically pure and primordially not other than the nature of the wheel of syllables that become one taste with the nature of indivisibility—basic space free from meeting and parting.

In addition, except for following in accord with the intrinsic nature of freedom from elaboration, it is unnecessary to transform or manifest as something else. It is as stated in the *Sādhana for Drawing the Dimensions to Cleanse the Lower Realms*:³

Phenomena seem as if different,
 Yet proceed one from the other.
 Phenomena that connect in this way
 Follow according to that which is free from limitation.

Thus, this is similar. The root tantra states:

In this way the maṇḍala is revealed.

Thus, this means that this is not other than the maṇḍala of self-appearances. Understand that the nature of phenomena is similar to this.

Some say that which appears in this way is only according to the perception of those to be tamed. During the time of the Arrangement of Light in this world, there is no contradiction in saying that all of this appears according to the minds [of those to be tamed]. Nevertheless, that is irrelevant since the subject here is the maṇḍala of the pure land of Rich Array—the unchanging nature of phenomena.

From the primordial *Secret Essence* of the garland of syllables, the *Definitive Nature* of phenomena *Just As It Is*, this completes the explanation of the fourth chapter on the array of the great wheel of the spontaneously present garland of syllables.

³ ngen song jong wa'i tig gi cho ga (ngan song sbyong ba'i thig gi cho ga)

Chapter Five

2.2.1.1.1.2 The Stages for That Accomplishment

This has three parts:

- 1 The context for the meaning
- 2 An explanation of the meaning
- 3 A synopsis

FOR THE SECOND, in order to practice what was just explained, there are three stages: [223] the context for the meaning, an explanation of the meaning, and a synopsis.

2.2.1.1.1.2.1 The Context for the Meaning

For the first, having explained the intrinsic nature of enlightened body, speech, and mind that relies on the manifest image of the syllables, then from the arrangement of the cloudlike wheel of syllables, the aphorism is expressed through the complete manifestation of the stages for practicing the magical manifestation of indivisible prajñā and method.

2.2.1.1.1.2.2 An Explanation of the Meaning

This has three parts:

- 1 The stages of siddhi to be accomplished
- 2 The one who accomplishes the intrinsic nature of the cloud of syllables
- 3 Revealing the actual method through which the syllables are accomplished

For the second, there are three: the stages of siddhi to be accomplished, the one who accomplishes the intrinsic nature of the cloud of syllables, and revealing the actual method through which the syllables are accomplished.

2.2.1.1.1.2.2.1 *The Stages of Siddhi to Be Accomplished*

This has four parts:

- 1 Revealing the source of siddhi, the primordially pure nature of the mind
- 2 From that, the siddhi of supreme accomplishment
- 3 The branches of that, the common siddhis
- 4 Examples of those accomplishments

For the first, there are four: revealing the source of siddhi, the primordially pure nature of the mind; from that, the siddhi of supreme accomplishment; the branches of that, the common siddhis; and examples of those accomplishments.

2.2.1.1.1.2.2.1.1 *Revealing the Source of Siddhi, the Primordially Pure Nature of the Mind*

First, in the *Uttaratantra*, it states:

Earth abides with water, water abides with wind, wind abides entirely with space, and space abides nowhere. Likewise, all aggregates and sense sources abide with karma and passions. Karma and passions always abide as mistaken mental functions. Mistaken mental functions abide entirely as the purity of the mind. Phenomena—the intrinsic nature of mind—abide nowhere at all.

Thus, similarly, phenomena depend upon the mind; and yet, since the mind [224] depends upon the natural purity of clear light, there is no root or basis that truly exists. This intrinsic nature of the mind, like the sky, is the source of all untold pure and impure phenomena of saṃsāra and enlightenment. In the *Dohā (of Saraha)*,^a it states:

Mind is the sole source of everything.
 Since both saṃsāra and enlightenment arise from it,
 It bears the fruit of all wishes.

^a *do ha, dohākosha*

I bow down to this mind
 Resembling a wish-fulfilling jewel!

Thus, this is similar.

From a single crystal, through different circumstances, either fire or water can occur. Similarly, from a single mind—depending upon whether there is duality, awareness, or neither—saṃsāra or enlightenment will occur. In actuality, it is not that there are two. Therefore, the primordially pure, clear-light nature of mind arises as the intrinsic primordial nature of the syllables and, although appearing, lacks true existence. Since they appear in this way, if the syllables—which are the nature of mind—are realized, then an actual continuous shower of the wealth of the two aims will descend. Even if not realized, since they primordially exist as the origin of all that is desirable, [the syllables] are a wish-fulfilling jewel of precious clouds.

2.2.1.1.1.2.2.1.2 *From That, the Siddhi of Supreme Accomplishment*

Second, since—within the clear-light nature of mind—the maṇḍala of the spontaneous presence of magical manifestations appears as the image of the syllables, the nature of the forty-two is the prajñā matrix maṇḍala, free from all elaboration and limitation [225] [and] already established as the fully perfected, primordial nature of phenomena. When internalized through the stages of samādhi, all maṇḍalas that are the perfected wisdom intent of all buddha families throughout the ten directions and four times will be accomplished, since the basis of the maṇḍalas—the cloud of syllables—is being practiced unerringly.

2.2.1.1.1.2.2.1.3 *The Branches of That, the Common Siddhis*

Third, for the common siddhis, there are three: an explanation of the siddhi of the spontaneous presence of the four activities, indicating the accomplishment of five wisdoms; an explanation of how the five elements are brought to completion, indicating having purified the five aggregates in their place; and an explanation of the way in which the eight accomplishments are achieved, indicating having purified the eight consciousnesses within space.

For the first, when mirrorlike wisdom is accomplished, even all poisons

become medicinal nectar—the vitality of all beings—that serves the purpose of self and others. Through this, all four hundred four diseases are pacified, and happiness and good fortune prevail. The four hundred four diseases are as stated in the *Chāraka*:^a

One hundred one are diseases of the imaginary demonic forces.

One hundred one are diseases of momentary circumstances.

One hundred one are the basic diseases of the aggregation of elements.

One hundred one are due to previous actions.

Thus, it is. Otherwise, it can be explained that [226] each group of one hundred one corresponds to wind, bile, phlegm, and the three humors combined.¹⁶⁰

When the wisdom of evenness is accomplished: because whatever is desired can be received from spaciousness, this is more sublime than the abundance of gods and humans. As the inexhaustible treasury of the spontaneously emerging wealth of space, all wishes are completely fulfilled.

When the wisdom of the space of phenomena is accomplished, obstructions in the mind streams of all lower-realm beings are fully purified, leading to the happiness of higher rebirth.

When discerning and all-accomplishing wisdoms are accomplished, tangible things become invisible and the invisible becomes tangible. Even material things change into one another, like fire into water, earth into space, and so forth. [The minds of] others are overcome, the dead are brought back to life, and so forth. By accomplishing these miracles no matter what phenomena appear, one is able to accomplish the magic of the transformation of this into something else.

In the *Amassing of the Rare and Supreme*, it states:

The experiences of the mind accomplishing samādhi

And the miracles that ensue are inconceivable.

The qualities of all substances, medicines,

Mantras, and [wish-fulfilling] jewels are inconceivable.

^a *tsa ra ka*

The power of the interdependency of
 Planets, constellations, and universal time is inconceivable.
 The experiences of all empowered bodhisattvas,¹⁶¹
 As well as the tathāgatas,
 Are also inconceivable. [227]

Thus, this is similar.

For the second, when the aggregate of form is purified in its place, the samādhi of the pervasion of earth is achieved. At that time, space is blessed to become solid like vajra earth. When the aggregate of feeling is purified in its place, the power of the samādhi of the pervasion of fire is achieved. When the body is blazing with fire, phenomena become massing fire. This fire even incinerates the inferno of the hell realms, liberating beings from that suffering. When perception is purified, the power of the samādhi of the pervasion of water is achieved and phenomena become water. With the ability to pass underground, everything also becomes like the flow of a single river. As with fire, the suffering of others is dispelled, because this is the manifestation of passionless samādhi. When reaction is purified, the samādhi of the pervasion of wind is mastered and there is the magical display of the coarse and subtle phenomena of the elements of the world—dispersed as particles—bringing benefit to beings. When consciousness is purified, the samādhi of the pervasion of space is achieved, the entire world is emptied, and there will be the magical display of the sun and the moon falling from the sky. [228]

Some claim this occurs by imagining that the five elements emerge from the hearts of the five families. This claim does not pertain to the actual explanation given in this exposition, because that pertains to the specific way for accomplishing this; whereas, this is a general explanation.

Third, the indication of having purified the eight consciousnesses is the accomplishment of the eight auxiliary activities. When the eight consciousnesses—including the ālaya—are purified and mastery of wisdom awareness occurs, then all enlightened activities such as summoning the object of accomplishment, expelling enemies, binding thieves, releasing the curses of harm-doers, curing disease and poisoning, annihilating external enemies and obstructing forces, completely defeating classes of enemies, and achieving personal victories will occur through this samādhi of the cloud of syllables.

2.2.1.1.1.2.2.1.4 *Examples of Those Accomplishments*

Fourth, the paragon of these accomplishments is that these siddhis accomplished through this samādhi will appear as the outer reflection of the magical arising of self-appearing, originally pure wisdom. Concerning this, [reference to] names and words refers to the individual images of the garland syllables of vowels and consonants. Saying “and so forth” [in the root text] implies familiarity with the colors and radiant lights harmonizing with the particular enlightened activity, bringing the result of this samādhi that accomplishes all wishes. [229] This wheel of syllables should be understood to be like the example of a torch in the darkness illuminating all that is desired. This is also like alchemy transforming base metal into gold so all outer and inner poisons become nectar, like the method of healing medicine; and all undesirable things—without being rejected—are pacified in their own place.

2.2.1.1.1.2.2.2 *The One Who Accomplishes the Intrinsic Nature of the Cloud of Syllables*

Second, the one who accomplishes the intrinsic nature of the cloud of syllables has two: the person and the nature of their accomplishment.

First, relying upon an authentic object [of refuge], such as a vajra master who reveals the path to liberation, and diligently making offerings to all deities of the maṇḍala constitute the first steps to accomplish the syllables. The vajra master is the supreme object of refuge, as stated in *Gathering of the Wisdom Intent*:

Know the guru to be more precious than the buddhas
 Of one hundred thousand kalpas.
 The reason that they all [become] buddhas of those kalpas
 Is by relying upon their gurus.
 I have never said that buddhahood could be achieved
 Prior to relying upon a guru

Thus, and the quote continues:

Even if one does not understand or realize the nature of
phenomena:

By showing respect and diligently rendering service
To the precious guru,

The ocean of existence will be traversed.

Like planting a seed in a fertile field,

Every living thing will increase

In the fertile field of sacred merit.

Even a single sesame seed will never go to waste [230]

But will ripen and increase.

Thus, and in the *Binding Matrix*,^a it states:

Since the guru is principal among all maṇḍalas,

To respect and render offerings to him or her will please all
deities.

[There is] no need to mention that the immediate maṇḍala
will be pleased.

Thus, it is.

Achieving clear, undistracted, actual realization while meditating on the deities and syllables constitutes the second step. This is also taught in the *Bodhisattvacharyāvatāra*:

The Omniscient One said that all activities such as recitation and effort-based practices are rendered meaningless through distraction.

Thus, this is similar.

Maintaining the root and branch samayas constitutes the third step. This is also taught in the *Supreme Wheel*:^b

By maintaining samaya,

All mantras will be accomplished.

^a *drava dompa* (*drva ha sdom pa*)

^b *khorlo chog* (*'khor lo mchog*)

Thus, it is.

In addition, during the recitation of secret **mantra**, the abandonment of these six—overly rapid, too slow, incomplete, embellished, loud, and too quiet—constitutes correct [recitation] as the fourth step. This is taught in the *Supreme Samaya*:^a

For those endowed with the six branches,
The pristine words and sound of mantra
Will be accomplished.

Thus, it is.

Once all **mudrās**—such as dharma, activity, **samaya**, and the great **mudrā**—are precisely known, binding with the meaning of these branches **without degeneration** constitutes the fifth [step]. This is also taught in *Supreme Victory*:^b

Possessing the four mudrās
Brings accomplishment.

Thus, it is.

Auxiliary to these [231] are the further **endowments** of the practice place, time, and **the five necessities**, all of which **will contribute to this accomplishment**. If these endowments are **lacking**, to even attempt practice **will be futile**; and, not only that, it is said that it will be **destructive** and bring about the torment of the lower realms. This is also taught in *Secret Vital Essence*:

Disrespecting the vajra master, not receiving empowerment, having no samaya or mantra, and allowing the supreme branch accomplishments to degenerate will not only result in the failure to realize accomplishments in that life; in the future, there will be the torment of the lower realms.

Thus, it is.

^a *damtsig chog* (*dam tshig mchog*)

^b *gyal chog* (*rgyal mchog*)

Second, the nature of the accomplishment is the supreme resultant inner realization of the victorious ones of the three times and the essence of the supreme and common siddhis, which is this wheel of syllables. Since this nature—like a precious jewel—is the spontaneous source of all desires that are inexhaustible, this is a sacred treasure that fulfills all wishes. In addition, the dharmakāya—like the sky—is without increase; the sambhogakāya—like a rainbow—is without decrease. Within this, the myriad nirmāṇakāyas that emerge and manifest are pure by virtue of their nature. Concerning that, from the immaterial nature of the dharmakāya, the two forms of rūpakāya appear as material. From these cloudlike appearances, varieties of activities accomplishing the purpose of beings will occur in perfect harmony with the minds of those to be tamed [232] as the manifestation of spontaneous presence. Such is the nature of the cloud of syllables.

2.2.1.1.1.1.2.2.3 Revealing the Actual Method through which the Syllables Are Accomplished

This has three parts:

- 1 A brief introduction to samādhi
- 2 An extensive explanation of its intrinsic nature
- 3 A synopsis of the meaning as a single meditative equipoise

Third, revealing the actual method through which the syllables are accomplished has three: a brief introduction to samādhi, an extensive explanation of its intrinsic nature, and a synopsis of the meaning as a single meditative equipoise.

2.2.1.1.1.1.2.2.3.1 A Brief Introduction to Samādhi

First, through the generation stage that illustrates the appearance of the cloud of syllables, the phenomena of saṃsāra and enlightenment appear as material. At that moment, the nature of all phenomena is inherently unborn. It must be understood that, primordially, this immaterial intrinsic nature is the pure stage of completion. Hence, within generation-stage appearances that cannot be defined, one trains in the process of the syllables radiating and reabsorbing without fixating on true existence. By training repeatedly in the realization of the syllables radiating and reabsorbing

in harmony with their activities, the aspect of mastery with awareness is the samādhi of the wheel of syllables.

2.2.1.1.1.1.2.2.3.2 *An Extensive Explanation of Its Intrinsic Nature*

This has two parts:

- 1 'The samādhi of the emptiness of the prajñā dharmakāya
- 2 'The samādhi of the appearances of the method of rūpakāya

For the second, there are two: the samādhi of the emptiness of the prajñā dharmakāya and the samādhi of the appearances of the method of rūpakāya.

2.2.1.1.1.1.2.2.3.2.1 *The Samādhi of the Emptiness of the Prajñā Dharmakāya*

For the first, there are two: a general explanation of how to introduce the meaning of the nonconceptual and a specific explanation of indivisible wisdom. First, **whoever fails to understand the intrinsic nature of phenomena to be nonreferential and without characteristics [233] will not see the fundamental nature of the unelaborate space of phenomena.**

In *Gathering of the Wisdom Intent*, it states:

Without seeing the inconceivable,
To rest the mind without any reference
Is to remain in dullness like an immature child.
This will be the cause for further darkness.

Thus, and in the *Great Bounteousness of the Buddhas*, it states:

The one who does not know the intrinsic nature of
phenomena
Will not witness the nature of the space of phenomena.

Thus, it is.

Hence, if all the varieties of the dreamlike, objective, material appearances of mind are decisively analyzed, they abide like space with nothing truly existing from without or within. If examined with the immaterial and colorless cognition that realizes this, then nothing will be found externally or internally since the nature of these fixations is nonexistent. At that

time, except for the mind and mind's appearances, no other phenomena will be conceivable. By investigating how the confused concepts of dualistic fixation will be defeated, the meaning of "it will be known that the intrinsic nature of phenomena is the nonconceptual nature as it is" is then revealed. This is mentioned in the *Bodhisattvacharyāvatāra*, where it states:

When all that is substantial and not [substantial] no longer exists before the mind, there is no other aspect except for great, nonconceptual peace.

Thus, it is.

Second, a specific explanation of indivisible wisdom is as follows. **This nature of the mind that is primordially groundless and [234] baseless**, like the sky, does not exist as any matter or substance whatsoever. There is also nothing to designate, such as saying "this is male and not female"; neither is there any reference to that which is called "neuter." Therefore, right now it is established that [wisdom] abides in the nature of mind without *saṃsāra*, enlightenment, being better or worse. Given that this nature is devoid of characteristics and does not exist even conceptually, it is beyond the limitation of either existing or not. Hence, this nature of mind does not even exist as the individual classes and mind streams of buddhas, sentient beings, royals, untouchables, and the like. Colors such as white do not exist, shapes such as square do not exist, and so forth since, by virtue of its [i.e., the mind] nature, it is empty and free from characteristics. Within this nature of mind, the pure lands of the buddhas and the realms of sentient beings also do not exist, as there is nothing whatsoever to refer to as "this is it." In the *King of Samādhi* sūtra, it states:

This mind is nonconceptual and inconceivable.
The intrinsic nature is pure, and the essential nature is empty.
This is the profound nature of phenomena—
Primordially selfless,
Profoundly peaceful, and free from elaboration, like space.

Thus, this is similar. **This nature of mind is the perfectly pure wisdom of basic space, the nature of phenomena just as it is.**

This [235] abiding reality is the root cause for fully accomplishing all

mudrās of method, as well as being the root cause of all *prajñā*, the space of everything that is fully endowed—including auspicious circumstances and all sacred results. Due to the force of the natural purity of this nature of mind: aside from it, there are no other separate phenomena constituting the ground, path, and result.

2.2.1.1.1.2.3.2.2 *The Samādhi of the Appearances of the Method of Rūpakāya*

This has two parts:

- 1 The overview
- 2 The exposition

Second, for the *samādhi* of the meditation on the appearances of the method of *rūpakāya*, there are two: the overview and the exposition.

2.2.1.1.1.2.3.2.2.1 *The Overview*

For the first, there are two: the practice of the wheel of syllables and, based on that, the practice of enlightened activities. First, after meditating upon the three *samādhis*, then—just like before—meditate upon the radiation and reabsorption [of light] from the syllable *ah*. Although there is this radiation and reabsorption of syllables from the baseless nature of mind, however much one can rest within freedom from elaboration constitutes the nature of *prajñā*. Then, by meditating on the light-ray garlands of mantra from the *maṇḍala* of deities, the mind trains in the play of the four activities and the supreme *samādhi*. In conclusion, there must be the dedication of virtue. Achieving stability, the sign of accomplishment will occur with the accumulation of one million three hundred thousand mantras.¹⁶²

The way in which activities are accomplished is that, by the cloud of syllables, one becomes the deity; and through the light rays and radiation-reabsorption of deities, all disease, demonic forces, and negativities are pacified. [236] Longevity and abundance increase; and [the activities of] overcoming, expelling, slaying, paralyzing, binding, and the like are enacted. By performing the radiation practice through these multiple modes of *samādhi*, accomplishment will occur in seven days.

Similarly, visualizing oneself as *Vairochana*: from your heart, a vajra staircase manifests¹⁶³ to reach from earth to heaven. Hence, the *samādhi* of earth will be achieved, allowing one to float on water and levitate in the

vajra posture. Visualizing oneself as Amitābha: from the syllable *ram* in one's heart, fire blazes and burns phenomenal existence such that even the fires of hell are extinguished. Through this, the samādhi of fire is accomplished so that, if needed, a shower of flames will emerge. Visualizing oneself as Ratnasambhava: from the syllable *kham* in one's heart, a river of wisdom descends and fills the entire world through which the samādhi of water is accomplished. This allows one to pass beneath the ground and pacify the fires of the lower realms. Visualizing oneself as Amoghasiddhi: from the syllable *yam* in one's heart, wind emerges and disperses all coarse matter of the world. Through this, magical powers become unimpeded, allowing passage through space. Visualizing oneself as Akṣhobhya: from the syllable *eb* in one's heart, everything turns into space through which all appearances become empty; and the enlightened activity of controlling the sun and moon is enacted.

Similarly, by meditating that phenomena become the colors white, yellow, red, green, and blue, the five great light rays and their appearances will be accomplished. That is indicated through what was just explained. With the samādhi that is in harmony with whatever is wished for and the meditation on countless other sādhanas that increase *this, everything that occurs is the sacred matrix of samādhi.*

2.2.1.1.1.2.2.3.2.2.2 *The Exposition*

Second, the exposition has two: an explanation of the generation and completion stages as the samādhi of deities and how apparent existence is the mudrā of Samantabhadra.

For the first, the appearance of the syllables as the clear-light nature of one's mind is the **method**; and from that appearance, the syllables originating from the tips of the light rays are the **secondary method**. Countless emanations radiating from them [i.e., the syllables] are the **inconceivable boundless method**. Aside from there being this transformation, ultimately this does **not exist as differentiated**. When meditating upon oneself in the aspect of male-female deities: **from that, the differentiated generation of the palace as the vessel and the pure lands is the play of the mind**. When meditating in this way—through **the inner self-nature as the deity and the appearance of radiating and reabsorbing as syllables, as well as the external, mentally generated palace, pure lands, radiation and reabsorption**—there come to be countless **inconceivable maṇḍalas** of the mind's

arrangement of buddhas and sentient beings. [238] This **dynamic strength** of the arrangement of **wisdom** appearances is the originally pure nature of mind. Since the mind's nature is originally pure, the intrinsic nature of awakening is **fearless** and **primordially free** from karma and passions because it is sealed as the **supreme mudrā** of the genuine fundamental nature of **Samantabhadra**. Since the generation stage as well is free from inherent existence and is spontaneously present as the completion stage, one should abide within this unelaborate genuine equipoise.

Second is the way apparent existence is sealed by the mudrā of Samantabhadra. From the method of the clear-light nature of mind appearing as syllables: when one's nature just as it appears as the objective mind, this is the **secondary method**. All of the **inconceivable methods** that arise as myriad appearances of phenomenal existence are ultimately **not differentiated**, yet they appear as the varieties of **differentiated phenomena**. Since this is the **inner mind**, as well as the **external appearances** arising as the **dynamic strength of wisdom** that are the **inconceivable maṇḍala** of myriad phenomena, it is thus called "primordial awakening sealed by the **supreme mudrā** of the **fearless Samantabhadra**."

Again, derived from the method of the wheel of syllables, the **secondary method** involves the **inconceivable method** of the radiation and reabsorption of syllables. This is **not differentiated** from the mind, yet it is the mind that creates a **differentiation** between the source of radiation and its object. Hence, [239] the phenomena that appear to the **inner mind**, as well as the **external aspects** of the inner [mind], become syllables that radiate and reabsorb. When one meditates upon the **dynamic strength of the inconceivable wisdom maṇḍala** that has mastery of this, it is called the "**supreme mudrā of the fearless Samantabhadra**" and is applicable to the meditation of the syllables.¹⁶⁴

2.2.1.1.1.2.2.3.3 A Synopsis of the Meaning as a Single Meditative Equipoise

Third is a synopsis. Hence, whoever has realization of the garland of syllables will tame the dysfunctional mind that is like a drunken elephant fixated on substance and characteristics. Holding to the ground of self-fixation and intoxicated and bound by grasping to conventions, [this mind] perpetuates the suffering of saṃsāra. By resting in the equipoise of the genuine fundamental nature: through the union of tranquil stillness and

truc seeing,^a one will be able to meditate upon the exceptional generation and completion stages of indivisible wisdom. Through familiarity and stability in the branch practices, the nature of mantra and mudrā, the most amazing siddhi [and] the actual state of Samantabhadra will be achieved.

The five branches of mantra are the essential nature of oneself, the deity, the secret mantra, the recitation, and radiation and reabsorption. Tranquil stillness^b is the pacification of the mind's elaborations. True seeing^c is prajñā that realizes objects are vivid yet lack true, inherent existence. Here, it should be understood [240] that, when the mind is not distracted during generation-stage practice, that is tranquil stillness; and resting free from elaboration in that intrinsic nature is true seeing. Concerning this, it states in the *Ornament of the Classes of Sūtra*:

Unmoving and discerning . . .

And the quote continues:

With whatever visualization [is chosen], place the mind in samādhi.

Thus, it is.

In this context, the samādhi of syllables is the method that gives birth to tranquil stillness. Since—from within this—both unborn and nonconceptual prajñā and samādhi will naturally be accomplished, this is profound.

In addition, it is taught in the *Lamp of Concentration*:^d

By relying upon visualization, the nonconceptual will definitely be born. By relying upon the nonconceptual, nothingness will be realized. By familiarizing with nothingness, finally even that will be purified.

Thus, this is similar.

^a *zhi lhag züing drel* (*zhi lhag zung 'brel*)

^b *zhiney* (*zhignas, shamatha*)

^c *lhag tong* (*lhag mthong, vipashyanā*)

^d *samten gyi dron me* (*bsam gtan gyi sgron me*); Nüipchen Sangye Yeshe

2.2.1.1.1.2.3 *A Synopsis*

Third is a synopsis. Thus, having expressed “the intrinsic nature of phenomena abides as the cloud of syllables,” the Tathāgata himself—Samantabhadra—is pleased by this spectacle of fully endowed siddhis originating spontaneously from the wheel of syllables.

From the *Secret Essence* of the wheel of the cloud of syllables, the source for fully endowed siddhis—the *Definitive Nature As It Is*—this completes the explanation of the fifth chapter that reveals the enumerations of samādhi [241] accomplishing the magical manifestation matrix of syllables.

Chapter Six

2.2.1.1.1.2 From 'Ihat, the Maṇḍala of Samādhi That Arises

This has two parts:

- 1 A general explanation of the maṇḍala of the samādhi of basic space
- 2 A specific explanation of the auxiliary maṇḍalas of mantra and mudrā

For the explanation of the maṇḍala of samādhi, there are two: a general explanation of the maṇḍala of the samādhi of basic space and a specific explanation of the auxiliary maṇḍalas of mantra and mudrā.

2.2.1.1.1.2.1 A General Explanation of the Maṇḍala of the Samādhi of Basic Space

This has two parts:

- 1 The overview
- 2 The exposition

For the first, there are two: the overview and the exposition.

2.2.1.1.1.2.1.1 The Overview

This has two parts:

- 1 A general definition of maṇḍala
- 2 The specific distinctions

For the first, there are two: a general definition of maṇḍala and the specific distinctions.

2.2.1.1.1.2.1.1.1 A General Definition of Maṇḍala

First, the term “maṇḍala” means there is a principal deity surrounded by a retinue.

2.2.1.1.1.2.1.1.2 *The Specific Distinctions*

This has three parts:

- 1 The maṇḍala of the ground
- 2 The maṇḍala of the path
- 3 The maṇḍala of the result

For the second, there are three: the maṇḍalas of the ground, path, and result.

2.2.1.1.1.2.1.1.2.1 *The Maṇḍala of the Ground*

First, given that the container of the celestial palace and the deities who are the inhabitants are by nature primordially awakened, they abide as a maṇḍala. Hence, the appearance of the external elements is the maṇḍala of females, and the appearance of the internal aggregates is the maṇḍala of males. The collection of concepts and all sense sources primordially abide as the maṇḍala of bodhisattvas. It states in the second chapter [of the root text]:

Eh ma! The vajra aggregates and their branches
 Are known as the five fully perfected buddhas.
 All the many sense sources and elements
 Are the maṇḍala itself of bodhisattvas.
 Earth and water are [Buddha] Lochanā and Māmakī;
 Fire and wind are Pāṇḍaravāsini and Samayatārā; [2.42]
 Space is Ākāshadhātviśvarī.
 The three states of existence are primordially awakened;
 And phenomena, without exclusion, are not other than the state
 of awakening.
 Phenomena other than the state of awakening
 Will not be found even by the Buddha himself.

Thus, and in the root *Chakrasaṃvara* tantra, it states:

All living beings abide naturally
 Within their inherent maṇḍalas.

Thus, it is.

In addition, appearances primordially abide as the maṇḍala of enlightened body, sound as the maṇḍala of enlightened speech, and all thoughts as the maṇḍala of enlightened mind. In *The All-Creating Monarch*, it states:

Amazing! For the teacher of the Teacher, the all-creating monarch
 Who arranged the maṇḍala
 Of the essence of enlightened body,
 That is how phenomena abide—just as they appear—
 Arranged within the unborn space of phenomena.
 As for the arrangement of the maṇḍala
 Of the essence of enlightened speech,
 That is how phenomena abide—just as heard—
 Arranged within unborn space as enlightened speech.
 As for the arrangement of the maṇḍala
 Of the essence of awareness,
 That is how all concepts are brought to mind—just as they are—
 Known as the unborn nature of himself, the creator of all.

Thus, it is.

Since this maṇḍala is primordially, spontaneously present, it is said to be the basis of everything. The quote continues:

Amazing! The center is the unmistakable meaning of the essence.
 The retinue is endowed as the perfect
 Exaltation of saṅgāra and enlightenment.
 This is the essence of the maṇḍala [243]
 As the basis of everything.
 Know that all maṇḍalas, without exclusion,
 Are subsumed here.

Thus, it is.

2.2.1.1.1.2.1.1.2.2 *The Maṇḍala of the Path*

Second, if distinctions are made concerning the maṇḍala of the path, there are three: the illustrative image maṇḍala; the ultimate maṇḍala of enlightened body, speech, and mind; and the distinctions of the three maṇḍalas.

First, in the *Chakrasaṃvara* tantra, it states:

What is the nature of the two that are created?
They are explained from the perspective
Of the accomplishment.

Thus, it is.

Here, this is established to correspond with the aptitude of those with middling and dull faculties in order to allow entry [into the maṇḍala] and clarification of their samādhi. Along with the painted and colored-sand maṇḍalas, there are the chalked-line and the formations-of-flowers maṇḍalas, which together total four. The quote continues:

The activity of drawing on cloth
And the stages of marking lines with colors . . .

Thus, it is shown.

For the second, there are the three maṇḍalas of enlightened body, speech, and mind. First, the maṇḍala of the body is to visualize the body as the solitary deity, including the entire maṇḍala of deities and their palace, as the root tantra states:

In the ten directions and four times
The pure lands are inconceivably perfect and pure; and
The celestial palaces, free from restrictions,
Are adorned with all ornaments, wheels, and musical
instruments.
All maṇḍalas, without exception, are inconceivable!

Thus, it is.

The maṇḍala of enlightened speech [244] is to visualize and recite the mantra of the principal deity, accompanied by the mantras of the retinue, as the quote continues:

Visualizing is itself vajra enlightened speech.

Thus, it is.

The maṇḍala of enlightened mind is that, by taking the five poisons as the path of the five wisdoms without abandonment, saṃsāra is purified in its place, as the root tantra states:

This wisdom that is designated as the four directions and
center,
A spontaneously present inconceivable maṇḍala,
Is for a practitioner who has realized the great perfection
The experience of all that naturally emerges as the great wisdom
maṇḍala.

Thus, it is.

Third, there are three explanations for the distinctions of the three maṇḍalas: the support—maṇḍala of the palace, the supported—maṇḍala of the deities, and the indivisible maṇḍala of great wisdom. First, the arrangement of the directions surrounding the core is the maṇḍala as the fully endowed place. Second, the assembly of the retinue surrounding the principal one in the center is the maṇḍala of the deities as the fully endowed teacher. Third, clear, wakeful awareness surrounding self-emergent wisdom is the maṇḍala of wisdom. In the root tantra it states:

Wisdom itself
Can be seen by the retinue of five wisdoms.

Thus, and in *The All-Creating Monarch*, it states:

Amazing! I, the all-creating monarch—teacher of the
Teacher—
Having realized the maṇḍala of the unborn awakened mind
That pervades everything without coming and going,
Engage with the meaning of the unborn. [245]

Thus, it is.

In addition, self-emergent wisdom, free from the movement of any dualistic elaborations, is the indwelling wisdom of the intrinsic nature of Samantabhadra. From within this, the gathering of concepts such as the five poisons emerge as dynamic wisdom revealed as the forty-two buddhas,

such as the five tathāgatas. Therefore, this awareness—whether abiding or proliferating—is the primordial maṇḍala, and the practitioner who knows this will never be separate from abiding within the great wisdom maṇḍala of all that naturally emerges.

2.2.1.1.1.2.1.2.3 *The Maṇḍala of the Result*

Third, the maṇḍala of the result is that, by perfecting the path: when the state of Samantabhadra is achieved, this is referred to as “liberation in the ground of kāyas and wisdoms, free from meeting and parting.” In the root tantra, it states:

At the time of the kāya of omniscience,
The five kāyas are spontaneously complete.

Thus, it is. This refers to the spontaneous presence of the maṇḍalas of the dharmakāya, sambhogakāya, the three kāyas and five wisdoms, and the five great maṇḍalas of enlightened body, speech, mind, qualities, activities, and so forth.

2.2.1.1.1.2.1.2 *The Exposition*

This has two parts:

- 1 An explanation of the cause for the maṇḍala to arise
- 2 The actual maṇḍala that manifests from that cause

Second, for the exposition, there are two: an explanation of the cause for the maṇḍala to arise and the actual maṇḍala that manifests from that [cause].

2.2.1.1.1.2.1.2.1 *An Explanation of the Cause for the Maṇḍala to Arise*

First, [246] then having arranged the maṇḍala of the clouds of syllables, the intrinsic nature of all self-appearing tathāgatas—neither singular nor plural—appears as the maṇḍala of Samantabhadra himself. All of these [tathāgatas] see those to be tamed throughout the ten directions and the six realms and express the aphorism in this way, with the intention to bring forth the maṇḍala of the greatness of the Tathāgata himself.

2.2.1.1.1.2.1.2.2 *The Actual Maṇḍala That Manifests from That Cause*

This has three parts:

- 1 The ground
- 2 'The path
- 3 'The result

For the second, there are three: the ground—a general explanation of the intrinsic nature of the spontaneously present maṇḍala, the path—a specific explanation of the meditation maṇḍala of samādhi, and the result—a synopsis of the meaning as the great wisdom maṇḍala.

2.2.1.1.1.2.1.2.2.1 *The Ground*

First, since all categories of four—the external earth, water, fire, and wind; the internal form, feeling, perception, and reaction; and the secret delusion, pride, desire, and jealousy—are primordially, spontaneously present as the wisdom of the space of phenomena, evenness, discernment, and accomplishment, these are the four directions. Space, consciousness, and hatred—these three—abide as the wisdom that is mirrorlike, which is designated as the “center.” The five elements are the five females, the five aggregates are the five males, and the five poisons are the five wisdoms—all abiding as inconceivable maṇḍalas. The apparent phenomena of saṃsāra and enlightenment primordially abide as this spontaneous presence, which is the intrinsic nature of the Great Perfection. [247] A practitioner who realizes this must utilize the great, self-originating wisdom maṇḍala without abandoning, accepting, refuting, or establishing the phenomena of apparent existence. This ultimately reveals the dynamic energy of the maṇḍala, without accepting or rejecting whatever arises or appears.

2.2.1.1.1.2.1.2.2.2 *The Path*

This has two parts:

- 1 An explanation of the actual maṇḍala of samādhi
- 2 'The resultant maṇḍala accomplished through samādhi

For the second, there are two: an explanation of the actual maṇḍala of samādhi and the resultant maṇḍala accomplished through [samādhi].

2.2.1.1.1.2.1.2.2.2.1 *An Explanation of the Actual Maṇḍala of Samādhī*

This has two parts:

- 1 The support as the maṇḍala of the celestial palace
- 2 The supported maṇḍala of deities

For the first, there are two: the support as the maṇḍala of the celestial palace and the supported maṇḍala of deities.

2.2.1.1.1.2.1.2.2.2.1.1 *The Support as the Maṇḍala of the Celestial Palace*

The first has three: the celestial palace, the ornaments, and the seats. First, that which indicates the four wisdoms that have severed ignorance are the four spokes of the wheel, including the white, circular rim of the wheel—indicating wisdom free from elaboration. Outside of that, the four immeasurables are indicated by the four sides adorned with gateways, and that which indicates wisdom without restriction or bias is the encircling porticoes. The sign of the ever-increasing greatness of qualities is that the shape of the palace is entirely square. The four doors to perfect liberation¹⁶⁵ are indicated by the portals. The eight doors to perfect liberation¹⁶⁶ are indicated by the eight pediments. In this context, the entrances to the peaceful maṇḍala are visualized to be two stories high. The root tantra states: [248]

The four sides are adorned with four gateways and porticoes,
And the shape is entirely square . . .

This reveals the outer and inner walls and their shape. If explained from the perspective of purity, then the sambhogakāya deities appear inside the inner doors; and the nirmāṇakāyas appear on the outer portico. This is so their maṇḍalas will remain distinct. If not, then the self-appearing maṇḍalas of the sambhogakāya would mingle with the independently appearing maṇḍalas of the nirmāṇakāyas, and the fault of being unable to determine the type of maṇḍala would occur.

Second, for the ornaments, the indications of the thirty-seven branches of awakening and so forth are the umbrella, victory banner, and varieties of musical instrumentation beautifying everything like massing cloud formations. In addition, this is adorned with the forty-two maṇḍalas of

the seats of the individual deities equaling their numbers. Describing the deities as ornaments of the palace is not relevant at this time.¹⁶⁷

Third, for the seats, the indications of the four states of fearlessness are the lions, elephants, horses, peacocks, and garuḍas who hoist the great thrones. The sun indicates prajñā; the moon, method; and the lotus, unaffected by faults. From that, as the source of all that is desirable, the thrones are elevated on supports made of precious jewels. It is taught here that the [seats for the] five families have five levels; those of the radiance Samantabhadra and Samantabhadrī have four; those of the sattvas have three levels; [249] and each of the six sages have a lotus seat, while each gatekeeper has a single sun seat. In *Stages of Light*,^a it states:

At the hub in the center of the palace
Is the throne of eight fearless lions.
At the spoke in the east
Is the omnipotent elephant throne.
In the south is the throne of eight magical horses,
In the western palace is the peacock throne, and
In the north is the enlightened activity throne of eight *shang shangs*.^b

The supports for the thrones are extremely beautiful,
And upon them are the five levels of the sun, moon, and so forth.
The sun, moon, and the water lotus
Are the three levels for the sattvas.
The sole sun is for the wrathful ones; and
The sole lotus, for the sages.
Upon a sun, moon, lotus, and jeweled throne,
Samantabhadra and Samantabhadrī—
As the subject and object—
Abide in the manner of evenness.

Thus, it is. Since both the peacock and garuḍa indicate the same function of pacifying poisons, they do not contradict one another.

^a *öd rim* ('od rim)

^b *shang shang*; half-bird, half-man

2.2.1.1.1.2.1.2.2.2.1.2 *The Supported Maṇḍala of Deities*

Second, for the supported maṇḍala of the deities, there are six. The way they abide is that the male-female Samantabhadra and all the tathāgatas are royally seated upon their thrones. Since the two aims are fulfilled, the twelve perfect male-female buddhas are seated in the vajra posture; and the entire retinue of male-female sattvas appears as ministers seated in the posture of sattvas, with their right legs extended and their left legs drawn in. All gatekeepers appear as generals; and since they annihilate obstructers and misguided ones, [250] they face outward assuming the stance of warriors. Since each of the sages appears as the principal form of each respective [class of] being, rather than sitting, they stand like provincial rulers.

Second, the places where the deities abide are as follows. The five male kings and female queens abide with Vairochana on the central hub of the wheel and the others on the four spokes. To their right, beginning with the southeast, are four intermittent spokes where the Observer—Kṣhitigarbha, the Hearer—Vajrapāṇi, the Partaker of Scents—Ākāshagarbha, and the Partaker of Flavors—Avalokiteshvara abide, including their assembly of queens: Lāsyā Mālā, Gītā, and Nartī. Likewise, upon the four sides of the square pattern in progression from the southeast are the One who Sees—Maitreya, the One who Hears—Nivāraṇaviṣhkambhin, the One who Smells—Kuntuzangpo, and the One who Tastes—Mañjushrī, abiding along with their queens: Dhūpā, Puṣhpā, Ālokā, and Gandhā, in the manner of union. At the outer perimeter are the six sages [in the realms] of the gods and so forth. In *Stages of Light*, it states:

In the southeast [are the sages of] the gods;
 In the south, the humans;
 In the southwest, the deprived spirits;
 In the northwest, the animals;
 In the north, the demi-gods;
 And in the northeast, the hells.

Thus, they abide.

At the front and back of the principal ones are the subject Samantabhadra as the arouser of radiance and object Samantabhadrī as the basis for the arising of radiance. It is taught that, since both of them reside [251] on the inner portico to the east and west, all maṇḍalas arise from them.

Conversely, there are some who assert that they [i.e., the male-female Samantabhadra] are positioned to the front and back of the principal ones. Others assert that they are to the west and east of the portico; while others say they abide in the hearts of the principal ones. Each of these assertions fails to reveal the key point. The truth is that, here when the portico is mentioned, it refers to the male-female Samantabhadra who are the basis for the arising of the inner radiance. Since the principal ones of the maṇḍala as the male-female Samantabhadra are actually the five families, there is no distinction between them. In addition, when the forty-two peaceful ones are mentioned, the way the peaceful sambhogakāya appears is explained, but not that the arouser and the arising [i.e., Samantabhadra male-female] are principal. During samādhi when the male-female Samantabhadra are visualized at the heart of the principal ones, the mind is sustained within the essence of clear light. And according to the completion stage with appearances: by visualizing the dharmakāya male-female Samantabhadra the size of a thumbnail, clear light is sustained.

As previously expressed: since the pure land of the dharmakāya is free from elaboration, that is where the male-female Samantabhadra abide. From that, the five male-female sambhogakāya families abide as the arrangement of spontaneous wisdom—the evenness of the four times. From that, Vajrapāṇi, Vajrasattva, the six sages, [252] and others abide in the worlds of those to be tamed. For example, this is like how in this realm of the Buddha known as “the conqueror Shākyamuni,” the hearers, solitary realizers, and individual practitioners on the paths of accumulation and unification see him as a nirmāṇakāya; whereas all sublime bodhisattvas see him as the sambhogakāya.

The conquerors of the four demons are at the four gates, including the east. They are the wrathful Yamāntaka, Mahābala, Hayagrīva, and Amṛtakuṇḍali—with their assembly of queens, who are Aṅkushā, Pāshā, Sphoṭā, and Gaṅṭhā—abiding in the play of the nine expressions of dance. The nine expressions of dance are as stated in *Garland of Lightning*:^a

Flirtatious, heroic, unsightly,
Cackling, fierce, terrifying,
Compassionate, awesome, and peaceful—
Possessing the nine expressions of dance . . .

^a *lōg gi treng wa (glog gi phreng ba)*

Thus, it is.

Concerning this: when some whose good fortune has declined provoke their own vacillating, miragelike negative views, they traverse a dangerous, mistaken, and desolate plain by claiming, “Placing the teacher of the tantra, Samantabhadra, at the edge of the maṇḍala and Akṣhobhya in the center mistakes the order of the principal one and the retinue.” There are some who respond, saying, “This is like a father exalting his own son and reveals the greatness of the retinue.” Others respond, [253] “This is like a foreman who positions the project in the center with the workers surrounding it.” Still others say, “At the time of the ground, mirrorlike wisdom is principal; on the path, the ālaya is the basis for kāyas and wisdom; and at the time of the result, since mirrorlike wisdom is emphasized, Akṣhobhya is positioned in the center.”

Each of these assertions fails to internalize the definitive meaning. Since he [i.e., Samantabhadra] is the teacher of the tantra, it is not required that he abide in the center [of the maṇḍala]. If that were required, then Buddha Shākyamuni would have to appear in the center of the maṇḍalas of *Mañjuśrī’s Magical Manifestation Matrix* and the *Purification of the Lower Realms*. Since the principal one appears as Vairochana and a wisdom being, there would then be the fault of reversing the principal one and the retinue. In some Kriyātantra maṇḍalas, Shākyamuni and Vajrapāṇi are positioned as the central deities. Due to the fact that Vairochana and Akṣhobhya are the teachers, they would have to be in the center. Since that is not the case, there is no way to prove that the principal one and the retinue are reversed.

Here is the actual meaning. Concerning the male-female Samantabhadra residing on the portico, their presence there indicates the radiance that arises from the ground, not that they are principal. Furthermore, Akṣhobhya is not positioned at the center, because enlightened mind is being indicated by Vairochana. Since he [i.e., Vairochana] is the teacher male-female Samantabhadra, [254] nothing can be faulted here. Such claims about the resultant vajra vehicle are extremely deluded, because those who make them have not begun to turn toward the direction of knowing how to express the mode of the principal one and the notion of arising from the ground. How dare they debate the meaning of Secret Mantra in this way! Their mental capacity seems more suited to entering the path of a cowherd.

Third, concerning the hand emblems held by the deities: Vairochana of enlightened mind holds a vajra in his first right hand, indicating indivisible emptiness and compassion. Akṣhobhya holds a wheel, indicating severing the net of passions and turning the dharmachakra. Ratnasambhava holds a jewel, indicating fulfilling the needs of beings and spontaneously present qualities. Amitābha holds a lotus, indicating purifying attachment in space and knowing beings with discerning wisdom. Amoghasiddhi holds a sword, indicating severing the passions of beings through the four enlightened activities. In his first left hand, [Vairochana] holds a bell while embracing his consort with hands crossed at his heart. The others hold their hand emblems as previously mentioned. All the consorts' right-hand emblems are the same as [those of] the male deities; and their left hands hold jeweled wisdom bells ablaze with light, while embracing the males. Those who believe that consorts do not have emblems in their right hands have yet to witness a great accomplishment practice.

The hand emblems of the principal one are as it states in the *Vajra Mirror*: [255]

Holding a vajra, wheel, sword,
 Bell, lotus, and jewel
 Arc the order of the vajra holders.
 The others can be known by the vajra
 Held at the heart with the left [hands] embracing.

Thus, it is.

The first two main hands hold a vajra and bell while embracing the consort. The next two hold a wheel and lotus, while the final two hold a sword and jewel. It should be understood that the remaining four, including Akṣhobhya, are similar. Generally, there are four different methods for describing the order of hand emblems: starting from the right, starting from the left, alternating [left and right], or in a circular manner [from right to left]. This is a general explanation of the order of the principal hand emblems.

All male deities have three faces and six arms, and all consorts have one face and two arms. There are those who say that, during the approach mantra recitation, the deity has only one face and two arms. Since that is not clearly mentioned in this tantra, I do not consider it applicable.

Concerning the hand emblems of all the sattvas, it states [in the root tantra]:

The hand emblems are an utpala, a nāga branch, and so forth . . .

Thus, it is.

Since Mañjushrī has abandoned passions, he holds an **utpala** flower. Maitreya has dispelled the tortuous heat of the passions, so he holds a **nāga branch**. Kṣhitigarbha sows the seeds of wisdom, so he holds a jeweled sprout. Vajrapāṇi destroys suffering, so he holds a vajra. Ākāshagarbha severs the continuum of the passions, so he holds a sword. [256] Avalokiteshvara is unstained by faults, so he holds a lotus. Nivāraṇaviṣhkambhin teaches the doctrine to sentient beings, so he holds a precious wheel. Kuntuzangpo fulfills the hopes of beings, so he holds a jeweled sprig.

With stunning demeanors, all their consorts hold pleasing objects. Dorje Lāsya shows that all forms are the nature just as it is, so her vajra fists are held at her hips; or she holds a mirror. Mālā indicates inseparable method and prajñā, so she holds a jeweled rosary. Gītā proclaims the sound of the doctrine, so she holds a vina. Nartī generates happiness for those to be tamed, so she rings a bell, holds a vajra, and dances. Dhūpā satisfies others with the fragrance of morality, so she holds an incense urn. Puṣhpā indicates the branches of awakening, so she holds a basket of flowers. Ālokā illuminates the darkness of ignorance, so she holds a butter lamp. Gandhā cleanses the stain of habits, so she holds scented water in a conch shell.

The six sages are as follows: Indra of the god's realm teaches the four summaries of the doctrine¹⁶⁸ to all the gods, so he holds a vina. Vemachitra tames the warring demi-gods, so he wields a shield and sword. Shākyamuni teaches the ten virtues to humans, so he holds a staff and begging bowl. Siṅha unravels the knot of stupidity for animals, so he holds a scripture. Jvālamukha [257] dispels hunger and thirst for the deprived spirits, so he holds a jeweled receptacle. And Yama points out the negative results of the hell realms, so he holds water and fire.

Samantabhadra and Samantabhadrī indicate the space of the dharmakāya, free from elaboration; so they have no hand emblems. There are some who say that they [i.e., male-female Samantabhadra] hold a vajra and lotus. Those who do have failed to understand the pure recollection of deities.

For the four gatekeepers: Yamāntaka subjugates the demon of death, so

he holds a skull club. Mahābala subjugates the demon of form or the aggregates, so he holds a vajra. Hayagrīva subjugates the demon of passions, so he holds a skull and a serpent. Amṛtakuṇḍali subjugates the demon of luring, so he holds a double vajra. Their four consorts are Aṅkushā, Pāshā, Spṛṭā, and Gaṅṭhā, who indicate the four means of magnetizing, as well as the four immeasurables.

Fourth is the appearance of the body colors from among the twenty-five colors of the families and the seventeen varieties of colors. In order for the family of enlightened mind to indicate the unchanging nature of phenomena, Vairochana with consort, Kuntuzangpo with consort, and the sage of the demi-gods—these five—are all **blue**. In order for the family of enlightened body to indicate being unstained by faults, Akṣhobhya with consort, Kṣhitigarbha with consort, and the sage of the god's realm are all **white**. In order for the family of enlightened qualities to indicate the greatness of those qualities, Ratnasambhava with consort, [258] Ākāshagarbha with consort, and the sage of the humans are all **golden**. In order for the family of enlightened speech to indicate loving all beings with compassion, Amitābha with consort, Avalokiteshvara with consort, and the sage of the deprived spirits are all **red**. In order for the family of enlightened activity to tame beings through varieties of activities, Amoghasiddhi with consort, Vajrapāṇi with consort, and the sage of the animals are all **green**.

When [the root tantra] mentions “and so forth,” this indicates taming beings through activities and qualities; so there are combinations of various colors, such as Maitreya with consort being a blend of white and yellow, Nivāraṇaviṣhkambhin with consort as reddish-yellow, Kuntuzangpo with consort as reddish-green, Mañjushrī with consort as whitish-green, Yamāntaka with consort as dark reddish-black, Mahābala with consort as yellow-black, Hayagrīva with consort as reddish-black, Amṛtakuṇḍali with consort as greenish-black, and the sage of the hells [as] the color of dark smoke. Here, some say the sage in the animal realm is dark yellow or red in color. This claim proves they have yet to discern the colors of light within the channels and chakras.

Fifth, their demeanors are as follows. Since all deities have purified birth in its place, their bodies are smooth and **soft**. Having purified sickness in its place, their bodies are **flexible** and perfectly proportioned. Having purified death in its place, their bodies are [259] well-toned, **vital**, **supple**, and upright. Having purified old age in its place, their bodies are **soft** and **youthful in appearance**. These five qualities represent their nature. The

qualities of their appearances are that their bodies possess the beauty of the major and minor marks; so they are stainless, and their color is extremely vibrant. Having purified all contaminants, the colorful radiance of their bodies is shimmering. Dignified and pleasing to behold, their bodies are spontaneously attractive and suppress all beings through their majestic splendor. Concerning this, some assert that the male deities have five demeanors, while the females have four.

Sixth, the way the light rays radiate is that, from six great places on the deities' bodies as well as every pore, millions of light rays radiate into the ten directions as a great, limitless gathering of light rays. The six places are the crown protuberance, the coil between the eyebrows, the throat, the heart, the navel, and the soles of the feet. The colors of the radiating light rays are blue, golden, red, white, violet, and the color of crystal, totaling six. Reference to the color "violet" means a pale red. The color of crystal is whitish blue and extremely clear. [260] Given that the enlightened body is the intrinsic nature of clear light, these sixfold light rays radiate into the ten directions, along with billions of light rays.

The male and female gatekeepers reside within a blazing expanse, like the fire at the end of the kalpa. As chains of fire flare into the ten directions, the fearsome ones reside in the midst of this vortex. This illumination pervades the space of the sky without center or circumference as the spontaneously present, inconceivable maṇḍala of samādhi. Vast like the space of phenomena, this meditation is the nature of sacred primordial wisdom.

2.2.1.1.1.2.1.2.2.2.2 *The Resultant Maṇḍala Accomplished through Samādhi*

This has two parts:

- 1 The overview
- 2 The exposition

Second, the explanation of that accomplishment, the resultant maṇḍala, is in two parts: the overview and the exposition.

2.2.1.1.1.2.1.2.2.2.1 *The Overview*

This has three parts:

- 1 The support of enlightened body
- 2 The supported wisdom
- 3 The deeds of enlightened activity

For the first, there are three descriptions: the support of enlightened body, the supported wisdom, and the deeds of enlightened activity.

2.2.1.1.1.2.1.2.2.2.1.1 The Support of Enlightened Body

The first has five. Since the dharmakāya is free from all limitation of elaboration, it states [in the root tantra]:

The dharmakāya is unfathomable and ineffable . . .

Thus, it is.

The sambhogakāya is a treasury of all qualities, which are spontaneously present, so it [i.e., the root tantra] continues:

Inexhaustible abundance, like a jeweled treasure . . .

And the nirmāṇakāya appears in whatever way is necessary to tame others, so it continues:

The millions of emanations are inconceivable . . .

Thus, and the abhisambodhikāya means [261] that phenomena are equally perfected and simultaneously awakened, so it states:

Everything is inseparable as the kāya of evenness . . .

Thus, and the unchanging vajrakāya is the intrinsic nature of enlightened bodies and wisdom free from meeting and parting, so it states:

The kāya of a vajra awareness holder . . .

Thus, it is.

2.2.1.1.1.2.1.2.2.2.1.2 The Supported Wisdom

Second, for the five, the space of phenomena and so forth, the quote continues:

The omniscient wisdom kāya . . .

Thus, it is.

2.2.1.1.1.2.1.2.2.2.1.3 *The Deeds of Enlightened Activity*

Third, for enlightened activity, there are two: teaching the doctrine by actually appearing for the purpose of those to be tamed and placing beings in the resultant state of freedom. The first is to appear as a variety of teachers who tame ordinary individuals by teaching them the doctrine and placing them on the path of virtue.

For hearers and solitary realizers, [the teachers] appear as foe destroyers to teach the doctrine according to the capacity of beings. In addition, solitary realizers are not taught through sound; but rather teachings are transmitted through signs, as it states in the *Ornament of Clear Realization*:

Whoever wants to hear the genuine will hear this without sound.

Thus, it is.

Similarly, taming by supreme emanation is how Buddha Shākyamuni and others enacted deeds and taught the doctrine through a variety of vehicles. For all those who are bodhisattvas on the tenth ground, the glorious Vairochana appears in the pure land of the Akaniṣṭha; and the obstructions on the tenth ground are then dispelled. [262] There, the doctrinal teachings are transmitted through kāya rather than speech. In the sūtra *Fully Enlightened Phenomena and Abundance*,² it states:

The sovereign lord of dharma in the Akaniṣṭha
Is the conqueror Vairochana;
Abiding in evenness, he is immovable and silent.

Thus, it is.

Since the deeds of the buddhas are inconceivable, it is like the example of the pure land known as “Palace of Many Stories Filled with the Fragrance

² *chō dang long chöd ngon par chang chiüb pa'i do* (*chos dang longs spyod mngon par byang chub pa'i mdo*)

of Incense.”^a When all bodhisattvas in this pure land sit beneath the great tree of incense merely smelling the fragrance, their mind streams give rise to the samādhi of perfect liberation. Likewise, in some realms of the world, the deeds of buddhas are fully accomplished just by eating food, wearing robes, gazing at the kāya [of the teacher], and dreaming. The way that this is inconceivable is just as it is mentioned in the sūtra *Inconceivable Amassing of the Rare and Supreme*. For the tenth-ground bodhisattvas, the buddhas manifest their deeds appearing as the sambhogakāya; for the hearers, solitary realizers, and those on the ground of devotion-inspired practice, [they appear] as the supreme nirmāṇakāya; and for sentient beings whose karma is not yet pure, [they appear] in ordinary forms.

Second, the result of this [activity] is the placement of disciples in the state of maturity and liberation. Here, there are three: placing them on the support for the path, placing them on the path, and placing them on the result of the path. [263] The first means individuals who are led from the lower realms and placed in the state of higher rebirth as a god or human being.

Placement on the path has three: the path of the hearers, the path of the solitary realizers, and the path of the great vehicle. For the great vehicle, there are the two distinctions of the causal vehicle of characteristics and the resultant vehicle of Secret Mantra. First, following the paths of accumulation and unification, having generated the two intentions, and while on the paths of seeing and meditation—by purifying the ten stages through the ten pāramitās—beings are established on the stage of “discards through insight and meditation.”^{b,169} Second, through the ripening empowerment and liberating meditations of the generation and completion [stages], beings are temporarily placed on the stage of the three vidyādhars.¹⁷⁰

The result of the path is that, through enlightened deeds, beings are placed on the six grounds of All-Pervasive Light, Unattached Lotus,^c Great Assembly of the Wheel of Syllables,^d Exaltation,^e Vajra Holder,^f and the ground of Samantabhadra without Distinctions.^g These [grounds] are all

^a *pō kyi yong gang tse g pa (spos kyi yungs gang brtseg pa)*

^b *ton g pang dang gom pang (mthong spang dang sgom spang)*

^c Pemachan (*pad ma can*)

^d Yige Khorlo 'Tsokchen (*yi ge 'khor lo tshogs chen*)

^e Dewachenpo (*bde ba chen po*)

^f Dorje Dzinpa (*rdo rje 'dzin pa*)

^g Kuntuzangpo Yewamedpa (*kun tu bzang po dbye ba med pa*)

designated as aspects of the qualities of appearances and emptiness, as well as wisdom concerning the ground of buddha.

In regard to that, these distinctions are unlike individual stages that lead progressively to higher ones. Deeds are enacted through the omniscience of the *nirmāṇakāya* nature as it is and as it appears, so that is the ground of All-Pervasive Light. When there is the appearance of the *sambhogakāya*, that is the ground of Unattached Lotus. Since there is the radiation of the cloud of syllables, that is the ground of the Great Assembly of [the Wheel of] Syllables. By abiding in the space of exaltation, [264] there is the ground of Exaltation. Since this is the ultimate destination and the main path of them all, that is the ground of the Vajra Holder. Since they are all inseparable, that is referred to as the ground of Samantabhadra without Distinctions. Transcending the ground of All-Pervasive Light simply means the wisdom intent of the *rūpakāya* appearing from the *dharma*kāya to enact enlightened deeds.

Along with this, the meaning of the term “*chong*”^a will be explained here. In this sixth chapter, there are thirteen verses beginning with “the mudrā of the enlightened body of Chemchog^b and others” that summarize [the meaning] of enlightened body. In the seventh chapter, there are twenty-one verses beginning with “the supreme tantra *Magical Manifestation Matrix* and others” that summarize enlightened speech. In the eighth chapter, there are four verses beginning with “the supreme assembly of the great mudrā” that summarize enlightened mind. In the eleventh chapter, there are twenty-two verses beginning with reference to “mantra holders” that summarize accomplishment. In the twentieth chapter, there are twenty-four verses starting from where it mentions that “this is the activity of the wrathful maṇḍala practice” that are known as the summary of enlightened activity.

There are some who claim that in the sixth, seventh, and eighth chapters, the three summaries of enlightened body, speech, and mind are revealed. In the ninth chapter, there are eight verses that mention “the ten directions and four times” and summarize enlightened qualities. In the thirteenth chapter, there are five verses that refer to “the maṇḍala of the perfection of wisdom” and summarize enlightened activity. In the nineteenth chapter, there are four verses that mention [265] “words of honor are superb”; so it is asserted that this is the summary concerning samaya.

^a *'phyong*; summary

^b *che mchog*; Supreme Great One

Then, there are some who claim that, along with enlightened body, speech, mind, qualities, and activities—these five—in the ninth chapter, there are four verses about “the great mudrā and so forth” that summarize offerings. Finally, other scholars claim that, although these summaries do not exist in the root tantra, Ma Rinchen Chok took quotes from other sources of the *Magical Manifestation* and inserted them in various chapters. Tsugru Rinchen Zhonnu^a asserted that the summaries were optional. There are also those who assert that the translation of the root tantra that omits the summaries is that of Nyak, while Ma Rinchen’s translation includes them. Furthermore, there are even some who say that, due to being extremely cautious, perhaps Ma intentionally hid the summaries from his disciple Lasum Gyalwa Changchub.^b

To clarify this, it is as follows. The summaries are not mentioned in the earlier translation by Buddhaguhya and Berotsana,^c nor do they appear in the intermediate translation by Padma and Nyak. Although they are found within the later translation of Vimalamitra, Nyak, and Ma, it is obvious that the original Sanskrit copies from India were different in length. If one wonders how this can be determined, let’s take the case of the *Eight Thousand Stanzas* that has three different editions that vary in length, rendered by Kuntu Gyuzojang, Trengwachen, and Dechen—these three.^{d,171} In addition, some of the *White Umbrella*^e scriptures were different in length, so it is not necessarily the case that these additions here were inserted by Tibetans. What needs to be determined is that the differences in translation are derived from the original Sanskrit copies, which vary in length depending on the extent of their explication of terms. [266]

2.2.1.1.1.2.1.2.2.2.2 *The Exposition*

This has four parts:

- 1 The way the resultant kāyas arise
- 2 The way enlightened activities occur
- 3 The way beings are set free
- 4 The way astonishing signs appear

^a *gtsug ru rin cen gzhon nu*

^b *la gsum rgyal ba byang chub*

^c *be ro tsa na*; also known as Vairochana the translator

^d *kun tu rgyu gzo sbyangs, phreng ba can*, and *sde can*; Wandering Artisan, Garland Maker, and the Sage

^e *dük kar* (*gdugs dkar*)

Second, for the exposition, there are four: the way the resultant kāyas arise; from them, the way enlightened activities occur; the way beings are set free; and the way astonishing signs appear.

2.2.1.1.1.2.1.2.2.2.2.1 The Way the Resultant Kāyas Arise

First, the dharmakāya is the essential nature of all kāyas. Free from the limitation of all elaboration, it is like space. Since it is fully awakened, the intrinsic nature of this kāya of the space of phenomena is the ultimate attainment of the supreme siddhi of mahāmudrā. Although never wavering from the basic space of the nature of phenomena just as it is, this [dharmakāya] functions as the source of the other kāyas. From within it, the sambhogakāya is the rūpakāya adorned and fully endowed with the major and minor marks, as well as being totally liberated from the two obstructions and all habits. Radiating from compassion and according to their needs, the kāyas emanate a variety of forms that appear in order to tame the individual mind streams of beings—such as chakravartin rulers, hearers, solitary realizers, prostitutes, and inanimate objects.

2.2.1.1.1.2.1.2.2.2.2.2 The Way Enlightened Activities Occur

For the second, there are two: while never wavering from space, the mode of the appearance of enlightened activities; and the way in which activities appear to accomplish the purpose of those to be tamed. [267]

First, in this way, these myriad manifestations that are revealed to those to be tamed are from the relative point of view, magical, or miragelike, similar to a shadow. From the moment they appear, the way they cannot be verified as true is that they are ultimately unborn while emerging from within original purity—the unelaborate nature itself that does not waver from the space of phenomena. While never wavering, when these [manifestations] appear according to the individual perceptions of beings as the various nirmāṇakāyas, there may be kings, sages, wrathful, peaceful, and many different aspects of kāyas that arise similar to the individual classes of those to be tamed. Although the dharmakāya never departs from the space of the essential nature—by the power of previous karma and the individual appearances of beings, some who are on the grounds will witness the intrinsic nature of the nirmāṇakāya, while others will see the nirmāṇakāya that tames beings. Still others will see the impure

nirmāṇakāya or a variety of individually appearing emanations. This is, for example, like how a face does not enter a mirror yet the face appears there, or like how the moon in the sky does not enter a body of water yet the water moon appears. This is taught in the *Great Bounteousness of the Buddhas*, where it states:

Although the moon does not move from the sky—
 Just as it appears within a body of water—
 Without wavering from the nature as it is,
 Millions of emanations appear to be inconceivable.
 For some, the buddhas are very few; [268]
 For others, the buddhas appear inconceivably;
 And for still others, all realms are shown to be empty.

This is similar.

For the second—among the four ways of appearing—appearing to the ordinary beings of the six classes is that, in the pure land of spontaneous Rich Array, the three kāyas are fully awakened without meeting or parting. At that time, in order to purify negativities in the mind streams of all the ordinary six classes of beings such as gods and others, they [i.e., the teachers] fully manifest as the forms of all the sages—such as Indra and so forth—to teach the dharma to gods and humans so their obstructions can be cleansed.

The way they appear to the hearers is in the aspect of monastic practitioners for all those to be tamed within the class of hearers. By manifesting in the forms of foe destroyers, they establish beings on the stage of realizing the meaning of the Four Noble Truths. In the *Sūtra Requested by the King of Manifestation*,^a it states:

For those to be tamed by hearers,
 They will teach the dharma
 By appearing in the form of hearers.

Thus, it is.

The way they appear to solitary realizers for all those who practice this vehicle is in order to tame through the forms of solitary realizers. The

^a nam par trül pa'i gyal po zhü pa'i do (rnam par 'phrul pa'i rgyal pos zhus pa'i mdo)

doctrine of dependent arising is taught through indications in the manner of a rhinoceros. The quote continues:

For those to be tamed who are solitary realizers,
 They appear in the forms of solitary realizers
 And teach the doctrine of dependent arising
 Entirely through indications. [269]

Thus, it is.

Furthermore, among these traditions, the way they appear to followers of the great vehicle is according to the stages of faculties of those practicing the supreme vehicle. Hence, the way of appearing individually to the bodhisattvas on the tenth ground is as follows. The fully endowed place of the Akaniṣṭha of the Holder of All Qualities is unsurpassed and more sublime than the realm of form. In this supreme place, the kāya of the teacher abides in the manner of Vairocana. The fully endowed retinue includes the entire assembly of tenth-ground bodhisattvas, and the fully endowed doctrine is the great vehicle taught in the time of the nature of evenness free from transition or change.

Alternatively, when sentient beings and teachers appear separately, the entire doctrine is taught by the nirmāṇakāya through words. Likewise, the teacher who is the sambhogakāya does not teach the doctrine through speech. Nevertheless, through the very nature of that appearance of the kāya, the entire doctrine of the great vehicle is revealed and understood in the minds of the retinue.

2.2.1.1.1.2.1.2.2.2.2.3 *The Way Beings Are Set Free*

This has two parts:

- 1 The cause—purifying obstructions on the path
- 2 The result—the way of attaining the kāyas and supreme grounds

Third, through these [activities], the way beings are liberated is twofold: by the cause—purifying obstructions on the path, and by the result—the way of attaining the kāyas and supreme grounds.

2.2.1.1.1.2.1.2.2.2.2.3.1 *The Cause—Purifying Obstructions on the Path*

For the first, there are two. For example, based on the way one's face appears and is reflected in a mirror, imperfections become apparent so they can be cleansed and removed. Likewise, when the entire retinue of tenth-ground sattvas [270] gazes upon the sambhogakāya teacher: while doing so, all of their unfathomable, immeasurable obstructions to awakening—which are great, medium, and subtle—appear upon the sambhogakāya teacher like imperfections becoming apparent in a mirror. The sattvas then strive to purify and cleanse their stains, which are for the first ground, avarice; the second, immorality; the third, anger; the fourth, sloth; the fifth, distraction; the sixth, disregarding prajñā; the seventh, unskillful acts; the eighth, failure to accomplish the purpose of sentient beings, causing the obstruction to strength; the ninth, failure to accomplish aspirations; and for the tenth ground, the subtle seeds of ignorance and the rest. To cleanse and perfectly purify the grounds through the ten pāramitās, the stains of the ten grounds will be gradually removed; and the perfectly pure state of unsurpassed awakening will be attained. At the final stage of the continuum of the tenth ground, the empowerment of great light rays is conferred. In the *Ornament of the Classes of Sūtra*, it states:

When the final meditation is achieved,
The empowerment of great light rays is conferred.

In this way, when offerings are presented by a sattva to all the buddhas: from the place between the eyebrows of all tathāgatas of the ten directions, great rays of light emerge to dissolve into the crown of the sattva. Through that, the vajralike samādhi is attained; and [271] [the sattva] fully awakens.

2.2.1.1.1.2.1.2.2.2.2.3.2 *The Result—the Way of Attaining the Kāyas and Supreme Grounds*

This has three parts:

- 1 A general explanation of the way kāyas and wisdom are perfect in the spontaneous Rich Array
- 2 Regarding that, a specific explanation concerning the way the grounds are perfected
- 3 A synopsis of the way the five kāyas are spontaneously present

The second has three: a general explanation of the way kāyas and wisdom are perfect in the spontaneous Rich Array; regarding that, a specific explanation concerning the way the grounds are perfected; and a synopsis of the way the five kāyas are spontaneously present.

2.2.1.1.1.2.1.2.2.2.2.3.2.1 A General Explanation of the Way Kāyas and Wisdom Are Perfect in the Spontaneous Rich Array

For the first, there are two, beginning with the way of attaining the three kāyas, free from meeting and parting. The intrinsic nature of dharmakāya as indivisible space and wisdom cannot be fathomed by the intellect or expressed through words. From within this nature, the sambhogakāya always spontaneously abides [as] inexhaustible, like a treasure trove of wish-fulfilling jewels. From it, the nirmāṇakāya radiates millions of inconceivable manifestations for the purpose of those to be tamed.

Second, the way of abiding in the great, spontaneous presence of self-appearances is as follows. In this way, the appearances of the sambhogakāya—replete with all major and minor marks and signs—always appear as this maṇḍala of kāyas and wisdom according to the self-appearing domain of the wisdom of the evenness of the fourth time. In this nature, everything is spontaneously present with nothing better or worse, so all qualities are self-appearing as the accumulation of merit. Wisdom merit is accumulated free from fixation; and the two great accumulations [272] are spontaneously present as the self-appearing great perfection.

2.2.1.1.1.2.1.2.2.2.2.3.2.2 Regarding That, A Specific Explanation Concerning the Way the Grounds Are Perfected

Second, the way the grounds are complete is that the method, the ground of nirmāṇakāya, is called All-Pervasive Light; and prajñā, the ground of sambhogakāya of pure self-appearances, is called Unattached Lotus. Indivisible, the ground of the dharmakāya is the supreme ground of the Great Assembly of the Wheel of Syllables. These enumerations of grounds, their qualities, and so forth are all perfectly complete, immeasurable, and beyond imagination.

Concerning this, those who fail to understand the nature of the grounds assert that All-Pervasive Light is the ground of the dharmakāya; Unattached Lotus, the sambhogakāya; and the Great Assembly of the Wheel

of Syllables is the ground of the *nirmāṇakāya*. This shows they have not understood the notion of basic space and have not seen how the increasing aspects of qualities are designated.

In this context, since emanations are always immeasurable, that is All-Pervasive Light. Since appearances are immeasurable, that is the Unattached Lotus; since wisdom is immeasurable, that is the Great Assembly of the Wheel of Syllables. This means that, from unborn space, the unceasing, self-originating syllables abide as the basis for all that radiates—like seeds—so that is called “the Great Assembly of the Wheel of Syllables.” That is not reference to the “cloud of syllables,” because it is the indivisible *dharmakāya*. When the term “wheel of syllables” is heard by some, they mistake the intrinsic nature of emanation with the cloud of syllables. Concerning this, in the *Lasso of Method*, it states:

Beyond the ground of All-Pervasive Light,
When becoming the Unattached Lotus . . .

Thus, since this indicates that there are higher and lower grounds, wouldn't one wonder about the distinctions between them? [273] As previously explained, in truth they are the same but designated differently based only on qualities and the manner in which appearances arise.

2.2.1.1.1.2.1.2.2.2.2.3.2.3 A Synopsis of the Way the Five Kāyas Are Spontaneously Present

Third, a synopsis of the way the five *kāyas* are spontaneously present is that, when these grounds are attained, the five *kāyas* are also spontaneously attained. Hence, first the *dharmakāya*—free from all limitations of elaboration—is unchangingly, fully accomplished. This is the nature of phenomena without birth or death, the spontaneously present, permanent *kāya*—like the symbol of the auspicious cross.¹⁷² Within this nature, all deluded sentient beings originate based solely upon the blessings that arise as the *sambhogakāya*. The *nirmāṇakāyas* abide for the field to be tamed in order to accomplish enlightened deeds in whatever way is needed. The basis for the arising of the *nirmāṇakāya* itself is the *sambhogakāya* of inexhaustible qualities as a treasury of the abundance of the spontaneous Rich Array.

The intrinsic nature of the inseparable three *kāyas*—without meeting

and parting—is this unchanging vajrakāya that holds the great wisdom of awareness and the indivisible vajra. All phenomena are primordially inseparable as the intrinsic nature of the great perfection, which is the abhisambodhikāya of the nature of evenness, the omniscient wisdom of things as they are, and the omniscient wisdom of all phenomena as they distinctly appear. This is the fully awakened abhisambodhikāya.

These [five] kāyas also [274] represent five families and wisdoms, such as the auspicious cross being the family of the tathāgatas and the kāya of the wisdom of the space of phenomena. The nature of the inexhaustible sambhogakāya, the kāya of the vajra awareness holder, is the vajra family and the wisdom kāya like a mirror. The kāya of everything inseparably even is the jewel family and the wisdom kāya of evenness. The omniscient kāya of wisdom is the lotus family and the wisdom kāya of discerning awareness. Emanating in the realms where beings with passions abide is the karma family and the wisdom kāya of all-accomplishing activity. At that time when the grounds are attained, all five kāyas are also fully achieved. Except for the distinction of delineating the resultant ground [as] the kāyas and the wisdom, it is not the case where one precedes the other.

Concerning this: as the support for qualities, these are called “the grounds”; as the bodies of the buddhas, they are “the kāyas”; abiding as self-emergent awareness, this is “wisdom”; and as that which accomplishes the benefit of beings, this is referred to as “enlightened activity.” These separate designations describe a single nature. This is like how a single material thing such as a vase is referred to in different ways although the basic nature remains the same. For example, a vase can be said to originate from root causes and contributing circumstances, so it is a material object; due to being destructible, it is impermanent; and due to being capable of holding water, it is referred to as “a vase.”¹⁷³

2.2.1.1.1.2.1.2.2.2.2.2.4 *The Way Astonishing Signs Appear*

Fourth, the way astonishing signs appear is as follows. Thus having expressed this, throughout the ten directions of each of the six realms of beings to be tamed, there are unceasingly limitless realms where inconceivable maṇḍalas manifest in inexpressible ways. [275] They clearly appear equal in number to the subtlest particles of the pure lands of the buddhas of the ten directions.

2.2.1.1.1.2.1.2.2.3 *The Result*

Third, synthesizing everything into the meaning of the single, resultant, great wisdom maṇḍala has two: how this is taught and what the nature is.

For the first, then everything appears as these maṇḍalas, indivisible in nature with the self-appearing tathāgatas, queens, and their assemblies. From that, this speech—the secret of the Tathāgata himself—originates from vajra enlightened body, speech, mind, qualities, and activities.

Second, in order to reveal the astonishing strength of samādhi as the maṇḍala of self-appearances that never waver from space, there is the expression *ah ho!* Concerning this, the apprehended objective phenomena are naturally, perfectly pure; and the apprehending mind is perfectly pure and free from temporary designations. That the nature of these two is nonconceptual even in terms of indivisible wisdom is the intrinsic nature of genuine truth—unfathomable and inconceivable. That is the intrinsic nature maṇḍala of the ground.

Preceded by the three aspects of samādhi, the intrinsic nature of generating the deity is visualized [276] like a moon reflected in water. After meditating on the myriad ineffable aspects of the self-awareness wisdom maṇḍalas, the notion of the evenness of the phenomena of saṃsāra and the concept of the state beyond sorrow are both pacified such that—within the primordially pure nature as it is—all unevenness is inherently without an object to pervade or a subject pervading. This all-pervading basic space of the Great Perfection's nature is the maṇḍala of the path that accomplishes the generation and completion by resting in evenness without any fixation whatsoever toward the generation or completion.

Subsequent to internalizing this, one arrives upon the resultant ground. Then from the primordially appearing and ever-luminous, unceasing maṇḍala of the sambhogakāya, infinite nirmāṇakāya maṇḍalas fully manifest to spontaneously accomplish the two purposes of beings. Whether the dual kāyas emanate in this way or not: at the moment they appear, they are just as they abide; and their unelaborate intrinsic nature is the dharmakāya. Given that this reveals the astonishing nature of phenomena like the sky, saying *ho* expresses the secret vajra words.

Similarly, the way of individually abiding with the ground, path, and result is that—according to the ground—the intrinsic nature of both the object and subject of the conceptual mind is primordially nonconceptual.

Within this clear-light nature of mind that is [277] unfathomable and inconceivable, the ineffable, diverse maṇḍala of self-awareness wisdom timelessly abides. This intrinsic nature fully pervades the evenness of the nature of phenomena as well as the unevenness of differentiated, conditioned phenomena. This is the space of the great pervasion that does not pervade. Although this primordial, ever-luminous maṇḍala of great, spontaneous presence radiates out to all beings, it is by nature unclaborate and referred to as “astonishing.” In addition, since this nature naturally imbues everything, the *Union with Buddha* states:

The even and uneven space of phenomena
Is as limitless as the space of the sky;
In this way all things
Are within the space of the entire sky,
Forever abiding as the glorious Vajrasattva.

Thus, it is.

According to the path, the nature of both the conceptual object of samādhi and one’s own subjective mind are nonconceptual as the samādhi of the nature as it is. The samādhi of ever-illuminating, boundless compassion and the causal samādhi^a both occur from within compassion as the inconceivable nature of mind, the intrinsic nature of the syllable *ah*, and so forth. From this, by meditating upon the ineffable varieties of the wisdom maṇḍalas of self-awareness, everything is empty given that it is the mind’s nature as evenness. The appearances of the differentiated aspects that are generated are uneven; yet since the nature is unborn, [278] it is the all-pervasive space that suffuses everything without pervading. Although diverse maṇḍalas radiate and reabsorb from within this primordial state of luminosity, know that ultimately they are unmanifest. In the *Vital Essence of the Secret Moon*,^b it states:

The general embodiment of all sattvas is
The supreme exaltation of Vajrasattva.
This nature permeates everywhere.

^a *ting ngen dzin nam pa sūm* (*ting nge 'dzin nam pa gsum*)

^b *da sang tige* (*zla gsang thig le*)

Thus, it is.

If explained according to the result, then from within this unfathomable and inconceivable dharmakāya that is nonconceptual space devoid of subject and object, the nature of everything as infinite, ineffable, self-appearing wisdom maṇḍalas is evenness. The nature of phenomena that pervades all arrangements and aspects that are uneven is the primordial, ever-luminous, nonpervading space of subject and object as sambhogakāya. From this, even though the maṇḍala of nirmāṇakāya manifests, it is unmanifest—like a water moon—since it never departs from this unmanifest space. Therefore, this reveals the astonishing nature of the three kāyas free from meeting or parting. Buddhas and sentient beings appear in this way, while ultimately being this unborn nature of evenness. In the sūtra *Arranged as a Stalk*, it states:

Whoever realizes that oneself and all buddhas
Are naturally equal
Has no bias, acceptance, or rejection,
For they will become a tathāgata.

Thus, it is.

From the self-appearing samādhi of the *Secret Essence Definitive Nature Just As It Is*, this completes the explanation of the sixth chapter on the manifestation of the intrinsic-nature samādhi maṇḍala.

Chapter Seven

2.2.1.1.1.2.2 A Specific Explanation of the Auxiliary Maṇḍalas of Mantra and Mudrā

This has two parts:

- 1 Enlightened speech as the maṇḍala of mantra
- 2 Enlightened body as the maṇḍala of mudrā

THE SECOND SECTION continues with a specific explanation of the maṇḍalas of mantra and mudrā as a branch of the preceding in two parts: enlightened speech as the maṇḍala of mantra and enlightened body as the maṇḍala of mudrā.

2.2.1.1.1.2.2.1 Enlightened Speech as the Maṇḍala of Mantra

This has three parts:

- 1 The cause for the origin of the maṇḍala of enlightened speech
- 2 The actual maṇḍala of secret mantra
- 3 Establishing the intrinsic nature

For the first, there are three: an explanation of the cause for the origin of the maṇḍala of enlightened speech, the actual maṇḍala of secret mantra, and establishing the intrinsic nature.

2.2.1.1.1.2.2.1.1 The Cause for the Origin of the Maṇḍala of Enlightened Speech

First, having revealed the maṇḍala of samādhi, then the branch of that as the maṇḍala of mantra is revealed. This secret mantra originates from the vajra enlightened body, speech, and mind of all the tathāgatas, including their assembly of queens.

2.2.1.1.1.2.1.2 *The Actual Maṇḍala of Secret Mantra*

This has two parts:

- 1 Mantra that generates the maṇḍala
- 2 Mantra that confers empowerment

For the second, there are two: mantra that generates the maṇḍala and mantra that confers empowerment.

2.2.1.1.1.2.2.1.2.1 *Mantra That Generates the Maṇḍala*

This has four parts:

- 1 Generating the celestial palace as the support
- 2 Generating the supported deity
- 3 Fully perfecting enlightened activity
- 4 The manner in which astonishing signs become evident

First, there are four [types of] mantra for: generating the celestial palace as the support, generating the supported deity, fully perfecting enlightened activity, and the manner in which astonishing signs become evident.

2.2.1.1.1.2.2.1.2.1.1 *Generating the Celestial Palace as the Support*

First, when saying *dhriim bisho bishuddhe*, *dhriim* is the seed syllable for Vairochana, as well as a vase, [280] a celestial palace, a wheel, and the [buddha] Tsugtor Khorlö Gyurpa.^{a,175} Here, the celestial palace is generated upon the immeasurable wheel of wisdom, and the palace itself is the nature of Vairochana. Since a vase is also a celestial palace, it is generated by *dhriim*. This also indicates that previously for the purpose of both buddhas and sentient beings, Buddha Tsugtor Khorlö Gyurpa made aspiration prayers that [*dhriim*] would become the celestial palace. Concerning this, the *Concise Commentary* states:

This mantra is the aspiration of [Buddha] Tsugtor Khorlö . . .

Thus, it is. In *Stages of Light*, it states:

All maṇḍalas manifest as *dhriim*,
Which then fully transforms into the wisdom celestial palace.

^a *gtsug tor 'khor las sgyur pa*

Thus, this is the meaning.

In addition, externally [*dhrüm*] is the palace of the deities; while internally it is the seed syllable of the deities; and secretly, the lotus of the consort. In the *Consequence Magical Manifestation Matrix*, it states:

Everything is subsumed within the secret place,
The space of *dhrüm*.
The activity and nature are pure
As the precious vessel of buddhahood.

Thus, it is.

Bisho means “varieties,” referring to all appearances as the phenomena of saṃsāra and enlightenment. *Bishuddhe* means “naturally pure.” This space of phenomena free from elaboration is said to be the place where the buddha abides, indicated here by the celestial palace.

2.2.1.1.1.2.2.1.2.1.2 Generating the Supported Deity

Second, for mantra that generates the deity, there are six.

First, [281] there are mantras for each of the five male-female buddha families, such as *hung benzar drik* and so forth. The individual mantras for the males each begin with *om*, *hung*, *so*, *ang*, and *ha*. These five are the unmistakable root, mantric seed syllables that generate the five kāyas, wisdoms, and so forth. In the *Gathering of Secrets*, it states:

This indicates the vajra holder [i.e., Vairochana],
The victor of the victorious ones [i.e., Akṣhobhya],
The jewel holder [i.e., Ratnasambhava],
Great passion [i.e., Amitābha],
And the holder of prajñā [i.e., Amoghasiddhi] . . .

Thus, and in *Gathering of the Wisdom Intent*, it states:

The indication of kāyas is *om* . . .

Thus, it is.

Since *benzar drik* and so forth indicates the [deities’] intrinsic nature, it is referred to as “the mantra of their nature.” *Benzar* means “vajra,” which

is indivisible emptiness and appearance; [and] *drik* means “Akṣhobhya,” since he holds that [i.e., vajra]. *Dzina dzik* . . .¹⁷⁶ Similarly, *ratna* means “precious” and *drik* means “to hold”; and since beings are granted whatever they desire, that is Ratnasambhava. *Abro lik* means “being impassioned for those who are to be tamed,” so that is Amitābha. *Trajna drik* means “holding varieties of prajñā for the purpose of those to be tamed,” so that is Amoghasiddhi.

The individual mantras of the female consorts begin with their five seed syllables *mūm*, *lam*, *mam*, *pam*, and *tam*, the unmistakable root mantra seed syllables for generation. The [mantras] of their nature are *mūm dhatishori*, meaning “naturally pure”; indicating Ākāśhadhātviśvarī. *Lam dekarati* means [282] “the female minister of all buddhas,” so that is Buddha Lochanā. *Mam moharati* means “taking care of sentient beings,” as Māmakī. *Pam ragarati* means “having never been sullied by the stain of faults,” so that is Pāṇḍaravāsini. *Tam benzarati* means “liberating sentient beings from saṃsāra,” indicating Samayatārā.

Second, for the mantras of the male-female sattvas of enlightened mind, there are two. The males have four: *ching*, *trang*, *bring*, and *dzing*, which are the root mantras as well as the syllables for generation. *Hi radzaya* implies a king, meaning to work for the purpose of sentient beings like the earth and one’s eyes. *Ah garbhaya* is the source of whatever is desired, meaning “the essence.” *Ha hung padmapadama* means “to be without attachment and stealing the minds of those to be tamed,” so his face is like the lotus. *Kuru pana bri* accomplishes the purpose of sentient beings like the vajra. For the four consorts, *hung*, *tram*, *bri*, and *ah* are the root mantras and seed syllables. *Lasye samaya tōm* means that “she is adorned with an enticing expression,” so she receives the samaya of all the buddhas. *Malei samaya bo* means “the samaya of all buddhas must be kept” through dhāraṇī and samādhi. *Girti rago hang* means “impassioned toward sentient beings,” like the sound of pleasing melodies. *Nirti ragayami* means “having the desire to care for beings” through enlightened activity, such as dance. [283]

Third, for the mantras of the male-female sattvas of enlightened speech, there are two. *Meh*, *tilam*, *hung*, and *mūm* are the root mantras and seed syllables for the males. *Dharani* means “lovingly guiding sentient beings.” *So ha* means “may the ground be established.” *Nisa rambhaya so ha* means “to dispel the density of obstructions difficult to cleanse.” *So radzaya so ha* means “not abiding in either saṃsāra or enlightenment” as the intrinsic nature of King Samantabhadra. *Shri ang ragaya so ha* means “the glorious

one who without abiding in the two extremes is impassioned for all sentient beings.” *Dzahung bam ho* are the root mantras and seed syllables for the four consorts. *Dhupe trawe sha* means “to imbue the mind streams of those to be tamed with the fragrance of discipline.” *Pupe abwe sha* means “to shower the blooming flowers of awakening upon the mind streams of those to be tamed.” *Dipam sukhini* means “the darkness of ignorance is dispelled by the light of wisdom.” *Gendhe tsitaho* means “the mind streams of those to be tamed are satisfied by the continual flow of nectar.”

Fourth, for the mantras of the male-female gatekeepers, there are two. *Hung, hung, hung, hung* are the four seed syllables for the males. *Sang hara na* means “to bring together and overcome all unruly ones” or “to imbue the mind streams of those to be tamed with the greatness of enlightened qualities.” With the sound of the final *phet*, there is *ah saporana*, which means “to radiate” or [284] “the dispersal of the unruly ones.” *Yamantatritra* means “to hold the form of the lord of death.” *Bignantatritra* means “obliterating the obstructing forces.” *Padmantatritra* means “to be untainted by the murk of saṃsāra.” *Trajnantatritra* means “to conquer the demons of the passions.” *Om* and *phet* for the consorts have the same meaning as the males. *Maha benzar dharomaha trodhi shori dzolani hung* means “the great female vajra mantra, the great, blazing, wrathful, female holder of immeasurable qualities.” Similarly, *ratna* means “precious,” *padma* means “lotus,” and *karma* means “the wrathful female of action.”

Fifth, the mantras for the male-female Samantabhadra are *hung, hung, hung* for the males. These three mean that “the mental continuum of the three realms is pure as the three wisdoms.” *Benzar tsita om*¹⁷⁷ means that “the intrinsic nature is the vajra mind of all the buddhas.” For the females, [the mantra is] *ah, ah, ah*, which mean that “the three doors, three times, and three realms are unborn.” *Benzar bhadra samanta ah* means “that which is pure as Samantabhadri.”

Sixth, for the mantras of the six sages: *om* means “the assembly of mantras blessed as the five wisdoms.” *Muney* means “to be capable.” *Trang* usually means “to be completely erratic,” like cannibals and others; but here it indicates “the demi-gods.” *So ha* means “may the ground be established.” Likewise, *trüng* means “to be bound by craving,” which is the essence of humans. *Süng* means “to have dull intelligence,” like the animals. [285] *Tram* means “tormented by hunger and thirst” as the deprived spirits. *Chang* means “possessing forbearance” as the essence of the gods. *Ye* means “to fall down” as the pith of the hells.

2.2.1.1.1.2.2.1.2.1.3 *Fully Perfected Enlightened Activity*

Third, for the mantra of all-accomplishing activity, there are three. First, the mantra for invoking and dissolving is *om eh hayahi bhagawan maha karunika drishaya ho samaya tōm*, which means: “Approach! Approach! Conqueror possessing great compassion, look upon us with compassion and recall your words of honor!” *Dza hung bam ho* means “to be captured by the hook, bound by the lasso, tied by handcuffs, and overcome by the bell.”

Second, the mantra for tossing the flower of awareness is *om ah hung so ha*, which indicates the five families and the five wisdoms. The syllables such as *ba*, *dza*, *sa*, *ma*, and *ya* are pronounced individually. The syllables that lead and conclude these five [i.e., *ba dza sa ma ya*] are to be applied as follows. *Om benzar samaya om* means “by the samaya of enlightened body, enlightened body will be accomplished.” *Ah benzar samaya ah* means “by the samaya of enlightened speech, enlightened speech will be accomplished.” *Hung benzar samaya hung* means “by the samaya of enlightened mind, enlightened mind will be accomplished.” *So benzar samaya so* means “by the samaya of enlightened qualities, enlightened qualities will be accomplished.” *Ha benzar samaya ha* means “by the samaya of enlightened activity, enlightened activity will be accomplished.”

Third, supplicating in order to receive the siddhis is [286] that, by calling the Conqueror with “*om the king of wisdom*,” one addresses the Glorious One to grant union with the great and most superb siddhis of all tathāgatas’ enlightened body, speech, mind, qualities, and activities at this very moment by saying, “Unite me at this moment with the great mudrā of the deity’s enlightened body, speech, and mind.” Then with *om benzar samaya hung*, through invocation the time for the samaya of enlightened body arrives; with *om benzar samaya tōm*, enlightened speech; and by reciting *om benzar samaya ho*, the samayas of enlightened mind are invoked. *Dza hung bam ho* brings indivisibility and stabilizes.

2.2.1.1.1.2.2.1.2.1.4 *The Manner in which Astonishing Signs Become Evident*

Fourth, the manner in which the astonishing signs become apparent is that, through these recitations, it is known that these maṇḍalas of the enlightened speech of secret mantra fill the ten directions of the six realms with the great sound of mantra. Since this brings the minds of

sentient beings to fruition, it is highly celebrated; and by liberating them, it is forever celebrated. Hence, from the sound of secret mantras' enlightened body, speech, and mind, light rays are known to radiate everywhere as great luminosity.

2.2.1.1.1.2.2.1.2.2 *Mantra That Confers Empowerment*

Second, the mantra that confers empowerment has two.

The way to recite this is that, having revealed the mantras for generating, then the Conqueror as the subject vajra, Samantabhadra, and the object vajra, Samantabhadrī, dissolve into the indivisible maṇḍala of enlightened speech. [287] Having dissolved, then from the great lord of all the tathāgatas of the ten directions and four times—Samantabhadra—this great nature of all the buddhas' enlightened body, speech, mind, qualities, and activities as the secret mantra called “gathering all fully endowed great siddhis of splendor and wisdom” self-emerges. This comes from the indivisible vajra nature of the male-female teachers' enlightened body, speech, and mind that are blessed as the nondual magical manifestation matrix of method and prajñā.

Second, the actual mantra has three. For the first, conferring the empowerment of the five wisdoms to cleanse stains is *om maha shunyata jnana benzar sobhava atmako hang*, which means “I am the vajra nature as it is, the great wisdom of emptiness.” Likewise, when combined with *abdarsha*, that means “mirrorlike”; with *trataya bekjnana*, “discerning awareness”; with *samanta*, this is “evenness”; and with *tritaya nutrana*, “diligent action.” *Jnana benzar sobhava atmako hang* means “I am the very nature of the wisdom vajra.” The meaning of conferring empowerment in this way is that, here, the particular lord of one's family should be visualized as the crown ornament, about the size of a thumb joint. In the *Consequence Magical Manifestation Matrix*, it states:

The conferer Akṣhobhya with consort [288]
Is explained as the mudrā of the vajra holder.
Maitreya and Kṣhitigarbha are similar.
The others hold their own mudrās.
Yamāntaka is explained as unchanging.
The great sages are the vajra holders;
Without consorts, they are solitary ones.

Thus, this is similar.

Well then, for those who think that the principal one should be Vairochana, the answer is that—since here the enlightened mind of the tathāgatas is being indicated—it is acceptable to say that is Akṣhobhya. However, since Vairochana takes the place of Akṣhobhya here, that is why he [i.e., Akṣhobhya] indicates enlightened body. In this case, all deities are adorned by the crown ornament of the five tathāgatas.

Second, the mantra blessed by the five families to induce potential is *om sarwa tathagata maha kaya benzar sobhava atmako hang*, which means “I am the great intrinsic nature of the enlightened vajra body of all tathāgatas.” Likewise, *waka benzar* means “vajra enlightened speech,” *tsita benzar* means “vajra enlightened mind,” *anuraga benzar* means “vajra enlightened qualities,” [and] *pudza benzar* means “vajra enlightened activity.” Through these [mantras], the five tathāgatas are generated in the five places of each deity.

Hence, at the time of the samādhi of generation, more than twenty-one thousand buddhas will abide because they are visualized in all places [of the deities]. These twenty-one thousand can be understood to be based on the threefold blessing of enlightened body, speech, and mind.

In the *Consequence Magical Manifestation Matrix*, it states: [289]

From the syllables that pervade the three places,
Great, massing light rays radiate—
Blessing the three doors¹⁷⁸ and gathering splendor.
In the three places of the vajra,
The intrinsic nature appears through the two root causes.¹⁷⁹

Thus, it is.

Then along with that, at the navel and secret place from both *so* and *ha*, there are the enlightened qualities and activities. The quote continues:

Upon a moon in both the navel and secret place
Are the blue and green syllables *so* and *ha*.
By the subsequent radiation and reabsorption of light rays,
Qualities are complete and brilliant splendor prevails.

Thus, it is. Hence, there comes to be the adornment of the five families of enlightened body, speech, mind, qualities, and activities.

Third, from that, the way the appearance of blessings originates is—through this recitation of the mantras that confer empowerment and grant blessings—the blessings of empowerment from those deities dissolve to become inseparable with the body, speech, and mind of those to be tamed. Their passions and five poisons transform into the nature of the five wisdoms. Their aggregates, elements, and sense sources become the maṇḍala of deities, ablaze with light.

2.2.1.1.1.2.2.1.3 *Establishing the Intrinsic Nature*

Third, to establish the intrinsic nature [of mantra], there are five: the nature of enlightened speech as inexpressible, the intrinsic nature as inconceivable, the way of abiding as originally pure, the way of appearing as supreme, and the way this never wavers from basic space. [290]

First, since the meaning of the inconceivably secret, enlightened speech of the tathāgatas is superlative, there is *eb ma ho* [i.e., how astonishing]. These superb astonishing phenomena are the inexhaustible, sacred, ornamental wheel of the speech of all fully enlightened buddhas. How is this astonishing? The nature of this enlightened speech transcends all sounds, names, and words for phenomena. Yet, by being in harmony with the phenomena of wanderers, the limitless languages and varieties of sounds clearly emerge as the fully endowed modulations of enlightened speech. Hence, this is astonishing.

For the second, since each word of the Buddha's speech is adorned with sixty branches of modulations, it is a sacred maṇḍala. The sixty branches are like: the voice of Brahmā, cymbals, song, the *kalapīṅga* bird, thunder, and a vina. Each of these six enumerations has the following qualities: generates understanding [and is] comprehensible, worthy of listening to, without discord, extremely profound, inspiring, indomitable, pleasing to hear, unconfused, and extremely flawless. The six groups of ten make sixty. In addition, with the ten characteristics of being highly melodious, completely pervading, [291] easily understood, eradicating doubt, unitary, instantaneous, always applicable, giving understanding, sublime, and taming everything—if applied to the six—the total is sixty. By counting in this way, there come to be the six hundred branches of modulations.

To define the ten directions, there can be six thousand, plus the four times—making twenty-four thousand. Furthermore, if distinguished by way of the six worlds, the numbers become inconceivably infinite such

that this [speech] can be heard pervading everywhere and understood according to the individual phenomena of sentient beings and their respective languages, words, and names. All sounds and languages are even said to be synthesized as the nature of the ineffably supreme mudrā of enlightened speech.

For the third, from the most supreme tantra of all—the one hundred thousand sections of [*Vajrasattva's*] *Magical Manifestation Matrix*—it mentions that the root cause ensuring boundless benefit for beings is the melodious sound of the dharma. The meaning of enlightened speech emerges from this. Concerning this, since the nature of all phenomena is originally unsullied by any stain and primordially abiding like a lotus, this reveals that even the nature of sound is naturally pure as the nature of emptiness. Hence, the sound of the dharma shows the path that leads to perfect liberation, [292] just as the varieties of worldly sounds based on attachment and so forth lead to saṃsāra. Nevertheless, whatever is expressed ultimately never departs from being the unborn empty sound of the nature of phenomena. That is why this is the primordially pure intrinsic nature of inexpressible, supreme enlightened speech. In addition, all the sounds of the higher and lower vehicles on the path to liberation and all the imprudent languages of the lower realms, including all sentient beings, without exception are ultimately the nature of unborn empty sound. Primordially, the fundamental nature of being awakened is the vajra indivisibility of good versus bad, synthesized as the ineffable, enlightened speech of buddha.

For the fourth, from within that nature as the inexpressible nature of enlightened speech, many emanations in the ten directions completely resound as the boundless categories of the doctrine that then become comprehensible. This sound of the doctrine emerges from within the nature of primordial nonattachment, yet it is taught according to the phenomena of those to be tamed. At the moment of being taught, this nature of enlightened speech remains inexpressible. This fundamental nature of the inexpressible is the source of the many varieties of sounds. Hence, this resonates as a single, harmonious sound that tames everyone [and] that at the same time can be understood individually. [293]

When the single expression of a sound such as saying “numbness is dispelled” is heard, [293] some may think this refers to having dispelled numbness from poisoning. Others may think this refers to numbness that comes from sitting in an incorrect posture, while still others may hear this

phrase and think it refers to black magic.¹⁸⁰ Similar to these different ways of comprehending something: through this sole speech of the tathāgatas, every teaching will be comprehended by sentient beings according to their individual intentions. This is the intrinsic nature of sacred, supreme enlightened speech—the king of whatever language appears. This is also mentioned in the *Inconceivable Amassing of the Rare and Supreme*:

Due to the karmic merit of all beings
 When the sound of the victorious ones is heard,
 It is heard individually by the power of their aspirations.
 That, too, is the secret of enlightened speech.

Thus, it is.

Even though [ultimately] the Buddha never spoke, the teachings appear in this way by the power of compassion due to the profound dependent arising of the nature of blessings. Concerning this subject, the following example is applicable. When the Buddha appeared at the entrance of a [nursing] home, he sneezed; and the doctor, nurse, and patients all heard the sound differently. Those who think otherwise have not understood the nature and the meaning of sound.¹⁸¹

For the fifth, there are three. First, although the vehicles appear differently, revealing their nature as that which has never been spoken is [294] as follows. The inconceivable higher and lower vehicles appear as though they are taught; yet except for the nature of phenomena just as it is, nothing is taught. In the *Inconceivable Amassing of the Rare and Supreme*, it states:

From the time that I achieved fully enlightened buddhahood
 Until passing into nirvāṇa: although I never taught any
 dharma,
 The individual appearances that arise according to the aspira-
 tions of beings
 Are the inconceivable secret of the Buddha's speech that
 appears as the individual [vehicles].

Thus, this is similar.

Ultimately, although never taught, through the skillful means of taming according to the faculties of beings, the categories of dharma are heard

individually. Just as during the previous Arrangement of Light of the five vehicles when the Tathāgata taught all twelve scriptural categories¹⁸² and so forth: although appearing as though all of this was taught—from the perspective of the fundamental nature of phenomena just as it is—ultimately, the dharmakāya aspect of the Buddha never taught any categories of the doctrine. In the *Diamond Cutter*,^a it states:

Those who saw me as form
 And those who heard my speech as sound
 Have entered the mistaken path;
 Those individuals will not see me.
 All buddhas should be seen as the nature of phenomena
 And all guides as the dharmakāya.
 The nature of truth is not a knowable thing;
 Hence, it is incomprehensible.

Thus, this is similar.

Second, [295] from within compassion, the way enlightened vajra speech appears to beings is what is meant by the subject of the fundamental nature being without syllables and the expression of words appearing as enlightened speech. This is the enlightened awareness speech of the sugatas; and although this is heard by beings, not even a single independently existing word originates from the tip of the Buddha's tongue. Nevertheless, by the blessing of the self-emergent wisdom of Buddha's compassionate enlightened speech, the many varieties of words and their meanings are clearly present and heard according to the individual aspirations of those beings to be tamed. Such is vajra enlightened speech.

For the third—although nothing was ever taught—the example of the awareness of speech is that the perception of the doctrine comes from buddhas' compassion and the aspirations of sentient beings, and the words and clarity of their meaning are heard by those to be tamed. Because this is originally unborn, it is supreme vajra speech. Although inexpressible, the dharma perceived by those to be tamed is enlightened speech—the nature of phenomena just as it is. As the entire source of benefit for beings: although it never departs from being within the space of that nature, it is self-occurring. For example, like the sound of an echo that does not exist

^a *dorje chödpa (rdzo rje gcud pa, vajracchedikāprajñāpāramitā)*

in the person, the rock, or the void between them: through contributing circumstances, the trait of an expression occurs. Likewise, by the contributing circumstance of the pure karma of those to be tamed, as well as the root cause of buddhas' compassion, the perception of the doctrine occurs. It is as stated in the *Uttaratantra*: [296]

Just as the sound of the vina
 Originates from the knowledge of others,
 The enlightened speech of the tathāgatas
 Does not abide without or within.

Thus, it is like that.

From the inexpressible speech of the *Secret Essence Definitive Nature just As It Is*, this completes the explanation of the seventh chapter that synthesizes the maṇḍala of enlightened speech and reveals the intrinsic nature of each individual deity's secret mantra.

Chapter Eight

2.2.1.1.1.2.2.2 Enlightened Body as the Maṇḍala of Mudrā

This has two parts:

- 1 A brief explanation of the way the maṇḍala radiates
- 2 An extensive explanation of that intrinsic nature

THE SECOND SECTION continues by setting forth the maṇḍala of the mudrā of enlightened body in two parts: a brief explanation of the way the maṇḍala radiates and an extensive explanation of that intrinsic nature.

2.2.1.1.1.2.2.2.1 A Brief Explanation of the Way the Maṇḍala Radiates

For the first, having revealed the maṇḍala of secret mantra, then all tathāgatas express the aphorism called “all limbs of the body, the head, and so forth are blessed as the natural, spontaneously present maṇḍala of deities.”

2.2.1.1.1.2.2.2.2 An Extensive Explanation of That Intrinsic Nature

This has three parts:

- 1 A general explanation of the ground as the spontaneously present mudrā
- 2 A specific explanation of the path of actually accomplishing the maṇḍala of mudrā
- 3 The synthesized meaning of the result as the maṇḍala of the mudrā of supreme wisdom

For the second, there are three: a general explanation of the ground as the spontaneously present mudrā, a specific explanation of the path of actually accomplishing the maṇḍala of mudrā, and the synthesized meaning of the result as the maṇḍala of the mudrā of supreme wisdom.

2.2.1.1.1.2.2.2.2.1 *A General Explanation of the Ground as the Spontaneously Present Mudrā*

For the first, all apparent phenomena of saṃsāra and enlightenment—including the aggregates, elements, and sense sources—[297] are kāyas and wisdom free from meeting and parting, the nature of the primordially fully perfected magical manifestation matrix. This nature abides similar to fire and its characteristic of being hot. Therefore, this is referred to as “all phenomena are primordially sealed with Samantabhadra’s mudrā of supreme awakening.” When this naturally pure, fundamental nature is sealed by the king of the *Secret Essence Definitive Nature Just As It Is*—the unchanging mudrā of the nature of phenomena—this never departs from the great perfection of evenness. Never departing from being in the state of freedom from transition or change is referred to as “difficult to transcend.”

In the *Intermediate Mother*, it states:

O Rabjor! It is just like this:
 If there are those who praise the sky,
 Still, the sky will not increase.
 If there are those who blame the sky,
 Still, the sky will not decrease.
 Such is the nature of phenomena.
 Whether the tathāgatas
 Come to this world or not,
 Their nature will never increase or decrease.

Thus, this is similar.

2.2.1.1.1.2.2.2.2.2 *A Specific Explanation of the Path of Actually Accomplishing the Maṇḍala of Mudrā*

This has three parts:

- 1 The cause for mudrā to arise
- 2 The general mudrā that originates from that
- 3 From that, the individual mudrās of the deities that emanate

For the second, there are three: the cause for mudrā to arise; the general mudrā that originates from that; and from that, the individual mudrās of the deities that emanate.

2.2.1.1.1.2.2.2.2.1 *The Cause for Mudrā to Arise*

First, in general, it is said that the head is the Tathāgata [i.e., the Buddha], the right arm is Akṣhobhya, the left arm is Ratnasambhava, [298] the left leg is Amitābha, and the right leg is Amoghasiddhi. The middle finger is the vajra family; the forefinger, the tathāgata family; the thumb, the ratna family; the ring finger, the lotus family; and the little finger is the karma family.

Here, the vajra palms are the root cause for the mudrās that will be explained as follows. At the tip of the five fingers of the right arm of Akṣhobhya, upon five sun maṇḍalas round like peas, are the five male syllables of method: *hung om so ang ha*. Upon the five fingers of the left arm of Ratnasambhava, on five moon maṇḍalas like split peas, are the five female consort syllables of prajñā: *mūm lam mam bam tam*. By uniting the five fingers of each right and left hands, they connect with each other [and] become vajra palms^a—which are the cause for the mudrās of the individual deities to arise.

Lama Rongpa [i.e., Rongzom Paṇḍita] says that there are mudrās corresponding to samaya and karma. According to Buddhaguhya, there are three: the samaya mudrā, the dharma mudrā of visualizing the syllables, and the karma mudrā of transformation. Although these assertions are made, all mudrās are included within four, namely, the great mudrā, dharma mudrā, samaya mudrā, and karma mudrā. Visualizing oneself as a magical or rainbowlike deity is the great mudrā. Visualizing the syllables upon the fingers of the hands [299] is the dharma mudrā. From that, visualizing the hand emblems—such as the vajra and so forth—is the samaya mudrā. From that, the right and left hands transform and cross, which is the karma mudrā. This will now be explained in more detail.

2.2.1.1.1.2.2.2.2.2 *The General Mudrā That Originates from That*

Second, the general mudrā that originates from that is as follows. By visualizing the right forefinger as *om* and the left middle finger as *mūm* and directly connecting the tips of both, the tips of the remaining eight syllables cross and connect on the left and right: *hung* with *lam*, *so* with *mam*, *ah* with *bam*, and *ha* with *tam*. Equally united with the five families

^a *dorje talmo yar wa (rdo rje thal mo sbyar ba)*

of all the victorious ones, this mudrā generates the siddhi of exaltation¹⁸³ in this very lifetime. This is also taught in the *Lasso of Method*:

To cross the straightened fingers inward,
The middle, thumb, forefinger, ring, and little fingers
With each of their tips connected outward,
Joining and straightening the ring fingers
Is the samaya mudrā.

Thus, it is.

Concerning this, in Buddhaguhya's *Binding Vajra*,^a he states that joining and extending the middle fingers is the single-pointed mudrā of the wisdom mind—the general samaya mudrā of the five families. Others claim that this is executed from the vajra palms by connecting the tips of the threatening mudrā on the right with the extended middle finger on the left. The remaining fingers then join individually. Nevertheless, this mudrā should be executed according to what is stated in the *Lasso of Method*. [300] There is no contradiction between these two claims, because the fingers appear as the five buddha families and are linked according to the present explanation.

2.2.1.1.1.2.2.2.2.3 From That, the Individual Mudrās of the Deities That Emanate

Third, for the mudrās of the individual deities that emanate [from the general mudrā], there are five. First are the mudrās of the five male-female buddha families, each with five.

The mudrā for the principal male-female is that visualizing oneself as the kāya of the principal one is the great mudrā. Within that, except for the syllable *hung* of the right hand's vajra fist, the other four syllables are hidden while the middle finger is extended with the back at the heart. This is the creation samaya mudrā. The visualization of *hung* in the center of a moon at the tip of the extended middle finger is the dharma mudrā. When this *hung* melts into light, imagining that it becomes a five-pronged vajra that blazes with light is the intention samaya mudrā. By executing the vajra fist with the left hand, the syllables upon the moon are gathered inward so the five syllables of the heroines are hidden. The bell is rung;

^a *dorje dam pa (rdo rje bsdam pa)*

and by holding this with the vajra fist in the manner of embracing the consort, the bell [indicating] the thigh of the consort is placed upon the left thigh of Amitābha. Placing it [i.e., the bell], there is the male's offering to the female—the male mudrā. This is said to be the creation karma mudrā. Meditating in this way is the intention karma mudrā.¹⁸⁹ Then, by releasing the mudrās on the left side, thinking that the hand emblem dissolves into the female consort's heart arouses pleasure. Reciting *hung benzar drik* [301] is the dharma mudrā. Hence, there are seven [mudrās] included in these four. Both the intention and creation samaya mudrās are considered to be the samaya mudrā. The intention, dharma, and expression of dharma mudrās are the dharma mudrā. The others should be understood accordingly.

Performing the mudrā of the female consort while visualizing oneself as Ākāshadhātuvīshvarī is the great mudrā. Within this, from the syllable *mūm* upon the moon of the left vajra fist, the middle finger is extended at the heart and the other four syllables are hidden inward; this is the samaya [mudrā]. At the tip of the middle finger: designated by the sound of *mūm* from *mūm* upon the moon seat, imagining that the ringing bell blazes is the intention samaya [mudrā]. Upon the sun of the right hand, place the five syllables of the heroes upon the right thigh of the male consort. This is the sign to unite with the consort. When the head of the female consort bows slightly toward the male and she gazes with a smile at him with the expression of pleasure, this is the creation karma mudrā. Then, by releasing the mudrā on the right and reciting *mūm dhātī shorī*, think that the hand emblem dissolves into the heart of the male as the expression of the dharma mudrā. The actual meaning of this is that the vajra, wheel, and so forth indicate the five wisdoms. These precise and extensive visualizations are to be applied to the others. [302]

For the male-female Akṣhobhya by visualizing oneself as such: from the *om* upon the sun seat at the vajra fist of the right hand, the remaining four syllables are hidden and the forefinger is extended and held to the heart. At the tip of the extended forefinger marked by *om* when the *om* dissolves, imagine that this becomes a blazing four-spoked wheel of light. Upon the moon at the vajra fist of the left hand, the five syllables of the heroines are gathered and hidden within and the bell is rung. With the vajra fist by executing the gesture of embracing the consort and placing the fist upon the [consort's] left thigh, the dharma [mudrā] is executed. Again, with the four syllables of the left hand hidden within, the extended forefinger is

placed at the heart. The syllable *lam* at the tip of the extended forefinger dissolves and becomes the ringing bell held at the heart that blazes with light. The five syllables that abide upon the sun seat of the right hand are brought inward with the gesture to embrace the consort. Placing the fist upon the right thigh of the male, [the consort] faces slightly upward toward the male, bows, and gazes with a smile.

For the male-female Ratnasambhava by visualizing oneself as such: from the four syllables of the male's right hand hidden within, the thumb is extended and placed at the heart. Imagine that the syllable *so* at the tip of the thumb dissolves to become a blazing jewel and hold this to the heart. The five syllables are gathered upon the moon [303] seat of the left hand and hidden within, becoming the vajra fist. The bell is rung, and the gesture of embracing the consort is performed. By the indivisible gesture of the embracing of male and female, the bell is placed upon the left thigh; and the dharma [mudrā] Amitābha is executed. Again, with the four syllables of the left hand hidden, the thumb is extended and placed at the heart. From the syllable *mam* at the tip of the extended thumb, visualize the ringing bell held at the heart that blazes with light. The five syllables that abide upon the sun seat of the right hand hidden within are placed upon the right thigh of the male. This is the gesture to embrace the consort. With this expression, [the consort] bows to the male and gazes with a smile. That is the female consort's mudrā.

For the male-female Amitābha by visualizing oneself as such: from the four syllables of the male's right hand hidden within, the ring finger is extended; and the back side is placed at the heart. When the syllable *ang* at the tip of the extended ring finger dissolves, imagine that this is a blazing lotus while holding the mudrā to the heart. The five syllables that abide upon the moon seat of the left hand are gathered and hidden within, becoming the vajra fist. The bell is rung. And by performing the gesture of embracing the consort, the bell is placed on the left thigh; and the dharma [mudrā] Amitābha is executed. Again, with the four syllables of the left hand hidden within, place the back of the ring finger extended [304] at the heart. From the syllable *bam* at the tip of the extended ring finger, visualize that the ringing bell blazes with light held at the heart. By gathering the five syllables at the sun seat of the right hand, place the fingers upon the right thigh as the gesture to embrace the consort. [The consort] bows and gazes at the male with a smile.

The mudrā for the male-female Amoghasiddhi is that by visualizing one-

self as such: from the four syllables of the male's right hand hidden within, the little finger is extended; and the back side is placed at the heart. When the syllable *ha* at the tip of the extended little finger dissolves, imagine that this is a blazing sword. Hold this to the heart. With the five syllables that abide upon the moon seat of the left hand gathered and hidden within, the bell is rung. By the gesture of embracing the consort, the bell is placed on the left thigh; and the dharma [mudrā] is executed. Again, with the four syllables of the left hand hidden, place the back of the extended little finger at the heart. From the syllable *tam* at the tip of the extended little finger, visualize the ringing bell blazes at the heart. By gathering the five syllables at the sun seat of the right hand, place it upon the right thigh of the male in the gesture to embrace the consort. [The consort] bows and gazes at the male with a smile.

Second, the mudrās for the male-female sattvas are similar to the previous ones. In particular, when each seed syllable transforms into the hand emblem, [305] it is held in the right hand of the male at the heart. The females hold [the hand emblem] in their left hands to the heart. The left hand of the male embraces the female's left thigh. The right hand of the female embraces the male's right thigh. Then, the hand emblems emerge: from the *müm*, an *utpala*; from *meh*, a *nāga* sprig; and so forth. The [remaining] hand emblems of the males are that, from *cham* emerges a jeweled sprout; from *trang*, a blazing sword; from *bring*, a white lotus; from *dzing*, a blazing vajra; from *tilam*, a dharmachakra; and from *hung*, a precious sprig.

From *hung*, that which indicates a beautiful form is a mirror; from *tram*, a jeweled garland; from *bri*, a vina; from *ah*, an accomplished dancer performing mudrās with a three-pronged vajra above the crown; from *hung*, a flower garland; from *dza*, supreme Dhūpā holding an incense burner; from *bam*, a butter lamp; and from *ho*, scented water held in a conch; and so forth. These are the hand emblems of the female consorts. At the time of being the female consort, the male's activity—or right thigh—is embraced with the [female's] right hand. At the time of the male executing the dharma, the female's left thigh is embraced with the [male's] left hand. All the males' heads are slightly tilted toward the consorts, and the female consorts are showing veneration toward the males. Concurrent with the previous great mudrās, [306] these males and females embrace within indivisible method and wisdom as the unelaborate space of phenomena, the nature of exaltation.

Third are the mudrās for the male-female gatekeepers, as follows. **At the four entranceways to the maṇḍala, there are eight male-female wrathful ones. The mudrās for the four males are that, from the four *hung* syllables, they appear brandishing a club marked with *nri*, a five-pronged vajra club in the manner of suppression, a skull club of many coiled snakes in the manner of suppression, and a crossed-vajra club that functions to suppress—all held in their right hands. Their left hands embrace their consorts with the threatening mudrā gesture.**

The four mudrās of the females are that, from four *phets*, they appear holding a hook, lasso, handcuffs, and bell in their left hands. Their right hands embrace their consorts with the vajra-fist gesture. **All of these male-female gatekeepers abide at the four entranceways, [with the females] showing veneration to their male consorts; and the males' heads are bowed slightly toward the females. The indivisible male-females are united within the nature of phenomena, as previously explained.**

Fourth, the mudrās of the six sages are as follows. According to the purpose of those to be tamed, there are the various mudrās. Since it is not just one way and there is no determined limit or number: when the variations are synthesized, there are six mudrās. If one wonders [what their hand emblems are], it states in the *Vajra*:^a

They should be understood to be
A vina, armor, staff, scripture, receptacle, [and]
Fire and water.

Thus, it is.

From the six seed syllables, [307] the mudrās emerge and are held at **their hearts**. Since they do not have consorts, one might think that method and prajñā are therefore not united. Even though there are no conceptual consorts appearing, they are indicated by the nonconceptual consort of space. In this way, the consorts are the utterly nonconceptual space of phenomena, free from limitation. There are some who claim that six Samantabhadrīs are at the left side of the six sages. This claim contradicts the enumeration of deities. It is also unacceptable to assume that [they] are subsumed within Samantabhadrī, because during practice this

^a *dorje* (*rdo rje*); aka *Vajra Magical Manifestation* (*gyutrül dorjesgyu 'phrul rdo rje*)

would conflict with the enumerations and pure recollection of the deities being visualized.

In addition, there are some who claim the following, “In order to benefit all heretics, the Buddha’s consort is completely secret.” Thus, they say this is why the six sages appear without consorts. This claim is according to Yoga-tantra and does not apply here. [Here] it is taught that, even though the sage of the humans must abandon the desirables, it is not taught that the others [i.e., other sages] must do the same. This is because the *nirmāṇakāya* appears in whatever way is deemed necessary to tame. Hence, not revealing an actual consort is due to the enumerations and emanations of deities.

Fifth, the *mudrās* for the male-female Samantabhadra are that—in order to reveal the radiance of the ground—from the hands of Samantabhadra in [the *mudrā* of] evenness, the wisdom of five rays of light radiates into the ten directions. His legs are resting in the vajra posture. The consort [308] Samantabhadri’s two hands are in the perfection-of-evenness *mudrā* like the male’s; and her two legs rest in the full-lotus posture.

Now, a synopsis of all these enumerations will be given. Having shown each of these individual *mudrās*, there are further alternative *mudrās*. When accomplishing each individual family, that deity’s *mudrā* will correspond to the specific family. Moreover, for the vajra and so forth, the hand emblems of each family will be revealed; or as previously shown, the *mudrās* of the five *tathāgatas* will be shown. At least the vajra palms pressed together should be executed. Some claim that these three options explain the varieties of *mudrās* for the male-female Samantabhadra. In the *Vajra*, it states:

The male-female Samantabhadra are the color of the sky;
 Their *mudrās* are varied and uncertain.
 Upon the *mudrā* of radiating wisdom,
 A vajra and bell are held.

Thus, when the color and hand emblems are explained, this refers to the principal Samantabhadra. For the male-female Samantabhadra as the radiance of the ground: having not fallen to any direction, only the *mudrā* of evenness is taught.

2.2.1.1.1.2.2.2.2.3 *The Synthesized Meaning of the Result as the Maṇḍala of the Mudrā of Supreme Wisdom*

This has three parts:

- 1 A general explanation of the fundamental intrinsic nature of mudrā
- 2 A specific explanation of the mudrā that temporarily appears
- 3 Benefiting beings through the ultimate resultant mudrā

For the third, a synthesized explanation of the result—the mudrā of wisdom—there are three: a general explanation of the fundamental intrinsic nature of mudrā, a specific explanation of the mudrā that temporarily appears, and benefiting beings through the ultimate resultant mudrā.

[309]

2.2.1.1.1.2.2.2.2.3.1 *A General Explanation of the Fundamental Intrinsic Nature of Mudrā*

First, the originally pure nature of mind is that, within the great mudrā, whatever concepts arise primordially abide as the supreme gathering of wisdom. This is the ultimate way of abiding. Realizing this through the kindness of the lama, awareness arises as the method of whatever appears and prajñā without fixation. By possessing this self-liberated oneness, when internalized—even without moving or arousing the body and limbs—every activity such as going and staying abides within the great mudrā. Hence, there is no need to perform contrived mudrā.

2.2.1.1.1.2.2.2.2.3.2 *A Specific Explanation of the Mudrā That Temporarily Appears*

For the second, there are four. First, the elaboration of the maṇḍala of forty-two buddhas is as follows. Through familiarity with the samādhi of the elaborate mudrā, that dynamic strength continues to increase such that the body and limbs are adorned with the forty-two deities, further enhancing this realization. Visualizing oneself as the male-female Vairochana, the five males—Akṣhobhya, Amitābha, Vairochana, Ratnasambhava, and Amoghasiddhi—are in the male's crown, throat, heart, navel, and secret place. The right eye, ear, nostril, and right side of the tongue—these four—are Kṣhitigarbha, Vajrapāṇi, Ākāshagarbha, and [310] Avalokiteshvara as the four sattvas of enlightened mind. Likewise, the four on the left are Maitreya, Nivāraṇaviṣhkambhin, Kuntuzangpo, and Mañjushrī, who

are the four sattvas of enlightened speech. The right arm is Yamāntatritā, the left arm is Trajñāntatritā, the left leg is Padmāntatritā, and the right leg is Bignāntatritā as the four gatekeepers. The crown, throat, heart, navel, secret place, and soles of the feet are the six sages. These are the twenty-three [male] deities.

In the female's crown, throat, heart, navel, and secret place—these five—are Buddha Lochanā, Pāṇḍaravāsini, Ākāśhadhātviśvarī, Māmakī, and Samayatārā as the five female consorts. The left eye, ear, nostril, and left side of the tongue—these four—are Lāsya, Mālā, Gītā, and Nartī as the four goddesses of objects. Likewise, the four right sides are Dhūpā, Puṣhpā, Ālokā, and Gandhā as the four goddesses of time. The left arm is Aṅkushā, the right arm is Pāshā, the right leg is Sphoṭā, and the left leg is Gaṅṭhā; these four are the female gatekeepers. And these are the seventeen female deities.

Together, there are forty deities of method, designated this way because they abide as tangible and external. When the two principal male-female ones are added, there are forty-two. These are the deities to meditate upon. [311] The enumerations of males and females are not equal, because the sages do not have consorts and the male-female Samantabhadra are implicit as the principal deities.

Clearly visualizing them in that way, secondly, the elaborate maṇḍala of one thousand buddhas manifests. At the hearts of each of those forty, wisdom beings abide similar to the deity. Since they are the indwelling subtle branches of the radiance itself, they are called “the forty wisdom deities.” Even though it has been mentioned that there are forty-two deities of method, if the two principal ones are excluded there are forty. By the threefold emanation of the blessing deities of enlightened body, speech, and mind, there come to be one hundred twenty [i.e., $40 \times 3 = 120$ blessing deities]. Each of them wears the five-deity crown, so there are six hundred [i.e., $120 \times 5 = 600$ crown deities on blessing deities]. Including the threefold blessing deities of enlightened body, speech, and mind, there are three hundred sixty [i.e., 120 blessing + 40 wisdom + 200 wisdom crown = 360]. Then, including the forty [original] deities of prajñā, this becomes the maṇḍala of one thousand buddhas as the meditation [i.e., $600 + 360 + 40 = 1000$].

There are some who assert that there are forty deities of method, forty of prajñā, forty of enlightened body, forty of speech, and forty of mind—totaling two hundred [i.e., $40 \times 5 = 200$]. Since each has a crown of five

buddhas [except wisdom deities], the total of deities in the maṇḍala [312] is one thousand [i.e., $200 + (40 \times 4 \times 5) = 1000$]. That [assertion] is the same as this.

For the third, the visualization for the maṇḍala of twenty-one thousand buddhas is as follows. With all of those one thousand buddhas endowed in this way as indicated by the supreme principal ones—the male-female Vairochana—including the four families of the victors and the supreme victor Samantabhadra and likewise counting each [of the six] deities, then together there are six thousand [i.e., $6 \times 1000 = 6,000$]. Similarly, the eight pairs of male-female sattvas and the four pairs of male-female gatekeepers—these twelve—become twelve thousand [i.e., $12 \times 1000 = 12,000$]. The blazing, radiant light of six refers to the six sages. Since they are without consort [i.e., $6 \times 552^a = 3312$], this then becomes the meditation on the maṇḍala of twenty-one thousand, three hundred twelve [i.e., $6,000 + 12,000 + 3,312 = 21,312$]. Those who claim that there are twenty-four thousand are considering that the six sages have consorts.

Once familiar with that, then the fourth training in the maṇḍala of inconceivable buddhas is as follows. In that way and so forth from each of all the previous buddhas, twenty-one thousand buddhas are generated to become the meditation of the inconceivable maṇḍala.

According to Lama Rongpa [i.e., Rongzom Paṇḍita], a single deity has forty-two limbs, each of which possesses the threefold blessing deities of enlightened body, speech, and mind. This is the branch of radiation, since [the root tantra] states, “The threefold will manifest from the forty-two.” Considering this, [313] the branch deities will be counted according to the way the principal one appears. Hence, there come to be one hundred twenty. As it states, “the blazing light of twelve and six,” so it is explained.

The appearance of all these deities is said to be the result of the strength of familiarity with previous meditation. Not only that, since this is the root cause for attaining immortality during the great accomplishment gathering, it is also posited as the path.

2.2.1.1.1.2.2.2.3.3 *Benefiting Beings through the Ultimate Resultant Mudrā*

Third, the way of benefiting beings through the ultimate mudrā has five. First, the way distinctions are shown for the purpose of those to be tamed

^a Note: 23 males \times (1 method + 5 method crown + 3 blessing + 15 blessing crown) = 552 deities

is as follows. While meditating on the path in this way: when ultimate awakening occurs in the unimaginable pure lands of the buddhas of the ten directions and four times, the purpose of all mudrās for taming those boundless ones to be tamed will then appear. According to the perception of individual beings, they reveal themselves as the individual kāyas of buddhas, chakravartin rulers, and so forth to accomplish the aims of beings.

Second, as mentioned, the way in which these [mudrās] are perceived is as follows. From all higher vehicles of Mantra to the perfection of wisdom and the lesser vehicles of the hearers and solitary realizers, all [manifestations of buddhas] fully appear according to the individual aspirations of the heretics with perverted views and conduct, unimaginable individuals, including all others as peaceful gods to be tamed, wrathful demons, and lords of death—a vast assembly to tame through whatever means are necessary [314].

Third, although appearing in a variety of ways, the way that [i.e., mudrās] never wavers from oneness is just as a single dancer himself draws in and extends his right and left legs and just as many peaceful and wrathful deities appear from a single wisdom form that is the intrinsic nature of primordial purity. Although not intentionally prearranged—by saying “to that person this is shown”—the peaceful, wrathful, and various emanations are revealed through spontaneously present compassion in accord with the perceptions of all beings.

Fourth, because of those to be tamed, the enumerations of mudrās are shown to be uncertain as follows. In brief, all mudrās such as the “supreme awakening” and “demon subjugating” cannot be defined in a single way by saying “this is it.” From the perspective of method and prajñā, there are two; from the perspective of enlightened body, speech, and mind—three; activities—four; and so forth. They multiply accordingly. This is because all bodily movements and execution of mudrās abide as the essential nature of the mudrā of deities.

For the fifth, everything is subsumed in the great mudrā of the fundamental nature.

In short, all movements of the body and gyrations of the limbs abide as a matter of course as the great mudrā. Hence, aside from everything itself abiding as the primordially awakened nature of phenomena, nothing exists to abide—not even as a subtle particle—such as saying something is impure as a mudrā or phenomena. [315] It is said, “One’s body, speech,

and mind are the deity, mantra, and mudrā of the nature of phenomena, or they abide as the maṇḍalas.” This speech is taught by Buddha Samantabhadra himself, the one who has purified the two obstructions without exclusion and possesses supreme wisdom knowledge. Since this is entirely trustworthy, it is as stated in *Sacred Wisdom*:^a

Since no causes exist,
All faults are exhausted and
Nothing deceitful will be told.

Thus, it is similar.

From the supreme wisdom mudrā—the *Secret Essence* fundamental nature of phenomena *Definitive Nature Just As It Is*—having blessed all branches of the body and mind as the primordially pure maṇḍala and the intrinsic nature of the elaborate mudrā, this completes the explanation of the eighth chapter.

^a *yeshe dampa* (*ye shes dam pa*)

Chapter Nine

2.2.1.1.1.3 The Illustrative Maṇḍala That Reveals This Maṇḍala

This has two parts:

- 1 The overview
- 2 The exposition

FOR THE THIRD subsection, in order to clarify what was taught, the illustrative maṇḍala is taught in two parts: the overview and the exposition.

2.2.1.1.1.3.1 The Overview

This has three parts:

- 1 Depicting the maṇḍala and an explanation of the benefits
- 2 Generating the deity and presentation of offerings
- 3 Conferring empowerment and explanation of the result

For the first, there are three: depicting the maṇḍala and an explanation of the benefits, generating the deity and presentation of offerings, and conferring empowerment and explanation of the result.

2.2.1.1.1.3.1.1 Depicting the Maṇḍala and an Explanation of the Benefits

This has four parts:

- 1 The earth ritual
- 2 The ritual for the drawing and color application
- 3 The representation and arrangement of ornaments
- 4 The arrangement of offerings, including an explanation of the benefits

For the first, there are four: the earth ritual; the ritual for the drawing and color application; the representation and arrangement of ornaments; and the arrangement of offerings, including an explanation of the benefits.

2.2.1.1.1.3.1.1.1 *The Earth Ritual*

First, for the [earth ritual], there are seven: [316] beginning with examining the earth. A suitable basis for the maṇḍala should be a level area that is also agreeable as stated in the *Stages of [Vajra] Activity*:^a

Having many peaks that are shaped like eight facets, expansive unlike a narrow river gorge, calm like a pool of water with lots of sun exposure—these must be known as the signs of the sky. One must examine the intermediate directions for the signs to determine prosperity, power, and enemies—such as high to the north, lofty to west, gentle to the south, and lower in the east—with rocks forming peaks, flat irons, dry washes, and a variety of rivers and creeks. Mountains with dense forests very balanced and rich, rivers running from the northeast, breezes not too fierce, and the kinds of flowers, fruit trees, and birds must all be taken into consideration.

It is taught that knowing the [area's] background is ideal. Then examine oneself for a sense of joy and a feeling of having no obstacles for concentration. Likewise, examine [the site] for one's dwelling place to ensure that there is sufficient vitality and strength.

Thus, in such a place as this, it is as the quote continues:

Measure a square and dig the depth of a cubit. [Remove] any rocks, ashes, rotten wood, bricks, bones, and the like.

All impure materials should be discarded. Fill the hole with water and take one hundred steps away [from the hole]. Then, return to check the water, as the quote continues:

Filling this with water, take one hundred steps and examine it.

^a *dorje ley rim (rdo rje las ri m)*: Buddhaguhya

If the water level has not gone down, that is the best [sign]. If half the water is gone, it is mediocre; and if the water has disappeared, it is bad sign.

Second is asking to borrow the land for the maṇḍala [construction] from humans and nonhumans alike, as [317] the quote continues:

Borrow the land according to its value from the visible and invisible owners so as to avoid a dispute, with a mind that has forsaken avarice and with the command of the power of truth.

Thus, it is.

Then, after burying a treasure vase filled with grains and precious jewels, level the ground, construct the outline [for the maṇḍala] with fragrant water, and proceed by performing the ritual of the Goddess of the Earth. In the past when the Buddha first journeyed to Bodhgayā to attain enlightenment, he borrowed the land; after which he was victorious over the demons. Likewise, by following suit, here the practitioner will be able to achieve victory over the dark side—hence the reason for doing this. Visualize and invoke the yellow Goddess [of the Earth] who holds a vase and rides a sow. Make offerings and render praise by saying, “Since I, (insert your name), intend to construct a maṇḍala on this land, please grant me your permission.”¹⁸⁵

Third, in order to take charge of the land, visualize that a red pūrba^{a,186} becomes the wrathful deity [i.e., Pema Kīlaya]. Meditate that light rays from the deity shield the earth to pacify obstructing forces.

Fourth, the purification is that the land must first be received from the domain of the Earth Lord Open Belly.^{b,187} In the *Commentary to the Eight Volumes*,^c it states:

The characteristic of the Earth Lord’s abode
Is that, during the three months of autumn
According to the journey of the sun,
He lies on his left side facing south, head to the east.
In the three months of winter,
He faces west, head to the south.

^a *phur ba*; ritual dagger

^b *sa dag to che (sa bdag lto 'phye)*

^c *bam gyed kyi drel wa (bam brgyad kyi 'grel ba)*

During the three months of springtime,
 He faces north, [318] head to the west.
 During the three months of summer,
 He faces east with his head to the north.
 'This is how the Earth Lord Open Belly abides,
 So dig from the belly of the great one.

Thus, as stated, [the land] is borrowed. If, while digging, the head [of the Earth Lord] is struck, this indicates that the vajra master could suffer an untimely death. If the tail is struck, the disciple could die. Hence, it is important to dig from the belly. Then, setting up any kind of small shrine table, smooth the earth so that it is higher in the middle, a bit lower to the northeast, and otherwise level. Apply the five pure ingredients from a cow¹⁸⁸ and the five grains.¹⁸⁹ In the *Magnificent [Wisdom] Lightning*, it states:

Thoroughly apply earth and the five great fragrances mixed
 with water
 And plaster this on the center and sides of the maṇḍala
 About the height of two cubits.

Then, in order to purify with fire, as the quote continues:

If all the signs turn bad,
 Either move elsewhere or purify through the peaceful fire ritual.

Thus, it is. Visualizing oneself as the wrathful one, from one's palms light rays emerge and transform the earth into a five-pronged vajra. Imagine that all impurities are cleansed and transform into emptiness.

Fifth is the blessing. Visualizing the vajra master as the principal one, the entire area is imagined to be the celestial palace of deities with many buddhas and bodhisattvas. Saying, "I am the great one. No one should transgress my command," recite the mantra *sumbhani . . .*¹⁹⁰ [319] while encircling the area with the vajra gait.

Sixth, for protection, meditate that from one's heart the ten wrathful deities¹⁹¹ emanate to guard the entire area as the fire of the kalpa blazes.

Seventh is to take possession. Drawing the diagram or arranging the circles, visualize the deity. Make a minimal offering and render praise, after

which the deity dissolves. Consider that the earth now becomes the celestial palace of the deities. This completes the earth ritual.

2.2.1.1.1.3.1.1.2 *The Ritual for the Drawing and Color Application*

Second is the blessing of the colors for the thread. Using five or twenty-five colored threads made by a sixteen-year-old maiden, it is as stated in the *Stages of Vajra Activity*:

Crafted by a sixteen-year-old consort [and] dyed with lotus root, each thread has five colors consecrated by the intrinsic nature of wisdom [and] nine threads of three colors made of cotton-wool. Representing enlightened body, speech, and mind, they are nicely arranged in a clean vessel.

Thus, it is. Those and all colors are blessed as the intrinsic nature of the five wisdoms. With the qualified consort holding the threads twice as high as the maṇḍala, the first vajra sky-line^a is drawn. In the *Magnificent [Wisdom] Lightning*, it states:

That assistant for the diagram,
 Blessed as a qualified consort
 With mudrā of dance and so forth,
 Makes the sky-lines of the intrinsic-nature maṇḍala.
 Then to make the lines for the ground [320]
 Due to the differences of those to be tamed,
 The maṇḍala's measurements are indeterminate,
 Beginning with four fingerbreadths
 All the way to up to a mile.

Thus, it is said that beyond four fingerbreadths, the measurement is indeterminate.

In addition, the blessings are that, by visualizing the colored thread as the deity and by making offerings and rendering praise, [the substances are] transformed into wisdom. In the *Stages of Vajra Activity*, it states:

^a *dorje nam tig (rdo rje gnam thig)*

Without mixing the [colors within] the vessels, keep them clean. *Humg* and each syllable are colored according to the five [colors], to fully transform into twenty-five deities. Meditate that they possess method and *prajñā*. In the ten directions and four times, the enlightened body, speech, mind, qualities, and activities of the five wisdoms dissolve and thoroughly transform the five substances. Imagine that the substances originate from wisdom enlightened body, speech, mind, qualities, and activities and then examine the maṇḍala.

Thus, it is. Ensuring that the syllables that have been drawn become undetectable when the colored powders are heaped, the quote continues:

Making the mudrā and mantra that cleanse the powdered color, pile this up as though concealing it.

Thus, in this way, the meaning of the different individual colored powders is as stated in the *Extensive [Magical Manifestation Matrix]* tantra:

Although the five wisdoms pervade all sentient beings without exception:

By the obstruction of their own concepts,
The meaning of the five wisdoms is not seen.
In order to show all those who are deluded
The nature of wisdom, [321]
The colors white, red, yellow, green, and indigo¹⁹² are shown.

Thus, it is.

At best, the colors are produced from precious gems, as it states in the *Stages of Vajra Activity*:

The colors are made of the five gems: sapphire, moon crystal, topaz, coral, and emerald. Otherwise, simplify according to means. To indicate the wrathful ones and sattvas at the perimeters, it is said to use twenty-five colors.

Thus, it is. Those with lesser or meager means should use whatever colors they can acquire.

2.2.1.1.1.3.1.1.3 *The Representation and Arrangement of Ornaments*

Third is the drawing and arrangement of the ornaments—these two. First, in order to set forth the [samaya] lines,^a one must be beneath the wisdom sky-lines. Then the ritual for the drawing is as the quote continues:

With the vajra master adorned with accouterments holding up the lines, begin by encircling from the northeast. Then those who are authorized in samādhi, holding grains, should draw with the mudrā of vajra palms and fists.

Thus, strike the great center and diagonal lines and so forth according to the lineage [instructions], with lines for double entranceways. If the pith instructions concerning this are explained in brief, the quote continues:

The inner three of the sixteen greater units¹⁹³ of measure are halved [with lines] to become six. The first [of the six sub-units] is bisected, and the outer [half] is drawn [i.e., bisected]. The second is quartered, the third and fourth are left without lines, and the fifth [is quartered] with no center line and a line on both sides. The sixth is halved, and a line [bisecting the] outer [half] is drawn. These [lines] indicate the inner entranceways. The fourth greater unit is the outer colonnade. [322] The fifth is [quartered] with no center line and a line on both sides. The sixth is halved, and a line [bisecting the] outer [half] is drawn. The seventh is quartered. The eighth [is quartered] with no center line and a line on both sides.

Thus, it is.

Then, piercing with the haughty expression and the pūrba, the container is filled with the five wisdom colors; and the colors are gradually applied. In *Vairochana's Magical Manifestation Matrix*, it states:

It is taught that the colors are applied on the inside,
Not the outside.

^a *dam tig (dam thig)*

First, the vajra master leads from the northeast,
Followed by the disciples.

And in the *Actual Awakened Vairochana*,^a it states:

It is taught that the colors are applied on the inside,
Not the outside.
First apply white, followed by yellow,
Red, green, and indigo as the innermost color.
This is the ritual of the colors.

Thus, it is.

For the extensive [maṇḍala], at the very center of the double entrance-way is a wheel with a hub and four spokes, making five. The colors of the four spokes and rim are according to the order of the deities. The four outer and inner sides are the colors of their directions. The five layers of the walls from inside out are indigo, green, red, yellow, and white. Generally, there are two walls [i.e., inner and outer], which indicate wisdom and kāyas. Here, [323] the layers of the inner walls indicate wisdom, and the outer [walls] indicate kāyas. From inside outward, [the inner walls] are indigo, white, yellow, red, and green. The corridors are green, and the archways are richly colorful. Everything else can be the color of the direction as well as being simply colorful, depending upon what is needed.

There are some who claim that these [colors] are indicated by the four spokes of the wheel at the base of the archways, and the rest are consistent. They also assert that the vajra has four prongs. Whatever the case, there is no contradiction.

The medium [maṇḍala] will be explained later and is similar to the common. For the concise: since there are no corridors, it is taught that the four sides have four grand entranceways.

The way of marking all of those places is that, if possible, any of the kāyas, syllables, or hand emblems should be arranged. If not, at least one should arrange mounds of colors to represent the colors of the kāyas. In addition, the *Magnificent [Wisdom] Lightning* states:

^a *nam nang ngon chang (nam snang ngon byang)*

Draw a perfect replica of the principal one,
 As well as the hand emblems for the retinue.
 For the others, simply draw their syllables.

Thus, it is similar.

2.2.1.1.1.3.1.1.4 *The Arrangement of Offerings, Including An Explanation of the Benefits*

Fourth, for the arrangement of the offerings, including an explanation of the benefits, there are three. First, the offerings to be arranged are outer, inner, ornaments, clothing, musical instruments such as cymbals, many varieties of comestibles, and so forth.

Second, for the consecration, instantly generate [the place] as a maṇḍala [and] invoke the wisdom beings. Reciting the essence mantra of dependent origination or [324] the three syllables,¹⁹⁴ stabilize their presence and meditate that this resembles a reflection. This is referred to in the *Magnificent [Wisdom] Lightning*:

For whatever one is erecting—including a maṇḍala—
 If there is no consecration of the wisdom presence,
 The gathering, as well as the drawing, will lack the potential to
 accumulate [merit] and purify.

Thus, it is.

Third, for the benefits: by constructing a colored-powder maṇḍala and so forth, the merit accumulated is immeasurable. In the *Extensive Wisdom*,³ it states:

Whoever constructs the supreme maṇḍala of the victors
 With lines and colors
 Will accumulate more merit than offering
 The seven precious gems
 To all the pure lands of the ten directional buddhas.
 Such an accumulation is unfathomable.
 All activities will be accomplished

³ *yeshe gye pa (ye shes rgyas pa)*

And known to the victorious ones, and
The inconceivable realm of the maṇḍala will be attained.

Thus, and it also states in the *Sacred Dharma White Lotus*:

In an isolated place, whoever makes or fills the stūpas of the
victorious ones

With stone, *abkaru* wood and sandalwood,
Medicinal shrubs, earth, bricks, and various substances,
Or likewise from piles of earth—

Even if a stūpa is made from a child's playthings—
Whoever creates any image of the victors or a stūpa
From piles of sand or just by drawing an image [325]
Will attain the state of awakening.

Likewise, from precious jewels, some will make images
Possessing the thirty-two marks.

Whoever does so as a sign [of respect]
Will attain the state of awakening.

Some will do so with the seven precious gems;
Others will use copper and bronze.

Whoever makes an image of the sugatas
Will attain the state of awakening.

Whoever, from steel, iron, earth, or whatever,
Makes an image of the sugatas

Or requests that a pleasing image be made of clay
Will attain the state of awakening.

Whoever draws frescos of enlightened images
Of vast merit and perfect qualities,

Whether drawn oneself or requested of others,
Will attain the state of awakening.

Whether elderly or youthful,
During studies or whenever,

Whoever simply draws an enlightened image
Upon walls, one's nails, slates, or wherever,

Doodling or playing,
Will attain the state of awakening.

Thus, it is.

2.2.1.1.1.3.1.2 *Generating the Deity and Presentation of Offerings*

This has two parts:

- 1 The generation of the maṇḍala and visualization of deities
- 2 The way of presenting offerings

Second, for generating the deities and presenting offerings, there are two: the generation of the maṇḍala and visualization [of deities] and the way of presenting offerings.

2.2.1.1.1.3.1.2.1 *The Generation of the Maṇḍala and Visualization of Deities*

For the first, [326] having stabilized the boundaries and commitment, be seated comfortably at that very place. Begin by generating bodhichitta and reciting [from the root tantra]:

Eh ma ho! Astonishing superb phenomena:
 This is the secret of all fully perfected buddhas.
 Within the unborn, all appearances are born;
 At the moment of their birth, their nature is unborn.

Thus and so forth, within phenomena free from elaboration, meditate upon the three samādhis. [The root tantra states:]

All phenomena—including body, speech, and mind—
 Do not abide anywhere;
 And there is nothing to conceptualize, like an optical illusion.
 Through union with space, meditate upon space.

Thus, everything is nonconceptual. Within the samādhi of the nature just as it is^a considering all sentient beings with great compassion, practice the all-illuminating samādhi.^b Within this, the samādhi of the root cause^c is as the recitation continues:

^a *de zhin nyid kyi ting ngen dzin (de bzhin nyid kyi ting nge 'dzin)*

^b *kün tu nang gi ting ngen dzin (kun tu nang gi ting nge 'dzin)*

^c *tsa wa'i ting ngen dzin (rtsa ba'i ting nge 'dzin)*

This nature of mind has no basis,
 Yet it is the basis for all phenomena.
 The nature of mind is the intrinsic nature of syllables, [and]
 The syllables are like wish-fulfilling clouds.

Saying *ab*, visualize that the intrinsic nature of mind appears as a white *ab*.
 Within that, the recitation continues:

Ab! From an extremely static white *ab*,
 Innumerable minute *abs* radiate to appear and
 Completely fill the ten directions.
 Then everything reabsorbs into the static [*ab*]
 That does not increase or decrease.

By reciting this—from *ab*, a moon maṇḍala [327] appears. From *ab* in the center, the seed syllables of the major marks—*ab li*—and the seed syllables of the minor signs—*ka li*—radiate to form two concentric circles. The nature of *ab* and *cha* melt into light to become a vajra marked with the syllable *hung*, which then transforms into an indigo Samantabhadra, who is the intrinsic nature of the ground. Resting in the vajra posture, imagine that the *kāya* blazes like an orb of light filling all of space. The nature as it is and the all-illuminating [*samādhis*] are the wisdom of the nature of emptiness and the family of the tathāgatas. The maṇḍalas of the sun and moon are mirrorlike wisdom and the vajra family. The mass of light is the nature of evenness and the ratna family. The vajra marked with the syllable *hung* is discerning wisdom and the padma family. The *kāya* is all-accomplishing activity and the karma family. This is the meditation of the perfection of phenomena as the ground of buddha.

Then, by reciting *abrūm bisho bishuddhe*: at the immeasurable ground of the wheel of wisdom, the square celestial palace appears complete with four entrances and four arches. Upon the five walls are the jeweled cornices and hanging pendants, adorned by the eaves and railings. The swirling dome fills all regions of space. [The palace is] pure from without and within, [328] radiating the light of wisdom. At the outer and inner entrances, the umbrellas, victory banners, and musical instruments appear like massing clouds. The offering goddesses present boundless clouds of offerings. From the recitation [in the root tantra] that begins “The designated wisdom of

the four directions and the center . . .” until “. . . the precious sun, moon, and lotus . . .,” generate an extremely vivid visualization of the celestial palace.

Then, while reciting “*ah* is the unborn nature as it is [and] *cha* is the wisdom enlightened mind,” the indigo Samantabhadri is visualized on one’s left, similar to the male. [The root verses] state:

Ah ho! These wheels are the cause of the joyful clouds of fully
endowed bodhichitta—method and prajñā—
As the accomplished fruition of the victorious ones and the
astonishing gathering of forty-two names.
The samaya reveals that uncompounded [appearances] are the
compounded vajra maṇḍala.
Never departing from that, there is no choice but to [appear].
By the great strength of the combination of root causes and
contributing circumstances, [laughter emerges as] *ho*.

Then, from the hearts of the indivisible male-female in union, clouds of syllables radiate and become the maṇḍala of the deities who accomplish enlightened deeds. Then, imagine they return to the maṇḍala. From the recitation that begins “the syllable *thra* is the magical manifestation of the vajra . . .” until the recitation “*om* is the collapse of everything,” the male-female Vairochana dissolve into the male-female Samantabhadra. Think that the other deities continue to abide in their own places. [329] Then from the heart of the principal one, an awareness Samantabhadra emerges adorned as a sattva, standing with his soles touching and palms pressed. Circling the entire maṇḍala of deities three times, he then stands at the western gate, tossing flowers. Then recite:

Om! Through your previous great wisdom commitment
To liberate all beings in this world, without exclusion—
By leading them to the pure land of the Buddha—
Unite me with the great mudrā!

Thus, reciting this, all deities grant permission. Light rays of prajñā and method radiate to oneself, cleansing all mental concepts, including physical and verbal obscurations; and one transforms into an orb of light that

is intrinsically free from duality. 'The light rays of the enlightened body, speech, and mind of all deities radiate as *om*, *ah*, and *hung* and penetrate and dissolve into the orb of light, transforming it into the syllable *hung*—the intrinsic nature of indivisible body, speech, and mind. Imagine that [the *hung*] then dissolves into the heart of the principal one, who becomes magnificent. 'The male-female principal ones abide in the indivisibility of bodhichitta—the [secret] place of the female consort. With the sound of their secret mantras, all other deities dissolve into bodhichitta.

'Then, in the center of the maṇḍala upon a lion, sun, and moon seat, [330] visualize that every deity becomes the single, intrinsic nature of bodhichitta appearing as an orb of light. Once again, this becomes the syllables *hung* and *mūm*, from which light rays radiate and reabsorb to become the vajra and bell. 'These completely transform into the kāyas of the male-female Vairocana. By reciting *om maha shunyata jnana benzar sobhava atmako hang* and so forth, the five empowerments are conferred along with the fivefold blessing of enlightened body, speech, mind, qualities, and activities. 'Then, by blessing the principal male-female's secret places as the vajra and lotus, reciting *samaya ho* is the sign of union; and the indivisible embrace is invoked. 'The bodhichitta [nectar] of the male then enters the female's [secret] place, blessing it to become the celestial palace. Within that, visualize the essence of all deities to be their individual syllables, such as *om* and *hung*. At the moment of reciting the secret mantras of each deity, their individual kāyas appear. At the moment of reciting *dza*: from the place of the female consort, they [i.e., the deities] instantly appear in the space in front. *Om*, *ah*, and *hung* bless their body, speech, and mind. 'The radiation and reabsorption of light rays accomplishes the enlightened deeds of the buddhas. Imagine that they then abide in their own places. Clearly visualize this while reciting the mantras of the individual deities as previously explained. [331]

'Then imagine that the male-female Samantabhadra are in the heart of the principal one and that the six sages abide in the outer courtyard. The others are as just explained. This completes the generation of the maṇḍala.

Next, the invocation is as the root verses state:

'The great maṇḍala of all directions and times,
'This nonconceptual maṇḍala of enlightened mind

Is where all maṇḍalas are invoked.
 Uniting with the inseparable maṇḍala of self-appearances
 Of the sugatas of all directions and times,
 The maṇḍala of the approach is fully perfected
 As the supreme samaya of the close approach.

Reciting *om eh hayahi bhagawan maha karunika drishaya ho samaya tōm dza hung bam ho* generates the great maṇḍala of the Akaniṣṭha just as it appears in the space in front. Making mentally-imagined offerings, toss the awareness flower [and] recite *om benzar samaya om, ah benzar samaya ah, hung benzar samaya hung, so benzar samaya so, ha benzar samaya ha*. Here, one should realize the inseparability of the body, speech, mind, qualities, and activities of the intrinsic-nature maṇḍala and the samādhi maṇḍala. Since everything is the manifestation of the primordially pure mind, this is called “tossing the awareness flower.” [332] This is also called “the homage of undifferentiated awareness,” as well as “the way of entering the maṇḍala of self-appearances.”

Then, in order for the deities’ kāyas to dissolve inseparably, recite [the verses from the root tantra]:

Om! The king of wisdom’s great, superb body, speech, mind,
 qualities, and activities
 Unite with me at this moment within the great mudrā.

Reciting this, all deities then prepare to bestow siddhis. By reciting *om benzar samaya hung*, the wisdom beings dissolve inseparably with the samaya beings like water poured into water. Reciting *om benzar samaya tōm*, imagine that—until enlightenment is realized—one remains stable in the maṇḍala of deities. Reciting *om benzar samaya ho*, consider that mastery is achieved and take delight. Then recite:

Dza hung bam ho! They [i.e., the deities] are stabilized,
 Clearly present, and becoming extremely lucid—
 Present upon their seats in the manner of sattvas.

Thus, from those verses, recite until “the spontaneously present maṇḍala is inconceivable,” including the visualization of all the deities.¹⁹⁵

2.2.1.1.1.3.1.2.2 *The Way of Presenting Offerings*

Second, for the way of presenting offerings, there are three. First, the common offerings are similar to the outer traditions of Mantra. From one's heart as the principal one, an activity sattva emerges and makes prostrations, offerings, praises, and confessions, receives siddhis, [333] offers aspiration prayers, and so forth to the maṇḍala of deities. Given that this is merely the dynamic strength of the mind, the nature of indivisibility should be understood.

Second, the uncommon offerings are in the manner of all the gods of magical joy who manifest their own abundance and then partake of it. Think that, from the hearts of all the deities, offering goddesses emanate to present offerings. Imagine that all ten directions are pure lands of the buddhas adorned with great abundance. Unceasing, magnificent offerings of all that is desired, such as the many sounds of song and musical instruments, manifest inconceivably as Samantabhadra's spontaneously present clouds of offerings. Present offerings similar to the way deities offer and partake from one another.

Third, for the unsurpassed offerings, there are the offerings of indivisible union and liberation, sacred substances of nectars, songs, wisdom mudrā, and praising exaltation—all of which were explained previously and will be presented here according to that. In particular, after offering the nectar—through the invocations indicated by union, whether with an actual adept consort or mentally—imagine that, within the courtyard of the lotus, the maṇḍala is the size of a mustard seed. Then, from the Akanīṣṭha pure land, invoke and dissolve the maṇḍala that is equal to the sky. [334] Offer the exaltation of union to the object—the buddhas of exaltation. By offering the substances of exaltation, which brings the result of wisdom exaltation, the wisdom intent of the buddhas is immediately actualized. Among all accumulations of merit and wisdom, this is supreme.

The stages of the recitation are that, from the syllables in the hearts of the deities, light radiates and penetrates into sentient beings that are as pervasive as the domain of the sky. Visualize that, through the four stages of activity, all of their obstructions are cleansed and all sentient beings transform into syllables that dissolve back into the [deities'] hearts. Then recite the mantra of each deity, from the principal one down to the gatekeepers. Otherwise, the mantra garlands of the individual deities are drawn in through their bodies to circulate between their secret places. Light rays of

exaltation radiate and penetrate all living beings, cleansing their obstructions; they become deities, and once again dissolve back into the hearts [of the deities]. Always be diligent in the repetition of the root mantra and the seed syllables of the retinue. In terms of numbers, a definitive number of repetitions is not taught in this context; however, it is asserted that the duration of recitation is determined by the accomplishment.

In general, it is asserted that, by accumulating ten million recitations of the approach mantra for the principal one and ten thousand for the retinue, there will be accomplishment. This teaching follows that. [335] In order to never depart from the maṇḍala of deities: following the session, one should rest in the equipoise that brings to mind the meaning of the four mudrās and the fundamental nature of the natural great perfection. Dedicating this to the purpose of sentient beings, stand up and engage in routine activity with the awareness that apparent phenomena are deities, celestial palaces, and pure lands.

2.2.1.1.1.3.1.3 *Conferring Empowerment and Explanation of the Result*

This has three parts:

- 1 Teaching the common preliminary of the fire ritual
- 2 Allowing the disciples entrance, the empowerment conferral
- 3 The result of meditation upon the generation and completion stages

Third, in order to confer empowerment and explain the result, there are three: teaching the common preliminary of the fire ritual; allowing the disciples entrance, the empowerment conferral; and the result of meditation upon the generation and completion [stages].

2.2.1.1.1.3.1.3.1 *Teaching the Common Preliminary of the Fire Ritual*

First, it states in the *Stages of Vajra Activity*:

It is taught that there are four occasions for the fire ritual: earth and consecration are two, along with empowerment and so forth.

Thus, it is.

[When giving empowerment] if ominous signs occur, then the fire ritual should be peaceful; during the consecration of the maṇḍala—expansive;

when conferring empowerment—powerful; and during the preparation of the disciples, if there are negative signs—wrathful.

For the fire pit, the peaceful should be white and round. If there are walls surrounding, they should stand a cubit high with three levels and be marked by wheels, a vajra fence, a white lasso, and four white arrows. For a drawing: at the edge of the eight-spoked wheel, [336] alternatively draw an *om* and a lion's head¹⁹⁶ adorned with a white lasso and four white arrows. If enriching, it [i.e., the fire pit] should be square and yellow. If there are walls, [they should be] one cubit in height with three levels. At the innermost level, place a jeweled receptacle; at the middle level, a vajra; and surround the outside with a yellow lasso. For a drawing, make an eight-faceted jewel marked by a precious jewel at the top. For magnetizing, [the fire pit should be] a red half moon. For a drawing, make an eight-petaled lotus. If constructed, then [it should be] in a half-moon shape,¹⁹⁷ red, and adorned with four arrows. If wrathful, then [the fire pit should be] triangular and black. For a drawing, make a wrathful face with a gaping mouth. If constructed, then this should be adorned with a black lasso and four black arrows.

In addition, the firewood should be stacked according to the appropriate colors and shapes. The substances to burn are as follows: for the peaceful—the three whites,¹⁹⁸ sesame, and white comestibles; for the expansive—the three sweets,¹⁹⁹ yogurt, various grains, and yellow comestibles; for power—sour foods, flowers, and various comestibles and drinks that are red; for wrathful—spicy things, poisonous blood, effigies, and various black substances. Then, after cleansing the pit and the substances, in the midst of the colored light of wisdom fire corresponding to each activity, visualize *om*, *tram*, *hri*, and *ah*. From these [syllables], generate the fire deities according to the color of their activities, riding goats, and holding [in their right hands] a rosary, receptacle, lasso, and a trident in order of the activity. In their left [hands], they hold water vessels. Then recite:

Hung! Through faith and samaya,
Come, come, great elemental spirit! [337]
Supreme sage and ṛṣhi,
O Agni,^a please approach now!

^a *me lba*; God of Fire

With *om abganaye eh hayehi samaya dza dza*, invoke; and with *dza hung bam ho*, dissolve. Using the ceremonial scepters, offer seven scoops of melted ghee along with food offerings to the guest [i.e., the fire deity] followed by the offerings and praise. Reciting the fire deity's mantra, offer the substances seven times and render praise.

For the peaceful and enriching ceremonies, visualize the peaceful deities in the fire deity's stomach. For the powerful and wrathful, generate the wrathful deities. Otherwise, it is also acceptable to omit the generation. Having invoked and requested stability, offer seven scoops of ghee to the guest for each substance being offered. Follow this with the offerings and praise. Burn the firewood and substances while reciting the respective root mantras appended with *shintam*, *putrang*, *washangkuru*, and *maraya phet*. Recite this either thousands or hundreds of times while presenting offerings. Pray for whatever is desired, and then request the departure. After that, once again visualizing the fire deity, deities of that class, and the local guardians of the earth, make offerings of whatever is available. Requesting their enlightened deeds, ask for forbearance and then send them back to their abodes by reciting up through the prayers for auspiciousness. Through this, all activities are accomplished and obstacles are pacified.

2.2.1.1.1.3.1.3.2 *Allowing the Disciples Entrance, the Empowerment Conferral*

This has three parts:

- 1 The preparatory ritual for the entrance of disciples
- 2 The actual stages of the empowerment
- 3 The concluding activity of proclaiming the benefits, followed by the celebration

For the second, allowing the disciples entrance, the empowerment conferral, there are three: the preparatory ritual for the entrance of disciples; the actual stages of the empowerment; and the concluding activity of proclaiming the benefits, [338] followed by the celebration.

For the first, it states in the *Stages of Vajra Activity*:

The eighteen aspects [of the preparatory ritual] are the entrance of the vajra master, the request for forbearance, cleansing, inquiring, offering the body, expelling obstructers, being blessed as the deity, receiving samaya, being introduced to the nature, receiving samaya water, proclaiming [samaya], offering the flower, descent of the deities, earnestly requesting, removing

the blindfold, the maṇḍala being clearly revealed, offering the feast of gathering, and expressing gratitude.

Thus, it is.

2.2.1.1.1.3.1.3.2.1 *The Preparatory Ritual for the Entrance of Disciples*

The first category corresponds to the entrance of the vajra master, while the remaining seventeen correspond to the entrance of the disciples. First, the vajra master, wearing red garments, takes his seat at the eastern entrance-way to the maṇḍala. Holding a flower, [he or she] recites *om benzar samaya om* and so on to become inseparable with the enlightened body, speech, mind, qualities, and activities of the deities of the maṇḍala. From the recitation of “*om* the king of wisdom . . .” and so forth until “*om benzar samaya tōm*,” the siddhis are invoked. He [or she] should think that they now abide undifferentiated from the maṇḍala. Although this is a condensed version, if one is interested in the extensive, it corresponds to the way the disciples enter and receive empowerment.

Then all disciples who are outside the maṇḍala are cleansed with blessed water and given red blindfolds to cover their eyes and flowers to hold at their hearts. [339] Inside, the vajra master joins palms together and recites, “In order to attain the wisdom vajra here in the essence of the maṇḍala, the palace of all tathāgatas, I invite the disciples to enter. Please regard us with forbearance.” Thus, the request is made. Then, imagine that all the tathāgatas are extremely pleased; and smiling, they grant permission for the disciples to enter.

Next the disciples, with blindfolds covering their eyes, are led by the master of activity—not into the maṇḍala—but into the presence of the vajra master at the entrance. They repeat, “I bow to you, Vajrasattva, the principal one! Aspiring toward the great path to liberation: by entering the palace of the great vehicle, I supplicate and take refuge with the heroic protector! Please bestow upon me the ultimate empowerment, samaya, and supreme wisdom blessings!” Thus, they supplicate the vajra master. He responds, “Disciples! Tell me, what do you truly wish for?” They respond, “I wish to be a fortunate one.” He replies, “Disciples, come forward and confidently enter these stages of activity. In order to realize vajra enlightened body, speech, and mind and abide in the exaltation of perfect wisdom without conceptualization, make offerings free from avarice while firmly

sustaining a mind of inspired devotion. Then I will confer the complete empowerment of the *Magical Manifestation Matrix* upon you.”

Thus, he speaks. Then the master of activity, [340] holding a vajra in his hand, presents one end of the vajra to the hands of the disciples and leads them to the front of the maṇḍala. The disciples prostrate reciting *om sarwa buddha putsa pata nama ah ma na na niryata yami* while imagining that they offer their bodies. The vajra master then recites *bisho benzar* and so on to expel the obstructers. Visualizing the five fingers to be the five male and female buddha families, he continuously recites the words of truth. By crossing his fingers, light rays of the bodhichitta radiate from the place of [the deities’] union to free the disciples from obstructions, so that they dissolve into light and become [iridescent] like quicksilver. By the three rituals, he then visualizes that the disciples become Vairochana, donning protective [vajra] armor.

Then [the disciples] recite “just as Changchub Dorje⁴ made offerings to the Buddha . . .” and “. . . glorious holder of the vajra body” and so on. After requesting in this way, the vajra master responds with *kaya siddhi om* and so on while visualizing that the three syllables are radiating and reabsorbing from the three places. By reciting *sarwa tatagata kaya siddhi om* and so on, he gives the samaya of body, speech, and mind and then recites, “This secret of all the buddhas must never be revealed to those who lack samaya, have broken samaya, or who are unfamiliar with this. Toward the one who reveals the great vehicle, do not disrespect or disparage. Always maintain [the samaya] of enlightened body, speech, and mind and accomplish the purpose of all sentient beings.” Thus, saying this, he places the vajra on the disciples’ hearts to transfer samaya. Then [341] he recites, “This is the water of hell. If you transgress your samaya, it will burn you and become the form of great vajra wrath. Drink this vajra water! *Om benzar yaksha hung*.” Then he distributes the samaya water. “Therefore, child, guard your samaya! If you do, siddhis will be yours; so drink this vajra nectar! *Om benzar ukataya hung thra*.” He then scatters the samaya [water] and continues, “With a mind of method and wisdom that is always free from fear, enjoy the qualities of the five desirables!” Thus the samaya of attainment is clearly proclaimed.

The disciples repeat, “Whichever wisdom deity was accomplished in my previous lives, may these garlands of jewels and flowers descend upon

⁴ *byang chub rdo rje*; Vajra of Awakening

you so that you will heed me and hold me with your compassion.” With *om pratidza benzar ho* and tossing the flower garland, one checks to see which deity indicates the karmic connection. Then [the disciples] pick up the diadem of flowers and place this on the crown of their heads. The deity indicated by the flower is invoked to come to the crown of the disciple with *eh heyahi* and dissolves with *dza hung bam ho*. After reciting the words of truth, the names of the deities are called out [by the vajra master]; and he says, “By abiding in the heart of this disciple, may fully endowed siddhis be accomplished in this and future lifetimes!” Then reciting *pra be she*, [the vajra master] imagines that the chests of the disciples open; and with *ah be she*, the deity and disciple [342] become indivisible.

Then, [the vajra master] distributes the secret names, such as Vajra King and so forth, according to the family indicated by the flower. He also gives the meditation and recitation for the deity. The vajra master recites, “Today, through the power of devotion, look at this sacred maṇḍala and you will be born in the family of enlightened speech of the buddhas and achieve supreme siddhi. *Benzar tsakshu pra be sha phet!*” Thus, removing their blindfolds, the [disciples’] eyes are opened, dispelling the darkness of ignorance. They should imagine that they can now see the wisdom maṇḍala. The vajra master then recites, “Phenomena, indivisibly dissolving in space, are radiant clear light. Being without one or many is the unelaborate sphere of the maṇḍala.” Thus, all symbols and meanings of the maṇḍala are explained. “Since the intrinsic nature of everything is perfectly pure, the forty-two peaceful magical manifestations are always united. Everything, without exclusion, is the supreme maṇḍala. This characteristic must be thoroughly understood.” Thus, the essential nature of the deities is revealed.

Then for the maṇḍala offering, whatever one can amass—whether actual or imagined, promised, or mentally emanated—is offered with the verses: “*Ho!* Lord of nonabiding great wisdom and the entire secret maṇḍala, please pay heed! In your presence—great practitioner [and] holder of immeasurable qualities—[343] guru vajra holder [insert the master’s name], for as many kalpas as there are particles in the worlds, you have trained your mind in the extremely subtle nature of phenomena; now you abide as a master of the great secret maṇḍala. *Ho!* Because you know that sentient beings possess the intrinsic-nature maṇḍala, you confer this empowerment of the uncommon, profound words of the *Magical Manifestation Matrix* even upon unsuitable vessels. *Ho!* I make this meager, symbolic offering of

substances as an expression of gratitude for your great kindness.” He then accepts and promises to confer [the empowerment]. This completes the ritual for the entrance of the disciples.

2.2.1.1.1.3.1.3.2.2 *The Actual Stages of the Empowerment*

Second is the actual conferral of empowerment in two stages. First, the conferral of the ten benefiting empowerments is as stated [in the *Stages of Vajra Activity*]:

If the crown, diadem, mala, armor, victory banner, mudrā, parasol, vase, food and drink, and the five essential empowerments are conferred: from that time onward, one will be an heir of the victors; and the lower realms will cease. Life will be long, happiness abundant, and higher rebirth and liberation imminent.

Thus, to visualize the disciples as the deity: by donning the jeweled crown, the empowerment of the dharma king of the three realms is conferred. Wearing the crown of the five families indicates the state of no return. [344] The reason is that the collection of the states of consciousness will be actualized as the five wisdoms. The reason for wearing the diadem is to indicate the unification of method and prajñā. The reason for the prayer beads is to indicate that the branches of awakening—including dhāraṇī and samādhi—have been attained. Similarly, the armor indicates that the weapons of the passions cannot penetrate and that the thirteen million networks of channels have been purified. The victory banner indicates total victory over the realms of saṃsāra and all that is nonconductive. The mudrā indicates that the forty-two collections of concepts will become the attainment of the ground of the wheel of syllables. The parasol indicates granting protection from the torment of the passions and the rain of compassion purifying the thirty-two channels in the skull. The vase indicates purifying the stain of passions and that the stream of mind is moistened by the continuous flow of immaculate water. Food and drink indicate that the desirable objects appear as ornaments and that, by dispelling destitution, there is fulfillment through the bliss of concentration. The five essences indicate that the five passions and the five aggregates are purified as five wisdoms and five families. In this way, the ten empowerments are conferred by the respective empowerment substances. Consider that the

disciples now fully possess the potential of all the buddhas' enlightened body, speech, mind, qualities, and activities. [345] This nature is as stated in the *Consequence [Magical Manifestation Matrix]*:

The ten constituents, two pathways of bliss,
 Essences gathered in the central channel,
 Matrix of channels and organs,
 Aggregates, and so forth form the wisdom wheel of bliss.
Hung brings the wisdom of bliss, and
 The intrinsic nature of eight collections is the five wisdoms.
 Whoever partakes of the Mantra substances with pure intent
 Will fully emerge to be protected
 In the family that is free from suffering.

Thus, it is.

Second are the five enabling empowerments, beginning with the listening empowerment, as follows. Visualize that the vajra master and consort are the principal deity with consort, male-female. From their union an orange syllable *dhrūm* radiates and penetrates into the ears of the disciples. The master of activity sprinkles water on their ears. Within the ears of the disciples, the syllable *dhrūm* melts into light, becoming a four-spoked wheel and a square with four entranceways. Upon that, five double or ten single *tram* syllables, four *hungs*, as well as *dza hung bam ho*, appear. Melting into light, they become the male-female Ratnasambhava surrounded in the four directions by Dorje Rinchen, Nyima, Gyaltsen, and Zhakpa^a—these four—with their consorts: Malē, Pupē, Pasha, and Dorje Dema.^b Visualize these ten deities of the palace, including the male and female gatekeepers, totaling eighteen. From the heart of the vajra master, four goddesses of mudrā radiate to invoke the corresponding wisdom beings from the Akanīṣṭha pure land to dissolve [into the visualization]. [346] This purifies all obstructions in general and specifically dispels all obstructions associated with listening to the dharma. The disciples, including all the deities, then melt into light and become Ratnasambhava. Then they [i.e., the disciples] are presented with the scripture of the *Secret Essence* as the vajra master recites, “*Tram!* That which is secret,

^a *rdo rje rin chen, nyi ma, rgyal mtshan*, and *zhags pa*

^b *ma' le, push pe, pa sha*, and *rdo rje bde ma*

the greatest secret, and the most supreme secret is a sacred secret beyond all others! Except for analyzing the meaning of this secret, do not speak of it to others!" Thus, he proclaims. Apply this [visualization] to what follows.

Second, [of the five enabling empowerments] the meditating empowerment is as follows. Visualize the seed syllable of the deity who, among the five families, was the one indicated when the flower was tossed. From the seed syllable of that deity, generate the maṇḍala; then [the maṇḍala] melts into light, and once again that deity is generated. The empowerment substance—the mala—is then entrusted [to the disciples]. The vajra master recites, "Om! Great heirs to the victors of the three times, hold the vajra of enlightened body, speech, and mind! Make offerings to please the victorious ones and unite with all the victors!" Thus, this is recited. According to Buddhaguhya, consider that in the heart [of the disciples] the syllable *hung* appears [and] transforms into a vajra and then Akṣhobhya. In that case, a vajra is used as the empowerment substance.

Third, the teaching empowerment is as follows. To the tongues [of the disciples], the syllable *dhriim* radiates and transforms into a celestial palace. Within the palace appear the syllables *bri*, [four *hungs*], and *dza hung bam ho*, all of which transform into the male-female Amitābha and Dorje Chö, Nonpo, Khorlo, and Mawa^a—these four—along with their consorts Luma, Marine, Chakdrog, and Saltrama,^b just as before. [347] The empowerment cards with images of the wheel and so forth are placed in the hands of the disciples. "Om! Through this unsurpassable ambrosia of dharma, may the devotees be satisfied! Proclaim this secret in accord with their capacities whether keen, middling, or dull, but not otherwise!" Thus, he [i.e., the vajra master] recites.

Fourth, the activity empowerment is as follows. As before, the two hands are visualized as the celestial palace with *hung* and so forth. They then transform into the male-female Amoghasiddhi and Dorje Ley, Sungwa, Nödjün, and Khutsur^c with their consorts Garma, Chügpa, Dridrol, and Bebma.^d Apply the visualization as before. The empowerment substance, a crossed vajra, is entrusted to the hands of the disciples. "Om! You are the activity of the vajra! Perform all activities without exception! The

^a *rdo rje 'chos, rnon po, 'khor lo, and smra ba*

^b *glu ma, mar me, lcags sgrog, and gsal bkra ma*

^c *rdo rje las, bsrung ba, gnod sbyin, and khu tshur*

^d *gar ma, byug pa, dri 'khol, and 'bebs ma*

radiation and reabsorption of all the messengers functions according to your aims.” Thus, he recites.

Fifth, the vajra monarch empowerment is as follows. Visualize that the five maṇḍalas of the [vajra master’s] head and limbs are surrounded by a circle of wrathful deities. Then, upon the right shoulder are the male-female Akṣhobhya; and in the four directions surrounding them are Sempa Dorje, Rinchen Dorje, Chö Dorje, and Ley Dorje^a with their consorts Denma Dorje, Barma Dorje, Dödma Dorje, and Kyödma Dorje.^b At the head are the male-female Vairochana with Dorje Sempa, Gyalpo, Chakpa, and Lekpa^c and their consorts Dorje Gegmo, Dügpa, Chakyu, and Drolma.^d Upon the left shoulder is [348] Ratnasambhava’s maṇḍala as mentioned before. The right and left legs are Amoghasiddhi’s and Amitābha’s maṇḍalas as mentioned previously. In the ten directions surrounding, including above and below, visualize the maṇḍala of the ten wrathful ones and dissolve the wisdom beings. Through the rapture of their union, they melt into light and the disciples become Samantabhadra. The empowerment substance, the vajra and bell, are entrusted to the hands of the disciples. “Om! Great vajra of enlightened body, speech, and mind, lord of all maṇḍalas in the ten directions and four times, partake of and enjoy the abundance of the maṇḍalas!” Thus, [the vajra master] grants permission.

Then, in order to receive the profound empowerment, the maṇḍala is offered and supplications are recited. Bless the secret places of the vajra master and consort by visualizing that they are the principal ones, and then they enter into union. The bodhichitta nectar appears as the syllable *hung* and emerges from the vajra of the male. Visualize that this then becomes Vajrasattva. Placing this bodhichitta [i.e., Vajrasattva] on the tongues of the disciples is the secret empowerment of method. If this is not possible: then when disciples partake of the bodhichitta from the consort’s lotus, this is the secret empowerment of prajñā. If this too is not possible: then when the vajra master takes the bodhichitta with his tongue from the secret place of the lotus and places it on the tongues of the disciples, this confers the empowerment of indivisible method and prajñā. Hence, the bodhichitta—having been placed upon their tongues—[349] descends in

^a *sems dpa’ rdo rje, rin chen rdo rje, chos rdo rje, and lhas rdo rje*

^b *lān ma rdo rje, ’bar ma rdo rje, sdud ma rdo rje, and bskyod ma rdo rje*

^c *rdo rje sems dpa’, rgyal po, chags pa, and legs pa*

^d *rdo rje sgeg mo, bdug pa, lcags kyu, and sgrul ma*

a stream to the heart and purifies the karma of the six classes of beings as well as the habit of sleep. Their minds then rest within the state of bliss, clarity, and no thoughts.

Then, blessing the consort and the disciples is similar to the secret empowerment. The vajra master visualizes that, through union, the bodhichitta descends into the lotus; and through the power of reversal, they [i.e., the disciples] abide within bliss. This confers the prajñā wisdom empowerment. Within this nature of exaltation, the intrinsic nature not established anywhere is free from the limitation of all elaboration. This is the introduction to the nature of the Great Perfection. This empowerment of exaltation is the genuine path. Here, until a vajra master has received the wisdom prajñā empowerment, there is no way to confer the secret empowerment upon others. Likewise, until the disciples themselves have received the entire empowerment, they are unable to accomplish the path; this is why the empowerment must be both conferred and received. This is applicable to those disciples who have courage and are not free of desire. For those disciples with less courage who are on the path of liberation, samādhi and [partaking of] bodhichitta pills will suffice. There are some who say that this [just mentioned] is merely the secret empowerment. This assertion proves that they have failed to understand the explicit and implicit meanings. Concerning these stages, it states in the *Vajra [Magical Manifestation Matrix]*:

First, the seed is sown;
 Second, the potency is generated;
 Third, experience occurs; [350]
 Fourth, the nature is stabilized;
 Fifth, with stability through practice,
 The supreme siddhi will be accomplished in this life!

Thus, it is.

Concerning this, some previous masters asserted that there are ten benefiting, five enabling, and three profound empowerments, totaling eighteen. Others claim that the three profound empowerments are counted as one, so together there are sixteen. Here [in this tantra], the benefiting and enabling empowerments are counted as two categories, and the profound empowerments are included within the enabling category; so there would be only fifteen.

2.2.1.1.1.3.1.3.2.3 *The Concluding Activity of Proclaiming the Benefits, Followed by the Celebration*

Third, for the concluding activity of proclaiming the benefits, followed by the celebration, there are five. First, the benefits of empowerment conferral are that one becomes an heir of the victors [and] does not revert to the lower vehicles, [liberation] occurs expediently, and prophecies are received. Of these four, becoming an heir of the victors means that, from the time of receiving the empowerment, one is considered to be a child of the buddhas; so that in this life one's wishes will be fulfilled, and in a future life one will take higher rebirth or achieve liberation. The continuum of lower rebirths will be severed. It states [in the root tantra]:

From that day onward, one becomes an heir of the Victorious
One.

The lower realms will no longer exist, and

There will be immortality and abundant happiness.

One will become a master of the higher realms of liberation.

Thus, it is.

To not revert to the lower vehicles is as it states in the *Vajra Peak*:

Until the eighth ground is attained,

The danger [of reversion to] the lower vehicles remains. [351]

But whoever enters

The great secret vehicle will attain

The ground of the bodhisattvas.

Thus, it is. "Occurring expediently" is as the quote continues:

That which takes sixteen lifetimes for others to attain

Can be attained through this [vehicle] in a single lifetime.

If the ground of the bodhisattvas is attained

But the secret maṇḍala is not entered—

According to whatever level has been attained—

Having confidence in that vehicle

In this and all future lifetimes

Assures that one will become a practitioner of the vajra [i.e.,
 Vajrayāna];
 And at the end of sixteen lifetimes,
 The peaceful state of buddha will be attained.
 If the secret vehicle is not entered
 After enduring hardships for two countless kalpas,
 Even if the ground of a bodhisattva is attained,
 Sixteen lifetimes will not be enough.

Thus, and in the *Secret Treasury Tantra*,^a it states:

If one possesses an authentic empowerment,
 Empowerments will continue to be received life after life.
 Following seven consecutive lifetimes:
 Even without practice, siddhis will occur.

Thus, it is.

Prophecies are issued as stated in the *Union with Buddha* tantra:

From the time a disciple enters the maṇḍala
 And receives all the supreme substances:
 Through the conferral of the vajra name,
 It is predicted that [the disciple] will become a tathāgata.
 Through preparation with these mudrās
 Until the heart of awakening is realized,
 [The disciple] will always hold the name “Vajra”
 And will then become awakened.

Thus, it is. [352]

Although the miraculous abilities resulting from the qualities attained on the grounds are different from those resulting from empowerment conferral, [the latter] more swiftly assures the state of buddhahood, which is why this is the profound path.

Second, the faults of not receiving empowerment are as the quote continues:

^a *gyü sang dzöd* (*rgyud gsang mdzod*)

Failing to please the vajra master
 And without receiving empowerment,
 To listen [to teachings] and engage in the practice
 Will bear no fruit and turn into disaster.

Thus, it is.

In the *Action Tantra*,^a it states:

Whoever fails to cultivate the bodhichitta
 And does not enter the maṇḍala—
 If they recite my secret mantra,
 [They] will be destroyed.

Thus, it is.

Third, for the practice of pleasing the vajra master, it states in *Gathering of the Wisdom Intent*:

When first addressing the master,
 Honorific terms such as “precious one,”
 “Lama,” and “virtuous spiritual guide” should be used.
 In particular, take care to please him or her.

The way to please him or her is as the quote continues:

The eight ways to please the teacher
 Should be wholeheartedly presented to the precious one.
 Tireless faith, unconceited grace, unselfish generosity,
 Unquestioning service, undeceptive honesty,
 Pure intent without expectation, undeluded prajñā,
 And an unsullied motivation are the eight.
 Offer them completely to the precious one.

Thus, it is. In addition, without ever failing to accomplish the teacher’s words, [353] always ask permission before acting. The quote continues:

^a *cha gyū (bya rgyud)*

Whether constructing a maṇḍala, performing the fire ritual,
 Accepting disciples, or giving spiritual instructions—
 Until permission has been received—
 These [acts] should not be done and should not occur before
 the eyes of the precious one.
 Those who are engaged in the welfare of others
 Should not make use of [the precious one's] possessions.
 As a disciple who has offered everything—
 While the precious one lives—it is unacceptable
 To take [the precious one's] students.

Thus, it is. Even using the vajra master's possessions in a casual manner will be cause for fault, as the quote continues:

Taking liberty with the wealth of the precious one,
 Even to relieve others' poverty,
 Will itself be cause for poverty.
 One will be separated from positive circumstances,
 Sustenance, as well as all endowment,
 And fall into deprivation and famine.

Thus, it is. In addition, once the vajra master is taken as one's guru, there must be appropriate respect. The quote continues:

From the moment of acceptance by a precious one—
 Whether seen as authentic or not—
 Of course [the precious one's] word must never be broken or
 discarded;
 For by defiling even these boundaries,
 One will go to vajra hell
 And unbearable suffering will occur!

Thus, it is, and in the *Magnificent [Wisdom] Lightning*, it states:

Even if [the vajra master's] qualities are inadequate
 Once taken as the master, to then abandon [him or her]
 Shows disregard for all vajra masters

And insults the buddhas of the three times.
The faults from this are inexpressible.

Thus, it is.

In brief, the faults are immeasurable, for as it states in [354] the *Stages of Vajra Activity*:

The vajra master, as the source of siddhis, is the symbol of all the buddhas. Those who make no attempt to please him will be obstructed by darkness for kalpas. Desperately searching for happiness, they will wander far away from the path of method and wisdom. The teachings of the Tathāgata are endowed with power and blessings like a jewel, the ocean, or the sky. Even bodhisattvas on the tenth ground must gradually practice this with respect so as not to limit their potential.

Thus, it is.

The fourth is guarding the samaya, as it states in the *Compendium of Awareness*:²

Having thoroughly received all empowerments
And all root and branch samaya—
Without allowing this to degenerate, guard it well.
If so, supreme siddhi will be attained.

Thus, it is.

For the fifth, the celebration, it states [in the root tantra]:

Then the supreme, noble child of the family
Should offer what is cherished the most:
Their kingdom, body, offspring, spouse,
Storehouse of wealth, and the rest.

Thus, it is.

² *kun dū rig pa'i do (kun 'dus rig pa'i mdo)*

2.2.1.1.1.3.1.3.3 *The Result of Meditation upon the Generation and Completion Stages*

Third, for the explanation of the result of meditation upon the generation and completion stages, there are two. First, by receiving empowerment and maintainingsamaya—through meditation on the stages of generation and completion—from the mature vidyādhara,^a the state of an immortal vidyādhara^b will be attained. The quote continues:

After six, twelve, fourteen, or sixteen months, [355]
 [One] achieves mastery;
 The supreme state of awareness will be accomplished.

Thus, it is.

With this as the support, [one] accomplishes the state of a mahāmudrā vidyādhara;^c then secondly, the ultimate result of a spontaneously present vidyādhara^d will occur. The quote continues:

At that time, before sixteen lifetimes have passed,
 The five kāyas will be spontaneously complete.

Thus, and so forth.

Even though it is said that siddhis will be accomplished after sixteen lifetimes, this is based upon a life expectancy of one hundred years. That accomplishment after sixteen lifetimes can be calculated according to the life expectancy of each vidyādhara. This is mentioned in the *Vajra Peak*:

After sixteen lifetimes,
 The peaceful state of buddha will be attained.

Thus, it is.

This completes the explanation of the overview.

^a *nam par min pa'i rigdzin (rnam par smin pa'i rig 'dzin)*

^b *tsewang rigdzin (tshé dbang rig 'dzin)*

^c *chag gya chen po'i rigdzin (phyag rgya chen po'i rig 'dzin)*

^d *lhün ulrüh rigdzin (lhun grub rig 'dzin)*

2.2.1.1.1.3.2 *The Exposition*

This has two parts:

- 1 A concise explanation of the way the maṇḍala is taught
- 2 An extensive explanation of the maṇḍala's intrinsic nature

Second, for the exposition, there are two: a concise explanation of the way the maṇḍala is taught and an extensive explanation of the [maṇḍala's] intrinsic nature.

2.2.1.1.1.3.2.1 *A Concise Explanation of the Way the Maṇḍala Is Taught*

First having revealed the maṇḍala of samādhi: then through his inconceivable wisdom, the Tathāgata takes great delight toward the purpose of others. Samantabhadra himself arranges the maṇḍala of the secret vajra samaya; and by resting in the union of conferring the stages of empowerment and embracing the consort, the aphorism is expressed.

2.2.1.1.1.3.2.2 *An Extensive Explanation of the Maṇḍala's Intrinsic Nature*

This has three parts:

- 1 Conferral of empowerment in the supreme maṇḍala
- 2 Conferral of empowerment in the sand maṇḍala
- 3 A synthesis of the meaning of empowerment conferral

For the second, there are three: for those with sharp faculties, conferral of empowerment in the supreme maṇḍala; for those of dull faculties, conferral of empowerment in the [symbolically constructed] sand maṇḍala; and [356] a synthesis of the meaning of empowerment conferral.

2.2.1.1.1.3.2.2.1 *Conferral of Empowerment in the Supreme Maṇḍala*

This has two parts:

- 1 Conferral of empowerment in the maṇḍala of the female consort
- 2 Conferral of empowerment in the maṇḍala of the male

For the first, there are two: conferral of empowerment in the maṇḍala of the female consort and conferral of empowerment in the maṇḍala of the male.

2.2.1.1.3.2.2.1.1 *Conferral of Empowerment in the Maṇḍala of the Female Consort*

This has three parts:

- 1 Establishing the maṇḍala and performing the fire ritual
- 2 Making offerings that appear without true, inherent existence
- 3 Upon entering, the empowerment conferral

For the first, there are three: establishing the maṇḍala and performing the fire ritual; making offerings that appear without true, inherent existence; and upon entering, the empowerment conferral.

2.2.1.1.3.2.2.1.1 *Establishing the Maṇḍala and Performing the Fire Ritual*

This has two parts:

- 1 Establishing the maṇḍala
- 2 Performing fire ritual

For the first, there are two: establishing the maṇḍala and performing fire ritual.

2.2.1.1.3.2.2.1.1.1 *Establishing the Maṇḍala*

This has two parts:

- 1 Revealing the maṇḍala
- 2 Arranging the offerings

For the first, there are two: revealing the maṇḍala and arranging the offerings.

2.2.1.1.3.2.2.1.1.1 *Revealing the Maṇḍala*

For the first, there are five, beginning with the place where the maṇḍala is to be established. Since this is exaltation's supreme secret, the fact that this is difficult to understand and realize indicates the extremely subtle meaning. This [supreme secret] is the indispensable, superior samaya for accomplishing supreme siddhi in this life. Hence, the source of this [siddhi] and the ability to sustain this is based on the exaltation that comes through a fully qualified mudrā [i.e., consort]. Reference to "at the youthful palm of the hand" refers to the exceedingly pure place of the consort as the maṇḍala where empowerment is conferred.

Second, the circumference of this maṇḍala is the nondual wisdom of exaltation. This sacred, enlightened-mind maṇḍala of all the buddhas is the measurement of the fingerbreadths and constitutes the four joys: namely, joy, supreme joy, freedom from joy, and connate joy.

This is mentioned in the *Clear Expanse*:^a

‘The place of the consort is the profound and secret maṇḍala
Of all awakened ones.

In the intrinsic nature of the four wisdoms, [357]

The nondual empowerment is conferred.

Thus, it is similar.

Third is marking the lines, which is the purification of the place. The five grains as the seeds for growth indicate that five passions abide as five wisdoms. The five types of incense indicate the [five passions] purified in their place as five wisdoms. The five jewels indicate five aggregates. The five essences indicate five kāyas. The five medicines indicate five families. These five nectars [indicate] enlightened body, speech, mind, qualities, and activities; and these five are indistinguishable from the perfectly pure, clear-light nature of mind. Saying “total evenness” means understanding that which has always been such. This reveals that phenomena are awakened as the nature of evenness. Knowing this, the mind stream of the consort is visualized as great wisdom; and the supremely pure central vertical line is clearly drawn.

Concerning this, if the consort has not previously trained in Secret Mantra, then the vajra master must gradually purify [the consort’s] mind stream beginning with conferring lay ordination.^{b,200} Marking the lines would follow this. The “mind stream already purified” means having practiced the generation and completion stages and so forth. The rituals of discovery of the channel and others are referred to as “marking the lines.”

Concerning this point, there are some [i.e., the Zurpas] who claim that this means to draw a four-fingerbreadth maṇḍala upon ivory and the like and then construct the lines. The substances used would be the five grains—namely, barley, wheat, beans, sesame, and rice—which indicate the five aggregates purified in their place as the intrinsic nature of the five

^a *long sal (klong gsal)*

^b *genyen (dge bsnyen, upāsaka)*

kāyas. [358] The five organs pure in their place are the intrinsic nature of five enlightened activities, indicated by five incenses: namely, camphor, saffron, white and red sandalwood, and *ahkaru* wood. The five objects purified in their place are the intrinsic nature of five qualities, indicated by five precious substances: namely, gold, silver, coral, pearl, and gems. The five purified consciousnesses are the intrinsic nature of five wisdoms, indicated by the five essences: namely, salt, honey, brown sugar, butter, and fruit. The five desirables are pure in their place as the intrinsic nature of five aspects of enlightened speech, indicated by five medicinal fruits: namely, the white *shu dag*,²⁰¹ medicinal field herb, medicinal tree, medicinal plant, and mango fruit.^a

The five elements purified are the intrinsic nature of the five families, indicated by the five ambrosias: namely, the sun, moon, water, earth, and the essence of great flesh.²⁰²

It is considered by some that water should be added to cover [the substances]; and after soaking the thread, the lines [for the maṇḍala] are then constructed. Then the colored maṇḍala is presented to the palms of the vajra master's hands. The offerings are arranged in surrounding directions; and once the maṇḍala is established, empowerment is then conferred.

All of those assertions are definitely not the wisdom intent of this text, given that it is not even possible to actually draw a maṇḍala such as that. Even if it were, there are no additional qualities to be gained from that. Such a maṇḍala would be extremely minute with all images proportionate to that, so those who make these assertions would also have to agree that this would be a source for great meritorious accumulations.²⁰³ A contrived [maṇḍala] such as this belongs to the level of those with dull faculties.

In the *Chakrasaṃvara*, it states:

During the activity of drawing
 And the stages of color application, [359]
 All these beings naturally abide in the maṇḍala of accomplishment.
 The nature of both contrived [maṇḍalas] is
 The maṇḍala to be accomplished.
 Those who are learned do not hold
 That [the contrived maṇḍala] is the object to be accomplished.

^a *shu dag karmo* (*shu dag dkar po*), *wangpo lagpa* (*dbang po lag pa*), *le tre* (*ste tres*), *kanda ka ri* (*kunda ka ri*), and *ama'i drey ü* (*a mni'i 'bras bu*)

Thus, this presentation is in agreement with that. Hence, this constitutes the empowerment conferred in the intrinsic-nature maṇḍala of the body.

Fourth, the way to illustrate [the maṇḍala] is as follows. To illuminate the intrinsic nature of the [secret] place of the consort abiding in the aspect of the celestial palace **within the center of the secret place**, there are four channels that appear [as a wheel] possessing a hub and spokes. Visualize that **outside the four spokes, including the rim of the wheel, is the square-patterned palace adorned with porticoes and lotus entranceways.**

Fifth, arranging the marks is as follows. In the sacred place of the deity, the nature of the impure white and red essences is indicated by the sun and moon seats **the size of a thumbnails. Upon them is a lotus seat the size of a split pea, upon which is the nature of the purest essence appearing as the syllable *hung* about the size of a mustard seed.** From this, draw and visualize the indivisible intrinsic nature of the vajra mudrā **about the size of a sesame seed.**

2.2.1.1.1.3.2.2.1.1.1.2 Arranging the Offerings

Second, the offerings are [arranged] as follows. Whether there is a support for visualization or not, arrange the offerings and the substances for the feast gathering to the left side of the consort. [360] **Arrange varieties of man-made, colored garments, silk, and cloth; ornaments such as crowns, necklaces, long necklaces, and latticework of garlands; tea, liquor, and various drinks; [with] meat, cake, cheese, and flavorful foods surrounding.** Imagine many people singing extremely melodious songs and words of praise, gracefully dancing by swinging their arms, and [offering] **clouds of musical offerings such as conch shells, cymbals, vinas, trumpets, parasols, and victory banners.** These inconceivable accumulations are perfectly offered. Furthermore, the best of the offerings includes **the consorts, the enticing females, and the youthful female sattvas who grant the joy of union, the joy of contact, and the joy of gazing.** These offerings are presented in three ways, **according to whatever is desired.** Here, it is held that the principal offering includes all outer, inner, and secret bliss-giving consorts.

2.2.1.1.1.3.2.2.1.1.1.2 Performing Fire Ritual

Second, to perform the fire ritual, there are two. First is the general explanation of the four activities of the ritual. According to the stages of the

four activities, the pit for the fire is fully endowed with individual characteristics, such as the round shape, [361] white color, and so forth. The pit transforms into the mouth of Agni, who partakes of the offerings. Then the transcendental Agni is invoked at the deity's stomach; and all types of delicious food and drink are presented, such as offerings of yogurt, tsampa,³ and ghee. For peaceful [activity], offer sesame; for expansive, offer jewels and such. The offerings of the four activities are perfectly presented along with their individual mantras and samādhis.

Second is the specific explanation of the wrathful fire ritual. Just as with the peaceful ritual, the wrathful maṇḍala's fire pit and the characteristics of the deities are similarly arranged. Practitioners who have thoroughly trained in the extremely subtle key points of samādhi must even please all the inconceivable maṇḍalas of deities with the fire ritual just like the stages of the sādhana. The way of determining which deity's maṇḍala and fire ritual activity should be performed is to be discerned by using common sense concerning temporary circumstances.

2.2.1.1.1.3.2.2.1.1.2 *Making Offerings That Appear without True, Inherent Existence*

This has two parts:

- 1 The mentally imagined offerings of samādhi
- 2 The offerings of secret exaltation

Second, for offerings that appear without true, inherent existence, there are two: the mentally imagined offerings of samādhi and the offerings of secret exaltation.

2.2.1.1.1.3.2.2.1.1.2.1 *The Mentally Imagined Offerings of Samādhi*

First, there are two: the magical, relative offerings and [362] the completion stage of this, which yields the genuine wisdom offering.

The first has two, beginning with the maṇḍala of the offering clouds of samādhi. The way of mentally emanating the offering of the great mudrā to the maṇḍala is as follows. Visualize that, from the syllable *dhrūm*, the arrangement of one's mind is like a gathering of cloudlike wish-fulfilling jewels so all realms in the ten directions are the perfect, pure lands of the buddhas—the land of Rich Array—adorned with multitudes of precious

³ *rtsam pa*; roasted barley flour

jewels. Beautified by an inconceivable array of highly attractive ornaments, everything is blissful to the touch, supple, and smooth; and the foundation of the multifaceted, jeweled ground is perfectly even. Many varieties of gems are studded in relief patterns arranged in every direction along with heaps of jewels from the gods' realms. From the syllable *tram*, heaps of the seven types of wish-fulfilling jewels—the source of all desirables—appear like blazing, majestic mountains in a matrix of luminous light rays. From the syllable *kham*, beautifully shaped, colorful lakes, ponds, and lotus lagoons appear. The waters possess the eight pure qualities, such as the pureness of supreme flavor, coolness, and so forth; and their banks are blanketed by flowers. The pleasant songs of birds can be heard everywhere. [363] The eight qualities of the water are as stated in the *Vinaya*:

Light, sweet, soft, clear, cool, unsullied,
 Not upsetting to the stomach, and not irritating to the throat
 Are the eight qualities of pure water.

Thus, it is.

From the syllable *dhrüm*, many jeweled palaces with various shapes, colors, arrangements, and adornments appear. From *om* appears a vast park with a jeweled ground and forests of divine wish-granting trees with garlands of gems and brocades hanging everywhere. From *hri*, all sounds self-originate and are heard as lovely melodious songs and verses of poetic praise and auspiciousness. From *om*, many types of clothing; special articles of offering like canopies, victory banners, and parasols; upper and lower celestial garments; and so forth manifest. From *tram*, many inconceivable ornaments manifest, such as crowns, chokers, long necklaces, bracelets, anklets, belts, and so forth. From *om* come varieties of comestibles possessing one hundred flavors, delicious ambrosialike drinks, and various exquisite garments studded with gems. From *hung*, all living beings with their own particular [364] styles of jewelry and clothing appear beautifully adorned like gods and goddesses, countless in number, equal to the particles in the atmosphere. With their arms undulating and their feet dancing to the rhythm of melodious music and so forth, this unimaginable spectacle brings great pleasure. Hence, these clouds of offerings that completely encompass all regions of space in the ten directions are extensively and individually offered to all maṇḍalas of the ground, path, and result—the all-inclusive space of saṃsāra and enlightenment.

Second is the way the offerings are presented. Based on whether the samādhi of fortunate practitioners is clear or not, there are either the gradual developers or those with vivid, instantaneous realization. The offerings that are made are vast and equal to the space of phenomena.

Second, the completion stage of that [i.e., generation stage] is the genuine wisdom offering as follows. In order to abandon materializing the offerings of samādhi: except for one's mind, no clouds of offerings have ever existed in any way. Even the mind that is like the sky has never existed. One must meditate upon this as the offering of the great mudrā of freedom from all elaboration by means of the object of offering, the offered, and the offerer—these three—being inherently nonexistent. At the moment those of superior faculties [365] make offerings, they meditate in this way without fixating. Those of lesser faculties will abide in nonconceptual awareness after [making offerings]. This is the supreme offering. In the *Sūtra of the Precious Lamp*,^a it states:

To whomever the offerings are made,
 Recognizing that they are like space,
 The nonconceptual person making the offerings has nothing
 to fixate upon.
 This most authentic mode of offering
 Is the source for realizing immeasurable wisdom.

Thus, it is.

2.2.1.1.1.3.2.2.1.1.2.2 *The Offerings of Secret Exaltation*

This has two parts:

- 1 The offering of the method of exaltation
- 2 The offering of wisdom that does not abide in the two extremes

Second, for the secret offering of exaltation, there are two: the offering of the method of exaltation and the offering of wisdom that does not abide in the two extremes.

^a *kon chog ta la la'i do* (*dkon cog ta la la'i mdo, ratnolkānāmadhārāṇimūhāyānasūtra*)

2.2.1.1.1.3.2.2.1.1.2.2.1 *The Offering of the Method of Exaltation*

For the first, there are two: the explanation of the actual offering and the benefits.

First, either with an activity consort possessing clear wisdom and samādhi or, if that is not possible, then with the practitioner visualizing the deity, the secret place is blessed according to the ritual for blessing. At the tip of the lotus, visualize the maṇḍala of the white and red pure essence about the size of a mustard seed. By the magic of the buddhas, the trichiliocosm is blessed to fit within a mustard seed. Given that the trichiliocosm does not decrease and the mustard seed does not increase in size, the maṇḍala of support that is the portico of the lotus does not increase and the wisdom beings do not decrease. [366] From this basic space of phenomena, the boundless maṇḍala of the victorious ones is invoked at the portico of the lotus to then dissolve; and incited by the indication of union, offerings are made through the play of bliss. Through this, all of the deities of the maṇḍala are pleased. Imagine that the great siddhi of the inconceivable supreme samaya is attained. This clearly explains the stages of the activities of approach and accomplishment that precede the entrance of the wisdom deities and the conferral of empowerment in the arrangement of the four-fingerbreadth maṇḍala.

Second, the benefits derived from this are both temporary and ultimate. For the first, there are two. “To please all of the awakened ones” means that, when the holder of immeasurable qualities²⁰⁴ of bliss makes offerings to the maṇḍala of the consort’s [secret] place, the maṇḍala of the buddhas in the ten directions and four times is pleased without exception. Furthermore, when the practitioner unites with wisdom’s self-awareness, this offering of bliss pleases all deities of the elements and sense sources who are primordially awakened as the maṇḍala of the forty-two and others. In addition, offering from male to female and female to male, these offering substances of the practitioners will please all deities of method and prajñā. Understand these three to be the outer, inner, and secret [offerings]. Satisfying all sentient beings [367] is through the union of bliss. The city of visible bodies as the desire realm, the partially visible city of speech as the form realm, and the invisible city of mental events as the formless realm—the concepts and feelings of all beings included in the three realms—will be pervaded by the four joys of great wisdom, the fourfold indivisible nature of phenomena, and the great, unelaborate clear light.

The fourfold nature of phenomena is as follows. Since the nature of the indivisible body is not fixated upon as either male or female, there is total freedom from duality. The nature of indivisible speech is that, since this is inexpressible, there is freedom from all elaboration and fixation. The nature of indivisible mental events is that, since concepts are released in exaltation, the nature of the dharmakāya can be seen. The nature of indivisible wisdom continues to abide as bliss, without fixation; so the wheel of clear light is unceasing.

The “four clear lights” mean the time when the blissful clear light permeates the three doors with joy such that apparent phenomena arise as joyful bliss. From the bliss of luminous clear light, the self-radiant nature of mind appears as unobstructed method and *prajñā*. And for nonconceptual clear light: since the feeling of coarse and subtle fixation has vanished, one abides without concepts where nothing whatsoever arises. From within the nature of phenomena, inconceivable clear light arises as the appearance of the ten signs. The ten signs are that, when the wind-mind⁴ enters the central channel, [368] space and wisdom unite in a single taste as the appearance of smoke, mirages, clouds, fireflies, the sun, moon, blazing jewels, an eclipse, stars, and light rays. Other tantras offer slight variations in the explanations given concerning these ten signs.

Second, achieving awakening as the ultimate result is as follows. **Through stable familiarity with that which is indicated by the ten signs of the magical manifestation matrix *samādhi* of method and *prajñā*, there will be the result. This result will be the actualization of the intrinsic nature of all the maṇḍalas of those who have awakened, the sugatas of the ten directions and four times without exception, and the sacred wisdom of compassion for all beings throughout the three realms. Otherwise, the ultimate [result] is to visualize the aggregates, elements, and sense sources as the deities and maṇḍala of all the buddhas; and this is called “actualizing the three doors as the maṇḍalas of enlightened body, speech, and mind.”**

2.2.1.1.1.3.2.2.1.1.2.2.2 *The Offering of Wisdom That Does Not Abide in the Two Extremes*

Second, the offering of wisdom that does not abide in either extreme is as follows. When fixations upon ordinary concepts and passions concerning

⁴ *ling sem* (*ylung sems, prāṇa chitta*)

the indivisible union of male and female are purified in their own place, the intrinsic nature of all outer and inner phenomena—including the bliss of both oneself and the consort’s body, speech, and mind—[369] does not abide anywhere as something that can be grasped. In addition, there is nothing whatsoever for the fixating mind to conceptualize. Within this, appearances are nonexistent yet apparent—like an optical illusion. Through the indivisible union of male and female with the unborn space of indivisible method and prajñā, meditate upon the unceasing wisdom space of the mind and take delight by remaining in the evenness of the genuine nature of inseparable phenomena.

2.2.1.1.1.3.2.2.1.1.3 *Upon Entering, the Empowerment Conferral*

This has two parts:

- 1 The entrance
- 2 The empowerment conferral

Third, for the way of entering and empowerment conferral, there are two: the entrance and the empowerment conferral.

2.2.1.1.1.3.2.2.1.1.3.1 *The Entrance*

The first has two. The self-entrance of the vajra master is as follows. Having completed all necessary activities prior to the sādhana, beginning with the meditation upon the samādhi of the nature as it is, first the vajra master—lord of the assembly himself—enters the maṇḍala with the awareness of samādhi. Once the vajra master enters, then the disciples must enter the maṇḍala through the seventeen stages of the ritual.

2.2.1.1.1.3.2.2.1.1.3.2 *The Empowerment Conferral*

Second, for the empowerment conferral, there are two: making offerings and the actual empowerment conferral according to the stages of the faculties.

For the first, there are two. The actual making of offerings is that, then following the stages of entrance, those disciples of supreme good fortune make offerings of all their wealth to the guru. [370] “Offering the kingdom, country, retinue, and so forth” means [offering] one’s own body, offspring, wife, most precious possessions, gold, silver, and varieties of

gems. If there are two of each, then the most cherished [is given]; in short, whatever is the most pleasing to oneself is presented as the offering.

Second, the benefits are that, if the five aspects of the abundant desirables are offered to the vajra master [and] lord of practitioners, this constitutes offering to all the maṇḍalas of the buddhas in the ten directions and four times. Hence, needless to say, this also constitutes offering to all the deities of the present maṇḍala. In the tantra *Arrangement of Samaya*,^a it states:

If offerings are made to the vajra master,
They are offered to all maṇḍalas.
Needless to say, this includes the present maṇḍala
And will purify all faults; so
The supreme siddhi will be attained.

Thus, it is. Through this, all faults concerning the vows and words of honor will be thoroughly purified.

Second, the actual empowerment conferral according to the mental levels is as follows. If it is known that a disciple has the fortune of faith, diligence, and perfect realization of fearless conduct, gradually confer the ten benefiting and five enabling empowerments. Through the unsurpassed compassion of the vajra master, the disciples are held so their minds do not become spoiled. If by chance there is no such fortune, then either grant the benefiting empowerments or nothing at all. [371] Whatever the case, the enabling empowerments should not be conferred since that involves tremendous accountability. In the great arrangement of wisdom, the tantra *Supreme Samaya*, it states:

To confer empowerment upon an unsuitable disciple
Will bring ruin upon both [guru and disciple].

Thus, it is.

Concerning this, there are those who are completely lost in the dense forest of their incorrect understanding and wrong views, disturbed by the terrifying thief of the passions. With no chance to be affected by the luminosity of the enlightened activity of the buddha's compassion, they go on

^a *dam tsiḡ nam par kod (dam tshig rnam par bkod)*

to claim, “In other tantras, there are four empowerments; and based upon that, it is said there are fourteen. According to your system, there are only the two [kinds of] benefiting and enabling empowerments, which total fifteen. Since this total is incorrect, this tantra cannot be authentic.” My response is as follows: “Alas! Unfortunate ones such as you have failed to comprehend the distinctions, the summaries, and the levels of this tantra’s meaning, and your minds have yet to even turn toward the direction of the profound wisdom of the tantric classes.”

In the *Yoga Tantra*, it is taught that there are the three empowerments: namely, the vase, fearless conduct, and vajra master. In *Purifying the Lower Realms*, it is taught that there are eleven empowerments, which can be differentiated as nineteen. In the tantras *Vital Essence of the Secret Moon* and the *Synthesis of the Nature*,³ it states that there are the vase, the secret, and the praññā-wisdom empowerments—these three. In the *Union with Buddha*, it states that [372] they are all synthesized into the vajra master and disciple empowerments. Therefore [according to those claims], all of these tantras would also have to be considered unauthentic. Logically then, how can this tantra be faulted if you claim those tantras are not, since ultimately they are all similar?

Given that this is the root of all tantras, the modes through which other tantras confer empowerment are subsumed here. The vase empowerment is explicitly taught as the conferral of Akṣhobhya’s water empowerment. The crown, diadem, and mala are Ratnasambhava’s empowerments. The “mudrā” means the vajra, bell, and so forth, which are the empowerments of Amitābha and Amoghasiddhi. During the enabling empowerments, saying “you are the vajra activity” and so forth is the empowerment of Vairocana. The fearless activity, the prophetic breath of freedom, and the others—including the vajra monarch—are all revealed through the enabling empowerments. When the secret empowerment is explicitly revealed, both the praññā-wisdom empowerment and the ultimate-word empowerment are implicitly revealed.

Hence, since the meaning of these tantras is congruent, it is impossible to fault this tantra. Those who disregard a tantra such as this by claiming it is unauthentic will experience having their tongues pulled from their throats; and at the moment of their death, they will plunge into the hells to be overcome by raging fires. [373] “Such a fate befalls only those of you

³ *de nyid dü pa (de nyid ’dus pa)*

who dare to make such claims. These are the reasons why you are worthy recipients of mercy for countless kalpas!”

2.2.1.1.1.3.2.2.1.2 *Conferral of Empowerment in the Maṇḍala of the Male*

Second is the conferral of empowerment in the maṇḍala of the male. Having conferred the secret and prajñā-wisdom empowerments from the maṇḍala of the female, another way is to take empowerment from the tip of the male’s vajra. **With the male’s hands perfectly folded in the manner of evenness [and] by visualizing the kāya of the deity as the great mudrā upon the [deity’s] lap, between the forefingers is the maṇḍala of the secret vajra²⁰⁵ that is about the size and height of a thumb. Nevertheless, according to the sādhana, those proficient with the method of empowerment conferral must confer the empowerment of the pure vital essence upon the disciples. From that point, the remaining empowerments are to be conferred.**

Concerning this, there are some who first give the enabling empowerments, followed by the benefiting empowerments given as a blessing. When all other empowerments are conferred only through the secret empowerment, this is from the perspective of those with keen faculties. In the *Stages of Vajra Activity*, it mentions that this is appropriate for those with dull faculties. I don’t see the logic in this claim, since the root tantra states:

Hold the disciples with compassion and
 Confer the benefiting and enabling empowerments
 Without delay!

Thus, it is taught that, first, the benefiting empowerments are given; and then, according to the stages, the vase is first, followed by the secret, prajñā-wisdom, and the fourth empowerments in that order.

2.2.1.1.1.3.2.2.2 *Conferral of Empowerment in the Sand Maṇḍala*

This has three parts:

- 1 Drawing maṇḍalas
- 2 Consecrating
- 3 The result of consecrating

Second, for those of dull faculties, empowerment is conferred with the sand maṇḍala. [374] For this, there are three: drawing maṇḍalas, consecrating, and the result of consecrating.

2.2.1.1.3.2.2.2.1 *Drawing Maṇḍalas*

For the first, there are three: the rituals for drawing the concise, medium, and extensive maṇḍalas.

The first has two. The ritual of the earth is that, in the best case, empowerment is conferred in the supreme maṇḍala. **Otherwise**, it should be drawn on a very even surface in conjunction with the earth ritual. It is not that the basis of the earth was previously impure and is now being rendered pure. It is as stated [in the root tantra]:

Earth and water are Buddha Lochanā and Māmakī . . .

Hence, the knowledge that the earth is primordially pure is clarified here through purification.

Second, the actual drawing is the illustrative maṇḍala and the *smallest-of-the-smallest measurement, for that is the length of a cubit*. The medium-to-small measurement is the size of a human body, or an arm span; and the largest of the small is the size of three human body lengths. A four-fingerbreadth pūrba made from human bone and the like is placed in the middle of the maṇḍala. To guard from obstructing forces, use a pūrba that is eighteen fingerbreadths in length. To delineate the areas, thread from cotton-wool, lotus root, or hair from the charnel grounds twice the length of the maṇḍala can be used. To indicate the different families, the sand is of five distinct colors. To accomplish activities, one must acquire a sixteen-year-old [375] attractive companion adorned with lovely clothing and ornaments and give this companion one end of the thread to hold. The vajra master, who is expert in performing the activity of the maṇḍala, must then perform the complete sādhana of marking both wisdom and activity lines with absolutely undistracted mental and physical concentration.

Second—if not that—then for the medium-sized [maṇḍala], there are three options. The smallest of the medium is sixteen cubits. The medium of the medium is twenty cubits. The largest of the medium is twenty-five cubits. For each of these, the lines must be drawn just as before. By visu-

alizing all five maṇḍalas of the families to be the lines and the colors, they dissolve to become the color of the thread. Imagine that the colored thread is the five wisdoms. By snapping the lines, the colors are marked; then place a replica, such as a picture indicating the enlightened body or likeness, in each of the deities' respective places. In addition, arrange the syllables of enlightened speech, or the mantra, and the hand emblem of enlightened mind that indicates the intrinsic nature of the deity, such as the vajra, wheel, and the others. All images that indicate enlightened body, speech, and mind are arranged in each of the deities' places.

For the third, the largest, there are three. The smallest of the largest must otherwise be a furlong.^a This is mentioned in the [*Treasury of the*] *Abhidharma*:

Twenty-four fingerbreadths is a cubit. Four cubits is [about two] arm lengths or that of a drawn bow.^b [376] Five hundred of these [cubits] is called "a furlong." This is held to be the distance [from town] to a hermitage. Eight of these are considered to be a mile.^c

Thus, the medium of the large is a mile. The large of the large encompasses inconceivable space, which is the actual manifest maṇḍala of the vidyādhara; or this is visualized to be the various maṇḍalas of the buddha families from which empowerments are conferred. The meaning of this is that, if—from the actually manifest maṇḍala that pervades the entire sphere of space—empowerment is conferred upon disciples, then it is like the following examples.

Previously, when the master Buddhaguhya was at the bank of Lake Manasarovar,^d in order to confer empowerment upon Jampal Drakpa, he marked the lines upon the lake and actually revealed the maṇḍala of vajra space. In addition, in the cave Lion Tiger's Lair, the great master Padma-sambhava revealed the maṇḍala of Vajrakīlaya that was equal to space in order to confer empowerment upon Yeshe Tsogyal.

Although the five kāyas and wisdoms primordially abide in the mind streams of all sentient beings: in order to show this to those who are

^a *gyang drak* (*rgyang grags*); 1/8 mile or 220 yards

^b *zhu gang* (*gzhu gang*)

^c *pag tsed* (*dpag tshad*)

^d *tsoma pam* (*mtsho ma pham*)

obstructed by ignorance and due to their delusion are unable to see this, even each of the colors of the sand—such as white—are also mixed with a yellow-white, red-white, green-white, blue-white, and white to make five. Likewise, by including the other four in this way, they become twenty-five; these symbolize the twenty-five wisdoms, as well as the sattvas, female sattvas, and the others who reside in the intermediate directions. If this is lacking, draw this with five colors, [377] such as white, yellow, red, green, and indigo.

It is also stated in the *Extensive [Magical Manifestation Matrix]* tantra:

[The minds of] all sentient beings without exclusion
 Are fully pervaded by the five wisdoms
 But are obstructed by personal concepts;
 Hence, the meaning of the five wisdoms is not seen.
 To reveal the characteristic of wisdom
 To all those who are deluded,
 White, red, yellow, green, and indigo are shown.

Thus, it is.

The way to make the drawing is referred to here as “the ritual for taming.” This constitutes the descriptions concerning the extensive, medium, concise, and so forth [that are] based on the thoroughly correct techniques of the transmitted lineages. The drawings must be according to this tradition. It is also stated in the *Magnificent [Wisdom] Lightning*:

The illustrative image will be drawn
 In whatever way the maṇḍala of samādhi appears.

Thus, it is.

Concerning this, there are some who assert that [these descriptions] are based on the tradition of Kriyā and Upa. Others interpret this by saying it means “taming those to be tamed.” It appears that they have failed to understand this. In fact, the three illustrative maṇḍalas that are extensive, medium, and concise are based on the mental capacity and resources of individuals. The size of a mile is for chakravartin rulers and the like. The medium size is for those who are ordinary but endowed with supreme wealth. The concise size is for those with the least. The largest of the large

is for supreme disciples who, according to their mental capacity, receive empowerment from a sublime master. [378]

If these three traditions [for maṇḍala construction] are explained without conflict: then at the time of the smallest [construction], the stages of snapping the lines are emphasized. At the time of the medium, the colored thread is blessed; and the method for arranging the representations occurs. At the time of the extensive, the methods for applying the colors are fully explained.

2.2.1.1.1.3.2.2.2.2 Consecrating

Second, for consecrating maṇḍalas, there are three: the generation, the invocation, and the indivisible dissolution maṇḍalas.

For the first, cultivating the bodhichitta while generating the maṇḍala as vast as the reaches of space with the infinitely supreme play of the samādhi of the nature as it is and so forth, the individual syllables such as *thra* and the rest are arranged at the locations for each deity. In addition, at the seats for the deities, mounds of sand are placed corresponding to the deities' colors. Otherwise, there are the essence syllables *hung*, *mūm*, and the others or the mudrās of the vajra, the wheel, and so forth, through which the fully endowed enlightened body, speech, and mind of the individual deities are generated. This is called “blessing the sand maṇḍala as the samādhi wisdom maṇḍala.” The astonishing result of this is the accomplishment of the four temporary common activities. In addition, the superb, ultimate maṇḍala of the deity will be accomplished. This is the great samaya to which all buddhas have committed. [379]

For instance, even all outer ordinary material substances—such as soil, trees, stones, and so forth—can be used to create images of the mudrās of enlightened body, speech, and mind. If according to the mental capacities of those to be tamed the three awakened stages of perfect freedom can be individually attained, it is needless to mention that—from primordial clear light—awakening will occur by purifying the ordinary mind through the perfectly pure wisdom of samādhi. Given that the nature of this mind is originally awakened, the mere recollection of this will bring accomplishment.

It is also taught in the *Sūtra on the Wisdom of the Moment of Death*:²

² *da ka yeshe* ('*da' ka ye shes*)

Since it is awakened
 If the mind is understood:
 By knowing that buddha is not found elsewhere,
 Perfectly sustain that awareness.

Thus, and in *The All-Creating Monarch*, it states:

The nature of the mind is the perfected buddha.

Thus, it is.

Second is the invocation. **The fundamental great nature of all maṇḍalas throughout the ten directions and four times is in no way conceptual and is absolutely free from elaboration. This wisdom maṇḍala of all that is wished for is invoked from within the dharmakāya maṇḍala of enlightened mind.** This expression of invocation implies a mind that just imagines they [i.e., the wisdom deities] have come. Nevertheless, through the compassion of the omniscient ones, there will be blessings. [380] This is mainly due to familiarity with the manifestations of one's mind. Since the mind is awakened: it is logical that, through visualization and familiarization with that, the maṇḍala will be accomplished.

Third is dissolving indivisibly. Both the generation samādhi maṇḍala and the spontaneously present, intrinsic nature of the ground maṇḍala abide inseparably as the nature of self-appearances. Nevertheless, through the characteristic of the manner of invoking, entering, and dissolving the maṇḍala into the generated, intrinsic-nature samaya maṇḍala, both maṇḍalas—like water into water—dissolve in the mode of union.

When all the buddhas that have come from all ten directions and four times in order to benefit beings were previously engaged in various deeds, they recited aspiration prayers to appear before whoever recalled the tathāgatas. Since those results were accomplished, this is the enlightened activity maṇḍala of benefiting beings precisely in that way. Hence, by arriving through compassion, this maṇḍala [of the tathāgatas] enters the fully complete samaya maṇḍala [of the practitioner]; and they [i.e., the practitioners] become the close heirs. That is why the invocation and dissolution is the supreme samaya.

2.2.1.1.1.3.2.2.2.3 *The Result of Consecrating*

This has three parts:

- 1 Accepting that siddhis originate from the mind
- 2 Showing the method that accomplishes this
- 3 Explaining the result of accomplishment through this method

For the third, the result of consecrating the maṇḍala, there are three: [381] accepting that siddhis originate from the mind, showing the method that accomplishes this, and explaining the result of accomplishment through this method.

2.2.1.1.1.3.2.2.2.3.1 *Accepting That Siddhis Originate from the Mind*

For the first, there are three. First, for example, the wish-granting trees of the gods, precious wish-fulfilling jewels, and all these material things that come about through various desires—although appearing as astounding qualities—have no true, substantial existence. For instance, although the youth Jyotiska^a exchanged his precious, jeweled palace with [the king] Ajātashatru, the palace followed him wherever he went.²⁰⁶ In addition, when Tronpakyé^b tried to fish things out from a pond, he could get food, clothing, and so forth; but others could not.²⁰⁷ Similarly, the gods and inhabitants of Uttarakuru^{c.208} can receive whatever they desire from jewels and wish-granting trees, but others cannot.

Well then, some may wonder, “What is the cause for this?” Given that the seeds and habits of previous expressions of generosity are planted in the basic ground of one’s mind—based on the steadfast result of this merit ripening, appearances manifest in this way. Through contact with contributing circumstances, they then manifest as the source of all that is desired. Likewise, from beginningless time: by the habit of the ālaya [382] perceiving objective appearances, the individual forms of the elements and the world manifest accordingly. By the habit of perceiving the body, one’s own aggregates [manifest]. By the habit of imputed perceptions, the appearance of outer and inner phenomena and the elements of sentient beings—

^a *me skyes*

^b *kbron pa skyes*

^c *Draminyen (sgra ni snyan)*

including the collections of self-cognition—manifest, but ultimately like a dream have no independent existence.

Second, the meaning is that, similarly—although from the fundamental genuine nature of mind **these astonishing phenomena of the magical manifestation** maṇḍalas of enlightened body, speech, mind, qualities, and activities and the siddhis of the four activities can temporarily be attained—it is **not** the case that one has gone elsewhere to acquire this or that one has invoked something to **come** that **inherently existed elsewhere**. These appearances originate only **through unwavering** familiarity with the great compassion of the **methods** of the generation stage, where the outer universe is visualized to be the celestial palace and the inner inhabitants the male and female deities—with oneself being the kāya of the Victorious One. By the power of acquaintance with the utterly unelaborate **prajñā** of the completion stage and by training in their indivisible union: within generation and completion **such as this**, only kāyas and wisdom maṇḍalas will spontaneously occur. From within this intrinsic nature free from elaboration, **the prajñā space of phenomena of the dharmakāya nature as it is** [383] is the **mudrā of method** arranged as the spontaneously present Rich Array, rupakāya maṇḍala of self-appearances. Since this becomes the **play of wisdom's** spontaneous presence, the wisdom of the dharmakāya **takes delight in** the wisdom of the rupakāya. From within the perception of those to be tamed in this world, **this play of wisdom also** manifests as **nirmāṇakāyas** and, without wavering from that, simultaneously appears like a water-moon. Hence, these appearances, like the reflection of a water-moon, are referred to as **“a replication.”**

In the *Intermediate Mother*, it states:

Even being fully omniscient
Is like a dream, magic, water-moon, or an optical illusion.
Even the wisdom of perfect omniscience
Is like a dream, magic, water-moon, or an optical illusion.

Thus, this is similar.

Some claim that reference to both the buddha and buddha's wisdom as a replication is irrelevant in terms of the sambhogakāya's nature.

Third is the way in which this benefits others. Some may think that, if the manifestation of wisdom is a mere replication, it would be ineffective

in benefiting others. [The answer is that], by appearing as a replication, the purpose of others does occur. This means that according to the aspirations of beings, the victorious ones such as the six sages directly appear to protect others from their suffering by benefiting them through the twelve deeds and the like. From within the dharmakāya, the self-appearances of the spontaneous Rich Array appear as [384] the sambhogakāya. Due to the blessings, even the natural nirmāṇakāyas appear as the five sambhogakāya buddha families to the bodhisattvas of the tenth ground. This is due to the power of the buddhas' compassion and the minds of beings becoming familiar with virtuous merit. These appearances occur like the examples of a [wish-fulfilling] jewel and a wish-granting tree. In *Entering the Middle Way*, it states:

The kāyas of the peaceful ones appear as wish-granting trees.
With no conception—just like wish-fulfilling jewels—until
beings are set free, they are permanent for the welfare of the
world and will appear to those who are free from elaboration.

Thus, this is similar.

In this way, although devoid of true, inherent existence, the way in which the nirmāṇakāya has the potential to engage in activities that benefit beings is the natural arising of the manifestation of enlightened activity that possesses the brilliant splendor of spontaneous compassion. This is like how the authentic presence of the sun and moon illuminate the four continents, causing lotus buds to bloom and reflections in pools of water. This wisdom magic is the intrinsic vajra nature of enlightened body, speech, and mind. With dominion over ordinary phenomena, this is the supreme of all that is great, potent, and sacred. In the *Vajra [Magical Manifestation Matrix]*, it states:

Self-appearing wisdom magic
Is the supreme, indestructible vajra samaya,
The great siddhi of enlightened body, speech, and mind
That appears to all beings.

Thus, it is.

2.2.1.1.3.2.2.3.2 *Showing the Method That Accomplishes This*

For the second, showing the method through which this is accomplished means to be held by a virtuous spiritual guide who reveals the unmistakable path, [385] then receive the profound empowerments, maintain the vows and samaya, become an expert in the upadesha for accomplishment, and possess the potential to accomplish this through perseverance. These **five rituals** that accomplish siddhis must be **complete** within the stream of mind.

The **five necessities** for accomplishing the siddhis are to practice in a place that is pleasant and obstacle free; with a companion possessing all the qualities, as well as *great fortune*; with sustenance that is modest, not to one extreme or the other, and also free from negativity; with bountiful attainment substances that do not decrease; and with all of the samaya substances available and **fully complete**.

The **branches** of Secret Mantra accomplishment are the nature as it is of these **five**: oneself, the deity, secret mantra, recitation, and radiation and reabsorption. By **perfecting** them, in general, the view and samaya must never decline. Specifically, one must not allow the positive circumstances for accomplishment to **decline**. Once **engaging** in practice such as this with continuity throughout the day and night—having done away with sloth and sleepiness—with **great perseverance**, then accomplishment will be swift. If not, it is taught that there will be no accomplishment. Some texts mention that “with perseverance” this will occur. These are only generalizations that fail to explain that [without this] there will be no accomplishment.

There are some who say that the five rituals are the nature as it is, the all-illuminating, the enlightened speech of the syllables, the enlightened mind of the hand emblems, and the fully matured kāya. [386] The five materials to have in abundance are food and drink, dance, song, clothing and ornaments, and *ab li ka li*. The five branches of mantra are to generate the maṇḍala of the fifty deities within the limbs, recognize the branches of concepts as the forty-two deities, distinguish each deity as forty-two to bless the enlightened body, speech, and mind of those deities, and confer empowerment by the five families. Those who make these claims have fallen solely in the direction of the generation stage, which is unacceptable here since the completion-stage view, environment, and material substances are then incomplete.

2.2.1.1.1.3.2.2.3.3 Explaining the Result of Accomplishment through This Method

This has two parts:

- 1 The temporary results
- 2 The ultimate result

The third is an explanation of the result of accomplishment through this method, which is twofold: the temporary and ultimate results.

2.2.1.1.1.3.2.2.3.3.1 The Temporary Results

For the first, those who have excellent faculties and perseverance will accomplish the sacred state of an immortal vidyādhara in six months; those of middling faculties, twelve months; those of dull faculties, fourteen months; and even those of very dull faculties will accomplish this in sixteen months. Concerning this, one might wonder why the great mudrā and the spontaneously present [vidyādhara] who have transcended this are not referred to as “sacred,” whereas the immortal is. They are not referred to in this way because [the immortal] is more exalted than the mature vidyādhara, since buddhahood is attained in that very body [of the immortal]. This is like the supreme dharma on the path of unification being referred to as “supreme among dharma.” It is also stated in the *Stages of the Path*:^a [387]

Having seen the truth, perfected the path, and accomplished siddhis through the conduct of gathering, the contaminants of the body and place of birth are exhausted—becoming the vajra body and the family of longevity. To see this truth without discarding the body, one passes beyond sorrow; and the ground of the victorious ones is reached.

Thus, it is.

With the support that attains the ground of an immortal vidyādhara: after sixteen successive lifetimes, one fully awakens as the spontaneous perfection of the five kāyas. That is fully awakened buddhahood. In some of the Mantra scriptures, it is held that after a single lifetime one travels

^a *lam rim* (*lam rim, māyājālaathakrama*); Buddhaguhya

to the pure land of Space Activity⁴ and awakens. At most, after seven or sixteen successive lifetimes, awakening will occur. Here, those who attain immortality will abide as such for one thousand six hundred years, which is a single lifetime, after which the [state of a] spontaneously present [vidyādhara] is attained. In addition, when the life expectancy is otherwise exhausted, it can be extended through this method by adding one hundred years, which may occur sixteen times in a single body. In the *Extensive [Magical Manifestation Matrix]*, it states:

Life expectancy by ten plus six
Endures by adding one hundred years each time.
Without discarding the body, there is awakening.
The sullying factor of the three contaminants is nonexistent
with this body.

Thus, and in the *Vajra Peak*, it states:

After sixteen lifetimes,
The tranquility of buddha will be attained.

Thus, it is.

Some claim [388] that, even though it is a single lifetime, the body changes sixteen times in the manner of resuscitating the dead. This can be refuted by the quote: “Without discarding the body, there is awakening.” Along with the immortal and spontaneously present, the mature and mahāmudrā vidyādhara have also been revealed here.

2.2.1.1.1.3.2.2.2.3.3.2 *The Ultimate Result*

This has three parts:

- 1 The way self-appearances of kāyas and wisdom abide in the arrangement of the Rich Array
- 2 The way this abides as the space of the inner, radiant pure land of the dharmakāya
- 3 The way the nirmāṇakāyas continually reappear in the world systems of those to be tamed

⁴ Khachöd (*mkha' spyod*)

Second, for the ultimate result of the spontaneously present vidyādhara, there are three: the way self-appearances of kāyas and wisdom abide in the arrangement of the Rich Array; the way this abides as the space of the inner, radiant pure land of the dharmakāya, free from elaboration; and the way the nirmāṇakāyas continually reappear in the world systems of those to be tamed.

2.2.1.1.1.3.2.2.3.3.2.1 The Way Self-Appearances of Kāyas and Wisdom Abide in the Arrangement of the Rich Array

For the first, there are two. First, the way in which perfect awakening occurs is that, in the intrinsic nature of space, the pure nature of mind is primordially awakened as **wisdom** free from all limitation of elaboration. **This nature** is the sole **vital essence** free from proving or dispelling. By purifying temporarily designated stains in their own place, the wisdom of cessation and the unborn are realized and mingled indivisibly with this space, like water poured into water. The **appearance of this nature of the vital essence** that has become a single taste of **wisdom** is the abhisambodhikāya, the unchanging vajrakāya, the peaceful dharmakāya, the radiant sambhogakāya, and the wisdom nirmāṇakāya. Since these five are spontaneously present, they are **inconceivable and supremely limitless**. [389] Indivisible with the intrinsic nature of the vajra enlightened body, speech, and mind of all the tathāgatas of the **ten directions and four times** as the state of **fully perfected** awakening, this is called “discovering the supreme siddhi.”

Second is the way in which the pure land appears. At that time [i.e., when supreme siddhi is realized], the **pure land** of the spontaneous Rich Array is as pervasive as the space of phenomena and as limitless as the sky. The **unimaginable nature** of this is naturally **perfectly pure and free from all stains**. Within it, the **celestial palace** has no dimensions of ten directions; so it cannot even be said that “this much is certain,” because it is incomprehensible. The basis is immeasurable, and the aspect of the **ornaments** supporting the wisdom wheel is even marked by precious wheels. The fully endowed gathering of desirable objects such as various **musical instruments** pervades the ten directions. The **maṇḍala** of the five families appears to pervade limitless space, and the spontaneous presence of clear light is the **unimaginable nature** of all [maṇḍalas] **without exception**.

Seeing objective appearances purely with wisdom awareness, the ground of great abundance is practically attained.

Since this is inexpressible and unbiased through this great gathering of the vast syllables of enlightened speech, the spontaneous benefit of others occurs as follows. Although the spontaneously present maṇḍala of the ground is primordially awakened, visualizing this through the profound maṇḍala of the samādhi of the path results in the three inseparable states of awakening in the original fundamental nature. That is called “the harmonious intrinsic nature of wisdom.” By knowing that which is [primordial] to be just as it is, one abides with that very nature. A pure land such as this does not exist elsewhere and is not visibly apparent, because self-appearing wisdom is the state of awakening.

2.2.1.1.1.3.2.2.2.3.3.2.2 The Way This Abides as the Space of the Inner, Radiant Pure Land of the Dharmakāya

Second, hence even for the pure land that appears—like the moon on the thirtieth day²⁰⁹—by dissolving within the space of the dharmakāya, the inner, radiant aspect of omniscience is unceasing with no external appearances. This intrinsic nature is the dharmakāya, free from being singular or plural and without center or limit as the nature just as it is. In the space where all elaborations are pacified, the aspect of the sambhogakāya abides as the dissolution of outer appearances. Even the buddhas themselves do not see one another, because this is extremely subtle, self-originating wisdom. Without abiding anywhere at all, this arises as the space of quiescence, as it also states in the *Superb Monarch*:

In the palace of the space of phenomena,
All the awakened ones of the three times
Abide in the manner of not seeing one another.

Thus, it is.

Some assert that the six classes of beings do not perceive the awakened ones, [391] but the awakened ones do [see the six classes]. That is not the wisdom intent of this treatise.

Here, this refers to the occasion of the perfection of the four visions.²

² *nang wa zhi (snang ba bzhi)*; four visions of tōgal

For instance, when those who are immortals first see the clear-light wisdom smoke and so forth, that is the vision of the direct perception of the nature of phenomena.^a When this continues to increase and the outer and inner signs are seen, it is the vision of the increasing experience.^b From this, seeing the pure land of the sambhogakāya buddhas is the vision of the full extent of awareness.^c From that and pacified within that so that no fixation exists is the vision of the exhaustion of the ground of phenomena.^d Then, the dissolution of the appearance of the pure land of the sambhogakāya within original purity is to reach the [final] ground and invisibly abide in the inner space of precious, spontaneous presence.

2.2.1.1.1.3.2.2.2.3.3.2.3 *The Way the Nirmāṇakāyas Continually Reappear in the World Systems of Those To Be Tamed*

Third, the way the nirmāṇakāyas continue to appear in the worlds of those to be tamed is as follows. Through the enlightened activity of spontaneous presence, the wisdom awareness nirmāṇakāyas actually appear in the world in whatever way is needed.

This wisdom of compassionate awareness is the perfectly pure nature of the two obstructions and their habits, without exception, so this has only been designated through misconceptions. All that is knowable, including the wisdom knowledge of the nature as it is and as it appears, constitutes omniscient wisdom encompassing the ten directions. Even this wisdom is not other than naturally pure space—a treasure trove of qualities of the dharmakāya. [392] Given that this is a single nature even though it is devoid of concepts, the welfare of others occurs spontaneously. The object being those to tame in the world and the subject being omniscient wisdom knowledge, they are connected as subject and object through the great compassion of primordial spontaneous presence. By looking upon all beings in the worlds of the six classes with wisdom eyes throughout the past, present, and future times, this wisdom engages by considering who is to be tamed and when the appropriate time has arrived. Therefore, for all classes of sentient beings without exception, including the higher realms and so forth, immeasurable manifestations including the six sages

^a *chö nyid ngon süm gyi nang wa (chos nyid ngon sum gyi snang ba)*

^b *nyam gong du pel wai nang wa (nyams gong du 'phel ba'i snang ba)*

^c *rigpa tshed peb kyi nang wa (rig pa tshad phebs kyi snang ba)*

^d *chö nyid zed päi nang wa (chos nyid zed päi snang ba)*

and others will appear to accomplish benefit according to their individual minds. Similarly, it states in the *Sūtra of the Ten Wheels of Kṣhitigarbha*:^a

The tathāgatas' compassion for beings lasts forever;
By knowing those to be tamed,
Their purpose is accomplished.
Never untimely, instantly appearing to individuals,
To you with wisdom vision, I pay homage!

Thus, it is.

This occurs without wavering from the dharmakāya, as the quote continues:

Without wavering from the dharmakāya,
Through the various aspects of the nirmāṇakāya . . .

Thus, it is.

Although the awakened ones appear in this way: according to the tradition of transcendental perfection, this takes as long as three countless kalpas to accomplish. It states in the *Ornament of the Classes of Sūtra*:

To practice for three countless kalpas, [393] the meditation will be perfected.

Thus, it is.

This begins when certainty is gained with the path of accumulation, as the quote continues:

Through the power of excellent aspirations . . .

So it is.

According to the tradition of outer Secret Mantra for those who possess great fortune, aspiration, and samādhi: by receiving transmissions once there are signs of stability with the approach, the face of buddha will be seen in this life. Then it is taught that buddhahood will be attained after one, two, or three lives. According to the tradition of the great yogas: through

^a *sa'i nyingpo khorlo chu pa'i do (sa'i snying po 'khor lo bcu pa'i mdo)*

the strength of aspiration, diligence, and one's virtuous spiritual guide, the ground of power over life will be attained in this body; and it is taught that this will bring liberation. Here, once empowerment is received [and] samaya is kept: after six months or more, immortality will be achieved. Then through that support, it is taught that one will accomplish awakening in one body and a single lifetime. All these [possibilities] are true, depending upon where one engages and according to which tradition. Therefore, one should not discriminate by claiming, "This is the only way." This is because the strength of each [vehicle] is circumstantially different in terms of antidotes, requirements, and paths. Given that there is a single destination that is neither near nor far—like the different strengths of a cleanser that can clean either quickly or gradually—the different requirements and strengths appear as though quick or slow. [394] That is why one is subject to karma and circumstances until one achieves control of the mind. After that in terms of the length of time, anything can manifest—such as a longer [time] becoming shorter, shorter becoming longer, and so forth. This is because time as well is just a phenomenon of the mind. Similarly, this is taught in the sūtra *Stainless Renown*, where it states:

All those who hope for shorter time
Can bless many kalpas to become seven days.

Thus, it is taught.

That is why, until the state of the sublime ones has been attained, it seems that there are [distinctions], such as being profound or not and shorter or longer distances on the path. Once there is control over the mind: whenever one wants to achieve liberation, there is the freedom to do so. In the *Intermediate Mother*, it states:

O Rājor! When the time comes that one
Has achieved stainless vision toward phenomena—
If wished for—in seven days thereafter,
Unsurpassed awakening will occur.
If wished for, even after many billions of kalpas,
Unsurpassed awakening will occur.
This, too, is the first special feature of
The skillful methods of those who are
The great awakened bodhisattvas.

Thus, this is similar.

2.2.1.1.1.3.2.2.3 *A Synthesis of the Meaning of Empowerment Conferral*

Third is a synthesis of this meaning as the place of the empowerment conferral. The maṇḍala of the supreme empowerment of exaltation that was previously taught is the union of male and female, or [395] the arrangement of the five-colored sand maṇḍala. When faithful disciples fully enter, whatever pleasing desirable siddhis are attained will be equal to those who attained them before [i.e., the buddhas]. If one pursues the goal of equal fortune with great wisdom in this way, then in that very life it will be natural for great siddhis to swiftly transpire. Through the support of the four activities and the attainment of immortality, it is certain that the most astonishing supreme siddhi of buddhahood itself will occur. It is similarly stated in the *Mirror*:

By actualizing and entering
 Into the maṇḍala of wisdom deities,
 Such as Vajrasattva and others—
 In whatever way they revealed their accumulation of merit—
 In the future even for those who emulate, it will also be like that.

Thus, it is.

Otherwise, if one practices the dharma or establishes a relationship with a master and has no faith or has damaged root and branch samaya, then in that life many unwanted calamities such as illness, demonic-force possession, and the like will occur. There will be ruin in the next life and rebirth in lower realms. In the *Yoga Tantra*, it states:

Those who possess doubt and fail to cultivate bodhichitta,
 Fail to engage with enthusiasm according to the teachings,
 and who lack faith
 Will have no accomplishment; and
 Suffering will be endured in this and future lives.

Thus, this is similar.

Thus, the aphorism is expressed in this way by the Tathāgata, his queen, and their assembly. [396] From the primordial, spontaneously present

maṇḍala of the fundamental, genuine wisdom nature of the *Secret Essence Definitive Nature Just As It Is*, this completes the explanation of the ninth chapter on the supremely secret samaya of all the buddhas arranged as the illustrative maṇḍala that indicates the vajra nature of the primordially accomplished maṇḍala.

Chapter Ten

2.2.1.1.2 *A Specific Explanation of the Method of Empowerment Conferral*

This has two parts:

- 1 A brief explanation of the way of conferring empowerment
- 2 An extensive explanation of that nature

SECOND, for the specific explanation of the method of empowerment conferral, there are two: a brief explanation of the way of conferring empowerment and an extensive explanation of that nature.

2.2.1.1.2.1 *A Brief Explanation of the Way of Conferring Empowerment*

First, having revealed the maṇḍala, then the Conqueror in a state of the great joy of taintless bliss enters into the samādhi called “giving empowerment to the mind streams of the disciples to become the male-female Samantabhadra dharma rulers of the three realms.” In this way, the aphorism of empowerment conferral is expressed.

The meaning of the term “empowerment,” *abhishekata* in Sanskrit, is “to engage one’s potential.” This resembles the worldly custom of enthroning rulers by conferring empowerment from the vase of the Vedantas to give the strength of mastery over the country.²¹⁰ In this context, it means to give strength that will benefit oneself and others called “giving sovereignty.” On the other hand, the term *abhisinyatsa* means “empowerment,” since wisdom [397] is ignited to cleanse the stains of the three doors.

2.2.1.1.2.2 *An Extensive Explanation of That Nature*

This has three parts:

- 1 The enabling empowerments
- 2 The benefiting empowerments
- 3 The benefits

For the second, there are the three: the enabling empowerments, the benefiting empowerments, and their benefits.

2.2.1.1.2.2.1 *The Enabling Empowerments*

The first has three. As mentioned before, generally to reveal the profound empowerment, the maṇḍala of wisdom deities is generated; and the vajra master and disciples enter. To confer the enabling and benefiting empowerments, the consort is then blessed. From the male mudrā of method entering into union with the female mudrā of prajñā, visualize that the male's bodhichitta—the nature of bliss—appears as a *hung* syllable and the rest that flow through the secret path of the vajra and fill the lotus of the female. This dissolves into the disciples through the tips of their tongues. As the principal deity enacts the radiation and reabsorption of the maṇḍala, blessings are gathered to transform the hearts of the disciples; and the secret mantra is expressed.

There are some who confer all five enabling empowerments through this ritual, explaining the individual visualizations as well as giving the blessings. It is even asserted that the secret flow becomes the syllable *tram* and others that dissolve into the disciples; and from each of the five maṇḍalas of deities, there is radiation and reabsorption. This is faulted by being out of order.

Second, for the specific explanation of the enabling empowerments, there are five. First, the samādhi of the listening empowerment is that the disciples visualize themselves to be Ratnasambhava; and [398] from *dhrūm*, a four-spoked wheel is generated within their listening ears. Upon that, from *tram*, the celestial palace of the deities appears. The organs of the ears abide as the nature of the extremely pure vital essence with the potential to retain sound. Ten *tram* syllables, four *hungs*, as well as *dza hung bam ho*—these three—constitute the syllables of the supreme gathering mudrā of phenomena. They melt into light; and from this, the maṇḍala of Ratnasambhava is clearly generated. The vajra master ema-

nates an identical wisdom being to dissolve into the disciples' ears. Purifying the obstructions of listening, everything—including all deities—melt into light and are thereafter imagined to be Ratnasambhava.

Proclaiming the samaya, the blessing is given as follows. With the syllable *tram* leading, the inner yoga tantras are the secret Mahā, the great secret Anu, and the supreme secret, the Great Perfection Ati. The outer tantras are Kriyā, Upa, and Yoga. All of these secret vehicles must be received through listening to the vajra master. Until permission has been received from one's vajra master, it is taught that this secret meaning—except for analysis and personal familiarity—should not be explained to others, in other places, or at any other time.

Second, the samādhi of the meditation empowerment is that, within the heart of the wheel of the visualization where the celestial palace is generated, the support for visualizing the basis of cognition [399] is the pure vital essence the size of a mustard seed. The nature of that becomes the seed syllable *hung* of the principal one surrounded by the supreme garlands of syllables. With [the syllables] melting into light, it is visualized that—from the maṇḍala of the family of enlightened mind—the wisdom being emanates and dissolves; so the obstructions of mental events are cleansed. Melting into light and becoming the deity, the blessing is given as follows. The disciples are summoned with, “*Om!* Great heirs of the victorious ones of the three times! I ask you to meditate and maintain awareness of your body as the deity, speech as mantra, and mind as the profound nature of phenomena—the vajra enlightened body, speech, and mind of all the buddhas. Within this, accomplish the offerings that please all the victorious ones; and by offering the outer, inner, secret, and exaltation [empowerments], may the resultant state of union with all the victorious ones be achieved!”

Third, the samādhi of the enlightened activity empowerment is that, at the celestial palace of the wheel of the hands, that which functions as the support for visualizing the cognition of touch is the nature of the pure vital essence as *hung* that becomes the intrinsic nature of the syllables as the supreme gathering mudrā of *hung*. By vividly generating the maṇḍala of enlightened activity, the wisdom being emanates and dissolves to become the male-female Amoghasiddhi. The giving of the blessing is: “*Om!* Fortunate ones! From today onward, you are the vajra activity, which is Amoghasiddhi. Hence, accomplish all activity for the welfare of beings and make offerings to the buddhas and fulfill your own

accomplishments without exclusion. [400] By gathering all messenger emanations of all the buddhas and their heirs, the siddhis are received. By radiating outward, this results in the accomplishment of enlightened activity. Through this, all your intentions will be completely fulfilled.” Otherwise, by meditating on the path of the messengers, all siddhis will be accomplished.

Fourth, the samādhi of the teaching empowerment is that, in the celestial palace of the wheel of the tongue that expresses words, there is the nature of the clear vital essence of the organ of the tongue that sustains tastes. From the supreme gathering of the mudrā of ten *hri* syllables melting into light, visualize that this becomes Amitābha and the maṇḍala of the dharma family of enlightened speech. The wisdom being emanates and dissolves. By melting into light and visualizing Amitābha, the giving of the blessing is: “*Om!* By the unsurpassed outer, inner, and secret nectar of dharma, those with faith must teach and satisfy others through the individual vehicles of whatever meets their needs. For those of superior faculties, there is the superb vehicle of the great secret. For those of middling, there is the causal great vehicle. For those of dull faculties, there are the vehicles of hearers and solitary realizers as well as gods and human beings. Proclaim the individual secret teaching according to the levels of their faculties, but not otherwise. This way of openly teaching—such as explaining the higher doctrine to those individuals of lesser faculties or explaining the lesser doctrine to those of greater capacity and so forth— [401] will not only fail to bring benefit, the karma of forsaking the dharma will be accrued.

It is similarly stated in the *Bodhisattvacharyāvatāra*:

Do not teach the supreme teachings to the lesser ones . . .

Thus, and in the *Ornament of Rich Array*, it states:

Those who are suitable vessels for the vast doctrine
Should not be placed with those who are not.

Thus, this is similar.

Fifth is the samādhi of the empowerment of the vajra ruler’s sovereign command. The five limbs, including the head, function to move by being active, inactive, performing mudrās, and observing objects. Within the

physical body that is the great motion of the wheel of the celestial palace, the essential nature of the clear and radiant vital essence is inseparable. Visualizing upon the right shoulder a syllable *hung*, on the head—*om*, on the left shoulder—*so*, on the left leg—*ang*, and the right leg—*ha*, they all melt into light to become the individual maṇḍalas of the five buddha families. At the perimeter, meditate upon the ten wrathful ones and the encircling wheel of protection. The giving of the blessing is: “*Om!* The great vajra nature of the body, speech, and mind of all buddhas of the ten directions and four times is the intrinsic nature, primordially pervading the entirety of saṃsāra and enlightenment. Since you, the glorious Samantabhadra, are the creator of all superb maṇḍalas, please bestow upon this child of the family the most precious gift—all siddhis of the supreme maṇḍala.” [402]

Third, the faults of having failed to receive empowerment apply to those who attempt to listen, practice, teach, and so forth the Secret Mantra without having received the outer, inner, and secret empowerments within their streams of mind. They thereby fail to please the Secret Mantra vajra master through the three doors, including offering material things. For them, not only will there be no siddhi in that life as the result of attainment, they will suffer the torment of lower realms in the future; and their lives will be ruined.

All of this comes about by trying to exploit the profound dharma. In the tantra *Ocean of Activity*,³ it states:

Without receiving all of the empowerments,
The practice of Secret Mantra will be misguided.

Thus, it is.

2.2.1.1.2.2.2 *The Benefiting Empowerments*

Second, the benefiting empowerments are that the disciples are visualized as wisdom deities, and they don the jeweled crown, which is the conferral of empowerment of a dharma ruler of the three realms. The eight gatherings of consciousness are visualized as the five wisdoms, indicating the state of no return. Through the diadem with silken pennants, the two

³ *ley gyatso'i gyü* (*las rgya msho'i rgyud*)

obstructions are purified, indicating that method and prajñā are united. Through the **garland of flowers**, karma and habits are purified, indicating attainment of the branches of awakening. These three constitute the crown empowerment, which allows one to become a representative of the buddhas.

Through the **armor**, the weapon of the passions can inflict no harm, indicating taming the deception of demons. [403] Through the **victory banner**, all causes of saṃsāra are fully purified, indicating complete victory over negative influences. The **mudrās** of the five families, such as the vajra and so forth, indicate that the five passions are purified in their place and the five wisdoms are internalized. The **parasol** indicates protection from the torment of passions and protecting all beings with compassion. These four constitute the empowerment of the fully endowed potential to benefit others.

Through the **vase**, by washing the stain of the passions, the potential of the five families is established—indicated by the taintless flow of nectar. Through **food and drink**, one becomes free from the deprivation of saṃsāra and nirvāṇa, indicated by increasing the taste of concentration. These two constitute the empowerment of the full potential to accomplish one's purpose.

The **five-essence empowerment conferral** through the essence of the sun, moon, water, earth, and great flesh is as follows. By purifying the five aggregates as five males, five elements as five females, and five passions as five wisdoms, inseparability is indicated. This empowerment reveals the indivisibility of saṃsāra and enlightenment.

2.2.1.1.2.2.3 *The Benefits*

Third, the benefits of receiving empowerment are that—once all enabling and benefiting empowerments have been perfectly received—from that day onward, one becomes a child of the family as an heir of the Victorious One, Samantabhadra. In the *Secret Tantra*,^a it states: [404]

At the very moment that the secret empowerment is received,
One becomes the heir of the genuine Samantabhadra.

^a *sang gyi* (*gsang rgyud*)

Thus, it is.

It is also said that, at the very moment the bodhichitta is initially generated, one becomes an heir of the victorious ones according to the outer pāramitā vehicles. In the *Bodhisattvacharyāvātāra*, it states:

At the moment the bodhichitta is first generated, even those who are weak and bound by the prison of saṃsāra will be proclaimed heirs of all the tathāgatas and objects of homage for all gods and men of the world.

Thus, this is similar.

Once empowerment is received, the inevitable fall to lower realms in future lives due to karma and habits is lessened and exhausted, so that the lower realms and all associated suffering will no longer exist. Since this is similar in cause to the empowerment of immortality, this life will be longer and fully abundant with the happiness of prosperity and freedom. Free from suffering in future lives, there will be temporary rebirth in the higher realms of gods and humans; and one will always be engaged in virtue. Ultimately, as a master of liberation, through the fully endowed dharmakāya and rupakāya, the two aims of beings will be thoroughly accomplished. Thus, it is taught.

Similarly, in the tantra of *Union with the Vital Essence*,^a it states:

Receiving empowerment brings about abundant bliss.
Even in this life, [405] all that is excellent will come to pass.
There will be no lower realms in future lives, and
The two aims will be spontaneously accomplished.

Thus, it is.

From the supreme wisdom mind of the *Secret Essence*, the fully endowed, profound *Definitive Nature As It Is*, this completes the tenth chapter on giving the wisdom that confers empowerment to become a representative of the buddhas.

^a *kha jor tgle'i gyü (kha shyor thig le'i rgyud)*

Chapter Eleven

2.2.1.2 The Path—Generation and Completion Stages

This has two parts:

- 1 Reversal of ordinary fixation through the generation stage
- 2 Engagement in the essential meaning through the completion stage

SECOND, the second section continues with an explanation of both the generation and completion stages as follows: reversal of ordinary fixation through the generation stage and engagement in the essential meaning through the completion stage.

2.2.1.2.1 Reversal of Ordinary Fixation through the Generation Stage

This has two parts:

- 1 An explanation of the maṇḍala of gathering based on the method of the generation stage
- 2 A further explanation of the auxiliary aspects

The first has two: an explanation of the maṇḍala of gathering^a based on the method of the generation stage and an additional explanation concerning the auxiliary aspects.

2.2.1.2.1.1 An Explanation of the Maṇḍala of Gathering Based on the Method of the Generation Stage

This has three parts:

- 1 Establishing the context for the meaning
- 2 Explaining the meaning
- 3 A synopsis

^a *tsok kyi khorlo* (*tshugs kyi 'khor lo, garuachakra*)

For the first, there are three: establishing the context for the meaning, explaining the meaning, and a synopsis.

2.2.1.2.1.1.1 *Establishing the Context for the Meaning*

First, having conferred empowerment in the maṇḍala of the ground: then in order to practice the generation stage of taking the method of objective appearances as the path, **the Tathāgata takes great delight** through the manifestation of the method. Samantabhadra himself appears as the passions of saṃsāra—the **magical manifestation** of the appearance of method's five desirable objects. Naturally abiding as the wisdom of emptiness, the nature of this **matrix is primordially indivisible and free from acceptance, rejection, refutation, or establishment** as [406] the great union of the nature of phenomena. Primordially awakened, this is called the **“king,”** or fundamental nature of phenomena. In order to comprehend this without abandoning desirable objects and passions at the moment of appearing just as they are, the male-female **enter into the sacred samādhi of union called “the mastery of great wisdom.”** To reveal the path of liberation to everyone, **the aphorism is expressed in this way.**

2.2.1.2.1.1.2 *Explaining the Meaning*

This has two parts:

- 1 The spontaneously present maṇḍala of the ground to be understood
- 2 Internalizing the maṇḍalas of the path of method and prajñā

The second has two: the spontaneously present maṇḍala of the ground to be understood and internalizing the maṇḍalas of the path of method and prajñā.

2.2.1.2.1.1.2.1 *The Spontaneously Present Maṇḍala of the Ground to Be Understood*

First, all phenomena that include the appearances of saṃsāra and enlightenment have a **single cause**—primordial origination from within emptiness. That is why it states in the *King of Samādhi*:

Just as from a cloudless sky
A maṇḍala of clouds will instantly arise:
Upon arising, the maṇḍala of clouds

Will then disappear and vanish.
 Check to see where this originated, and
 Understand phenomena to be likewise.

Thus, it is.

In this way, not only do appearances initially originate from emptiness, even now while being perceived, [phenomena] abide in **the mode of the syllable *ah*** as the indivisible unborn nature of empty appearances. In the *Sūtra Requested by the Divine Child*,^a it states: [407]

Phenomena are naturally perfectly pure,
 Abiding as the syllable *ah*.

Thus, it is.

Appearances are *om*, emptiness is *ah*, and their indivisibility is *hung*. While naturally abiding as they appear, they are empty; and although empty, they appear. Therefore, emptiness and appearances are indivisible, as the *Root of Prajñā* states:

Just like dreams and magic or a city of gandharvas,^b it is said that everything that is born endures and likewise disintegrates.

Thus, and the quote continues:

Aside from being empty, no phenomenon is otherwise.

Thus, it is.

Just as it is characteristic of fire to be infused with heat, the characteristic of phenomena holds the primordial **bliss** as the maṇḍala of awakening. Since nothing is otherwise, this abides in the manner of being completely pure. In the *Secret Tantra*, it states:

Phenomena are primordially infused
 As a perfectly pure maṇḍala.

^a *lha'i bi'i zhi'i pa'i do* (*lha'i bus zhus pa'i mdo*)

^b *dri za*, smell eater

Thus, it is.

The intrinsic nature of emptiness as the dharmakāya, phenomena as the sambhogakāya, and myriad appearances as the nirmāṇakāya indicate that all form is the maṇḍala of the enlightened body, all sound is the maṇḍala of enlightened speech, and the nature of all phenomena abides as the maṇḍala of enlightened mind. Everything not only naturally abides in this way, it is not occurring at some other time; nor is it invisible. At the moment of appearing, outer appearances abide as the females, inner aggregates as the males, and all collections of thoughts as the deities. When this nature becomes actual realization, [408] this reveals the unwavering wisdom intent from within evenness. In *The All-Creating Monarch*, it states:

The cause of everything is bodhichitta.
 From that, the mind's nature is the five great elements;
 And the five bodhichittas as the teacher occur.²¹¹
 Their enlightened body is the sambhogakāya,
 And the dharma is taught through their nature.
 The teaching reveals one's intrinsic nature;
 This teacher is the sambhogakāya.
 Without conceptualizing one's wisdom intent
 Or any other phenomena,
 The five bodhichittas as the teacher
 Reveal that the nature of everything is just as it is.

Thus, it is.

Similarly, the five poisons reveal that there is wisdom, and the mind reveals that there are five kāyas. The five elements reveal that there are the five consorts. Clearer than one's face or form, phenomena's inherent characteristics directly reveal the awakened nature as well as the fact that the conditioned phenomena of appearances lack true identity. Hence, the fundamental nature of the genuine ground abides in this way. In reliance upon merit and the compassionate blessings of sublime teachers and through these four modes of achieving perfect realization:²¹² once everything is realized to be primordially fully perfected as the great awakened monarch, then the apparent phenomena of saṃsāra and enlightenment—without acceptance or rejection—will arise as the sole, all-pervasive manifestation of wisdom. That is the fundamental nature of the ultimate great secret, [409] also explained as the basic space of the nature as it is.

When applied to the generation stage, the “single cause” refers to the three samādhis, the “syllable” to generating the essence [i.e., seed syllable] of each deity, and the “blessing” means generating the maṇḍala of the deities. “Actual realization” means, within that, meditation is simultaneously perfected. Through these four aspects of perfect realization, phenomena can be understood.

When applied to the completion stage, the “single cause” means that saṃsāra and enlightenment are one within the mind. The “mode of the syllable” refers to understanding the unborn nature. The “blessing” means that, by resting in evenness in this way, one will become indivisible with the nature of vajra enlightened mind. “Actual realization” means that, through meditating upon the wisdom of self-awareness, there will be realization. It states in the *Stages of [Vajra] Activity*:

Just like a reflection on the clear ocean, without the support of sound or ideation, the actual realization of self-awareness is free from conceptualization. This motionless self-radiance is free from the three.²¹³ Whoever gains certain confidence through constant hearing and contemplation will bring this view to perfection.

Thus, it is.

As indivisible [i.e., the union of the generation and completion stages], the “single cause” means that the generation and completion stages are one as the two truths. This nature transcends eternalism and nihilism and abides as the cloud of “syllables.” To be “blessed” means that, from within naturally pure space, [everything] appears as the generation and completion stages. [410] When this nature is determined through awareness without contradiction and as “actual realization” by practicing diligently both day and night, it is as the *Magnificent [Wisdom] Lightning* states:

The four aspects of realization
 Are asserted by the inner yogas:
 Through the single cause, mode of the syllable,
 Blessing, and actual realization,
 One will engage the meaning of the Great Perfection.
 The cause is the simultaneous two truths.
 Since this is singular, there is the characteristic of oneness.

In the maṇḍala of enlightened body, speech, and mind,
 The intrinsic nature of phenomena is realized.
 Through the blessing of unborn space,
 Phenomena are understood to be appearances.
 When a nature such as this—
 Independent and without contradiction—
 Is determined through the awareness of actual realization,
 One arrives upon the ground of inner practice.

Thus, it is.

It is unacceptable for a scripture such as this to claim “this is the only way” because these vajra words are not only extremely profound, they are applicable in numerous ways.

2.2.1.2.1.1.2.2 *Internalizing the Maṇḍalas of the Path of Method and Prajñā*

This has three parts:

- 1 Whatever appears is the maṇḍala of wisdom
- 2 Whatever is partaken of is the maṇḍala of the gaṇachakra
- 3 Whatever is practiced is the branch of the method

Second, to internalize the path of the maṇḍala of method and prajñā, there are three: whatever appears is the maṇḍala of wisdom, whatever is partaken of is the maṇḍala of the gaṇachakra, and whatever is practiced is the branch of the method.

2.2.1.2.1.1.2.2.1 *Whatever Appears Is the Maṇḍala of Wisdom*

This has two parts:

- 1 A general explanation of the indivisible maṇḍala of mind and appearance
- 2 A specific explanation of the indivisible maṇḍala of union and liberation

For the first, there are two: a general explanation of the indivisible maṇḍala of mind and appearance and a specific explanation of the indivisible maṇḍala of union and liberation.

2.2.1.2.1.1.2.2.1.1 *A General Explanation of the Indivisible Maṇḍala of Mind and Appearance*

This has three parts:

- 1 The maṇḍala of the male is the apprehender
- 2 The maṇḍala of the female is the apprehended
- 3 The indivisible maṇḍala is the play of enjoyment

First, there are three: the maṇḍala of the male is the apprehender, [411] the maṇḍala of the female is the apprehended, and the indivisible maṇḍala is the play of enjoyment.

2.2.1.2.1.1.2.2.1.1.1 *The Maṇḍala of the Male Is the Apprehender*

The first has two. The way of knowing the peaceful maṇḍala is to know that all five limbs of the body, the organs of the eyes, their consciousnesses, and so forth are not just independent ordinary aspects. [Appearing as] *om*, this should be understood as the intrinsic nature of the five wisdoms indicated by the five males, the eight sattvas, the four [male] gatekeepers, the six sages, and so forth. Their intrinsic nature is just like a reflection within a mirror: not existing, yet appearing. Meditate upon this as the maṇḍala of the five families of the sambhogakāya.

Second, alternatively, the way of understanding the wrathful maṇḍala is that, due to those to be tamed and their personal aspirations, all aggregates, organs, and conscious states are to be meditated upon as the maṇḍala of the extremely wrathful nature of the five wisdoms.

2.2.1.2.1.1.2.2.1.1.2 *The Maṇḍala of the Female Is the Apprehended*

Second, for the maṇḍala of the female consorts, there are two. First, the way of knowing the peaceful female consorts is to know that all forms constituting the synthesis of all beings within apparent existence, including sound, smell, taste, touch, and the like—meaning phenomena and everything that appears as the five elements—are not just ordinary aspects of form, sound, and so forth. [Appearing as] *mūm*, this should be understood as the essential nature of indivisible wisdom indicated by the four female gatekeepers, the eight female sattvas, and the five female consorts. Meditate upon this maṇḍala of [412] consorts as appearances, yet there is nothing to identify.

Second, alternatively, the visualization of the wrathful consorts is that, due to those to be tamed and their personal aspirations, [one] meditates upon the maṇḍala of the wrathful females.

2.2.1.2.1.1.2.2.1.1.3 The Indivisible Maṇḍala Is the Play of Enjoyment

Third, partaking of the indivisible maṇḍala is that the clothing and ornaments that are worn, the food, drink, song, speech, dance, gestures and movements, stomping of feet, and undulations of the arms—whatever activities there are, like a great gathering of massing clouds—are not just ordinary. They are the intrinsic nature of indivisible emptiness and appearances, or male and female [appearing as] the syllable *hung*. By understanding this nature as indivisible exaltation without attachment, all gaṇachakra substances become like a dream. Realizing this lack of inherent existence, everything is completely partaken of as the six goddesses; and the result is the maṇḍala that is the natural source of astonishing common and supreme siddhis. By pleasing the buddhas who abide as the aggregates, elements, and sense sources, great waves of benefit that swiftly accomplish the state of awakening will be attained.

2.2.1.2.1.1.2.2.1.2 A Specific Explanation of the Indivisible Maṇḍala of Union and Liberation

This has three parts:

- 1 The supreme maṇḍala of the exaltation of awakening
- 2 The secret maṇḍala of great method
- 3 The magical maṇḍala of wisdom

Second, for the maṇḍala of indivisible union and liberation, there are three: union pure in its own place is the supreme maṇḍala of the exaltation of awakening; liberation pure in its own place is the secret maṇḍala of great method; and the faults of union and liberation having no effect is the magical maṇḍala of wisdom.

2.2.1.2.1.1.2.2.1.2.1 The Supreme Maṇḍala of the Exaltation of Awakening

This has two parts:

- 1 The overview
- 2 The exposition

For the first, there are two: [413] the overview and the exposition.

2.2.1.2.1.1.2.2.1.2.1.1 *The Overview*

This has two parts:

- 1 The support of the distinctions of the consort
- 2 The supported intrinsic nature of wisdom

The first has two: the support of the distinctions of the consort and the supported intrinsic nature of wisdom.

2.2.1.2.1.1.2.2.1.2.1.1.1 *The Support of the Distinctions of the Consort*

The first has two explanations, the general and the specific. For the first, there are three. The twelve-year-old [consort] is called a “goddess,” since her secret place is endowed with eight petals and her bliss pervades both male and female. In *Mañjushrī’s* [*Magical Manifestation Matrix*], it states:

The twelve-year-old has the genuine characteristics . . .

Thus, it is.

The sixteen-year-old is called a “nāginī,” since she has four petals and gives bliss to the male. The quote continues:

The sixteen-year-old has the characteristics of a consort . . .

Thus, it is.

The twenty-year-old is called a “female of lesser characteristics,” since she has two petals; so bliss is given to the female. The quote continues:

The twenty-year-old has the characteristics of awakening . . .

Thus, it is.

In addition, from [age] twelve to fifteen is the goddess, from sixteen to nineteen is the nāginī, and from twenty onward is the female of lesser characteristics. In addition, all of them are attractive, passionate, and loyal, maintain secrecy, are skillful in the method of union, have great prajñā, are respectful to their partner, hold [the partner] dear, have great faith, diligence, and compassion, and possess the special channel of bliss. In this way,

these three bring swift siddhis, since they are the consorts of enlightened mind, speech, and body.

Concerning this, some assert that (1) the goddess and nāginī are actually summoned; while [414] others say (2) these three correspond to being attractive, unattractive, or neutral. Still others assert that (3) [these three] refer to activity, wisdom, and the great mudrā. Those who make these assertions have failed to see the wisdom intent of this tantra.

In order, the refutations are: (1) it is impossible for them to become reliable companions for all practitioners, (2) being unattractive is not suitable for [invoking] bliss, and (3) this is faulted because it is taught that one must engage in the actual sport of karma mudrā.

Second, for the specific explanation there are six: the Lotus, the Conch, the Patterned, the Deer, the Elephant, and the Variegated.

The first has three, beginning with the superior Lotus. She is not overly tall or short, her face not overly protruding or flat, and her skin color not too yellow or dark. She is beautiful, and her coloring is a fleshy peach. In addition to those of a male, she has seventy-two extra channels. Her hair is golden and straight and her body is fragrant like sandalwood. Her breath is as sweet as an utpala flower, her body is voluptuous, and her waist is slender. Her arms and legs are reddish and thin like a bird. Her lips are slightly full in the pattern of a lotus, and her teeth are perfect so that even the bees are attracted. Her navel is deep and patterned like a lotus, and she even takes delight in drawing the image of a lotus. Below her navel, there are three lines that resemble the Tibetan vowel *eh*. Between her eyebrows are three upward-spiraling lines, and her hairline [415] and cheeks have patterns resembling a silken scarf. Upon her tongue is a swordlike pattern, and her shoulders have designs like a swirling symbol of infinity. Her breasts are small and bulging, and her vaginal opening is tight, hairless, and plump, resembling the shell of a tortoise. She is tenaciously persistent, and the sight of her gives rise to pleasure. Merely hearing her voice or caressing her turns concepts into nonconceptual wisdom and gradually increases the bliss of samādhi. If she resides in a particular place within a country, her presence will bring good fortune to all inhabitants and increase the well-being of practitioners. To connect with her in this life ensures that the supreme state will be achieved.

The middling Lotus has white skin, large bones, and coarse limbs. Her conduct is rough and her personality sluggish. She is skillful in worldly activities and tends to bear boys. She cannot be changed through the

efforts of others, yet she is loyal. If one connects with this consort, results will occur after months or years. The inferior Lotus is white-skinned; and even though her face is lovely, she is not necessarily pleasing. She is always cleaning and trying to improve her appearance. She is gregarious and cannot hold a secret. Her eyes are small, and she has fuzz on her upper lip. She is referred to as “the white mirage” and should not be relied upon. The Lotus is the supreme wisdom consort of Samantabhadra. [416]

Second, for the Conch, there are three. The superior has a healthy appearance and wavy hair. Her skin color is yellow, and her veins are red. She has skillful manners and knows her place. She speaks slowly and peers out of the corners of her eyes. Her *prajñā* is keen, and she understands through mere indication. She is sensitive and has coarse concepts. Her body is rounded, thick, and voluptuous. Her voice is high-pitched like a conch. At her navel is a swirling pattern like a clockwise conch. To connect with her brings supreme *siddhi* in this lifetime. The middling Conch appears as though bending backwards if viewed from behind and leaning forward if viewed from the front. Her body is attractive and non-intimidating. Her chest is broad and uplifted and her chin refined. The length of her face is short and broad. Domestically, she maintains cleanliness and order. Once familiar with her, she is loving and affectionate. To connect with her, *siddhis* are achieved after months or years. The inferior has yellowish skin and bulging eyes. Her mind is sharp and memory clear. She is unable to stay in one location and enjoys travel. She is always busy doing something and has many plans. She is undisciplined and her relationships are shallow. She pursues men and is very jealous. This consort brings misfortune and should not be relied upon. The Conch is the consort of the family of *tathāgatas*.

Third, the Patterned has three. The superior has dark skin with a long face and limbs. [417] Her lips are large and her body rounded. Tiny wrinkles stretch from her chin to her lotus, and the slant of her eyes is elongated and lovely. Her teeth are even, and her face and body are covered with little moles. Her voice is pleasing, and her ways are peaceful and gentle. Her countenance and manners are good. Her shape is well-defined, with three upward patterns on her forehead. She is very familiar with both spiritual and worldly ways, and at her hairline there are one or three lines resembling a headband. To connect with her will bring abundance and swift *siddhis*. The middling consort, in addition to most of the signs just mentioned, has great faith and *prajñā*. She can keep secrecy and is affectionate. The

inferior has dark skin with a yellowish forehead. Her eyes are small and deep set. She is friendly, talkative, and greatly passionate. She does not keep secrets and should not be relied upon. The Patterned is the consort of the ratna family.

Fourth, the Deer has a body that resembles a deer. Her skin is plump and breasts are large. The flesh on her lower body is also full, and her secret lotus is deep. Her breath and secret place have a musklike scent. Her waist is small, and she walks very slowly. She gazes directly at males without blinking, and her voice is melodious. To connect with her means siddhis will be swiftly attained. [418] The middling Deer is attractive with a melodious voice, respectful, and keeps secrets. The inferior is just the opposite and not to be relied upon. The Deer is the consort of the vajra family.

Fifth, the superior Elephant has elongated eyes with a broad space between her eyebrows. Her body is not overly tall and somewhat sluggish. She doesn't engage others in conversation and is emotional. Her ears are large, and she is not bashful. She knows which deeds are right and wrong, and she is very mellow. She controls her partner and makes decisions easily. She smells enticing and has short limbs. Since she has many channels, she brings siddhis very swiftly. For the middling, her face is long and dark in color. Her body is exceptional and very strong. She will not lose sight of her goal and is unable to be deceptive. She involves herself only in that which is meaningful and is always cheerful. Since she is endowed with signs of glory, she is to be relied upon. The inferior has many sides and much conversation. She tells lies and enjoys being provoked. She is easy to please or displease, and her desires are great. She has disdain for generosity; and since she is of the family of the class of senseless talkers,^a she is not to be relied upon. The Elephant is the consort for the lotus family.

Sixth, the superior Variegated has an attractive body and small waist. Her voice is melodious and she can maintain secrecy. Her skin is radiant and full of color. She is rather short with straight hair. She walks and speaks quickly and [419] is clever in whatever she does. She is very strong. At her forehead is a wrinkle that resembles a crossed vajra. To connect with her means siddhi will be forthcoming. The middling one, in addition to possessing all of the above, has faith, a sense of shame, and is short-tempered. The inferior one does not possess those qualities. She walks in a careless manner and has rough skin. Her limbs are coarse, and she tells outrageous

^a *dre no tari ma (bre no rta ri ma)*

lies. She loves to be angry, speaks too much, and laughs at anything. She is very inquisitive and unattractive. To see her instills apprehension. She is shameless, loves to fight, and does not get along with anyone. Since she is so unpleasant, she brings misfortune and should not be relied upon. Like that, the Variegated is the consort of the karma family.

All of these signs apply to those [consorts] who are under twenty, after which it becomes somewhat indeterminate. Hence, a suitable consort is more sublime than others, as stated in the *Mahāmāya*:^a

Among all magic,
The magic of a female is sublime.

Thus, it is.

Having discovered a fully qualified consort such as this who has purified her stream of mind from the time of lay Buddhist ordination until secret empowerment conferral, she then becomes an acceptable practice companion. It is similarly stated in the *Hevajra*:

First the vows of purification are given;
Then the ten basic trainings are shown . . .

Thus, this is similar.

2.2.1.2.1.1.2.2.1.2.1.1.2 *The Supported Intrinsic Nature of Wisdom*

Second, for the supported stages of wisdom, there are three: [420] the initial activity of the approach, the application of activity through the accomplishment and great accomplishment, and [finally] the actual distinctions of wisdom.

First, having rendered the wind-mind functional, one relaxes for several days, eating rich food, exchanging massage, discussing the art of love making, gazing at one another, laughing, and so forth in order to increase bliss throughout all channels of the body.

Second, seated upon a comfortable cushion, one visualizes the male and female deities of the maṇḍala, blessing the secret places of the vajra and lotus. The maṇḍala of the awakened ones is generated and invoked there.

^a *ma ha' ma'ya'*

Through embracing, kissing, squeezing, rubbing the breasts, and so forth when the essence of bodhichitta is aroused, this constitutes the accomplishment. By then entering into union when the indivisible male and female are climatically aroused, this constitutes the great accomplishment.

Third, by the descent of the bodhichitta from the crown to the throat, there is the wisdom of joy; from the throat descending to the heart, the wisdom of supreme joy; from the heart descending to the navel, the wisdom free from joy; and from the navel descending to the secret place, the wisdom of connate joy. When all elaborations based on fixating and grasping are pacified, [421] there is the exaltation of inconceivable wisdom; and this is the supreme offering of great delight. It states [in *Praise to the Names of Mañjushri*]:

The highest offering is great desire;
This pleases all sentient beings.

Thus, it is.

Then, through the path of the vajra, the white and red bodhichittas are invoked to fill the four chakras and all channels extending from the navel to the crown. They [i.e., the practitioners] delight in immaculate bliss. Imagining that wisdom free from all elaboration becomes all-pervasive is the essence of the sun and moon of accomplishment.

[The root tantra] states:

The maṇḍala is received through the tongue of the vajra.

Thus, it is.

Then, by the wheel of technique,^a conceptual, and nonconceptual awareness—these three key points—distribution throughout the channels occurs. From within the intrinsic nature that is free from elaboration, the decisive point is the wisdom intent of Samantabhadra—the genuine wisdom nature of phenomena.

Since the first wisdom purifies the concept of hatred in its own place, this is vividly blissful yet devoid of inherent existence, like mirrorlike wisdom. Second, since prideful arrogance is purified and male and female are

^a *trülkhor* ('kbrul 'khor)

indivisible, this is the wisdom of evenness. Third, since the coarse, fixated concept of desire has vanished, knowing the intrinsic nature of bliss to be emptiness is discerning wisdom. Fourth, since jealousy is purified, achieving ultimate bliss and emptiness is all-accomplishing wisdom. [422] Then, by perfecting the four joys of the ascent, freedom from all concepts is the wisdom of the space of phenomena.

When union is purified as wisdom and the four wisdoms are purified in the space of phenomena, the deity dissolves into the seed syllable. The seed syllable dissolves into the *nāda* [i.e., squiggle above *hung*], and the *nāda* dissolves into the circle. The circle dissolving into the space of phenomena pertains to the five intrinsic natures.²¹⁴ This is the ultimate wisdom intent of Samantabhadra male-female—indivisible space and wisdom. It also states in the thirteenth chapter [of the root tantra]:

By the union of the subtle bodhichitta,
The offering of the manifestation of wisdom's bliss
Is made to the ones who delight in wisdom.

Thus, the meaning is revealed here.

2.2.1.2.1.1.2.2.1.2.1.2 *The Exposition*

Second, for the exposition, there are five. The objects that this applies to are the twelve-year-old goddess, secret consort of enlightened mind; the sixteen-year-old *nāginī*, secret consort of enlightened speech; and the twenty-year-old female of low caste, secret consort of enlightened body. By making distinctions based on better or worse, the worst are to be abandoned and the best to be relied upon. Otherwise, without making these distinctions, [a skilled practitioner] may practice with any of them.

The manner in which this is applied is similar to the way a single deity is relied upon through the four branches of approach and accomplishment. In this context, since cleansing the stream of mind of the consort enhances the bodhichitta, this constitutes the approach. The view of pure recognition, contact, and so forth constitutes the close approach. [423] Embracing by visualizing the consort as the deity constitutes the accomplishment. Through experiencing indivisible union, the descent [of the nectar] passes through the four chakras to the secret place, constituting the great accomplishment. Through these four stages, wisdom is introduced.

The nature that is introduced is as follows. Imagine that the support is in the lotus maṇḍala of the female consort, the nondual bodhichitta, about the size of a mustard seed. Generate and emanate the maṇḍala of enlightened mind adorned with the group formations of buddhas as the intrinsic nature of exaltation. Invoking the wisdom beings from space, they dissolve and remain. To the entire maṇḍala of buddhas, without exception, the offering of the experience of union is presented. This delights not only the invoked but the entire maṇḍala of deities that naturally abide throughout one's body. Through the supreme gift of equal satisfaction, they are satisfied and individually dissolve. Through this offering and through imagining that the siddhi of indivisible exaltation is achieved, the bodhichitta fills the lotus where it is sustained.

The way in which the siddhis are received is as follows. Through the four branches of approach and accomplishment, the essence of the sun and moon in the secret place of accomplishment is received within the maṇḍala of the four chakras of the channels by the secret vajra tongue. Through the distribution [of the bodhichitta] from the bottom up, gradually permeating and filling all places of the body, [424] it is determined to be wisdom. Concerning this, there are some who assert that—by visualizing the deity's tongue to be the vajra—[the bodhichitta] is received by drinking it. This is incorrect and proves that the meaning of union has not been understood.

The result of this accomplishment is that one can magically travel through space, while phenomena become lucid and clairvoyantly understood. By the blazing light of wisdom and samādhi, the higher grounds and paths are traversed. Since the life expectancy is equal to the sun and moon, the aim of self and others will be accomplished; and the vajrakāya will be discovered. When [the root tantra] mentions “and so forth . . .” this refers to the sword, eye potion, pills, gold-transmuting alchemy, speed-walking, and the rest, which are the eight common siddhis. Ultimately, one becomes the sovereign of the supreme ground, Wish-Fulfilling Clouds, of Samantabhadra where kāyas and wisdom are beyond meeting and parting and the two aims of self and others are spontaneously fulfilled.

2.2.1.2.1.1.2.2.1.2.2 *The Secret Māṇḍala of Great Method*

Second, for the secret maṇḍala of the great method of liberation pure in its place, there are three. The object to be liberated becomes the field of compassion as stated in *Vajrakīlaya*:^a

The samaya that liberates through compassion
Does not merely kill or suppress.
With the aggregates as the vajra nature,
The consciousness is meditated upon as a vajra.

Hence, since this does not occur with an ordinary mind of hatred, it [425] is necessary to engage with compassion. When peaceful and enriching activities fail to tame the object, a sentient being that is to be tamed through wrathful conduct would be either from the supreme higher realms of gods and humans or the secondary lower realms. If distinctions are made, then this pertains to a being that possesses the ten prerequisite causes and results of suffering. In order to free them from their individual torment, [such beings] are liberated [by wrathful means]. In the *Clarification of Samaya*, it states:

The physical enemies of the Triple Gem and the vajra master; [those] with broken vows, resentful hatred, and the intent to bring harm upon the sangha and all beings; ruthless, negative vow corruptors; and the beings within the three lower realms are the ten taken on by all serious practitioners.²¹⁵

Thus, it is.

In addition, for those with the three abilities to accomplish the purpose of others, to know that will be the case, and to possess great compassion, then—even within the causal vehicles—the first seven nonvirtues can be excused. It states:

For the great bodhisattvas, the seven nonvirtues are excused.

^a *darje pürba (rdo rje phur pa)*

Thus, it is. This is like the story about Black Man with a Short Spear.^a

The method through which liberation occurs is as follows. Superior practitioners liberate through samādhi; middling [practitioners] liberate through samādhi, mantra, and mudrā; and inferiors, in addition to the above, will liberate by collecting actual material substances such as a triangular box, an effigy, and the like and will perform the liberation ritual with the effigy. [426]

The basis for the preparation is to place a triangular box at the north-west edge of the maṇḍala. Then from *eb*, the ashes of a corpse are smeared upon the blazing triangular box. Within that, from *ma*, a sun appears; and, from *ab*, a moon. The effigy is placed upon this by a skillful practitioner of liberation along with his or her name and surname. Through samādhi, [the consciousness] is then summoned to dissolve.

The five skillful ways are to be learned in the view of natural liberation, learned in the meditation of liberation through samādhi, learned in the conduct of liberating the consciousness according to timing, learned in the upadesha on liberating through the great secret method, and learned in the activity of the profoundly wrathful technique of liberation.

Then, by generating oneself as the nature of the great sattva male-female, with [vajra] pride one thinks, “The unruly ones should be liberated.” Meditate that the ten fingers are the five seed syllables of the sattvas, or the ten *hung* syllables of the liberating skeletons. The ten *hungs* become the ten male skeletons who rotate the copper piirba; and with the movement of the hands, the heart of the effigy is then pierced. The flesh is cut into piccs, and the ten liberating skeletons offer this to the mouths of the principal one and the entire maṇḍala. The obstructions of the three doors are purified, and the consciousness becomes a white *hung*. [427] Having completely purified all karma and habits, the syllable *hung* itself gradually dissolves into the space of the sun and moon. The sun and moon fully transform into mirrorlike wisdom, which also becomes the blazing vajra mudrā of enlightened mind. This then becomes the splendid kāya of Vajrasattva, blazing with radiant light.

The sign of total victory over saṃsāra is to meditate upon a single kāya of Samantabhadra the size of a thumb joint above the crown. Placing this [i.e., kāya of Samantabhadra] upon a moon seat above a maṇḍala of wind: with the sound of *phet*, [the consciousness] is transferred to the Akaniṣṭha.

^a *mi nag dūng tūng chen (mi nag mdung thung can)*

Then, for the benefit of sentient beings, consider that the [consciousness] enters the mouth of the Tathāgata and passes through the secret place of the consort to become the heir of the tathāgatas, Vajrasattva.

In this way, the benefit of liberation is given to those who are so negative that it is certain in their next life they will take rebirth in the lowest realms. Liberating them through wrathful means is the **method** through which they can attain higher rebirth. This is more **astonishing** than other vehicles, because it is the great secret vajra vehicle. Therefore, **liberating** extremely negative beings from the **lower realms** is a method that surpasses any other.

Some may claim that, since this activity of killing involves the karma of hatred, this is not a practice performed by a sublime one on the grounds and paths. [The answer is that] all of the sacred ones liberate beings with the intention to bring only benefit and with minds that are free from hatred. Given that beings are placed in the state of liberation, no fault is involved. [428] In the highest *Veda*, it states:

Whenever unruly ones are tamed,
This is not considered a fault.

Thus, it is.

Likewise, in the Yoga tantra of *Cleansing the Lower Realms*,^a it states:

Vairochana said, “If unruly ones and those who attempt to harm
The vajra master and others are annihilated,
[Siddhis] will be attained.”

Thus, it is and the quote continues:

Those who intend to bring harm upon the vajra master
And the Triple Gem and
To destroy the Buddha’s doctrine
Should be liberated by the mantras of Vajrayāna practitioners.

Thus, it is.

^a *ngeṅ song jong wa (ngan song sbyong ba)*

2.2.1.2.1.1.2.2.1.2.3 *The Magical Maṇḍala of Wisdom*

Third, understanding how the magical wisdom maṇḍala cannot be sullied by the faults of union and liberation is as follows. Ultimately, the fundamental nature of phenomena means **the primordial, unborn nature just as it is**. In the *Sūtra of the Precious Lamp*, it states:

Phenomena are unborn and always resemble space.

Thus, and in the sūtra *Unborn Nature of Phenomena*,^a it states:

The Buddha does not exist and neither does the dharma;
Sentient beings never existed either. Whoever knows this
Will realize the nature of phenomena, like space,
And swiftly become the best among beings.

Thus, it is.

At the moment relative truth appears—although lacking true existence—through contributing circumstances, there are many varieties of appearances. For example, this resembles a magician who reveals the **magical appearances of horses, elephants, males, females, and the like merely from pieces of wood and pebbles**. There are also **optical illusions that are undetectable**. In the sūtra *Ornament of Wisdom Appearances*,^b it states: [429]

Just like how the forms of illusion
Are unborn and come from nowhere,
All varieties of phenomena
Are unborn and come from nowhere.

Thus, it is.

Hence, phenomena are primordially pure; and since they are like magic, union and liberation are primordially pure as well. For a practitioner who understands this magic-like nature: **even while engaging in the activity of union and liberation, ultimately there is not even a particle's worth of**

^a *chōt am ched jung wa med pa'i do* (*chos thams cad 'byung ba med pa'i mdo*)

^b *yeshe nang wa gyen gyi do* (*ye shes nang ba rgyan gyi mdo*)

negativity accumulated by anyone associated with the activity of union and liberation since there is no fixation and grasping. It is similarly stated in the *Extensive Wisdom*:

Just like magicians who create magic—
 Whether positive or negative—
 As it cannot be affected by any faults,
 Those who are skillful can fully engage in this way.

Thus, it is; and in the *Collection of Sūtras*, it states:

Even if the heads of a million people are being chopped off,
 The one who fully understands that all beings are magical
 Will have no fear.

Thus, and in the *Yoga Tantra*, it states:

Even if someone [understanding this nature] were to kill all
 living beings,
 That so-called negativity would have no effect.

Thus, it is.

In order to incur ordinary negativity, it is necessary to have ordinary fixation on inherent existence. It is posited that, if the lack of inherent existence is understood, perception changes; and [430] there is no fixation or attachment, such as in the case of insanity. Then, even if negativity is incurred, it does not constitute a downfall. In the *Root Vinaya Sūtra*,^a it states:

A dream is like the nonexistent; the result of this has never been created.

Thus, and the quote continues:

For those who are insane or mentally disturbed, there is no downfall.

^a *dūlwado tsa* (*dulbamdo rtsa, vinayamūlasūtra*); Guṇaprabha

Thus, and the quote continues:

[There is no downfall] if perceptions change, since intention is primary.

Thus, through these and other [quotes], this can be understood.

Here, by understanding that union and liberation are nonexistent like a dream, without fixation upon true existence, and when awareness becomes the wisdom deity—as if someone were mentally impaired—no fault is accrued.

2.2.1.2.1.1.2.2.2 *Whatever Is Partaken of Is the Maṇḍala of the Gaṇachakra*

This has two parts:

- 1 The overview
- 2 The exposition

Second, for the maṇḍala of partaking of the gaṇachakra, there are two: the overview and the exposition.

2.2.1.2.1.1.2.2.2.1 *The Overview*

This has three parts:

- 1 The characteristics
- 2 The distinctions
- 3 The way the method is executed

For the first, there are three: the characteristics, the distinctions, and the way the method is executed.

2.2.1.2.1.1.2.2.2.1.1 *The Characteristics*

First, the term “gaṇachakra” means the wheel of gathering [or feast]. The characteristic of this is that, on any occasion that Secret Mantra is being practiced, there must be a gathering of the special supports, individual practitioners, and substances. In the *All-Illuminating [Vital Essence]*,^a it states:

^a [tīgle] *kun sal* ([tbig le] *kun gsol*)

Gathering the supports, individuals,
And substances is called “gathering
Through the great secret method.”

Thus, it is.

2.2.1.2.1.1.2.2.1.2 *The Distinctions*

This has three parts:

- 1 The actual distinctions
- 2 The stages of activity
- 3 The purpose of this activity

Second, there are three: the actual distinctions, the stages of activity, and the purpose of this activity.

2.2.1.2.1.1.2.2.1.2.1 *The Actual Distinctions*

First, it states in the *Stages of Vajra Activity*:

When there is a gathering of harmonious individuals, this is called “a gathering of practitioners.” When all the materials are abundant, this is explained [431] as “a gathering of blissful abundance.” When the deities and dharma protectors are gathered, this is explained to be “a gathering of the great assembly.” This then ensures that the continuous perfection of the two accumulations will be recognized as the great accumulation.

Thus, it is.

Here, there are four aspects: the gathering of the fortunate ones, the gathering of abundant substances, the gathering of deities that bestow sidhis, and the gathering of wisdom and merit. For the first, when male and female practitioners possessing pure samaya assemble, this indicates the intrinsic nature of method and prajñā. When this is a minor assembly, it comprises only the principal male and female or the three pairs [i.e., six practitioners] as the nature of enlightened body, speech, and mind. The five families are indicated by five pairs [i.e., ten practitioners]. In this way, there can be two, six, or ten. For the middling assembly, there are one hundred [practitioners] to match the number of deities in the maṇḍala.

A great assembly even surpasses this. It is similarly stated in the *Secret Tantra*:

For the minor assembly, there are two, six, or ten;
 For the middling, the number of deities in the maṇḍala;
 And for the great, even more.

Thus, it is.

When there is a gathering of many male or female practitioners [and] if they are not paired, then it is called a celebration of ḍākas or ḍākinīs, respectively.

Second are all the outer, inner, and secret substances, especially the meat and liquor as the indispensable [432] substances of method and prajñā. The quote continues:

Great meat and amṛta³
 Are the indispensable substances of siddhi.
 This includes food and drink, grains, fruits,
 And all desirable things.

Thus, it is. In addition, this is adorned with many clouds of offerings of song and dance.

Third, the entire gathering of the oceanlike assembly of the support and supported maṇḍala of oath-bound deities, including the principal ones surrounded by the retinue, is the actual kāyas. The mounds of flowers are generated as the deities; and through samādhi, they are invoked as the field of merit.

Fourth, when the usual two accumulations occur and, in particular, during the gaṇachakra, all conduct corresponds to the generation stage of method and all appearances—the accumulation of [ordinary] merit. Through the completion stage of prajñā, all practice that brings about realization of the profound, unborn nature constitutes wisdom [merit].

³ *dūdtsi* (*bdud rtsi*); nectar

2.2.1.2.1.1.2.2.1.2.2 *The Stages of Activity*

Second, for the stages of activity, there are two: the peaceful and the wrathful. First, at the time of the peaceful gathering, all practitioners wear peaceful costumes, hold hand emblems, and are adorned with the deity [i.e., family] marks indicated when the flower was tossed. When they enter the maṇḍala, the four gatekeepers residing at the assembly hall entrance—including Yamāntaka—inquire, “How was your journey?” indicated by extending a single finger. Responding, “Very good,” [433] two fingers are extended; and [the practitioners] enter. Then the action vajra inquires, “To which family do you belong?” indicated by the three-pronged vajra mudrā. They respond by showing the mudrā of the principal family upon which their flower descended. They then prostrate to the vajra master; and according to the stages of empowerment, the vase empowerment is conferred upon lay Buddhists, the secret empowerment upon novices, the prajñā-wisdom empowerment upon the fully ordained, and the Great Perfection empowerment is conferred upon the arhats. In the four directions of the principal ones, the four families are arranged in rows; or the indication of the rows of the five families to the right, left, and in front is that their hand emblems—such as the vajra, wheel, and so forth—are placed at the heads of their respective rows. The sādhana is then performed in its entirety.

For the second, it must be understood that the wrathful ones are also practiced according to this tradition. If both the peaceful and wrathful gaṇachakras are performed together, then all peaceful male and female practitioners will be arranged to the right of the vajra master, while all wrathful practitioners will be arranged to the left. To have an equal number of male and female practitioners is ideal.

2.2.1.2.1.1.2.2.1.2.3 *The Purpose of This Activity*

Third, the purpose of this activity must be understood through the distinctions of the four activities. If a practitioner is restoring broken samaya, or purifying obstructions, it is restored through the peaceful feast. If life and prosperity are being increased, then enriching; if for the purpose of magnetizing or summoning, [434] then power; and if for the purpose of annihilating the unruly obstructers and their forces, there are the stages of the wrathful. This applies to accomplishing the aims of individuals.

2.2.1.2.1.1.2.2.1.3 *The Way the Method Is Executed*

Third, as for the methods to perform this [i.e., gaṇachakra], there are five. First, arranging the support and substances is as follows. In the place [of practice] at any time including the evening, arrange the outer, inner, and secret offerings in front of a maṇḍala that is drawn on cloth or made from heaps of colored sand. Then arrange whatever feast substances are acquired, as well as the inner offering of nectar to be sprinkled.

Second, the practitioners are requested to be seated in their practice places so that all male and female practitioners are arranged in rows, while the action vajra prostrates and tosses flowers. Bowing until the sleeves of his upper garment cross at his knees, [the action vajra] respectfully says, “Amazing! O vajra master [insert the name], including all great and powerful practitioners who are the nature of glorious Samantabhadra and who abide with immeasurable compassion for the benefit of beings, please pay heed! Although phenomena are primordially awakened as the great perfection, the minds of all wanderers are overcome by ignorance. Knowing that they fill the ten directions and six realms of the worlds [and] by the strength of your great compassion, please abide in the profound samādhi [435] of your practice within this natural maṇḍala of spontaneous presence.” Thus, [the action vajra] slowly recites this and offers prostrations.

Third, for the generation of the maṇḍala of deities, first a tormā^a is offered to the obstructing forces; and they are expelled beyond the far reaches of the seas. Establishing the boundary of massing fire, weapons, and the ten wrathful ones as taught before, one then visualizes the maṇḍala of deities and continues to make offerings until they [i.e., the deities] are pleased. Likewise, the offering of the feast is made by cleansing impurities, increasing, and transforming. Then, within an extremely vast skull cup,^b the five meats as the nature of the five nectars are blessed; and offerings are presented.

Fourth, partaking [of the offerings] is that, in the center of a sun and moon in the palms of both hands, are the five syllables of the male and female sattvas. From them, the ten male-female deities of the gathering are generated, and offering clouds of the five desirables are visualized and presented. Consider that they are pleased by partaking of the food and

^a *gtor ma* (*naivedya*, *bali*); ritual offering made of dough

^b *banda* (*bhan dha*, *kapala*)

drink. Then offerings are made to the deities of the aggregates, elements, and sense sources. The action vajra performs prostrations and distributes the substances of method and prajñā with the lotus mudrā saying, “*Hung!* Great hero, please pay heed! These are the most excellent substances. Have no doubt about that which is gathered here. Partake of this with the knowledge of the single nature of sages, dogs, and untouchables—these three!” [436] Thus he speaks, and the recipient [i.e., the vajra master] answers with the lotus mudrā, “*Om!* Sugata of the dharmakāya! You who have fully abandoned all fixation and grasping, free from the stain of desire and the rest, with respect for the nature as it is, I bow down. How completely astonishing!” Thus, it is received and enjoyed.

In addition, during the gathering, there should be no fighting, horseplay, or fixating with ordinary perceptions; but rather with satisfaction, joy, and without clinging, one must know that one’s body, speech, and mind are the three maṇḍalas of the deity, mantra, and nature of phenomena.

Fifth, the activity of the conclusion is that the torma of the remains is offered, the vajra songs and glorious dances are performed, and the dedication and words of auspiciousness are recited. The benefit of this is as stated in the *Vajra* [*Magical Manifestation Matrix*]:

Among accumulations,
 The gaṇachakra is supreme.
 In this life, all wishes will be accomplished, and
 All obstructing forces and obstacles pacified.
 In the future in the pure land of the
 Victorious vidyādhara,
 The state of Samantabhadra will be attained.

Thus, it is.

In addition, there are three ways that this offering surpasses the offerings made according to the lower vehicles. Here, the objects are awakened ones since they are visualized as wisdom deities; the substances are not ordinary since they are transformed into ambrosia; and there is no fixation or attachment since the mind delights in the nature of phenomena. [437] Hence, by virtue of prajñā, the vajra vehicle of skillful means is sublime.

2.2.1.2.1.1.2.2.2.2 *The Exposition*

This has two parts:

- 1 A brief explanation of the feast offering of Samantabhadra
- 2 An extensive explanation of the nature of each maṇḍala

Second, for the exposition, there are two: a brief explanation of the feast offering of Samantabhadra and an extensive explanation of the nature of each maṇḍala.

2.2.1.2.1.1.2.2.2.2.1 *A Brief Explanation of the Feast Offering of Samantabhadra*

For the first, there are three. The intrinsic nature to be known is that, through the three purities^{a,216} and four states of evenness,^{b,217} phenomena are recognized as the primordial pure land of Buddha Samantabhadra. The nature of the five great elements of the outer universe is pure as the nature of the five female consorts. The collective five aggregates of all beings who are the inhabitants are pure as the five males. The individual faculties, consciousnesses, and their objects are pure as the male sattvas, female satvas, and gatekeepers.

Alternatively, the universe is the celestial palace, the contents are ḍākas and ḍākinīs, and the mind streams are the nature of the five wisdoms. All of this abides as the great primordial maṇḍala of the buddhas realized to be perfectly pure. Through the phenomena of the apparent existence of saṃsāra and enlightenment being ultimately unborn and even and relatively even like an illusion—these two—and since the five aggregates are one with the Buddha and the eight consciousnesses are one with wisdom, these are the two surpassing states of evenness. Hence, phenomena are the maṇḍala free from positive, negative, acceptance, or rejection. In whatever way these appearances of the fundamental nature of phenomena arise, their nature is the pure land of Samantabhadra [438]—without boundary or restriction—pervading the entirety of saṃsāra and enlightenment. In *The All-Creating Monarch*, it states:

^a *dag pa siim (dag pa gsum)*

^b *nyam pa zhi (mnyam pa bzhi)*

Amazing! The center [i.e., *kyil*] means the unmistakable genuine essence.

Encircling [i.e., *khor*] means to pervade the entirety of saṃsāra and enlightenment.

Thus, it is.

The way to understand this is that, when one realizes the intrinsic nature of the Great Perfection, mastery over the genuine maṇḍala of the nature of truth is achieved such that **whatever activities are engaged through the three doors, great accumulations of both merit and wisdom will occur as a matter of course; and whatever appears will arise as wisdom.** In the *Greatness of Space*, it states:

Phenomena are unborn and spontaneously perfect.
 When realized to be primordially free,
 All activity is spontaneously accomplished as the generation
 and completion;
 And the flawless nature appears without being created.

Thus, it is.

As was previously explained, a practitioner who has not allowed the five branches of Mantra to decline and who is endowed with the five substances and a complete understanding of the five rituals will perform the gaṇachakra on special occasions in sacred charnel grounds and the like. If one's practice pleases [the deities] through the gathering maṇḍala of the support of practitioners and substances, the result will be the temporary accomplishment of the three states of vidyādhara hood and the four enlightened activities. Ultimately, **the goal of buddhahood will certainly be achieved.**

2.2.1.2.1.1.2.2.2.2.2 *An Extensive Explanation of the Nature of Each Maṇḍala*

This has two parts:

- 1 The intrinsic nature of the maṇḍala as the support
- 2 The stages of how to practice this

Second, for the extensive explanation of the individual maṇḍalas, there are two: the intrinsic nature of the maṇḍala as the support and the stages of how to practice this.

2.2.1.2.1.1.2.2.2.2.1 *The Intrinsic Nature of the Maṇḍala as the Support*

For the first, there are two: the peaceful maṇḍala and the wrathful maṇḍala. [439]

First, there are three: the group formations of five, three, and the single maṇḍala. For the first, the indivisible union of the five male families with their five sources of bliss, who are the five female families, constitute the group formation of five pairs, who are the five principal male-female deities—totaling ten. The four families are in an arrangement of fifty each. Surrounding this is a protection wheel with a hollow hub. Upon the spokes in the eight directions, including above and below, meditate upon the ten wrathful males such as Hūṃkara^a and the rest. The ten female wrathful ones also appear, such as Dorje Dra Jinma.^b Meditate upon them in the aspect of a protective wheel that guards from obstacles.

In the center are the principal male-female Samantabhadra, surrounded by their retinue of clarity as Semwang Dorje, Rinchen Dorje, Chökyi Dorje, and Leykyi Dorje^c—these four—and their consorts Tenma Dorje, Barma Dorje, Dūdma Dorje, and Kyödma Dorje^d—the ten male-females. To the east, the male-female Akṣhobhya are surrounded by Dorje Sempa, Dorje Gyalpo, Dorje Chakpa, and Dorje Lekpa^e—these four—and their consorts Gegmo, Dügpa, Chagkyu, and Dorje Drolma.^f

To the south, the male-female Ratnasambhava are surrounded by Dorje Rinchen, Dorje Zijid, Dorje Gyaltzen, and Dorje Zhadpa^g—these four—and their consorts Trengma, Metogma, Zhagpama, and Dorje Dema^h. To the west, the male-female Amitābha are surrounded by Dorje Chö, Dorje Nonpo, Dorje Khorlo, and Dorje Mawaⁱ—these four—and their consorts Luma, Marme, Chagdrogma, and Dorje Saltrama^j. [440] To the north, the male-female Amoghasiddhi are surrounded by Dorje Ley, Dorje

^a *tro wo hung dzed (khro ho hung mdzad)*

^b *rdo rje sgrn 'byin ma*

^c *sems dluang rdo rje, rin cen rdo rje, chos kyi rdo rje, and las kyi rdo rje*

^d *brtan ma rdo rje, 'bar ma rdo rje, sdud ma rdo rje, and bskiyod ma rdo rje*

^e *rdo rje sems dpa', rdo rje rgyal po, rdo rje chags pa, and rdo rje legs pa*

^f *rdo rje sgral ma*

^g *rdo rje rin cen, rdo rje gzi brjid, rdo rje rgyal mtshan, and rdo rje bzhad pa*

^h *rdo rje bde ma^h*

ⁱ *rdo rje chos, rdo rje rnon po, rdo rje 'khor lu, and rdo rje smva ba*

^j *rdo rje gsar bkra ma^o*

Sungwa, Dorje Nödjin, and Dorje Khutsur^a—these four—with their consorts Garma, Drichabma, Drilbuma, and Dorje Bebma.^b At the perimeter of these fifty are the ten wrathful male-female guardians, totaling seventy deities. They constitute the group formation of five.

In general, a group formation does not have the aspect of the celestial palace with the porticoes, arches, and the rest. It comprises the principal deities and their retinue, whereas a maṇḍala generally includes the celestial palace and so forth. This designation is from the perspective of deities abiding in group formation.

Second, the maṇḍala of the group formation of three is that the **tathāgata, vajra, and lotus families** each have ten male-female deities of enlightened body, speech, and mind—totaling thirty deities in the maṇḍala. They are surrounded by the **gathering of wrathful ones, including the eight male-female gatekeepers, and are to be meditated upon as all the deities of the group formation of three.**

Third, the maṇḍala of the group formation of one is that—among all families—the **tathāgata is the family of Samantabhadra, which is the principal of the five families' maṇḍalas as Vairochana.** The maṇḍala of tathāgatas is divided into five families among which he [i.e., Vairochana] represents **the enlightened mind of the family of mind.** Therefore, the principal Vairochana, indigo in color, is **the supreme enlightened mind.** At the perimeter of the maṇḍala of the ten deities, **meditate upon this group of eighteen deities as a single formation—including the gathering of the eight wrathful male-female gatekeepers.** [441]

Second, the maṇḍala of the wrathful deities is **the great gathering of the five male and female Trodhīshvarī wrathful ones.** Their activity-accomplishing messengers are the eight mātarah^c of the sacred places, the eight emissary pishāchī^d of the countries, the four oath-bound wisdom gatekeepers, the twenty-eight īshvarī^e who follow the command, and so forth. If this blazing wrathful maṇḍala of the assembly of fifty-eight herukas is practiced, temporarily the activities of the wrathful ones will annihilate all harm-doers; and ultimately the supreme siddhis of the wisdom mind of enlightenment will be accomplished.

^a *rdo rje las, rdo rje bsrung ba, rdo rje gnod sbyin, and rdo rje khusbur*

^b *rdo rje 'bebs ma*

^c *mamo (ma mo)*; wrathful female deities

^d *tramen (phra men)*; wrathful female deities with various animal heads

^e *wangchukma (dbang phyug ma)*; powerful females

2.2.1.2.1.1.2.2.2.2.2.2 *The Stages of How to Practice This*

Second, for the stages of practice, there are four: the way to accomplish the group formations of one, three, five, and the maṇḍala of vajra space.

For the first, there are two, beginning with the kind of individual who can accomplish this, being one who unites the uncontrived mind with the meaning of the nature of phenomena.²¹⁸ Concerning this, if distinctions are made, there are three: a practitioner who realizes the intrinsic nature of the ground, a practitioner who realizes the paths of generation and completion, and a practitioner who realizes the spontaneous presence of the result. Among these, the practitioner at the time of the path is being described here. It states in the *Two Stages*:^a

[This will be accomplished by] a practitioner of the generation and completion stages in the manner of the ground, path, and result.

Thus, and in the *Middle Way*, it states:

For those who will accomplish awakening, emptiness is the inherent essence of compassion.

Thus, it is.

This refers to the holder of the meaning of Mantra's superbly profound secret of the tathāgatas. [442] Mantra or *ngak*^b [in Tibetan] upholds the intrinsic nature of secret mantra, awareness mantra, and retention mantra [i.e., dhāraṇī]—these three. First, since [secret mantra] contains the superbly secret outer and inner view, meditation, conduct, and result, this grants refuge from the suffering of saṃsāra. Second, [awareness mantra] grants refuge from suffering by the powers of the awareness of sages and others who have mastery over samādhi. Third, [retention mantra] brings the result of whatever words of truth are uttered, whether beneficial or harmful. Through this meaning, the siddhis to be accomplished possess the qualities of the common and supreme. Concerning this, [siddhis] will be accomplished by a practitioner who realizes that phenomena are the

^a *rim nyi* (*rim gnyis, śrīguhyagarbhakramadvayoddeshā*); Indrabhūti

^b *ngags*

primordial nature of evenness and spontaneously present as the natural great perfection and thereby abide inseparably without fixation, free from any direction. Free from acceptance or rejection, conduct itself is completely devoid of obstruction and attachment; so the practitioner who realizes the inseparable, sole, primordial nature of all phenomena will accomplish this.

Within the enlightened mind of the vajra family, whatever maṇḍala is accomplished includes the maṇḍalas of all families. Meditating that all deities and celestial palaces are radiating the light of wisdom ablaze with splendor, the deities make offerings in the manner of deities; and with nonattachment to desirables, they take delight and dissolve. The result is that the nature of mind becomes indivisible with the dharmakāya, [443] and the state of the spontaneously present great mudrā will be attained.

Second, conversely for the group formation of three, the maṇḍalas of the enlightened body of Akṣhobhya, enlightened speech of Amitābha, and enlightened mind of Vairocana are to be accomplished. This is because, if all maṇḍalas of the buddhas are synthesized without exception, they comprise the maṇḍalas of enlightened body, speech, and mind. This is practiced as the samādhi of generation and completion [stages] by visualizing the aspect of the deities ablaze with the major and minor marks and signs and benefiting sentient beings through the radiation of light. Imagining that all desirables are the female consort, the male delights in this; and [the male-female] dissolve into the unelaborate, indivisible space of phenomena. The result becomes the attainment of the supreme siddhi of a spontaneously present vidyādhara.

From this, for the benefit of those to be tamed, the blazing, glorious qualities of the maṇḍala of deities are accomplished without exception. By completely dispelling the suffering of the passions of all sentient beings: through these enlightened deeds, all of them are led to take rebirth in the vajra family.

Third, the group formation of five has two, beginning with the type of practitioner and their mode of accomplishment. In order for [444] a mantra holder to attain authentic siddhis in his or her mind stream, the male and female are visualized as method and prajñā. All parts of the sādhanas, such as the three samādhis, are meditated upon as the maṇḍala of five in group formation; and at the perimeter [are] the garland of wrathful ones. In the manner of nonattachment to the desirables [and] by dissolving deities into one another, the object of offering and the activity of offering

dissolve indivisibly without fixation. The result of the essence of supreme siddhi as a spontaneously present vidyādhara is attained.²¹⁹

Concerning this, there are some who assert that the levels of vidyādhara are accomplished in specific ways, such as attaining the [great] mudrā through the single group formation, the immortal through the group formation of three, and the spontaneously present vidyādhara through the group formation of five. This is illogical because each group formation can temporarily accomplish all three vidyādhara, and ultimately the spontaneously present vidyādhara will also be attained.

Fourth, to accomplish the maṇḍala of vajra space, there are two: the kind of practitioner and how they accomplish this. A practitioner who is the intrinsic nature of the male as the method and the female as prajñā should—as both male and female—meditate upon the five tathāgatas and their consorts. They should also meditate upon the gathering of concepts and faculties as the male-female sattvas, including the male-female gatekeepers. From all these deities, emanations radiate in the aspect of light rays into the ten directions. [445] Although the commentary *Parkhab* mentions that this is the concise magical manifestation maṇḍala of eighteen deities, the root tantra clearly describes the maṇḍala as the forty-two victorious ones. Whatever the case, there is no contradiction.

2.2.J.2.1.1.2.2.3 *Whatever Is Practiced Is the Branch of Method*

Third, for the branch of the method to be accomplished, there are three. The branch of the samādhi to be accomplished is that, when phenomena are being accomplished as the maṇḍala, the outer and inner body, abundance, and so forth are the objects to be utilized and are partaken of by the maṇḍala of the practitioner himself. It must be understood that each respective mantra, mudrā, and aspect of samādhi—depending on the occasion—are to be correctly and distinctly visualized.

The branch of necessities for this accomplishment is that the place of practice must meet the requirements and be free of obstacles. The necessities must be adequate and not lacking or too abundant. The reason for this is that the necessities that are conducive for the practice—such as the supports themselves, the samaya substances, and the like—bring about all positive circumstances, without diminishing, so that there are no conflicting conditions. The mind of the practitioner must not be distracted by any other circumstances and, with single-pointed focus, should be com-

pletely committed. When engaging in the practice, first one must think, [446] “Once I begin this practice and until accomplishment is realized, I shall not arise from this seat or move elsewhere.” **Whatever commitment is made must be maintained accordingly.** During the accomplishment practice: **without** engaging in other activities, becoming discouraged if negative signs occur, or disappointed if positive signs do not occur, one should never think, “I cannot accomplish this,” thus **falling prey to discouragement and sloth.** Rather, one must cultivate enthusiastic diligence **without becoming discouraged, procrastinating, [or being] complacent, indifferent with body and speech, or untimely with accomplishment.** Concerning mantra, samādhi, and so forth, one must practice **free of doubt or hesitation—**such as wondering whether this is authentic or whether there will be results and the like. **If one practices by thinking “this is truly authentic” with a single-pointed focus, then all maṇḍalas will be accomplished through whatever maṇḍala is being practiced; and the supreme, sacred, secret vajra dharmakāya encompassing all kāyas and wisdom free from meeting or parting will be achieved.**

The branch concerning the time of the accomplishment means **the number of days for the practice,** as the ninth chapter [of the root text] states:

For days, either thirty times six or . . .

Thus, and the day and astrological connections for beginning the accomplishment are as stated in the tantra *Extensive [Magical Manifestation Matrix]*:

The time begins on the eighth day of the waxing moon [447]
 When the constellation of victory appears,
 Conjoined with the great activity of the bodhisattvas.
 Since the supreme secret siddhi is to be attained,
 The most auspicious alignment must be chosen.

Thus, this should be explained according to this quote.

Concerning this, there are those who may think that this way of identifying the timing is unacceptable, since everything is free from rejection or acceptance. [My response is that], ultimately, that is the nature. Yet due to the interdependency of the undecieving relative truth of cause and result:

when things are harmonious, one should engage; and when that is not the case, one should not. It is, for example, like knowing that—when there is heat and moisture—seeds should be planted and otherwise not. In the *Magnificent [Wisdom] Lightning*, it states:

From the branches of the *Vedas*,
 The way of understanding time is that,
 Although the times of auspiciousness of the gods,
 Of wealth, and of excellence
 Are based upon conceptuality,
 The signs and indications of siddhis will still occur.

Thus, it is.

Concerning this, those who dwell in the high-rise city of incorrect views, surrounded by walls constructed from doubt, and who lack any expansive view or understanding will claim, “This *Secret Essence* of yours is not a tantra because it merely cites quotes taken from other tantras.” [In response], “If that were the case, then the tantras you believe in, such as the unsurpassed *Certainty of Speech*^a and *Two Segments*, would also be invalid, because they include quotes that are cited from other tantras as well. For example, it is said:

What is the point of saying many things? [448]
 Just as everything is integrated into the nature as it is,
 The maṇḍala must be arranged according to the sādhana.

Thus, and in the *Praise to the Names of Mañjuśrī*, it also states:

From the great tantra of the
Magical Manifestation Matrix . . .

Thus, it is as the quotes state.

Based upon this, it is characteristic of the tantras taught by the Buddha to be harmonious from beginning to end without redundancy; and in order to establish the branch tantras and commentaries that derive from this root tantra, these quotes are included.

^a *nge jod (nges brjod, sāmaveda)*; third of the *Four Vedas*

2.2.1.2.1.1.3 A Synopsis

Third a synopsis of the meaning is that, since phenomena are primordially pure as the manifestation of Samantabhadra, everything must be utilized without acceptance or rejection. This tantra, the nature of the secret vajra, manifests as words. Thus, having taught this, all self-appearances of the Rich Array are the play of the buddhas and not otherwise. Hence, that which is stated as “the Tathāgata himself brings forth the subject to himself” indicates the indivisibility of subject and object. In this way, phenomena are revealed as self-appearances, within which the mind’s nature is indivisible like a dream that is inherently unborn.

From the *Secret Essence* nature of phenomena of whatever appears, manifesting as the wisdom *Definitive Nature Just As It Is*, this completes the explanation of the eleventh chapter that reveals how all apparent phenomena as the meaning of the maṇḍala of the gaṇachakra are taken as the path of method and prajñā. Hence, when a gathering of practitioners with harmonious view and conduct enjoys the abundance of substances, [449] then the wisdom deities, ḍākinīs, and oath-bound guardians congregate and partake without fixation or attachment; and through this, the two accumulations take place.

Chapter Twelve

2.2.1.2.1.2 A Further Explanation of the Auxiliary Aspects

This has three parts:

- 1 Establishing the connection to the meaning
- 2 Explaining the meaning
- 3 A synopsis

FOR THE SECOND specific auxiliary explanation, there are three: establishing the connection to the meaning, explaining the meaning, and a synopsis.

2.2.1.2.1.2.1 Establishing the Connection to the Meaning

First, having completed the explanation of the maṇḍala of gathering [and] in a state of great delight with the indivisible nature of phenomena, then the Tathāgata Samantabhadra radiates all aspects of phenomenal existence throughout limitless space through clouds of wisdom manifestations as the spontaneously perfect source of all desires. By resting in the samādhi that is an array of the great ornamental abundance of wealth according to all pure lands of the buddhas and the fields of experience of the six classes of beings, the Teacher himself manifests the pure retinue of self-appearances. At that time, without request or recipient, the aphorism is naturally expressed in this way.

2.2.1.2.1.2.2 *Explaining the Meaning*

This has three parts:

- 1 A general explanation of the samādhi of the gathering, including the benefits
- 2 A specific explanation of the results of accomplishing the gathering
- 3 A synthesis of the meaning of the support of the gathering through the great assembly of all maṇḍalas

For the second, there are three: [450] a general explanation of the samādhi of the gathering, including the benefits; a specific explanation of the results of accomplishing the gathering; and a synthesis of the meaning of the support of the gathering through the great assembly of all maṇḍalas.

2.2.1.2.1.2.2.1 *A General Explanation of the Samādhi of the Gathering, Including the Benefits*

This has two parts:

- 1 A brief explanation
- 2 An extensive explanation

First, there are two: a brief explanation and an extensive explanation.

2.2.1.2.1.2.2.1.1 *A Brief Explanation*

First, phenomena abide as the nature of the magical manifestation matrix of wisdom's manifestations, abiding as the fully perfected maṇḍala of male and female deities who are the great unification of subject-object and male-female. By visualizing this and gaining familiarity with the unwavering samādhi of radiation and reabsorption, the common and supreme siddhis will be accomplished.

2.2.1.2.1.2.2.1.2 *An Extensive Explanation*

For the second, there are five. The first two are the samādhi of dance and the benefits. For the samādhi, the five limbs of the body—such as the head and so forth—are generated as the maṇḍala of the five families. Upon the foundation of vajra earth, imagine that the pure land of the buddha appears with a beautiful celestial palace as the abode of the deities. There are various movements, including dancing feet and mudrās of swaying arms; and within the awareness that the magical manifestation matrix of

the aspect of deities has no true existence, all movements such as going and staying never depart from being the intrinsic nature of the deities. Although all activities of dance and the rest [451] are described as *mudrā*, just the mere extension and contracting of the fingers are not considered to be *mudrā*.

The benefits are that, through executing that, there will be the ability to travel underground and pass unobstructed through mountains and crags with the power to magnetize all subterranean *nāginī* consorts. By flying unhindered in the upper path of the sky like a bird, all gods and demi-gods will be overcome.

Second, the *mudrā* of song has two. The *samādhi* is to imagine a *hri* in the throat. By the *mudrā* of sound resonating [from this *hri*] as the pleasing melody of songs, words of praise, auspiciousness, and so on, this offering is made to the *maṇḍala* of deities.

The benefits are that everyone will be able to understand just a single aspect of the inexhaustible, ornamental wheel of enlightened speech, and the *siddhi* of conchlike enlightened speech of *dharma* will be attained. Hence, it states in the *Sūtra of Perpetual Light Rays*:^a

With me, there are always light rays
 Called the “dharma conch.”
 Since a single melody can be heard by all,
 This pervades all worlds.
 These rays of light originate from
 The root of boundless virtue.

Thus, this is similar to that.

The enlightened speech of the buddha is audible to those to be tamed, no matter where they are and in harmony with their aspirations. Therefore, there is no difference between being among the retinue or [452] being as far away as the distance beyond [world systems] that are as innumerable as the grains of sand on the banks of the river Ganga. When the disciple Maudgalyāyana^b went to the western realm named Great Light Rays, he could still hear Buddha Shākyamuni teaching, just like before. If there is no fortune, then even residing among the retinue still does not ensure hearing

^a *ödzer kun tukye wai do* (*'od zer kun tu bkya ba'i mdo*)

^b Maudgalyibu (*maud gal gyi bu*)

[the buddha's speech]. For example, when [the Buddha] taught the *Sūtra Like a Basket*³ at Dzcta'i Grove—although all the bodhisattvas could hear, the hearers could not.

Third, for the mudrā of the ornaments and clothing, there are two. The samādhi is to visualize that, from *tram*, all **ornaments** such as the crown and others appear as precious jewels. From *ab*, all clothing is blessed as the clothing of the deities and the vestments of the peaceful and wrathful ones. By **donning** all the **garments**, such as the upper and lower as well as the bone and jeweled ornaments, they are enjoyed **through the mudrā** of offering to the deities.

The benefits are that, temporarily, the light and its brilliance become a suit of armor that even Rāhula, the child of the gods, cannot destroy. Ultimately, all major and minor marks will **blaze** like chakravartins and bodhisattvas. This **kinglike kāya** of the buddha has **accomplished** the ten strengths **that cannot be defeated** by any harm doers or māras. Just as a single giant is more powerful than seven ordinary men, a single youth of the Shākyas excels seven giants; and [453] seven such youths are excelled by the demi-gods, gods, yakṣhas, Rāhula, hearers, solitary realizers, and ground-level bodhisattvas, each with skills and powers seven times greater than the preceding one.²²⁰ Nevertheless, if the strength of all of them were equal to the heights of the sky, it would still not equal the power and strength of the buddhas. The way the buddhas possess the ten strengths is elaborated upon in the *Inconceivable Amassing of the Rare and Supreme*.

Fourth, the mudrā of food and drink has two. The samādhi is that, from *kham*, the **food and beverages** are blessed as ambrosia. Fish and other meats are the comestibles; and tea, liquor, and others are the beverages offered to the outer and inner deities **through mudrā**. The benefits are that one **will accomplish** the transformation of the body into a wisdom kāya like a **wish-fulfilling jewel** of all that is desired, and the [source of] speech will become supreme among tastes; so whatever is partaken of will be the **ambrosia** possessing one hundred tastes.

Fifth, the samādhi of the mudrā of union and liberation is to visualize the secret places of the male and female deities. Invoking the *maṇḍala*, from *ab li*, exaltation is offered. The blood and flesh of the enemies of the doctrine are transformed into ambrosia and offered. With *ka li*, [all dei-

³ *do zama tog* (*mdo za ma tog*)

ties] are pleased **through the mudrā of liberating**. The benefits are that—through union—the immaculate [454] samādhi and so forth, as well as all supreme and common siddhis, will be accomplished. Through liberation, all unruly ones will be annihilated. Harm toward self and others will be pacified, and all great waves of enlightened activity—such as liberating others—**will be fulfilled**.

2.2.1.2.1.2.2.2 *A Specific Explanation of the Results of Accomplishing the Gathering*

This has two parts:

- 1 The overview
- 2 The exposition

Second, the specific explanation for the results of the gathering has two: the overview and the exposition.

2.2.1.2.1.2.2.2.1 *The Overview*

This has two parts:

- 1 The meaning of the term
- 2 The divisions

For the first, there are two: the meaning of the term and the divisions.

2.2.1.2.1.2.2.2.1.1 *The Meaning of the Term*

First, the term “vidyā” of “vidyādhara” means the awareness of prajñā, wisdom, and the heritage of the buddhas. “Dhara” means to seize or take hold, meaning possessing or having learned the genuine meaning.

2.2.1.2.1.2.2.2.1.2 *The Divisions*

This has two parts:

- 1 A general explanation of the divisions
- 2 A specific explanation of this intrinsic nature

For the second, there are two: a general explanation of the divisions and a specific explanation of this intrinsic nature.

2.2.1.2.1.2.2.1.2.1 *A General Explanation of the Divisions*

First, in the *Confession Fulfillment to Empty the Hells*,^a it mentions “the fully mature, the immortal, the great mudrā, and the spontaneously present . . .” Hence, this refers to the mature, the immortal, the great mudrā, and the spontaneously present vidyādhara.

For the first, [the mature] is to possess the three characteristics, namely, gaining maturity through wisdom-deity practice; not departing from the form of the karmic body; and once separation from the trap of the karmic body does occur, achieving the kāya of the great mudrā. In the *Magnificent [Wisdom] Lightning*, it states:

When the mind holding the form of the wisdom deity
Is freed from the trap and knots of the body, [455]
Actualizing the kāya of mudrā
Is called the “fully mature.”

Thus, it is.

For the second—when the karmic body transforms into the vajra body—without abandoning [the body] upon arrival at the ground of awakening, the aggregates are immaculate; and the wisdom mind is born. The quote continues:

Through the body and its aggregates,
One accomplishes the family of mastery over life
With surpassing realization to transcend the body.
For this great vidyādhara who has exhausted the contaminants:
No matter what happens, there will be no return.
Since the breath of freedom has been taken,
It is then that genuine truth is known.

Thus, it is.

For the third, by transforming one’s body into whatever aspect of the deity has been meditated upon, it is as stated in *Request and Response*:^b

^a *narak kong shak* (*na rak skong bshags*); a liturgy

^b *zhü len* (*zhus lan*)

One's body is the mahāmudrā of the victorious ones,
 The deity actualized through meditation.
 To possess the major and minor marks, as well as omniscience,
 Is known as "the vidyādhara of the great mudrā."

Thus, it is.

Well then—even though some consider that this is to actually become awakened as buddha—since one is not yet free from all obstructions, it is still necessary to practice. Hence, it states in the *Ornament of Clear Realization*:

Buddhahood will be attained and . . .

Although it is told that, at the first bhūmi, buddhahood is already attained, nevertheless—according to this explanation—one must understand that the remaining stains on the grounds must be purified. In the *Vajra [Magical Manifestation Matrix]*, it states:

Although the kāya of the mudrā of the attributes of awaken-
 ing [456]
 With the major and minor marks and so forth
 Actually manifests,
 The state of quiescence is still not known.

Thus, it is.

For the fourth, the state of buddhahood as the perfection of all abandonments and realizations is as stated in *Vajra [Magical Manifestation Matrix]*:

Having perfected all powers
 Through the previous vidyādhara
 And purified all stains according to the explanations,
 The three prajñās²²¹ of the ground of buddha
 Are the spontaneously present vidyādhara.

Thus, it is.

2.2.1.2.1.2.2.2.1.2.2 *A Specific Explanation of This Intrinsic Nature*

Second, for the specific explanation of this intrinsic nature, there are four: the way manifestations appear, the way of gathering by means of the immaculate, the way the pāramitās are brought to perfection, and the way the absolute ground is achieved.

For the first, such vidyādhara will emanate for the purpose of beings as the principal among humans, the chakravartin rulers, and the principal gods such as Brahmā, Indra, and others. By emanating as the great god Brahmā, the welfare [of others] is enacted in whatever way is necessary. Some assert that the fully mature [vidyādhara] emanates as humans; the immortal, as gods; the great mudrā, as Brahmā; and the spontaneously present, as any emanation. Whatever the case, there is no contradiction.

For the second, a mature vidyādhara has reached the level of the ultimate ground of the paths of accumulation and unification; the immortal, the ground of seeing up to the path of learning; and the great mudrā is the authentic ground of the realization of the āryas' wisdom of seeing and meditation. Although the spontaneously present is the ground of buddha, [457] the ultimate ground that includes all grounds is the thirteenth. There, it is certain that buddhahood will be actualized. For example, this is like the inevitability of landing a hooked fish even though it is still in the water.

Furthermore, the perspective of sublime wisdom is called "the great mudrā"; the perspective of being free from birth and death is designated as "the immortal." In addition, these are described as the three divisions of entering the grounds, abiding upon the grounds, and the maturity of the grounds.

Some assert that the immortal corresponds to the first ground, the mahāmudrā the eighth, and the spontaneously present is the tenth. Such assertions fail to realize the wisdom intent of the *Magical Manifestation Matrix*, as [the root tantra] points out:

At that time before sixteen years transpire,
The five kāyas will be spontaneously perfected . . .

And the quote continues:

The ground of awakening is [achieved]
 Without discarding the karmic body . . .

Thus, such claims not only contradict the explanation that the spontaneously present is the ground of buddha, it appears that the distinctions between the characteristics of the immortal and the mahāmudrā have also been overlooked.

Third, it is taught that those who gradually progress will train in the ten pāramitās and traverse the ten grounds, whereas the simultaneous realizers will quickly perfect [the grounds]. For them [i.e., the simultaneous realizers], there is absolutely no fixation toward phenomena; and it is taught that the perfection of generosity, including the result, is spontaneously complete without effort. Likewise, seeing the nature of evenness, where nothing is sullied and nothing is accepted or rejected, is morality. Fully [458] perfecting the characteristics of wisdom without conflict is patience. When activities turn into the accumulation [of merit] without decline, that is enthusiastic perseverance. Although the faculties are engaged with objects, without wavering from evenness while always abiding in the intrinsic nature of phenomena is concentration. Having transcended fixation upon substance and characteristics, *unerring realization* of the intrinsic nature is prajñā. Although inherent personal benefit is ensured, directing everything toward the purpose of others is method. When the environment and all experiences become completely pure, that is aspiration. Unable to be defeated by negativity is strength, and realizing the meaning just as it is is wisdom.

In this way, since the ten pāramitās are spontaneously perfect, even the training on the ten grounds will not take long—bringing swift perfection. Hence, the qualities and definition of the grounds are as stated in the *Ornament of the Classes of Sūtra*:

Even the state of buddha is near. When seeing that the purpose of sentient beings occurs, extreme joy will arise. Therefore, this [ground] is called “Extreme Joy.” Since there is freedom from the stain of effort-based morality, this ground is called “Stainless.” Because there is the great appearance of truth, this [ground] is the “Illumination of Light.” Because both nonconductive causes²²² for awakening are incinerated, this is “Radiating

Light.” Because of being able to mature all sentient beings and completely protect one’s mind [459] as the most difficult training for the bodhisattvas, this is called “Difficult Training.” Having relied upon the perfection of prajñā, the nature of both saṃsāra and nirvāṇa are actualized, so this is called the ground of “Actualization.” Because of connecting with the only path that traverses, this is called the “Distant Ground.” Because of not wavering from the two recognitions, this is called the “Unmoving Ground.” With excellent discerning awareness, this ground is called “Excellent Intelligence.” Like the way clouds cover the sky [and] because both [wisdoms²²³] pervade phenomena, this is called “Clouds of Dharma.”

Thus, it is.

The qualities are that, when the first ground is attained, twelve hundred qualities are actualized in a single moment, such as seeing one hundred faces of the buddhas simultaneously and so forth. In the *Great Bounteousness of the Buddhas*, it states:

One hundred samādhis [are realized], and
 One hundred buddhas are perceived.
 One can travel to one hundred pure lands, and
 They are fully apparent.
 Taming one hundred sentient beings,
 They are placed at the threshold of dharma.
 Entering one hundred kalpas,
 One hundred emanations are fully manifest.
 One can manifest as one hundred heirs of the victorious ones.
 There is no higher or surpassing aspiration, superior state, or
 strength.

Thus, and likewise on the second ground, twelve thousand [buddhas and so forth are perceived]; on the third, twelve hundred thousand; on the fourth, [460] twelve million; on the fifth, one hundred twenty million; on the sixth, one billion two hundred million; on the seventh, twelve billion; on the eighth, equal to the number of particles in one hundred thousand great chiliocosms; on the ninth, equal to the particles in one million

chilocosms; and on the tenth inexpressible instances of the following are known: the buddhas are seen, the dharma is heard, [and] the pure lands are present, illuminated with light. One can travel to those pure lands and bring sentient beings to maturity, open doors to the dharma, and abide in the evenness of samādhi. A single moment is revealed to be many kalpas, and many kalpas are a single moment. One is able to see the extent of all past and future lives; and one's body can emanate as many buddhas, each one surrounded by their many retinues and all of them occurring simultaneously.

Fourth, the way of attaining the ultimate ground is that, by perfecting the tenth ground, many light rays radiate to accomplish the purpose of sentient beings, which is why the eleventh is called the ground of "All-Pervasive Light." Wisdom appearances and great compassion are without attachment, so this is the twelfth ground called "Unattached Lotus." The ultimate empowerment of all phenomena as spontaneously perfect is the thirteenth ground called "Vajra Holder," [461] "Great Assembly of the Wheel of Syllables," "Greatly Superior," or "Ground of the Vidyādhara." In all cases, activity is spontaneously perfected. Nevertheless, to call the thirteenth ground "Greatly Superior" is from the perspective of the unelaborate dharmakāya. As the basis for the arising of the sambhogakāya, it is called "Great Assembly of the Wheel of Syllables"; and since this is the unsurpassed [ground] of all [the buddhas], it is called "Vajra Holder." As the nature of ultimate wisdom, it is called "Vidyādhara." These names are based upon qualities. Like the steps of a staircase, each of these grounds is not to be considered higher or lower, but rather identified from the perspective of the single buddha nature as the three kāyas. It is taught that, due to the distinctions of qualities, there are even more than these. Since bliss is immeasurable, the fourteenth ground is called "Exaltation"; the fifteenth ground is called "Samādhi"; and the sixteenth ground is called "Unsurpassed Wisdom." It is also explained that, since this genuine nature is without proving or refuting, it is the single ground of Samantabhadra without distinctions as the oneness of the Great Perfection. In *The All-Creating Monarch*, it states:

Oneness is the bodhichitta of the creator of all.

So it is. This completes the overview.

2.2.1.2.1.2.2.2.2 *The Exposition*

This has three parts:

- 1 The cause for accomplishing vidyādhara hood
- 2 The temporary result of that accomplishment
- 3 The perfection of that ultimate result

For the exposition, there are three: the cause for accomplishing vidyādhara hood, the temporary result of that accomplishment, and [462] the perfection of that ultimate result.

2.2.1.2.1.2.2.2.2.1 *The Cause for Accomplishing Vidyādhara hood*

For the first, there are two. The actual cause is the fully endowed characteristic of **knowing** the view, the knowledge that phenomena are primordially awakened through the method of the four realizations. Maintaining and integrating this view of the fundamental nature within one's stream of mind is the ripening **root cause** that results in the four vidyādhara. By knowing this, **the mantric formula that unites the generation and completion stage characteristics of engaging in the accomplishment is the contributing circumstance that ripens as the resultant state of the four vidyādhara.** By knowing these characteristics and practicing, the result of the dharma is attained. Hence, becoming extremely accustomed to the root causes and contributing circumstances, **whoever develops this special potential and power will resemble the process of the cause of a fertile seed, the circumstance of water and fertilizer, and the result being the first sprout of the harvest.** Hence, once [becoming] a fully mature [vidyādhara], the spontaneously present [vidyādhara] will be brought to fruition.

Second, the way to accomplish this is that these vidyādhara are also the field that gives birth to the **victorious ones, for it will be proclaimed and well known throughout the pure lands of the buddhas of the ten directions:** "In the realms of the world, [insert name] abides as a vidyādhara and will accomplish the deeds of the buddhas at such and such a time."

2.2.1.2.1.2.2.2.2.2 *The Temporary Result of That Accomplishment*

Second, [463] for the temporary result of that accomplishment, there are two. The beings who will accomplish this are among the vidyādhara appearing as **humans on one of the four continents or as the gods of**

the desire and form realms, such as **Brahmā**. Although they [i.e., the vidyādhara] take immaculate rebirth with fully endowed qualities in the forms of these realms, the beings that already dwell in these realms do not have equal karmic fortune in terms of [spiritual] qualities. For example, although all buddhas and bodhisattvas appear in individual realms in the forms of those beings, their fortune and qualities are different.

Concerning this, there are four ways rebirth is taken, as stated in the *Ornament of the Classes of Sūtra*:

It is held that rebirth is based upon
 The karma of those who are fortunate,
 The power of pure aspirations,
 For the purpose of others,
 And through mastery of samādhi.

Thus, it is.

Based upon the negative and positive karma of those on the ground of ordinary individuals, rebirth is taken in lower or higher realms. Between the first ground and the seventh, [āryas] are born as emanations of their aspirations and their skillful means. On the three pure grounds through mastery of samādhi, they will appear as whatever rebirth is needed. On the ground of awakening by spontaneously emanating, they appear as the manifestation of the great mastery of the twelve deeds and so forth. The āryas are no longer subject to rebirth; but because of having traversed [464] the rivers of birth, old age, sickness, and death, they emanate through compassion. In the *Uttaratāntra*, it states:

The āryas have fully abandoned the suffering of illness, aging, and death. Since there is no rebirth based upon the power of karma and passions and they see the perfectly pure nature just as it is, having transcended birth and the rest, these compassionate ones only seem to be born, become sick, grow old, and die.

Thus, and in the *Collection of Sūtras*, it states:

Although lacking sickness, aging, or death,
 These are shown.

Thus, it is.

The fully mature vidyādhara has exhausted karmic birth and, when the body is discarded, will immediately achieve the ground of the āryas. Therefore, this is similar to the ultimate accomplishment of the path of unification. Once the stage of heat on the path of unification has been achieved, rebirth in the lower realms will cease. In the section on [the stage of] heat in the *Ornament of Clear Realization*, it states:

Doubt and lack of freedom are exhausted . . .

Thus, it is.

By the power of aspiration, they are reborn in the pure lands and so forth for the welfare of beings. The immortal and the mahāmudrā [vidyādhara] will take rebirth through samādhi in order to accomplish the benefit of beings; however, this is not ordinary rebirth. Since the ordinary body has transformed into the vajrakāya, there is no destruction or separation. The spontaneously present [vidyādhara] has mastered rebirth to appear in any way that is necessary. This is the ability to emanate.

Second, the grounds they abide upon are that the first three vidyādhara abides on the causal grounds, whereas the fourth abides on the resultant ground. [465] All of these are grounds of no longer returning [to saṃsāra]; so they are referred to as “exceptional grounds,” as the quote [from the root tantra] states:

Having transferred to the exceptional grounds,
The pāramitās are complete.

Thus, it is.

If the way of abiding on the causal grounds is explained: although the first three vidyādhara take rebirth as humans, gods, and Brahmā, in particular they abide upon the tenth ground, as it is taught that they have fully perfected the nature of the ten grounds as the ten pāramitās. If the way of abiding on the resultant ground is explained, the spontaneously present [vidyādhara] abides upon the exceptional thirteenth ground called “Vajra Holder.” Hence, it is taught that the ultimate resultant accomplishment of the ten causal pāramitās is fully complete.

If the way of abiding upon the exceptional ground of no return is explained: since it is certain that all four vidyādhara abide upon the resul-

tant ground, this means that they abide on the exceptional ground. The qualities of having accomplished this ground involve the stages of accomplishing the causes and results that bring the pāramitās to completion. It is said that this is like the example of a hooked fish certain to be landed.

2.2.1.2.1.2.2.2.3 *The Perfection of That Ultimate Result*

Third, the ultimate result—the eleventh ground called “All-Pervasive Light”—is the ground where both the method of taming beings through emanations and enlightened activities are fully perfected. The sūtras state:

Through the radiation of light,
Those to be tamed are rendered suitable vessels.
Hence, this is the ground of All-Pervasive Light.

Thus, it is.

Interdependent supreme praññā [466] and method are the ultimate twelfth ground called “Unattached Lotus,” which is the effortless self-appearing pure land of the spontaneous Rich Array. In the *All-Illuminating [Vital Essence]*, it states:

The Unattached Lotus is the sambhogakāya,
The spontaneous presence of self-appearing wisdom.

Thus, it is.

Based on supreme praññā, both the sambhogakāya and the nirmāṇakāya are naturally within the ground of the dharmakāya. As the basis for dissolving into basic space, this superlative, precious, spontaneously present, innate dharmakāya pure land of Samantabhadra is free from all elaborations. [In the root tantra], it states:

The nature just as it is is without center or limit
And is free from being singular or plural.
Even the buddhas themselves do not see
This self-originating wisdom that arises without abiding.

Thus, it is.

Accordingly, the difference between the temporary and ultimate grounds is that the ten grounds such as Extreme Joy are causal, and the three such as All-Pervasive Light are resultant. This is due to the distinction between cause and result. The effortless, spontaneous perfection [of the grounds] is the ultimate goal to attain.

2.2.1.2.1.2.2.3 A Synthesis of the Meaning of the Support of the Gathering through the Great Assembly of All Maṇḍalas

This has three parts:

- 1 Revealing the generation and completion stages of Samantabhadra
- 2 How all maṇḍalas are accomplished in that way
- 3 How nothing is sullied by subtle faults

Third, to synthesize the meaning of the support of the gathering through the great assembly of all maṇḍalas, there are three: revealing the generation and completion [stages] of Samantabhadra, how all maṇḍalas are accomplished in that way, and how nothing is sullied by subtle faults.

2.2.1.2.1.2.2.3.1 Revealing the Generation and Completion Stages of Samantabhadra

For the first, there are two, among which the actual way to meditate is as follows. Beginning with the three samādhis: within the wisdom-light celestial palace of the extremely pure maṇḍala of space [467] upon a sun, moon, and lotus seat, meditate upon the king of wisdom—Samantabhadra in union with consort. [They are] seated in the vajra posture with hands in the mudrā of evenness. Imagine that many light rays radiate from their kāyas. This differs from the way that the common vehicles assert that the buddhas' mind streams, pure lands, timing, and methods are all separate.

Hence, even though the nirmāṇakāyas appear according to the perceptions of those to be tamed: from the point of view of the uncommon vehicles, all of that is asserted to occur in the context of the Akaniṣṭha—the unborn dharmakāya and the unceasing sambhogakāya. This is the reason why, by meditating upon the deity of one's aspirations, [all deities] will be accomplished. In particular, the intrinsic nature of all the buddhas, or the lord of all, is the male-female Samantabhadra. To visualize them, the entire maṇḍala of the victorious ones is meditated upon, without exception. This is based on the fact that all maṇḍalas of the deities are synthesized as

the single, pure nature of basic space, including enlightened body, speech, and mind.

This can be established as follows. One may wonder how the deity to be meditated upon can be accomplished as such since this is one's own mind, or how the nature of a deity that comes from elsewhere can bestow siddhis. These doubts are eliminated as follows. Concerning the four times such as the past, as well as the ten directions such as the east—no matter when or where—[468] except for one's mind, the state of the fully perfected buddha is not a separate independent state to be accomplished; nor will a source or observer ever be discovered. Whatever way the nature of the mind naturally abides is the fully perfected buddha. Those who distinguish time and place and think that the buddhas have come from elsewhere, or that this present mind has the seed or cause for awakening and is not presently awake but will eventually awaken through purification, have failed to discover the state of buddha. Hence, it is advised not to search for buddha elsewhere, except for one's mind. Similarly, in the *Eight Thousand Stanzas*, it states:

When the kāya of the Buddha that was giving predictions
 Before the bodhisattva Always Crying^a vanished,
 The bodhisattva wondered,
 “Where did the Tathāgata come from and where has he gone?”

The quote continues:

The bodhisattva Sublime Dharma^b replied, “Fortunate child!
 The Tathāgata came from nowhere and has gone nowhere.
 If you wonder why, it is for example like in a dream.
 If the Tathāgata came and then vanished,
 Do you think that he came from somewhere and then returned?”
 Always Crying replied, [469] “No, that is not the case,
 Because that is just a dream.”
 Sublime Dharma said, “Likewise, there is nothing other than
 one's mind.
 Hence phenomena are, by nature, perfectly purc.”

^a Tagtu Ngu (*riag tu ngu*)

^b Chö Pak (*chos 'phags*)

Thus it is, and the quote continues:

To realize the mind is to realize buddha.
Therefore, cultivate the awareness that buddha
Is not to be searched for elsewhere.

Thus, this is similar.

2.2.1.2.1.2.2.3.2 How All Maṇḍalas Are Accomplished in That Way

Second, in that way, the accomplishment of all maṇḍalas is that, through the meditation of fully uniting the generation and completion [stages] of the single maṇḍala of Samantabhadra, all maṇḍalas without exception emanate and are accomplished. This is like how, when the sun and moon are present, all light rays occur without exception.

2.2.1.2.1.2.2.3.3 How Nothing Is Sullied by Subtle Faults

Third, the way nothing is sullied by any subtle faults is that, by knowing that everything is the nature of the mind and realizing the indivisibility of acceptance and rejection, there is mastery over the completion stage. When this occurs, even the subtle activities of the generation stage—such as faults, additions, and omissions during the branch aspects of sādhana practice—will be purified. When this is faultless, there will be no obstruction to [the attainment of] siddhis. In the *Vajra*, it states:

For a practitioner who has realized
The pure nature of phenomena,
All activities in the generation-stage ritual
Will be free from the faults of addition and omission
And great, astonishing siddhi will occur.

Thus, it is.

In general, this applies to what is referred to as “the generation stage with characteristics” and [470] “the completion stage without characteristics.” Nevertheless, for a practitioner whose mental capacity is fixated upon substance and material characteristics: no matter what they meditate upon, characteristics will not be transcended. When the mind is without

grasping to characteristics, then whatever is meditated upon will be free from characteristics. In the *Magnificent [Wisdom] Lightning*, it states:

Hence, an authentic practitioner
 Who abides free from characteristics
 Should meditate upon a practice that has characteristics.
 Although with or without characteristics,
 It must be known that there is no difference.
 A practitioner who knows this
 Will achieve the same ground as myself.
 This, too, is referred to as “buddha.”

The quote continues:

However much grasping there is to characteristics
 Is how long worldly characteristics will endure.
 Whenever things are known to be free from characteristics
 Is when worldliness will be transcended.
 Everything will become the pure land of Samantabhadra,
 And passions and wisdom will be indivisible.

Thus, it is.

2.2.1.2.1.2.3 A Synopsis

Third, a synopsis is that, by having spoken to the pure retinue of self-appearances, the aphorism is thus expressed. In doing so, the array of manifest offering clouds of samādhi clearly appear without obstruction throughout the ten directions as a fully endowed ornament that completely pleases all the tathāgatas.

From the *Secret Essence* of the supreme manifestation of method, *Definitive Nature Just As It Is*, this completes the twelfth chapter on accomplishing the path of gathering merit and wisdom. [471]

Chapter Thirteen

2.2.1.2.2 Engagement in the Essential Meaning through the Completion Stage

This has three parts:

- 1 Establishing the context for the meaning
- 2 Explaining the meaning
- 3 A synopsis

THE SECOND SECTION continues with the engagement in the essential meaning through the completion stage in three parts: establishing the context for the meaning, explaining the meaning, and a synopsis.

2.2.1.2.2.1 Establishing the Context for the Meaning

First, having shown the path of the stage of generation, then in order to reveal the completion stage, Buddha Samantabhadra—as the gathering of the embodiment of all vajra maṇḍalas of enlightened body, speech, and mind of the tathāgatas of the ten directions and four times—takes great delight in unsurpassed wisdom. The samaya that all phenomena of saṃsāra and enlightenment are primordially, spontaneously present as the great perfection is a great secret for unsuitable vessels. By resting in the samādhi of the intrinsic nature of the essential clouds of suchness, those with utmost fortune are placed [on the grounds]; and the aphorism of the sacred upadśha is expressed. Thus, it is taught.

2.2.1.2.2.2 Explaining the Meaning

This has two parts:

- 1 A general explanation of the way the genuine secret abides
- 2 A specific explanation of the meaning of the natural Great Perfection

For the second, there are two: a general explanation of the way the genuine secret abides in the enlightened mind of the vajra master and a specific explanation of the meaning of the natural Great Perfection.

2.2.1.2.2.2.1 *A General Explanation of the Way the Genuine Secret Abides*

The first has three, beginning with how to recognize the genuine meaning. In general, whether an understanding of the ultimate meaning of the individual vehicles [472] is gained or not depends on the vajra master's explanations. In particular, the ultimate meaning of the natural Great Perfection that is obscure and hidden within the words of the tantric scriptures abides within the mind of the teacher. Hence, those wishing to receive oral instructions must depend upon pleasing their teachers. Furthermore, the vehicles are inconceivable as well as inexpressible; and given that they are present throughout the countless pure lands of the buddhas and the realms of sentient beings, they are also indeterminate. Nevertheless, in this present excellent kalpa and this Sahalokadhātu world system, the light of the buddhas is present—including all the philosophies of the lower, higher and incorrect vehicles. Here, they are synthesized as eight.

First, “failure to understand the correct meaning” refers to those ordinary individuals who are not influenced by a particular philosophy. Merely taking an interest in the direction of virtue, they accomplish the causes for well-being and higher rebirth. That stage is the vehicle of gods and humans which is the basis [for the subsequent vehicles]. This means that, based on the ten virtues, they take rebirth as a desire-realm god or a human being and will also accomplish the higher, formless realms of concentration. In the *Middle Way*, it states:

The correct view of the worldly ones . . .

Thus, it is taught. Concerning this, some claim this [failure to understand] refers to the assertions of both the moderates^a and the school of the Lokayāta.^{b,224} Such claims fail to not only distinguish the vehicles, but also their order.

The vehicle of gods and humans was explained during the previous

^a *cha' wa (phyal ba)*

^b *gyangpen pa (gyang 'phen pa, chārṅāka)*; Flung Afar, nihilistic materialist

explanation given on the five vehicles. [473] Since the meaning of all the vehicles is based upon this vehicle [of gods and humans], it is referred to as the basic vehicle.

Given that the eternalist and Lokayāta schools are philosophies based on heretical, incorrect views, they have no relevance to this discussion. When the perfectly correct meaning is misunderstood because of **incorrect understanding**, this constitutes a heretical view. Although there are inconceivable varieties of such views, they are brought into the four categories of eternalist views—including the nihilist view—known as the five classes of the *tīrthika*.^a

The four proponents of permanence are (1) the Naiyāyika logicians, who propound that Ishvara is permanent; (2) the Vaiṣṇava, who advocate that Viṣṇu is permanent; (3) the Sāṃkhya enumerators, who assert that the principal [i.e., god figure]^b is permanent; and (4) the Vaisheṣhika particularists, who propound that tiny particles are permanent. These schools represent those who follow the teachers Kapila, Kaṇāda, Akṣhapāda, and Ulūkaputriya.^c

The view of nihilism is held by those who are called the Lokayāta, the hedonists,^d and the Jains.^e The god they follow is the planet Jupiter.^f All of them believe in the self; however, those who are eternalists believe in a permanent self of the individual or a principal who can achieve mastery over all elements and who pervasively abides in the minds of all sentient beings. Believing the gods Ishvara and Viṣṇu are permanent, they assert that [the gods] have the power to transport followers to higher [474] or lower realms. Nihilists believe there is a limit to the beginning and end [of life]; since [at conception] the self suddenly enters the mother's womb, it endures thereafter until death when the continuity of that self ceases to exist. Because they disbelieve in past or future lives as well as the state of liberation or omniscience, they are called nihilistic materialists or the Lokayāta. In short, all of these schools fit into two [categories]: the eternalists and nihilists.

Those with a **partial understanding** of the perfectly correct meaning are

^a *mu tek pa (mu stegs pa)*; extremists

^b *tso wo (gtso bo, prākṛta)*

^c *ser kya (ser skya)*, *zeg zen (gzeg gzan)*, *kang mig (rkang mig)*, and *üg trüg pa ('ug phrug pa)*

^d *tsu rol dze par ma wa (tshu rol mdzes par smra ba, chārvāka)*

^e *nam khā'i gö chen (nam mkhā'i gos can)*

^f *pürbu (phur bu)*

the two categories of hearers and solitary realizers. They are able to attain freedom from *saṃsāra* by realizing both the selflessness of the person and a partial understanding of the selflessness of phenomena.

To distinguish the hearers, there are the four root and the eighteen categories stemming from them. Concerning that, the seven distinctions belonging to the Mūlasarvāstivādins^a are as follows: the classes of the Kāshyapīya,^b the sect that follows Kāshyapa; the Mahishāśka;^c the Dharmaguptaka;^d the Bahushrūtīya;^e the Tāmrashātīya;^f the Vibhajyavāda;^g and their source [i.e., the school of the Mūlasarvāstivādins], making seven. They are all followers of Buddha Shākyamuni's son, the excellent one, Rāhula. The language they speak is Sanskrit; their robes have between nine and twenty-five patches; and their emblems are the utpala and lotus flowers, as well as the jewel.

The distinctions of the Mahāsaṅghika^h sect are as follows: the Pūrvashaila;ⁱ the Haimavada;^j the Prajñāpativāda;^k and the Lokottaravāda.^l Including their source [i.e., the Mahāsaṅghika], there are five. All of them [475] are followers of the great Arhat Kāshyapa from the class of Brahmins. They speak the Prākṛta language, have from nine to twenty-three patches on their robes, and their emblems are the Buddhist cross and infinity symbol.

The Arhat sect has three distinctions: the Jetavanīya^m (near Shrāvastī), the Abhayagirivāsin,ⁿ and the others that reside in the temples. All of them are followers of the great Ārya Kātyāyana from the class of bamboo merchants. They speak the Apabhraṃśa language,^{o,225} wear robes that have from nine to twenty-one patches, and their emblem is the conch.

^a *yod par ma wa* (*yod par smra ba*); Proponents of Existence

^b *öd sung pa* (*öd srungs pa*)

^c *sa ton pa* (*sa ston pa*); sect that reveals the earth

^d *chö sung pa* (*chos srungs pa*); sect that guards the dharma

^e *mang du tö pa* (*mang du thos pa*); sect that is learned

^f *gö mar chen* (*gos dmar can*); sect that wears red garments

^g *nam par che te ma wa* (*nam par phyeste smra ba*); sect that teaches by analyzing

^h *pal chen pa* (*phal chen pa*); school of hearers

ⁱ *shar gyi ri wo* (*shar gyi ri bo*); sect of the Eastern Mountains

^j *gang kyi ri wo* (*gangs kyi ri bo*); sect that dwells in the Snow Mountains

^k *tag par ma wa* (*rtag par smra ba*); sect of eternalists

^l *jig ten ley dey par nua wa* (*'jig rten las 'das par smra ba*); sect that propagates the transcendental

^m *gyal ched tsal na ney pa* (*rgyal byed tshal na gnas pa*); sect that resides in the grove of the victorious prince

ⁿ *jik med ri la ney pa* (*'jigs med ri la gnas pa*); sect that resides on Abhaya Mountain

^o *zur chak* (*zur chags*)

The Āryasaṃmitīya^a sect has three: the Kaurukullika,^b the Avantaka,^c and the Vātsīputrīya.^d All of them are followers of the bhikṣhu Ārya Nyewa Khor from the class of barbers. They speak the Paishāchī language and wear robes that are similar to the arhats.

Each of these classes only realizes that the self of the individual and fixation on the internal aggregates are nonexistent, and the corresponding result is the level of realization.

The distinctions of the solitary realizers are as follows: those who practice with a congregation, in a smaller group, and alone like a [solitary] rhinoceros. Their view allows them to realize the selflessness of the individual; and by realizing that external grasping has no true, inherent existence, [476] they gain a partial realization [of the selflessness of phenomena]. At the time of their final rebirth in existence [and] in order to achieve their own awakening without relying upon an actual teacher, they are liberated by realizing the nature of interdependency arising of its own accord. They teach through symbolic indication rather than speech.

Those who do not perfectly understand the meaning of the fundamental nature just as it is are followers of the causal vehicle of characteristics. They believe that, through root causes, sentient beings accumulate the two types of merit and that the result of buddhahood will be attained after countless kalpas.

If distinctions are made, there are two schools: the Middle Way and Mind Only.^e The latter believe that all appearances of the outer universe are the mind and that the mind is self-awareness, which is the genuine wisdom free from duality, ultimately either true or false. Hence, there are the two Mind Only Schools of the True and False Image.^f In the Middle Way's *Fearless Conduct of Avalokiteshvara*,^g it states:

Those who believe the various substances that appear
Are the mind
And that mind is ultimately

^a *mang pō kur wa (mang pos bkur ba)*

^b *sa drogrikkkyi de (sa sgrog rigs kyi sde)*; sect that is celebrated on earth

^c *siung wāi de (bsrung wāi sde)*; guarding sect

^d *ney ma bu'i de (gnas ma bu'i sde)*; sect of Vātsīputra

^e *sem tsampa (sems tsam pa, chittamātra, Vijñānavāda)*

^f *den pa (bden pa, Sākāravāda)* and *dzun pa (brdzun pa, Nirākāravāda)*

^g *chemwezig kyi tul zhuk (spyan ras gzig kyi brtul zhugs)*

The wisdom of self-discerning awareness—
 Free from duality—
 Are followers of the
 The True and False Image Schools,
 Who refute both directions [i.e., duality].

Thus, it is.

The Middle Way School also has two: The Svātantrika Madhyamaka^a believes that these myriad appearances exist as relative [truth] just like magic, while ultimately this is also nonexistent like space. [477] The Prāsaṅgika Madhyamaka^b School believes that everything always lacks true, inherent existence and appears just like the eight analogies of illusion, free from the limitation of all elaborations. Nothing whatsoever is established as true, and everything is believed to transcend the stain of the four extremes.

All of these [schools] have determined the view that the nature of phenomena is empty of the two aspects of self. The path involves discarding the nonvirtues and practicing virtue, and the result will be accomplished subsequent to that. When compared to the higher vehicles: although these vehicles assert that phenomena are selfless and the nature of evenness is realized, the meaning of the evenness of all phenomena as primordially awakened has yet to be seen. Karma and passions arising as the intrinsic nature of wisdom, with nothing to accept or reject, is yet to be realized. Their methods are limited, hardships are endured, and the result is believed to occur at some distant time. Hence, [these vehicles] are referred to as “not realizing the perfectly correct.”

There are some who claim that [the higher vehicles] are more sublime by virtue of method alone, since there are no distinctions based upon prajñā. Such assertions are illogical. If there is a difference by virtue of method being more sublime: then through that assertion itself, prajñā would also have to be more sublime. Where can it be found that the vehicle of the prajñāpāramitā asserts that all phenomena abide as the maṇḍala and that the present mind, without a hair's worth of adjustment, is already fully awakened? [478] Thus, [the higher vehicles] are more sublime by virtue

^a *üma rang gyü pa (dbu ma rang rgyud pa)*

^b *iima tal gyur (dbu ma thal 'gyur)*

of both method and prajñā. In the *Lamp of the Three Modes of Reasoning*,^a it states:

Although ultimately the same—lacking delusion, possessing many methods, and having fewer hardships—for those with sharp faculties, the vehicle of Mantra is sublime.

Thus, it is.

Consequently, it is taught that the way of the pāramitās is partially obscured by delusion. Furthermore, in the *Description of the Three Vehicles*,^b it tells us:

With perfectly pure phenomena and through the strength of companions and conduct, the vehicle for those with sharp faculties is well known as the greatest among the great.

Thus, it is; and in the *Lasso of Method*, it also states:

The great tradition of Secret Mantra is extremely superb.
 Among paths, this is the great, swift path;
 Among methods, this is the sacred, unmistakable method;
 Among [aspects of] prajñā, this is superior prajñā.

Thus, it is.

The practices of the Kriyā- and Upatantras mainly emphasize cleanliness and hardships and the taming of the negative conduct of the three doors. For the distinctions, there are three: to accomplish the deity by merely relying upon generating the bodhichitta, to accomplish the deity by merely relying upon hardships and fasting, and to accomplish the deity by merely relying upon blessings and introduction to a consort. The practice begins when the planetary alignments are auspicious, [479] and the practitioner continues until total purification or liberation occurs. The wisdom intent is similar to that of the Yogatantra. The Sanskrit *abhiprāya* means “the wisdom intent of the mind,” emphasized by accomplishing the

^a *tsul sūm gyi dron ma* (*tsul gsum gyi sgron ma, nāyatrayapradīpa*); Tripiṭakamāla

^b *tek pa sūm nam par zhag pa* (*theg pa gsum nam par bzag pa, triyānavyavasthāna*); Ratnākarashānti

deity through single-pointed samādhi. In addition, unless empowerment is received, there is no way to practice the deity.

Mahāyogatantra clearly reveals the secret of enlightened body, speech, and mind. This is secret because it must not be shown to those who practice the lower vehicles by being attached to and fixating upon material substance. If distinctions are made, the father tantras emphasize the generation stage and the mother tantras, the completion stage; whereas, the nondual tantras emphasize their unity.

The primordial, spontaneously present meaning of the superb, natural secret is the Great Perfection of self-appearances as mind and wisdom, revealed as the great magical manifestation. This secret is self-inclusive by virtue of its nature, as well as the exceptional methods; and this is not everyone's field of experience.

If distinctions are made, the Great Perfection unity of the generation and completion stages reveals the nonduality of mind and wisdom; the Great Perfection of the primordially liberated expanse of the mind emphasizes the mind; and the Great Perfection of the clear-light nature of phenomena emphasizes wisdom. In this way, the description of each individual vehicle is the meaning to be realized. [480]

Second, revealing where these meanings [i.e., the view of each vehicle] inherently abide is as follows. The meaning of each vehicle is contained within the text that explains it. A text exists due to the presence of the individual syllables; and by the sound of the designated vowels and consonants, various names are formed. For example, by combining [the vowel] *ab* and [the consonant] *ma*, the name of one's mother is indicated. Many words are combined to make phrases; and those phrases—relying on words—create shaloka verses, verses become chapters, and chapters become the individual bodies of the commentaries or the classes of cantras. Each of the individual texts then clearly indicates the subjects to be expressed.

Third, who reveals these unmistakable meanings? The meaning to be expressed is held within the individual texts that express them. In particular, the nature of this *Secret Essence* is that all implications naturally difficult to understand are obscured within each word of this tantra, such as saying “phenomena are primordially awakened” and so forth. The profound, secret implications are not meant to be exposed to those with ordinary fields of perception; so in order to prevent those who lack fortune from knowing this, the meaning is hidden through symbolic indication. Revealing the meaning of passages such as “through the mudrā of *ab li*

ka li [i.e., the vowels and consonants] . . .” entirely depends on a teacher, because the unmistakable inner comprehension of the tantra abides within the enlightened mind of a vajra master. [481]

There are some [i.e., the Zurpas] who claim that this meaning is revealed by the teacher Samantabhadra in the Akaniṣṭha and that a vajra master is one who reveals this to ordinary beings. Although sensible, that is not relevant here. The one who reveals the meaning of this tantra is other than the one who originally revealed it; otherwise, how could Samantabhadra alone be responsible for revealing, teaching the meaning, and listening to the tantra? This proves that they have not understood this [i.e., *Secret Essence*] meaning.

2.2.1.2.2.2.2 *A Specific Explanation of the Meaning of the Natural Great Perfection*

This has three parts:

- 1 An explanation of the actual profound meaning of the essence
- 2 How this is more sublime than other vehicles
- 3 The recipients to whom this doctrine is entrusted

Second, for the specific explanation of the natural Great Perfection, there are three: an explanation of the actual profound meaning of the essence, how this is more sublime than other [vehicles], and the recipients to whom this [doctrine] is entrusted.

2.2.1.2.2.2.2.1 *An Explanation of the Actual Profound Meaning of the Essence*

This has three parts:

- 1 A concise explanation
- 2 An extensive explanation
- 3 A synopsis

For the first, there are three: a concise explanation, an extensive explanation, and a synopsis.

2.2.1.2.2.2.2.1.1 *A Concise Explanation*

For the first, there are three, beginning with the generation stage of method. All phenomena of saṃsāra and enlightenment—such as the collection of the aggregates, elements, and sense sources—are primordially awakened as the maṇḍala of enlightened body, speech, and mind. Except

for being perfectly pure, awakening is not established later through the path by someone who was not previously awakened. That which primordially abides within all beings in this way is the **indwelling** intrinsic nature of the spontaneously present **maṇḍala** of the ground. Realizing this then, **through the maṇḍala of samādhi**, one must **meditate** with the awareness that the visualized **maṇḍala** is the **primordially abiding maṇḍala**. [482]

Although this is the intrinsic nature of phenomena, merely acknowledging it will not bring benefit. Even though the basis is established in this way, it is still necessary to accomplish this through the path. For example, although gold and silver are within ore: if the ore is not excavated and fired, [the gold and silver] will still remain hidden. Although a conch is white: until the illness of phlegm is cured, [the conch] will continue to appear to be yellow, indicating the need to cure the illness.

Second, the completion stage of prajñā is the **maṇḍala** of bliss, clarity, and no thoughts that **originates from the maṇḍala** that sustains the perception of passion-based thoughts through method. Without abandonment, [passions] are purified in their own place; and given that this is their intrinsic nature, this is called the **maṇḍala of enlightened mind—supreme among all maṇḍalas!**

Third, the clear-light stage of indivisibility is as follows. In the heart chakra of truth and so forth, the primordial, spontaneously present kāyas and wisdoms naturally abide as the **superbly secret vital essence**. If internalized through the contributing circumstance of the guru's upadesha, then this is the **basic space source of all maṇḍalas** that constitute the inexhaustible, ornamental wheel of enlightened body, speech, and mind. Given that this [explanation] is extremely obscure and hidden within this tantra, [483] it appears that many of the previous scholars of the *Magical Manifestation Matrix* failed to understand this.

2.2.1.2.2.2.1.2 *An Extensive Explanation*

This has three parts:

- 1 The outer stage of generation
- 2 The inner stage of completion
- 3 The secret stage of clear light

Second, for the extensive explanation, there are three: the outer stage of generation, the inner stage of completion, and the secret stage of clear light.

2.2.1.2.2.2.1.2.1 *The Outer Stage of Generation*

For the first, there are two.

Decisiveness through the view is as follows. Although the external reflections that appear as the five elements are [ultimately] nonexistent, the apparent appearances of the nature of phenomena are naturally perfectly pure. This fundamental nature of the *prajñāpāramitā*, the nature of emptiness, that appears as form is originally nonexistent. This **buddha nature** [of form] abides as the **consort**, or the play of the nature of phenomena, which is the meaning of the empty nature of phenomena that abides inseparably with conditioned phenomena. In the unsurpassed tantra *Certainty of Speech*, it states:

Through the intrinsic nature of myriad phenomena,
Emptiness is expressed as form.

Thus, and in the *Heart Sūtra*,^a it states:

Emptiness is form . . .

Thus, it is said.

The reason that the five aggregates are called “the great elements” is that they are the **buddha nature of the five male [buddha] families**, which are the intrinsic nature of empty form—like reflections in a mirror. The actual elements are the inner aggregates, their natures being solid, wet, warm, buoyant, and spacious. The outer [elements] are called the “transformed elements” or the “form of the elements.” Like the reflection of a face in a mirror, [484] inner form appears externally. The five conditioned aggregates that are empty by virtue of their nature are the nature of phenomena appearing without true existence. This is called “form that is empty and so forth . . .” In the *Middle Way*, it states:

Whatever is the intrinsic nature of form
Is said to be emptiness.

Thus, it is.

^a *sherab nyingpo* (*shes rab snying po, prajñāpāramitāhradyasūtra*)

The intrinsic nature of the awakened mind of awareness is without basis or root. The primordial cognizance that does not conceptualize objects is the intrinsic nature of the vajra as the assembly of the male-female Samantabhadra. Since the inexpressible space of indivisible clear awareness and emptiness is the source of immeasurable wisdom, this is designated as the assembly of the male-female Samantabhadra. Even the awareness of the organs of the eyes, the objects of form, the time of the past, the visual consciousness, and so forth—from the male sattvas and female sattvas up to the gatekeepers—are all perfectly pure. Their intrinsic natures, as well, always appear yet have no true existence, since the nature of phenomena is always the one taste of emptiness. Realizing this excellent nature of phenomena to be the primordially abiding maṇḍala is the view without establishing or excluding anything. This is also stated in the *Middle Way*:

This single substance is the essential nature of all things. [485]
 The one who sees the nature of a single substance
 Sees the nature of all substances just as they are.

And in the *Intermediate Mother*, it states:

If a single phenomenon is known,
 This is called the “state of omniscience”
 Since it is the peaceful aspect of the nature of phenomena.

Second, internalizing this through meditation means to meditate by knowing that, at the moment all apparent phenomena are perceived, they have no true, inherent existence. This is the maṇḍala of Samantabhadra. Those who are beginners and whose mental strength is still weak will clearly visualize through the generation stage and gradually rest within nonconceptual evenness. Those who are more familiar or who have sharp intelligence will see the nature of whatever appears to be primordially empty and baseless. Otherwise, they will rest in the evenness of the generation stage where everything lacks true existence, like a reflection. The nature of that mind—free from elaboration and fixation upon substance or characteristic—is the profound, surpassing wisdom intent of the great holder of immeasurable qualities, the male-female Samantabhadra. Within that nature, there is absolute seeing with the five wisdoms of enlightened mind, such as mirrorlike and the rest.

The unceasing aspect of outer objective appearances is mirrorlike wisdom; the empty nature is the wisdom of the space of phenomena; without an identity is the wisdom of evenness; the individual appearances of form, sound, and so forth are discerning wisdom; [486] and liberation from the passions—such as refuting and establishing—is all-accomplishing wisdom.

In addition, to merely recognize the five poisons the moment they arise, without rejecting and leaving them pure in their place constitutes the five wisdoms. Otherwise, when the mind is resting single-pointedly, the emptiness of that nature is the wisdom of the space of phenomena; the unceasing radiance of awareness is mirrorlike wisdom; being without duality is the wisdom of evenness; the unceasing appearance of objects is discerning wisdom; and freedom from grasping and fixation is all-accomplishing wisdom.

This explanation given in the context of the generation stage concerns the way to rest in the nature of phenomena, but does not constitute an explanation of the generation stage itself. There are some who apply this teaching to the generation-stage maṇḍala of the deities. Not only are they mistaken, they fail to even approach the direction of this teaching.

2.2.1.2.2.2.1.2.2 *The Inner Stage of Completion*

This has two parts:

- 1 The overview
- 2 The exposition

Second, the inner stage of completion has two: the overview and the exposition.

2.2.1.2.2.2.2.1.2.2.1 *The Overview*

This has two parts:

- 1 The path of method
- 2 The path of liberation

First, there are two: the path of method and the path of liberation.

First, in the *Ocean [of Magical Manifestation Matrix]*, it states:

The upper and lower gateways
Are the source of wisdom originating

From specific winds.
 The method of breathing and summoning occurs
 With the three life channels of the three chakras.
 Through the movement of wind and fire,
 To milk the cow of the sky
 Is known as the upper [gateway].
 Cultivating the five stages of mind through the three invocations,
 The sixteenth ground is attained;
 And since—through binding—the connate intrinsic nature arises,
 This is the path to freedom.

Thus, it is:

2.2.1.2.2.2.2.1.2.2.1.1 *The Path of Method*

This has three parts:

- 1 Training with the wind of the upper gateways
- 2 Training with the vital essence of the lower gateways
- 3 The method for meditating upon the fierce wisdom

Here, there are three: [487] training with the wind of the upper gateways; training with the vital essence of the lower gateways; and the support for that, the method for meditating upon *chaṅḍāli*^a—the fierce wisdom.

2.2.1.2.2.2.2.1.2.2.1.1.1 *Training with the Wind of the Upper Gateways*

For the first, there are two. The intrinsic nature of that to be known is that the vajra body has three principal channels: namely, the right channel, white *rasanā*;^b the left channel, red *lalanā*;^c and the central channel, indigo *avadhūti*.^d These three life channels are supports for the three doors and the three poisons. Once purified through the union of method and wisdom, [the channels] become the support for the three *kāyas*.

According to meditation upon the winds and the wisdom elements, three chakras emerge from these channels as the crown chakra of exaltation, the throat [chakra] of abundance, and the heart chakra of truth. In

^a *turīmo* (*gtum mo, tsan da li*)

^b *roma* (*ro ma*)

^c *kyangma* (*rikyang ma*)

^d *kundarma* (*kuun 'dar ma, rtsa dbu ma*)

addition to this, by meditating upon the fierce wisdom, there is the navel chakra of emanation—making four. The numbers of their channels according to the order [just mentioned] are thirty-two, sixteen, eight, and sixty-four. If further defined, there come to be seventy-two thousand wisdom channels. In the *Hevajra*, it states:

It is explained that, for all classes,
There are seventy-two thousand channels.

Thus, it is like that.

In the course of twenty-four hours—although the wisdom wind flows within these channels according to their numbers in a dormant manner—because of not being apparent, special qualities are not rendered evident. When the [karmic] winds are restricted, the winds of the passions [488] become the movement of wisdom wind; and the qualities of the practitioner will manifest. In general, during the span of twenty-four hours, twenty-one thousand coarse winds circulate. This coarse movement refers to karmic or passion-based winds. By binding this wind, the clear, nonconceptual wisdom that arises is called “wisdom wind.”

Concerning the winds, the upward moving,^a downward moving,^b and evenly distributed^c [winds] circulate throughout the upper, lower, and middle parts of the body. It is also said that these three are exhaled, inhaled, and equally distributed. In addition, the wind flowing through the right nostril is called the “male wind”; through the left, the “female wind”; and through both, the “neutral wind.” The five colors of the winds are the earth wind as yellow, water wind as white, fire wind as red, air wind as green, and the great wisdom wind of space as indigo. These winds rely upon the five petals of the heart chakra, which include the center and the four directions. When all of these winds are directed into the central channel, they become the wisdom wind and the radiance of the five winds arising in myriad ways—such as [the appearance] of smoke, mirages, empty forms, and the like.

Second, having recognized this [and] in order to internalize it, there are three stages, beginning with the activity. The [upper] ends of both rasanā

^a *gyen gyu* (*gyen rgyu, udanaviṅyu*)

^b *tür sel* (*tbur sel, aparaviṅyu*)

^c *nyan* (*mnyan, samanaviṅyu*)

and lalanā connect with the right and left nostrils at the point between the eyebrows. By slowly exhaling, obstructions are cleared; and [489] all appearances are visualized as the wisdom maṇḍala. At the time of inhaling, while holding the wind as much as possible, one meditates that the wisdom wind enters the central channel at the point of the pubic hairline and that wisdom permeates the four chakras and all channels. Once this [practice] becomes more stable, then the actual upadesha meditation is as follows. Having become familiar with the gradual stages of practice, the instantaneous practice has four: the upadesha of Samantabhadra for meditation at the heart, the upadesha of Samantabhadrī for meditation at the navel, the upadesha of pure union for meditation at the throat, and the upadesha of great pervasiveness for meditation at the crown. First, in the chakra of truth at the heart, within a jeweled locket are five pure vital essences, about the size of five mustard seeds. Train the mind to transform this into the nature of the five male buddhas. Once achieving stability, train in these as five orbs of light. Once achieving stability in that, train in these as the kāyas of the five families. Understand that the navel, throat, and crown are the same.

By meditating in this way, the temporary accomplishments of clairvoyance, samādhi, miraculous powers, and so forth will occur, while ultimately the supreme ground of the buddhas will be attained.

2.2.1.2.2.2.2.1.2.2.1.1.2 *Training with the Vital Essence of the Lower Gateways*

This has two parts:

- 1 The distinction,
- 2 The way of perfecting the grounds and paths

Second, for training with the vital essence of the lower gateways, there are two. [490] The intrinsic nature of that which is to be known is as stated in the *Vital Essence of the Secret Moon*:

Without desire, there is no awakening.

And in the *Extensive [Magical Manifestation Matrix]*, it states:

If the general explanations
 Characterizing the ordinary passions
 Are unmistakably understood,

This will become the path of awakening.
 Even the siddhis of enlightened body, speech, and mind
 Are not other than this.
 By sustaining the magical display,
 This becomes the method.
 Characteristics will cease,
 Bringing union with prajñā.

Thus, and in the *Illuminating Lamp*,^a it states:

In order to benefit those individuals with desire,
 There is Lord Vajrasattva.

Thus, it is. Here, there are two: the distinctions and the way of perfecting the grounds and paths.

2.2.1.2.2.2.2.1.2.2.1.1.2.1 *The Distinctions*

For the first, there are the four joys: joy, supreme joy, freedom from joy, and connate joy. In addition, each one of them has four, such as the joy of joy and so forth, becoming sixteen joys.

There are also three perspectives, as follows. The four joys from the perspective of what is to be abandoned are that—through the arising of the connate wisdom of union—when the male abandons coarse concepts, that is joy; when [the male] abandons [coarse and subtle] concepts altogether, that is supreme joy; when the female abandons coarse concepts, that is freedom from joy; and when [the female] abandons concepts altogether, that is connate joy.

The four joys from the perspective of the practitioner are: when the male experiences bliss in certain places within the body, that is joy; when [bliss] pervades the entire body, that is supreme joy; when the female experiences [bliss] in parts of the body, that is freedom from joy; and when [bliss] pervades her body, that is [491] connate joy.

The four joys from the perspective of successive order are joy in the crown, supreme joy in the throat, freedom from joy in the heart, and connate joy in the secret place.

^a *dron sal (sgron gsal)*

2.2.1.2.2.2.2.1.2.2.1.1.2.2 *The Way of Perfecting the Grounds and Paths*

Second, the way the grounds and paths are perfected is as stated in the *Stages of Vajra Activity*:

It is fully explained that all sixteen wisdoms of the chakras, beginning with [the paths] of accumulation and unification from the first ground onward, culminate as fully perfected buddhahood. Through the distinctions of the four chakras, the second of the second is extreme joy and so forth. This process is similar to the grounds and pāramitās,

This means that, from the crown down to the vajra, the distinctions of the four joys of the descent become sixteen joys, which complete all the grounds of the causal vehicle. The four joys of joy are the path of accumulation, the joy of supreme joy is the path of unification, supreme joy [of supreme joy] is the first ground, freedom from joy—the second, connate joy—the Illuminating [i.e., the third ground], [joy of] freedom from joy—the fourth ground, supreme joy [of freedom from joy]—the fifth, freedom from joy—the sixth, connate joy—the seventh, the joy of connate joy—the eighth, supreme joy [of connate joy]—the ninth, freedom from joy—the tenth, and connate joy—the ground of All-Pervasive Light.

During this practice, both impure fluids remain within; and both pure essences emerge like drops from the tip of the vajra. In addition, when the female [492] perfects the sixteen joys and both impure fluids remain within, the two pure essences emerge from the tip of the lotus. When the four white and red vital essences of the male and female mingle, the male experiences the taste of bliss and clarity, while the female experiences the taste of nonconceptual emptiness. Through the merging of these two: when the wisdom intent of the union of bliss and emptiness arises, this clarity is unobstructed by the two limitations; and hence, it is the ground of All-Pervasive Light and the nature of the prajñā-wisdom empowerment.

At that time, the ten pāramitās are also complete. Generosity occurs when the bodhichitta permeates all channels; binding without losing the essence is morality; patience is to be unafraid of the method of union; perseverance is to be diligent in the method of bliss; remaining single-pointedly within this is concentration; prajñā is all concepts arising as the maṇḍala of bliss; although engaging in this way, remaining unsullied by

the passions is method; power is the simultaneous destruction of all concepts; being intent upon the result is aspiration; and experiencing connate wisdom is the pāramitā of wisdom.

Furthermore, in the *Extensive [Magical Manifestation Matrix]*, it states:

The causes and results of the ten pāramitās are complete.

Thus, it is.

The ultimate empowerment of exaltation is that one upwardly invokes the mingled vital essence of the sun and moon through the winds. To then experience the taste of bliss and emptiness, [493] one rests within the nature of phenomena.

Then, through the distinction of the four ascending joys, all sixteen joys start from connate joy and are applied to the grounds and paths of Secret Mantra. The four joys of connate joy constitute the path of accumulation; the connate joy of freedom from joy is the path of unification; freedom from joy [of freedom from joy]—the first ground and the path of seeing; supreme joy—the second ground; joy—the third ground; the connate joy of supreme joy—the fourth; freedom from joy [of supreme joy]—the fifth; supreme joy—the sixth; joy—the seventh; connate joy of joy—the eighth; freedom from joy [of joy]—the ninth; supreme joy—the tenth; and joy—the ground of awakening. When the vital essence passes from the root of the vajra to the navel, this is [the ground of] All-Pervasive Light, from the heart to the throat—Unattached Lotus, and from the crown to pervade the entire body—Vajra Holder, or the ground of the Great Assembly of the Wheel of Syllables.

Some traditions assert that, when the vital essence passes from the root of the vajra to the tip, this completes all the causal grounds and that, when the [vital essence] is retracted from the tip, this completes the resultant grounds. Nevertheless, here this is applied to the stages of the descent and ascent according to the upadesha of the gurus.

This describes how the six states of clairvoyance, as well as the major and minor marks, are all perfected. [494] Led by the method: when the vital essence returns to its source, this constitutes the clairvoyance of recalling previous places. When the vital essence descends and ascends, this constitutes the clairvoyance of magical manifestation. Bliss and emptiness, free from expression, are the auditory faculties of the deities; seeing the three

grounds of the awakened ones is the vision of the deities; since there is no fixation with bliss, this is the uncontaminated olfaction of the deities; and knowing the way in which both male and female experience the taste [of bliss] with one another constitutes the clairvoyance of knowing the minds of others.

The sixteen joys of the male and female as the union of sun and moon are the thirty-two major marks. Each of the sixteen joys of the moonlike vital essence of the male is endowed with the five wisdoms, constituting the eighty excellent signs. That the female does not possess them indicates the empty nature of phenomena. The meaning of all of this is as stated in the *Ocean* [*of the Magical Manifestation Matrix*]:

By the method of reversal, the prior place will be known.

Descent and ascent

Are the clairvoyance of magical manifestation.

Hearing free from expression

And seeing the three grounds,

The objects, aggregates, and elements

Are uncontaminated.

Simultaneously knowing the mutual experience of

The bliss of *ah li ka li*,

Both possess the marks of sixteen;

But only one is endowed with the five wisdoms.

The eighty,

Such as forbearance and the rest,

Are more sublime than the causal.

This indivisible vital essence is exaltation.

Thus, it is.

Here, this tradition is more sublime than the tradition of the causal vehicle, which asserts that the major and minor marks and signs—as well as clairvoyance—[495] are accumulated through externally oriented virtues, such as forbearance and the rest.

Second, by knowing this and with functional wind and mind, the way to internalize that is to take delight in the karma mudrā that invokes bliss. Both male and female are generated as deities, and the secret places are blessed as the vajra and lotus; so that when the vital essence descends, it is held in the vase of the vajra. Pulling [the vital essence] upward with *hung*

like coiling yarn, it is then evenly distributed throughout the entire body. After all of this, one must rest in the evenness of the indivisible, intrinsic fundamental nature of the Great Perfection. The result is that the common and supreme siddhis will be swiftly attained, as [the root tantra] states:

Through the mudrā of *ab li ka li*,
Everything upon everything will be accomplished.

Thus, it is.

2.2.1.2.2.2.2.1.2.2.1.1.3 *The Method for Meditating upon the Fierce Wisdom*

Third, the support for this is the meditation upon the fierce wisdom. In the *Ocean [of the Magical Manifestation Matrix]*, it states:

It is said that, by igniting the fire
Of immaculate bliss,
This incineration milks [the cow] from above.

Thus, it is.

At the conjunction of the three channels, four fingerbreadths below the navel, is the aspect of fire as *ab tung*.^a Extremely hot to the touch, visualize that it is the size of a mustard seed. Once stability with that is gained, the fire blazes to become the size of a thumb and consumes the three channels of the body, including all branch channels. Karma and obscurations are incinerated. The pure essences of the white and red nectars descend from the *ham* in the crown. [496] Meditate that the body is filled with blissful emptiness. Meditating in this way and generating heat is the sacred method for giving rise to the wisdom of bliss and emptiness.

2.2.1.2.2.2.2.1.2.2.1.2 *The Path of Liberation*

Second, for the path of liberation, there are two: the meditation upon the samādhi of deity appearances and the meditation upon the samādhi of the empty nature just as it is.

First, within meditation upon the wisdom deity, similar to magic,

^a *ab tung*, ^

whatever concepts arise are brought into the generation stage. Through the strength of this, all qualities will be accomplished, such as samādhi and so forth, because single-pointed concentration is the cause for and the nature of samādhi.

Second, during evenness, objective appearances and the mind that grasps to them as real are indivisible. Completely resting without any distraction in the face of whatever arises allows one to naturally abide within the meaning of indivisibility. Then, during the experience subsequent to evenness, one must train in the magical nature of appearances; and awareness is naturally liberated as the great perfection of the nature of phenomena. By training in this way, the mind will abide in tranquil stillness; and union with the true seeing that realizes the meaning of nonexistence arises.

By meditating upon true seeing combined with tranquil stillness, passions are fully suppressed and then uprooted, as stated in *Extensive Wisdom*:

Through tranquil stillness, passions are suppressed;
Through sublime true seeing, passions are uprooted.

Thus, and in *Bodhisattvacharyāvātāra*, it states: [497]

By knowing that the passions will be completely destroyed through true seeing adorned by tranquil stillness, first tranquil stillness must be realized so freedom from attachment to the world, as well as inspiration toward liberation, will be induced.

Thus, it is. The [root text] states:

Whoever tames the mind like a drunken elephant
Through samādhi . . .

Thus, this [quote] also confirms the meaning of [the earlier quote].

The result of this is that all fully endowed qualities will be temporarily and ultimately accomplished. The explanation of both the upper and lower gateways should be given to individuals whose concepts are fewer and passions coarse; whereas, the teachings on the stages of deity meditation and the nonconceptual nature should be given to those whose concepts are coarse.

2.2.1.2.2.2.2.1.2.2.2 *The Exposition.*

Second, for the exposition, there are two—beginning with the way of meditating upon the meaning of empty bliss. The pure white and red vital essences of the male and female mingle at the tip of the vajra and lotus; and through the sound of the supreme, secret wisdom of emptiness and the exaltation that occurs through this, their union is offered to the invoked deities in the maṇḍala of the secret place. By bringing this [vital essence] upward with the wind into the channels of the four chakras and maṇḍalas of the buddhas that naturally abide throughout the entire body, the exaltation of the mind's wisdom nature becomes the experience of great wisdom ecstasy, the offering of indivisible bliss and emptiness. [498]

Second, the result of that is that, through this merit of immaculate offerings, initially the three vidyādhara and the eight great accomplishments are attained. Ultimately, the perfected ground of the supreme realm of the dharmakāya Samantabhadra—the pure land of the spontaneously present vidyādhara—[and] the magical wisdom of the self-appearing buddha of the spontaneous Rich Array of immeasurable, natural manifestations of the infinite maṇḍalas of the five families will be attained.

2.2.1.2.2.2.2.1.2.3 *The Secret Stage of Clear Light*

This has two parts:

- 1 The overview
- 2 The exposition

Third, for the stages of secret clear light, there are two: the overview and the exposition.

2.2.1.2.2.2.2.1.2.3.1 *The Overview.*

For the first, there are two: the intrinsic nature of clear light that is to be understood and, having understood that, the stages of practice.

First, in the *Ocean [of the Magical Manifestation Matrix]*, it states:

The primordially manifest truth of awakening

Abides within all those who are embodied.

Hence, this spontaneously present maṇḍala of the victorious ones

Dwells within all living beings.

This boundless mode of the peaceful and wrathful
 Will be rendered evident through familiarity—
 Either in this life or in the intermediate state.

Thus, in the hearts of all sentient beings are the extremely subtle maṇḍalas of the forty-two victors; and in the crown, the fifty-eight herukas. [499] Extremely pure, these are the nature of the five lights, supported by the pure aspect of the relative vital essence. Abiding within the Akaniṣṭha upon the petals of the channels as group formations is what is referred to as the “ground maṇḍala of vajra space.” When one becomes familiar with the generation and completion stages, this intrinsic nature will be clearly apparent. Nevertheless, until one is set free from the trap of the karmic body, this will not be conspicuous due to obscurations imposed through the coarse body of flesh and blood. Even though there is stability with the generation and completion, including vivid rainbowlike clarity in deity visualization, there is still no freedom from the trap of the body. At the moment freedom occurs, those who realize the essence of the mahāmudrā will become mature vidyādhara. Liberated as the kāya of the deity in the intermediate state, the purpose of sentient beings will then occur.

Therefore, through reliance upon the *generation and completion*, that body itself will be freed from birth and death; and when some degree of the obstructions are purified, the immortal vidyādhara will occur. Then as a mahāmudrā [vidyādhara], awakening will be attained without discarding the body. The spontaneously present [vidyādhara] is itself the state of awakening and the actualization of the maṇḍala. This Akaniṣṭha [pure land] primordially exists within oneself; so by visualizing the generation and completion, there will be awakening. Aside from this, there exists no other pure land of kāyas and wisdoms in the ten directions of the world to be discovered or accomplished. It is as the root tantra states:

In all of the ten directions and four times,
 The state of perfect awakening will not be discovered. [500]
 Since the mind’s nature is fully awakened,
 Do not look for awakening elsewhere.

Thus, it is taught.

Second, in a dark room, comfortably assume the seven-point posture of Vairochana and remain motionless. In the *Stages of the Path*, it states:

In the manner of Lord Vairochana comfortably assuming the seven-point posture: with enthusiasm and all aspects in balance, rest the mind without effort or fixation.

Thus, it is.

This reveals the three aspects [of remaining] motionless.²²⁶ The seven points are the legs in the vajra āsana,² hands in evenness, the back straight like stacked coins, the chin tucked slightly down, eyes gazing over the tip of the nose, tongue touching the palate, and the lips and teeth naturally relaxed. In particular, the gaze is meant to extend out from the point between the eyebrows some twelve fingerbreadths in space; the speech is silent; and with no thoughts at all, one rests in space. By remaining this way for one, three, or seven days, signs such as [the appearance of] smoke and the rest will become apparent. Similarly, after fourteen, twenty-one days, or one month, initially there will be the phenomena of seeing smoke, clouds, mirages, fire sparks, lights, and the sun. In the *Stages of the Path*, it states: [501]

The signs refer to mirages, smoke, clouds, fire sparks, lights, and the sun.

Thus, it is.

During this time, one must persevere in rejecting all outer, inner, and secret activities of body, speech, and mind. The quote continues:

Whenever there is cause, result, and interdependency, all dharma activities are to be discarded. Even though they come to mind, they are not to be entertained since that is distraction based on characteristics.

Thus, it is.

Having become familiar with darkness practice: even during the daytime, one should rest in that way free from thoughts and recollections. The quote continues:

Because of the stages of the nonconceptual, extremely nonconceptual, and subsequent nonconceptuality, this wisdom of the

² *kyil trunq* (*skyl krung, pāryānikā*)

space of the nature as it is is nonabiding, without concepts, and without anxiety. Unwavering and naturally clear, the objects of conceptual speech and thoughts have been transcended. This is the union of tranquil stillness and true seeing.

Thus, it is.

Concerning this, given that there is no fixation upon an outer object of grasping, the inner fixating mind, or the interim body and speech, this state is extremely nonconceptual and so forth. When nothing whatsoever is conceptual, that is tranquil stillness; and this clarity is true seeing—hence, their unity. If one practices diligently in this way for six months, one year, or one year and two to four months, all coarse movement of the upward moving wind will cease. [502] Achieving mastery of the wisdom wind, the mature, the immortal, and the great mudrā vidyādhara will gradually be attained. After sixteen lifetimes,²²⁷ the enlightened activity of the buddhas will be accomplished. The [root text] states:

In six months, twelve, fourteen, or sixteen,
A sacred immortal vidyādhara will be accomplished.
Sixteen lifetimes after that,
There will be the spontaneous perfection of the five kāyas.

Thus, it is.

This indicates the time for accomplishing the immaculate state through clear light. Additional signs include varieties of appearances, such as the five lights, orbs of light, the aspects of blazing jewels, and the maṇḍala of Rāhula [i.e., the phenomena of dark blue]. In the *Praise to the Names of Mañjuśrī*, it states:

Beautiful blazing light, the knot of eternity,
The appearance of blazing light on the hands . . .

Thus, and:

The flaming appearance of wisdom
Is the wisdom torch, lighting the way for all beings
As a garland of brilliance pleasing to behold.

Thus, and in the *Great Bounteousness of the Buddhas*, it states:

By the connection of the jewel and the ocean,
The maṇḍala of light is an array of color.
For some, it appears in the center of space.

Thus, it is. The “knot of eternity” and the “jewel” are reference to the heart. The “ocean” is the eyes and the “connection” means the arising of empty forms in space.

These appearances are the actual realization of the nature of phenomena. If death arrives during this time: [503] in the next rebirth, one will be born in the pure land of the buddhas where immortality and then awakening will occur. These qualities are referred to as “the secret vital essence” and so forth.

Once familiar with this [practice], the movement of the winds of the five elements vanishes within wisdom; and when the intrinsic nature of the appearance of five wisdoms pervades, this is the vision of the increasing experience. As familiarity continues, to see the pure lands of the buddhas and the five families is the vision of the full measure of awareness. It states [in the root tantra]:

As the ornament, the maṇḍala is perfected without exception.

Thus, it is.

Then, having exhausted the increasing winds of the five elements that engage the five wisdoms, all appearances become like a cloudless sky. This is the vision of the exhaustion of the nature of phenomena, approaching the spontaneously present [vidyādhara]. In addition, the first two visions will be seen through the support of the mature [vidyādhara]. The full measure of awareness is the immortal, and the exhaustion is the mahāmudrā vidyādhara. When complete, the ground of buddha as a spontaneously present vidyādhara will then be attained.

There are some who become confused about this and claim that the sambhogakāya and nirmāṇakāya are attained after entering the [ground of the] Great Assembly of the Wheel of Syllables. They have not discerned the differences concerning the sambhogakāya and nirmāṇakāya that appear on the path and the ultimate sambhogakāya and nirmāṇakāya. Nevertheless,

during these visions, the inner experience of wisdom will arise free from fixation. In the *Stages of the Path*, it states:

With no limit or center, [504] there is nothing to analyze. Only self-awareness, free from duality, appears in a nonconceptual way.

Thus, it is.

During the first vision: since the three doors are abiding naturally, there are the three experiences of heat, namely, a blissful body, clear speech, and a nonconceptual mind, as well as mastery over the coarse motion of breathing. The quote continues:

Therefore, when removed from all activities, the body, speech, and mind experience heat; the subtle stage of forbearance is attained; there is mastery over the motion of the breath; the mind rests with the genuine meaning; and the threefold experience of heat is definitive.

Thus, it is.

Given that the outer signs of light and orbs of light are the manifestations of the syllables from the channels, they are visible. The inner signs are that the body and speech achieve forbearance and the five passions decrease. Samādhi becomes stable, while wisdom appearances increase. The quote continues:

Concerning the initial outer and inner [signs]: the outer involves the actual manifestation of the syllables from the channels, while the lights of the lotus and others are visible. The inner [signs] are that forbearance is attained and, in particular, the continuum of the five [passions] completely ceases.

Thus, it is. Even dreams will turn to virtue. The quote continues:

Even in the practitioner's dreams, he will be naked and stainless.

Thus, it is.

During the second vision, all appearances perceived as magical and so forth will continue to increase. [505] In the *Stages of the Path*, it states:

Awareness, free from duality, is wisdom's magic, motionless and clear. This nature is illuminated just like the moon and the water moon. No matter what kinds of concepts arise: since that is the self-appearance of wisdom's magic, attachment to hope and aversion to fear will not occur. This is not other than wisdom's magic!

Thus, it is.

At this time, overwhelming compassion arises for sentient beings. In the *Vajra [Magical Manifestation Matrix]*, it states:

Achieving familiarity with the magical,
The phenomena of saṃsāra
Will be overcome by immeasurable bodhicitta.
How astonishing that delusion can occur
From that which is not deluded!
It is then that, without effort,
All activities of this life—even dreams—
Will be seen as magical.

Thus, it is.

At this time, immeasurable qualities will be gained. The quote continues:

With qualities equal to the limits of space
And a field of experience that is one with the buddhas,
An abundant accumulation of causal merit is possessed.
This is great wisdom free from attachment,
And the practice that follows this will be effortless.

Thus, it is.

At this juncture, the state of immortality will be attained. By seeing even dreams as magical, there will be no fixation toward any phenomenon. At this time, there will be significant signs, such as the body becoming

weightless like cotton wool and the movement of the breath going unnoticed. All outer and inner parasites affecting the body, such as lice and fleas, will naturally vanish.

The third vision is [506] that phenomena will appear only as the maṇḍala of deities. In the *Stages of the Path*, it states:

The aggregates and so forth appear as the maṇḍala of deities like reflections in the clear ocean; everything is the vivid deity of self-awareness. The victors explain that this is the nature of the practice—completely free from being single or multiple, lucid, objectless, and motionless. The manifestation of the intrinsic nature and the practice to tame the unruly ones are the emanations of the peaceful and wrathful. Due to the manifestation of the chakras, mudrās, group formations, and maṇḍalas, there are the resultant manifestations. These manifestations and the lucid experiences are the meaning of the practice.

Thus, it is.

All of these appearances arise through the meditation of the maṇḍala of one thousand buddhas and so forth, which actually appear from clear light. It is then that, for those who see the truth of the grounds, the signs are even more sublime. In particular, it is as the quote continues:

Those who are the superiors and the middling have perfected the six states of clairvoyance and the five channels and are able to clearly see all continents and countries that they will tame.

Thus, it is. “Five channels” refers to enlightened body, speech, mind, qualities, and activities with five distinctions each as the wisdoms to be attained. “Clarity” means that, with the eyes of the deity, one is even able to see through solid matter. At this time, dreams will cease.

At the time of the fourth vision, there is freedom from the trap of the body and phenomena, as the *Vajra [Magical Manifestation Matrix]* states:

Wisdom with the attributes of kāyas [507]
Means the elements are liberated as the vajra body.

Thus, it is. Effortless and spontaneously present, this is due to previous familiarity. The quote continues:

Through the stages of enthusiastically pursuing the goal,
 Seeing, and being familiar with the motionless state,
 The power of perfecting all paths is complete.
 Spontaneously present, free from practice,
 The remaining connate stains [of ignorance] are purified.

Thus, it is.

These qualities are also mentioned in the *Stages of the Path*:

Without moving from evenness, taming the beings in enumerable world systems equal to the particles of a million thousand-fold universes and in realms that are equal to the particles of a million countless realms occurs through magically manifest forms, such as that of butchers, prostitutes, and others.

Thus, it is.

Hence, having perfected the four visions, the result is the spontaneous presence of the three supreme grounds of buddhahood. At this time, there are twenty-five qualities.

The first of these are the five kāyas: the dharmakāya—free from elaboration; the sambhogakāya—great clear light; the nirmāṇakāya—uncertain variations [of emanations]; the abhisambodhikāya—the perfection of the abandonments and realization; and the vajrakāya—spectacular and unchanging. In the *Stages of the Path*, it states:

The intrinsic nature of the kāyas: dharmakāya, sambhogakāya, myriad nirmāṇakāyas, abhisambodhikāya, and the vajrakāya . . .

Thus, it is.

The five aspects of enlightened speech are, first, the great, inexpressible speech of the dharmakāya, which is as the quote continues:

Through this ultimate, supreme, and unborn speech, understanding occurs without the communication of speech. [508]

Thus, it is.

The unceasing natural clarity of the speech of the sambhogakāya is mirrorlike. The quote continues:

Through the eight qualities, such as mirrorlike, the kāya indicating complete abundance will be seen. In the stream of mind of the great bodhisattva among bodhisattvas, the vajra meaning will be illuminated.

Thus, it is.

The sixty branches of the speech of the nirmāṇakāya are as the quote continues:

“Six”²²⁸ means the roots and their branches, like the speech of Brahmā, for those fortunate ones who perceive with corporeal ears.

Thus, it is.

The self-wisdom radiance of the speech of the abhisambodhikāya is as the quote continues:

Although there are five names for wisdom awareness: through the blessing of the garland of syllables, all naturally secret tantras are illuminated like the sun.

Thus, it is.

The inseparable, empty sound of the speech of the vajrakāya is as the quote continues:

The power of this nature is to see and hear inseparable sound and [emptiness].

Thus, it is.

Here, the sambhogakāya of self-appearances is subsumed within the dharmakāya, because this is only the field of experience of the buddhas.

The first of the five aspects of enlightened mind is the wisdom of emptiness, clear and without substance, as stated in the *Vajra [Magical Manifestation Matrix]*:

This is primordial radiance and emptiness, like the sky . . .

Thus, it is.

The mirrorlike wisdom that is clear and without any concepts is as the quote continues:

Objectless and clear like a mirror . . .

Thus, it is.

The wisdom of evenness that is without good or bad is [509] as the quote continues:

Evenness, without the distinctions of acceptance or rejection . . .

Thus, it is.

Discerning wisdom is clarity that does not confuse or mingle general phenomena and their individual characteristics. The quote continues:

Since this is nothing other than the nature of space,
Things and their nature are inseparably clear.

Thus, it is.

The all-accomplishing wisdom that effortlessly accomplishes the deeds of self and others is as the quote continues:

The two purposes are spontaneously complete,
And enlightened activity is fully accomplished.

Thus, it is. These are the minds of the five kāyas.

The five qualities are [first] awareness appearing as the all-pervasive space of phenomena, the intrinsic nature of a perfect, pure land free from limitations. The quote continues:

The appearances of awareness
Lack an independent continuum.
They are the wish-fulfilling clouds of the mind

And the ten directional pure lands
Of the buddhas, without exception.

Thus, it is.

Awareness appearing as the celestial palace is as the quote continues:

Self-appearances of awareness, spontaneously complete,
Are the celestial palace, free from duality.
This is the place for
The support, the supported,
And that which is neither.

Thus, it is.

Awareness appearing as clear light is as the quote continues:

Since the intrinsic nature is unobstructed and clear,
Myriad rays of light illuminate the ten directions.

Thus, it is.

Awareness appearing as the throne is as the quote continues:

Since all results such as power are complete,
This appears as the five different thrones.

Thus, it is.

Awareness appearing as the ornaments is as the quote continues:

Since this is not abandoned and is spontaneously complete, [510]
It is the ornament of the many
Types of great maṇḍalas.

Thus, it is. All of this constitutes the pure land of the spontaneous Rich Array.

The five enlightened activities are the five deeds, which are pacifying deeds—rendering the minds of disciples suitable; enriching deeds—satisfying sentient beings through material aid and the dharma; magnetizing deeds—overcoming wanderers; wrathful deeds—forcefully annihilating all unruly ones; and spontaneously present deeds occurring from the state

of the lord of all families, without bias, concerning the welfare of beings. The quote continues:

Given that the activities of taming disciples are diverse,
 There is the manifestation of the four that tame.
 Peaceful, wrathful, magnetizing, and equalizing
 Tame in whatever way is deemed necessary [and are]
 Represented by each of four families
 While spontaneously present in the karma family.

Thus, it is.

Given that this subject [i.e., the four visions] is extremely secret, obscure, and hidden throughout this tantra, I have compiled this [explanation] based upon the great master Padmasambhava's commentary called the *Precious Torch of Clear Light*.^a To explain this according to the great master Vimalamitra's commentary called *Advice for the Time of Death*^b is as follows.

Having meditated like this—for those of dull faculties to be liberated in the intermediate state as a mature [vidyādhara] at their death—by abiding without distraction in the generation-stage maṇḍala of deities and the unclaborate stage of completion, [511] they will awaken as a wisdom deity in the intermediate state. Those of dull faculties who have not matured should focus their mind on the clear light in the heart, becoming an orb of light that transfers to the pure land, together with the wind of the sun and the moon.²²⁹ In the next life, the mature or the immortal [vidyādhara] will be attained. It is taught that, thereafter, awakening will occur in the pure lands.

In addition, there are some who say that—when the peaceful and wrathful maṇḍalas arise in the intermediate state—by recognizing them as one's nature, this too will bring liberation. By attaining the mahāmudrā and the spontaneously present states of vidyādhara hood, it is certain that liberation will occur at that moment. Hence, the actual subject of this chapter is the meaning of clear light, which is extremely profound and vast. The explanation of the overview is now complete.

^a *ödsal rinpoche dron ma* ('od gsal rin po che sgron ma)

^b *da kamu dam ngag* ('da' ka ma gdams ngag)

2.2.1.2.2.2.2.1.2.3.2 *The Exposition*

Second, for the exposition, there are three.

First, recognizing the intrinsic nature of the ground of clear light is as follows. In the four chakras and in particular within the heart chakra, the clear-light, secret vital essence maṇḍala of kāyas and wisdom abides. This is the abode of the spontaneously present nature of the space of phenomena as the arrangement of the Akaniṣṭha Rich Array. Since this is the primordial, spontaneously present nature of all the buddhas, it is referred to as “the three kāyas that dwell within oneself” and is the basis for the actual appearances of the sambhogakāya and the nirmāṇakāya.

Second, recognizing the path of wisdom appearances [512] is as follows. Having meditated upon such a maṇḍala, the objective appearances of this samādhi are perceived as the intrinsic nature of ten signs such as lights, orbs of light, and the like. Seeing this nature of all buddhas who have fully awakened in the ten directions and four times includes all aspects of the maṇḍalas of enlightened body, speech, mind, qualities, and activities, without exception. In the *Extensive [Magical Manifestation Matrix]*, it states:

By seeing the meaning of freedom from characteristics,
All maṇḍalas of the buddhas are witnessed.

Thus, and by seeing the nature of a single phenomenon, everything is known.

It is explained that ultimate awakening is the dharmakāya. And just as it is said that the face of buddha will be seen through familiarity with the meaning of the unborn, mastery of the samādhi that knows the mind's nature to be the original buddha is the most supreme and sacred phenomena of all since it is the meditation upon the ultimate, fundamental nature. In the *Sacred Wisdom*, it states:

Abiding motionless is supreme samādhi,
The essence of all phenomena.

Thus, it is.

When meditating in this way, one abides in the natural maṇḍala and the maṇḍala generated through samādhi. This meditation's nature being

the clear-light maṇḍala of self-appearances is the spontaneous presence of the great wisdom maṇḍala of the prajñā stage of completion. [513] Hence, the qualities of the path continue to increase toward perfection.

In particular, when self-appearances become the pure land of the five families: in the outer and inner channels and chakras, all maṇḍalas of each individual deity without exception are complete as the ornaments of wisdom awareness. Then, there comes to be the magnificence of one thousand qualities and so forth. Then, when fixation upon all of this is exhausted, the intrinsic nature of the grounds and paths reaches the primordially pure exhaustion of the nature of phenomena.

The result is that, from the indivisible union of the maṇḍalas of the sambhogakāya and dharmakāya, all maṇḍalas of the compassionate nirmāṇakāya fully emerge as great spontaneous presence. By the strength of this, one becomes a protector who tames the maṇḍalas of the six worlds' ten directions and four times. Appearing as the six sages and so forth, possessing miraculous abilities, [and] by liberating all maṇḍalas of illusory sentient beings from the great ocean of saṃsāra, beings are tamed through whatever deeds are necessary. Although appearing in this way, at that moment the individual object to be liberated and the actual nirmāṇakāya subject who liberates are nonexistent. Hence, the maṇḍalas of those to be tamed and the process of taming [514] are engaged as a reflection or like magic. It is similarly taught in the *Magical Manifestation Matrix*:

The minds of sentient beings are magical,
 And the state of awakening is magical as well.
 For example, some magicians
 Blow mantras upon clay and such
 And mold the clay into various pleasing forms.
 If there is familiarity with these preparations:
 Then to those with fixating minds,
 The forms of four-legged animals and others will appear.
 Similarly, for those whose minds
 Are familiar with the accumulations of ordinary and wisdom
 merit:
 To all those sentient beings,
 The state of unsurpassed awakening will appear.

Thus, it is.

2.2.1.2.2.2.1.3 *A Synopsis*

Third is a synopsis. Phenomena primordially abide as the perfected maṇḍala of kāyas and wisdom. By understanding this through hearing, mentally reflecting through contemplation, and, in addition, through meditating on the united stages of the method of generation and prajñā of completion, the result of the accomplishment is that the always sublime enlightened activity of fully accomplishing the purpose of those to be tamed with the great compassion of self-originating wisdom will be spontaneously present. This fully endowed tradition [515] is embraced by all the buddhas as the undeceiving doctrine. Having meditated upon the indivisible generation and completion stages, the result of the supreme samaya of never departing from the accomplishment of buddhahood is revealed.

2.2.1.2.2.2.2.2 *How This Is More Sublime than Other Vehicles*

This has three parts:

- 1 The greatness of the practitioner
- 2 The greatness of the path of practice
- 3 There is no path superior to this

Second, for the explanation of how this is more sublime than other [vehicles], there are three.

2.2.1.2.2.2.2.2.1 *The Greatness of the Practitioner*

The “greatness of the practitioner” refers to whoever shows even a slight interest in this vehicle. Such a practitioner will become known as a close heir of this superb, secret [doctrine] because the maṇḍalas of the buddhas throughout the ten directions and all times—the genuine maṇḍalas of the great secret, without exception—are revered and swiftly attained in their mind stream. For example, even if a chakravartin ruler has a thousand heirs, it is only the one with the marks of excellence that will qualify to become the sacred heir. Similarly, the hearers, solitary realizers, and bodhisattvas of the causal vehicle are not close heirs because, listening to the natural *Secret Essence* and so forth, this wisdom intent of the buddhas is not their field of experience. [516]

2.2.1.2.2.2.2.2.2 *The Greatness of the Path of Practice*

Second, for the greatness of the path of practice, there are four. The greatness of this as the result of all paths is that, if the duration of time is considered, then **for as many kalpas as there are particles within the pure lands of the buddhas, that is how long the [practitioner] must train in the various disciplines of the causal vehicle in order to become proficient.** From the perspective of the vehicle of Secret Mantra, **this great secret vehicle of Atiyoga is the resultant goal of practicing and revering all outer and inner maṇḍalas without exception.** In order to attain enlightenment, everything depends upon this path.

Second, the way this has been the path of departure for all the victorious ones is as follows. **In the ten directions of the six worlds such as the middle, upper, and lower, the victorious ones of all maṇḍalas without a single exception—who have previously come and who are presently engaged in the welfare of beings—have spontaneously perfected the five kāyas by attaining this path.** This is because all the buddhas of the three times will traverse this path and no other. Even if the causal vehicle is traversed, the resultant vehicle must then be entered because awakening occurs through the resultant vehicle. [*Mañjuśrī's Magical Manifestation Matrix*]^{2,30} states:

The renunciation of the three vehicles
Abides as the result of the single vehicle.

Hence, the point is established.

Third, the way this is the path of all practitioners is [517] that all practitioners from the past, **those of the present, and those to become future vidyādhara will achieve the ground of awakening as spontaneously present vidyādhara through this path.** Hence, this is not different from the path of the buddhas of the three times as stated in the *Yoga Tantra*:

The great vajra of enlightened body, speech, and mind
Of all buddhas of the three times
Was discovered to be true, incomparable wisdom
Through the power of the vajra Secret Mantra.

Thus, it is.

Fourth, the way this is more sublime than the causal vehicle is that **this tradition of the Great Perfection Atiyoga holds the upadesha of the definitive great secret that actualizes the result mentioned even in the lower vehicles.** In this life, the actual result of the primordially awakened maṇḍala is taken as the path; hence, the indwelling buddha nature—not accomplished elsewhere—is actualized through this swift path, as stated in the *Vajra Peak*:

Awakening will be accomplished
Within ordinary individuals,
Not elsewhere.

Thus, it is.

2.2.1.2.2.2.2.2.3 There Is No Path Superior to This

Third, the way in which there is no path superior to this is as follows. **Among the maṇḍalas of all the victorious ones and their heirs without exception who came, abide, and will come in the ten directions and four times—except for this Ati vehicle of primordially liberated, spontaneous perfection—[518] even the slightest glimpse of another swifter, secret, definitive path has never existed.** Hence, there is no doctrine superior to this. If there were, then it is certain that the buddhas would have discovered it. **If sought after—since a dharma superior to this will not be discovered even by the victorious ones—that is what is meant by the term “undiscoverable.”** Here, the meaning of taking the resultant Secret Mantra as the path implies that the minds and faculties of beings are primordially awakened; so it is taught that, when the ultimate result is attained, there is no achievement other than actualizing that nature. In the *Ocean [of the Magical Manifestation Matrix]*, it states:

Just as a wish-granting tree or a jewel
Abides in its nature just as it is,
The world, its habitants, and so forth—
Although appearing—have no true existence.
That is the great dharmakāya.
Their intrinsic nature naturally abides as such,
Leaving nothing else to be attained.

Everything is already matured,
 With nothing further to traverse.
 Such is the nature of this path.

And so it is.

One may wonder, “Well then, if this is already the result, then why practice the generation and completion stages?” [The answer is that], although this is the abiding nature, it is established as the result from the perspective of being the ultimate destination. Since this nature is [temporarily] obstructed by ignorance, it is perceived incorrectly—like seeing a conch as yellow. Once [obstructions are] purified: by initially arriving upon the ground of one’s nature, deluded perceptions will be suddenly reversed; and except for this, [519] there is no newly accomplished result that did not exist previously. In the [*Precious*] *Compendium*, it states:

This is not attained through searching,
 For the supreme result is present at the time of the cause.

Thus, and so it is.

2.2.1.2.2.2.3 *The Recipients to Whom This Doctrine Is Entrusted*

Third, to reveal the candidates for entrusting this [teaching], there are two.

First, a vessel who is considered to be a fortunate recipient is as follows. Among the three inner [vehicles] of Secret Mantra that are the **great, sealed secret of all the buddhas**, this tantra of the natural *Secret Essence* is supremely exalted and astonishingly **supreme**. An individual who **studies** this tantra will analyze the meaning through the prajñā of **contemplation and become knowledgeable** [and] learned in the fundamental nature of this meaning. When **meditating** upon this genuine truth, **all those with the eyes of prajñā** must constantly engage in this noble training and **sustain this**. In particular, the **suitable recipients** for the natural *Secret Essence* must never fear the great waves of the profound meaning. With a **noble and virtuous mind** that takes interest, those who abandon nonvirtue **and have stable faith** unaffected by circumstances are the ones to **entrust with this** [doctrine]. In addition, they must be able to **give up their own body and abundance** of wealth to the direction of the lama and the dharma. If

so, then the entire transmission should be completely given to them. In the *Collection of Sūtras*, it states:

For the sake of the dharma, even one's life
 Is given without remorse.
 Having no doubt about one's path,
 Always remain firm like a mountain. [520]

Thus, it is. For disciples like Norzang^a and Tagtu Ngu,^{b,23} both the words and meaning must be completely transmitted.

Second, unfortunate ones who this should not be entrusted to are as follows. If this [tantra] is taught to those who are unsuitable, they will either fail to understand it or will misinterpret it. This doctrine **must never be transmitted to others** who break vows and samaya, who lack the approach, accomplishment, and the two accumulations or to those who are fearful toward the view. The reason is because they will be tormented by the weight of their own faults. Why is that so? **Those who are deluded** concerning the genuine meaning lack the fortune to understand it, lack peacefulness, and **have no control** over their three doors. Hence, they are inclined to engage in nonvirtue, such as exposing secret teachings and the like. **If this [secret doctrine] is given to them, [the giver] will be punished** by the ḍākinīs and oath-bound protectors and experience **an untimely conclusion to their life**. In their next life, **they will burn** in the unrelenting darkness of the hot hells and **be tormented** by the frigid blizzards of the cold hells. Although hanging onto their life by a thread, they will agonize **indefinitely** by unbearable suffering for twenty thousand kalpas or longer with no chance for liberation. This is similarly explained in *Vairocana's Magical Manifestation Matrix*:

Slain by weapons, fire, and poison
 As well as demonic forces, contagious diseases,
 Snakes, and cannibals, [521]
 Rebirth will be taken in the lowliest hells.

Thus it is; and in the sūtras, it states:

^a nor bzang

^b rtag tu ngu

Those who accumulate the karma of disrespecting dharma
Will continue to fall into the lowest of hells.

Thus, it is.

2.2.1.2.2.3 *A Synopsis*

Third, a synopsis of the meaning is as follows. Thus, the Tathāgata Samantabhadra himself, the Lord of the Maṇḍala, expresses the aphorism to the Tathāgata himself—the arrangement of self-appearances such as the five families and so forth.

From the supreme *Secret Essence* upadesha teachings on the Great Perfection *Definitive Nature Just As It Is* that bring liberation in this lifetime, this completes the explanation of the thirteenth chapter on the essential upadesha that allows buddhahood to occur in a single lifetime and that is to be kept extremely secret from those of the lower vehicles.

Chapter Fourteen

2.2.1.3 The Result—Praising the Intrinsic Nature of Wisdom and Kāyas

This has three parts:

- 1 Establishing the context for the meaning
- 2 Explaining the meaning
- 3 A synopsis

Third, the way of rendering praise to the nature of the resultant kāyas and wisdoms has three: establishing the context for the meaning, explaining the meaning, and a synopsis.

2.2.1.3.1 Establishing the Context for the Meaning

First, having revealed the maṇḍalas of the path of generation and completion, praise is then rendered to the resultant maṇḍala of spontaneous presence. **The lord of all tathāgatas, Samantabhadra—who is the nature of all buddhas throughout the ten directions and four times—sings the song of rapture to the self-appearing maṇḍala of kāyas and wisdom.** Thus, it is. [522]

2.2.1.3.2 Explaining the Meaning

This has two parts:

- 1 General praise to the five kāyas and five wisdoms
- 2 Specific praise to the male and female lords of the maṇḍala

For the second, there are two: general praise to the five kāyas and five wisdoms and specific praise to the male and female lords of the maṇḍala.

2.2.1.3.2.1 *General Praise to the Five Kāyas and Five Wisdoms*

For the first, among the five [distinctions]: since the maṇḍala of the vajra family of enlightened body has perfected the five kāyas in the space of phenomena, *om* begins the song. The maṇḍala of enlightened body is also revealed to indicate the intrinsic nature of the five kāyas and five wisdoms. The song is endowed with five branches, which are the singer, the melody of the song, the words of the song, the ornaments of the song, and the way the song is blessed. The melody of the song is the runc, with five modulations, six modulations, an even flow, with the gandharvas' modulations, and with youthful modulations. When there is an assembly of listeners, the song is led by the melody. This [aspect of] enlightened body is the intrinsic nature of perfect buddhahood, indivisible with the vajrakāya of all buddhas throughout the ten directions and four times.

Concerning this: the pure, self-appearing wisdom that is mirrorlike and the rest—this natural maṇḍala free from elaboration—is indivisible with the great, pure vital essence of the mind aspect of enlightened body. Self-appearances such as these are the nature of fully endowed accumulations of merit, appearing as a maṇḍala while lacking true existence. This is the body of enlightened body; [523] and as the nature of the five families pervading without center or edge, it is an inconceivable gathering of kāyas. This nature of nondual appearances and emptiness is the enlightened speech of enlightened body [and is] the ultimate, great vital essence free from expression, with qualities perfectly complete. The joy that arises from this is expressed as *ho*.

Second, within the maṇḍala of the lotus family of enlightened speech, discerning wisdom is primordially pure. Hence, the five [aspects] of enlightened speech are perfected and spontaneously present as *om*. This spontaneously present maṇḍala of Amitābha's vajra enlightened speech is the great vital essence of the nature of merit and wisdom. Since appearances and emptiness are inseparable, endowed as the wisdom maṇḍala of vajra discernment and so forth, this is the mind of enlightened speech. In addition, this indivisible vajra possesses the infinite greatness of self-sounding wisdom, the speech of enlightened speech. The ultimate vajra of self-appearances is the monarch; hence, this great vital essence of inseparable appearances and emptiness is the body of enlightened speech. *Ho* indicates the expression of astonishment.

Third is praising the maṇḍala of the buddha family of enlightened mind from the perspective of mirrorlike wisdom. By perfecting the five enlightened minds, the syllable *om* is the great perfection of all buddhas' enlightened body, speech, and mind as Vairochana. Within this, all qualities and enlightened activities without exception that are fully perfected [524] are the mind of enlightened mind; and all fully endowed qualities need not be sought after since they are the speech of enlightened mind, primordial and spontaneously perfected within the intrinsic nature of Samantabhadra. This vast assembly of the wisdom maṇḍala of the intrinsic purity of self-appearances is the great vital essence of the body of enlightened mind, spontaneously present as *ho*.

Fourth, praising the maṇḍala of the ratna family of enlightened qualities from the perspective of the wisdom of evenness is that, since the five fully endowed qualities are spontaneously present, there is *om*. In the fully endowed pure land of the space of phenomena, all characteristics are nonconceptual. That is the magical manifestation of method and prajñā, the spontaneous Rich Array of self-appearances as the space of evenness. Within this is the celestial palace with infinite maṇḍalas of deities always bedecked with ornaments [and] radiating multitudes of multicolored light into the ten directions. This is the body of enlightened qualities. Given that this is always infinite, wisdom is dissolving spontaneously and inseparably within evenness as the symbol or the characteristic of the speech of enlightened qualities. Samādhi, miraculous abilities, clairvoyance, and so forth, as wish-fulfilling jewels of diverse riches that fulfill all wishes are the greatness of enlightened body, speech, and mind as the enlightened mind of qualities. The expression of astonishment is *ho*.

Fifth, praising the maṇḍala of the karma family of enlightened activity [525] from the perspective of all-accomplishing wisdom is that, since the five enlightened activities are spontaneously present, there is *om*. Engaging the objects to be tamed in the ten directions of the six realms, the inhabitants who are as numerous as particles in the universe are the fully endowed field of disciples to be tamed. [In these realms], even all four aspects of the enlightened activities of the victorious ones are revealed as deeds that are as numerous as particles. This is the nature of the deeds themselves as the body of enlightened activity. Who reveals this? In order to tame through whatever means are necessary, inconceivable emanations with numbers equal to countless particles reveal these manifestations that

are the speech of enlightened activity. The way taming occurs is that these emanations pervade every realm **instantaneously**. That their **spontaneous presence** accomplishes the welfare of beings effortlessly is the mind of enlightened activity since, without ever wavering from the dharmakāya, this is effortlessly accomplished. The expression of astonishment is the laughter of *ho*.

2.2.1.3.2.2 *Specific Praise to the Male and Female Lords of the Maṇḍala*

Second, the specific praise to the male-female lords of the maṇḍala is that, since the kāyas and wisdom are spontaneously present, this is *om*. 'The intrinsic nature of **all maṇḍalas of self-appearances of the five families throughout the ten directions and four times without exception is the inexhaustible wheel of enlightened body, speech, and mind. The great nature of the creator [i.e., the subject] of enlightened body, speech, and mind is Samantabhadra; and objective appearances always pervaded by the [526] activity of enlightened body, speech, and mind are Samantabhadrī. This intrinsic nature of indivisible male and female is the entirety of saṃsāra and enlightenment, primordially awakened within the space of the great vital essence as the nature of enlightened body, speech, and mind. The male-female Samantabhadra of the ground, path, and result are without transference or change throughout the three times; and because they are the spontaneously present, original protector of all buddhas and sentient beings, praise through the song of rapture is expressed by ho.**

2.2.1.3.3 *A Synopsis*

Third, a synopsis of the meaning is—**thus having expressed this—in the pure land of the spontaneous Rich Array, the aphorism is proclaimed with no one requesting supplication to the pure retinue of self-appearances.**

From the resultant Secret Essence of the Definitive Nature Just As It Is as kāyas and wisdoms: having praised the way things naturally abide, this completes the fourteenth chapter that spontaneously delights the great lords of the maṇḍala and the maṇḍala itself.



Wrathful Maṇḍala

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Chapter Fifteen

2.2.2 *The Manifest Wrathful Maṇḍala*

This has three parts:

- 1 The way the intrinsic nature of the spontaneously present ground appears as the wrathful maṇḍala
- 2 An extensive explanation of the branch of the method on how to practice the path
- 3 The way the resultant kāyas and wisdoms are praised

THE SECOND SECTION continues with the second general subsection involving an explanation of the manifest wrathful maṇḍala, which is three-fold: the way the intrinsic nature of the spontaneously present ground appears as the wrathful maṇḍala, an extensive explanation of the branch of the method on how to practice the path, and the way the resultant kāyas and wisdoms are praised.

2.2.2.1 *The Way the Intrinsic Nature of the Spontaneously Present Ground Appears as the Wrathful Maṇḍala*

This has two parts:

- 1 The overview
- 2 The exposition

The first has two: the overview and the exposition. [527]

2.2.2.1.1 *The Overview*

This has three parts:

- 1 A general explanation of the spontaneously present ground of the wrathful ones
- 2 A specific explanation of the wrathful ones that manifest from that
- 3 Identifying the subject

The first has three: a general explanation of the spontaneously present ground of the wrathful ones, a specific explanation of the wrathful ones that manifest from that, and identifying the subject.

2.2.2.1.1.1 *A General Explanation of the Spontaneously Present Ground of the Wrathful Ones*

First, [the term] “*trodha*”^a means wrathful one, implying victory over negative directions, as well as the enraged, enlightened activity that fulfills the welfare of beings. If distinctions are made, there are three.

The wrathful ones of the nature of the ground have no substance or characteristics, so they represent the dharmakāya, free from the limit of elaboration. From within this, the appearance of the maṇḍala of the herukas in the Akaniṣṭha constitutes the ultimate fundamental nature of the sambhogakāya. This spontaneously present compassion appears as the wrathful ones in whatever way is necessary as the enlightened-activity nature of the nirmāṇakāya. In the *Lasso of Method*, it states:

Homage to the wrathful [ones] who arise from evenness.
 Homage to those who utilize wrathful means.
 Homage to the vajra ones who radiate and reabsorb.

Thus, it is.

The wrathful ones are also revealed from four perspectives: the nature of phenomena, wisdom, deeds, and their enlightened activity. First, since the nature of phenomena is free from elaboration and without characteristics, wrathful [compassion] occurs as a matter of course. In the *Vajra*, it states:

Perfectly pure, great prajñā is
 Supreme wrath, since conventions are conquered.

So it is.

Second, when wisdom increases, there is no ignorance and no incorrect understanding; so depending upon the object to abandon, [528] wrath occurs as a matter of course. In the *Extensive [Magical Manifestation Matrix]*, it states:

^a *kro dha*

By the king of self-awareness wisdom
Overcoming the ten directions,
Everything dissolves into nonconceptual space.

So it is.

Third, when—through compassion—refuge is granted to beings, everything negative is effortlessly destroyed; hence, wrathful [compassion] is inherent, as stated in the *Deity Tantra*:^a

Wrath emerges from the intensity of compassion, free from
fixation.

So it is.

Fourth, due to those to be tamed, there is the perception of what seems to be wrathful, as it states in *Gathering of the Wisdom Intent*:

For those who are extremely unruly,
Peaceful means are of no benefit.
Through the mudrā of method and prajñā,
All tathāgatas appear to be wrathful.

Thus, it is.

One might wonder why there are seemingly two types of beings: the aggressive and those with passions such as desire, who are more subdued. [The answer is that] these distinctions are based on the degree of the strength of the spontaneously present maṇḍalas of the peaceful and wrathful deities dwelling in the hearts and crowns of beings. When the confusion of saṃsāra occurs based on the dimmed awareness of self-grasping, the dynamic strength of this appears as aggression and the associated passions of pride, jealousy, and the like. In harmony with these actions, the radiance of the wrathful deities emerges as aggressive and frightening, becoming the basis for that which incites harm. Conversely, when the peaceful radiance increases through desire and attachment, pleasure-based attachment becomes predominant. Delusion sustains [529] the nature of both [aggression and desire]. In the tantra of the *Dynamic Strength of Prajñā*, it states:

^a *lha gyü (lha rgyud)*

The buddha of the ground
 Is the intrinsic nature of the peaceful and wrathful.
 Consistent with the cause of the three poisons of dimmed
 awareness,
 Both the peaceful and wrathful will even appear to the mind.

Thus, it is.

In order to bring benefit to others, both the peaceful and wrathful deities spontaneously arise as the tamers. The quote continues:

In order to tame them, there are two maṇḍalas
 Appearing as the peaceful and wrathful.
 In an instant, they are spontaneously present
 Throughout all time and space.

Thus, it is.

[The maṇḍalas] also abide as the ground, path, and result—these three. As the ground, the primordially pure wrathful ones spontaneously abide within the crown of all sentient beings and buddhas as the maṇḍala of herukas. The quote continues:

In the blazing, dark-red palace of the skull,
 The entrance is blocked by the powerful demon kings.
 The awesome, wrathful ones pound in the stakes.

Thus, and in the *Subtle Arrangement*,² it states:

The wrathful kāyas abide within each individual's skull.

Thus, it is.

As for the path, the wrathful ones that are actually accomplished are meditated upon by generating their maṇḍalas. In the *Secret Tantra*, it states:

The wrathful maṇḍalas of the path
 Are meditated upon as a great, blazing assembly.

² *tra kod (ḥra bkod)*

Thus, it is.

As for the result: since the wrathful ones of the spontaneous result [530] have fully purified all stains in basic space, the spontaneous Rich Array of self-appearances arises as the maṇḍala of the wrathful ones. The quote continues:

The resultant nature of the wrathful ones
Is the self-appearing spontaneous array of the three kāyas,
The nature as it is of basic space.

Thus, it is.

In addition, concerning the ground: if there were no wrathful [aspect], then this practice would not qualify as the path of the tradition of the unsurpassed vehicle. Furthermore, the tradition of accomplishing the body as the maṇḍala, well known in most of the Early and Later Translation Schools, would be rendered unauthentic. Even if there were practice, there would be the fault of no result. If a manifestation had no basis from which to arise, then there would be the fault that the manifestation could not arise and the like. It is explained that the wrathful ones abiding as the ground have been actualized by those who are buddhas and not by those who are still sentient beings. Those who are on the path will follow in the footsteps of the buddhas.

2.2.2.1.1.2 A Specific Explanation of the Wrathful Ones That Manifest from That

Second is a specific explanation of the wrathful ones that manifest from that [maṇḍala of the ground]. According to this tantra, the Conqueror as the Heruka tamed all the world's haughty ones, placing them at the base and boundaries of the maṇḍala. This can be understood through the extensive explanation given here. This [explanation of the] way the rudras were tamed through the manifestation of compassion is according to teachings found in the *Gathering of the Wisdom Intent*:

Two thousand and six great kalpas ago [531] was the time of the kalpa called "Array of Everything." The pure land was called "Actual Joy," and the doctrine of Buddha Akṣhobhya was prevalent. During that time, there was an ordained Mantrayāna

practitioner named Tubka Zhonnu^a who turned the wheel of the unsurpassed doctrine. In close proximity to him lived a householder named Ke'u Kāya^b who had a son named Tarpa Nagpo.^c They also had a servant named Denpag.^d

One day, Tarpa Nagpo and his servant went to see the monk Tubka Zhonnu and made the following request, "O great bhikṣhu! We have heard that there is a path leading to liberation where all enjoyable substances can be utilized without abandonment. Is this true?" The monk replied, "Yes, this is possible." Hearing this, Tarpa and his servant decided to take ordination and became devotees. Later they asked, "What is this path on which all desirables can still be utilized?" Tubka Zhonnu replied, "If the true nature is not altered—like clouds passing in the sky—even engaging the four root downfalls²³² becomes the path of an authentic practitioner." After he spoke, they were delighted and returned home. Tarpa, who was unskillful and dull-minded, took the teacher's words literally and began freely engaging in the four root downfalls. Although pretending to be an authentic practitioner, his mind took the path of the lower realms. His servant Denpag, more clever and intelligent, [532] was able to understand and practice the teachings correctly. Being of low caste, he continued to serve his master, while his mind took the true path.

After some time, the two of them began to argue since their views and conduct were at odds. They went to ask Tubka Zhonnu to settle their dispute, and the monk replied, "Denpag's way is correct." Tarpa was infuriated, thinking, "At least he should have said we were both right instead of humiliating me." Tarpa was so upset that he exiled the monk and his attendant to a faraway land. Then Tarpa, who had completely misinterpreted the secret teachings of the Buddha, began engaging in extremely corrupt behavior. Recklessly, he traveled to many charnel grounds, proceeded to consume human corpses, and

^a *thub dka'gzhon nu*

^b *ke'u ka ya*

^c *thar pa nag po*

^d *dan phag*

wear their skin for clothes. He befriended unruly creatures such as black coyotes, leg-thumping jackals, arm-slapping cannibals, ferocious animals, flesh-eating birds, the charnel-ground *kangka* bird, wild boars, and so forth and took the lives of others. He also gathered groups of prostitutes and raped them with great desire. Due to those causes, after his death he fell to the lowest realm with no end in sight. Eventually, he became the rudra Tarpa Nagpo with the power to overcome everything, all the way up to the realms of form. Since he relished flesh and blood, he became a harmful demon obstructor and a threat to all living creatures.

During that time, [533] even the glorious kāya of Hayagrīva and others were unable to tame him. Finally, Vajrapāṇi manifested as the Great Glorious One,²³³ entered the [rudra's] body, and overcame him. He gained [Tarpa Nagpo's] attention, so that he finally began to listen. Tarpa Nagpo began to lament as he was placed under [the Heruka's] feet, and he openly confessed all of his previous negativities. Subsequently, his wife and entire retinue were subdued and bound by oath.

Therefore, for those who can only be tamed through extreme wrathful activity such as the classes of demons and messengers of death, [the enlightened ones] will manifest their enlightened body, speech, and mind to annihilate and tame in ways that surpass even the ferociousness of their objects to tame.

2.2.2.1.1.3 Identifying the Subject

This has three parts:

- 1 Identifying the maṇḍala
- 2 Identifying the rudra
- 3 Identifying the time and the teacher

Third, identifying the subject has three: identifying the maṇḍala, the rudra, and the time and the teacher.

2.2.2.1.1.3.1 Identifying the Maṇḍala

For the first, there are two, beginning with the objections to be dispelled. [Some may inquire], “Is the wrathful maṇḍala mentioned here reference to the intrinsic nature or a manifest maṇḍala?” If the answer is the first, then the explanation that the maṇḍala manifests for the welfare of those to be tamed is contradicted; and if it is the second, that contradicts the explanation that this maṇḍala is the self-appearing Akanīṣṭha referred to in the chapter called the “maṇḍala of the intrinsic nature of the wrathful ones.”

Second, a clear response to this is that the self-appearance of Samantabhadra primordially abides as the maṇḍala of the wrathful ones that appear in this way. This can be proven by the reference to “the maṇḍala of the intrinsic nature.” [534] To explain this as a manifestation: except for the explanation given from the perspective of the objects to be tamed and how the basis appears to them and is designated in various ways, there are no independent objects to be tamed by independently manifest maṇḍalas. Nevertheless, such manifestations resemble a magical performance. This process is also acceptable, because there are similar propensities abiding in the minds of sentient beings. The example of taming [the propensities] as such resembles the need to formulate a pattern prior to sewing a piece of clothing.

The intrinsic nature maṇḍala appears only from basic space. At that time, the manifestation of self-appearing wisdom is the spontaneous presence that manifests from the dynamic energy of the wrathful maṇḍala abiding in the crown. The way this manifests in the worlds of those to be tamed is like the moon in the sky reflected in vessels of water. From that, the peaceful and wrathful aspects of self-appearances that are seen as the external manifestation of the sambhogakāya, like the reflection of the moon’s form in water, are the nirmāṇakāya. In the *Ornament of the Classes of Sūtra*, it states:

Like reflections in water and the moon in the sky . . .

Thus, this illustrates how, in the space of the dharmakāya, the moon of the sambhogakāya appears as the nirmāṇakāya in the water [i.e., the minds] of those to be tamed.

This is not a transformation of the intrinsic nature of the peaceful becoming wrathful, but rather this abides primordially as spontaneous

presence with no time-based distinctions. [535] The subject—space—abides in this way; but when presented in an explanatory text, this nature cannot be simultaneously revealed. Hence, it is explained sequentially and described as “manifestation.”

2.2.2.1.1.3.2 *Identifying the Rudra*

Second, identifying the rudra has two parts, beginning with objections to be dispelled. [Some may inquire], “Is the rudra mentioned here an ordinary person or a manifestation?” If he is the first: since [the rudra] is referred to as “the great cannibal preta,” this would contradict the ability to overcome the realm of form because he is of the desire realm. Since he did not attain the samādhi of concentration, it is also unacceptable to say that he perceived the face of the Great Glorious One and became an actual object to be tamed. This is due to the fact that he could not have the same field of experience as the Great Glorious One. As for the second [alternative], it is not possible [for a manifestation] to feel the suffering of the three lower realms.

Second, there are two responses. The answer to the first [alternative] is that, even if he is of the desire realm, this does not contradict the notion of overcoming the form realms. With the support of a desire-realm body and once the ground of the sublime ones is attained, there is then mastery over the form realms. Mastery occurs because the strength of previous karmic powers is inconceivable. Given that it is mentioned that he was a great, deprived spirit of the desire realm, it is not necessarily the case that he would not have attained samādhi. Even though the support is a desire-realm body, there is no contradiction for the mind to attain the samādhi of the form realm. It is taught that each individual in the desire realm [536] can attain the mind of formless concentration, just like the sublime ones in the desire realm. Also, saying “the great cannibal preta” actually indicates the greatness of samādhi and magical manifestations. Thinking it must be necessary to share the same field of experience in order to witness the face of the Great Glorious One is absurd. That would mean those who see the six sages would also have to share the same field of experience as the sages. It would also mean that, when gods, humans, animals, and inanimate things are perceived, their same field of experience would have to be apparent. The fault [of this logic] is undeniable.

Therefore, although appearing to be ordinary, the rudra described

here—along with his entire retinue—is quite the contrary. The sublime ones emanate in the worlds as deprived spirits and hell beings so that sentient beings can develop aversion [toward saṃsāra]. Hence, compassion arises as the self-appearing teacher; and the actual magical manifestations of the wrathful ones—primordially dwelling in the Akaniṣṭha—appear in the aspect of the great, wrathful sambhogakāya.

Nevertheless, when the ordinary forms of deprived spirits and the like appear, to claim they are merely ordinary is absurd; because it would then follow that all sages who tame beings by manifesting in ordinary forms that are born, grow old, fall ill, engage in wars, contract diseases, die, and so forth would need to be merely ordinary as well. Furthermore, [537] the [animals] holding the thrones in the Akaniṣṭha, such as the lions, would also have to be ordinary. If that were the case, that would contradict the explanation that the nature of the five desirable objects symbolically appears as the [ten] powers and so forth, which are the manifestations of the victorious ones.

The response to the second claim is that there is no experience of independent suffering in the lower realms, because this rudra is a manifestation of self-appearing wisdom. In addition, saying “having recognized through omniscience by the power of previous reliance” does not mean that the present rudra has that recognition; this refers to future, autonomous rudras who will come into the world based upon causes.

Furthermore, according to the common classes of Sūtra: when the dwarf Aṅgulīmāla^a was trying to make a mala out of a thousand [human] thumbs, he killed one short of his goal. Although the Buddha slew him, it is taught that he acquired no fault. Aside from a manifestation of the tathāgatas making a mala by killing manifestations, his intention was to teach that those in the future who possess a superior antidote will be unsullied by negativity.

In addition, while the Buddha was taming his monks, he magically manifested as a hearer who had previously lost his vows and who lost them again so that his rebirth would be in the lower realms. Since this was for the benefit of the retinue, [538] likewise, this manifestation did not accumulate karma or experience the continuum of suffering.

The explanation given here is more surpassing than those examples, because this does not just only reveal a manifest rudra and a maṇḍala

^a *sor treng chen (sor phreng can)*

that appears according to the perspectives of others. When the wrathful maṇḍala naturally manifests, the dynamic strength of this wisdom samādhi appears only as the magical manifestation of wisdom. This is the basis for manifest appearances perceived by those to be tamed in the world. If there were no basis, it would be impossible for such manifestations to occur. For instance, how can one claim that the form of the reflection of the moon in the sky and other images that reflect in the bodies of water are the same? Although the moon appears in the sky, undetermined forms also appear as reflections in the bodies of water, such as those of trees and the like.

For some, even the appearances of an ocean of emanations of all the buddhas would be based upon the perspectives of those to be tamed, as well as the wisdom that abides as the ground. Therefore, even though the manifestations of kāyas and wisdoms seem different, nevertheless—according to the ultimate nature—saṃsāra and enlightenment are indivisible in the manner of the single cause and so forth. With the ground as the basis for arising, whatever arises is the spontaneous presence of wisdom.

Well then, one might wonder, “Is there a basis from which impure appearances arise? If so, then those to be tamed would have to perceive things in that way. What then are the so-called impure appearances?” [539] If one claims that these are the phenomena of the beings in the six realms, it was stated that the basis for their arising is the energy of compassion and that the oceanic field of experience and perceptions of the six types of beings are by nature pure.

[The response is], because the intrinsic nature of the six chakras appears as the realms of the six classes of beings, it is as stated in the *Vajra*:

As the intrinsic nature of the six chakras,
The six realms appear.
Since these phenomena are primordially spontaneously present,
They appear through the function of wind and mind.

Thus, it is.

Due to ignorance during saṃsāra, happiness and sorrow alternate. When the intrinsic nature of saṃsāra is perfectly realized to be like a reflection, then even the basis for the arising of appearances—such as the manifestations of the six sages in the individual six realms of the worlds—will originate from that. Since this is also the appearance of the ground of the six classes of beings, they do not exist as six actual, independent realms

within saṃsāra. When various magical displays are being performed, they will not appear [in the mind] of a bodhisattva who has purified karma. For example, even though a mirror serves as the basis for a reflection to arise, the nature of the mirror is never affected [by the images that appear within it]. This is similarly mentioned in the *Great Bounteousness of the Buddhas*, where it states:

The intrinsic nature of oceanic pure lands
 Appears in various ways according to the mind.
 Just as reflections appear on the ocean's surface,
 In the oceanic earth, water, fire, wind, and sky
 And in the intrinsic nature of the mind, [540]
 The oceanic pure lands—
 Innumerable as sand particles—
 Abide without having been arranged.
 For some, the intrinsic nature is pure;
 For others, there are various fields of experience;
 Yet, all the elements of beings are clearly apparent.
 Even in every pore,
 Infinite oceanic pure lands of the buddhas abide.

Thus, it is.

In this way, since the doctrine of the buddhas is an inconceivable domain, how could those with dull faculties fathom this? Furthermore, since the perceptions of the six classes of beings do not necessarily constitute saṃsāra, this is like the example of the six sages, magic, and the magical deception of beings. When the cause for the suffering of saṃsāra—self-fixation—is reversed, individual suffering will also be reversed. Yet, through compassion, the nature of the manifestations appear from the basis of the six chakras in harmony with the minds of individuals in saṃsāra. Like an image in a mirror, this will not simply vanish of its own accord. Who could suddenly create the appearances of the six realms if they did not exist? If someone could, then the sambhogakāya of the buddhas—the entire abundance of saṃsāra and enlightenment—would be rendered incomplete and the manifestation of the kāyas and compassion perceived by those who are in impure saṃsāra would have no continuity.

Even according to the Mind Only School, it is explained that—from beginningless time within the ālaya—there [541] are three propensities

for appearances that include the objective [sense field], subjective consciousness, and form. If purified and cleansed, they transform to become pure; yet the genuine ālaya does not transform or change with the three times, since it is held to be the spontaneous presence of the dharmakāya. Therefore, since it always remains just as it is, the basis for the arising of the manifestation of saṃsāra and enlightenment does not vanish.

To summarize the actual response, the rudra mentioned here refers to the time of the primordial beginning when Samantabhadra was enlightened. In the self-appearing chakras: since the appearance of taming demons is not independent, it is therefore self-appearing. This is also not a manifestation, because that would depend upon the perceptions of others to be tamed. Here, since these are self-appearances, ultimately a separate object to be tamed and a tamer have never existed, which is why these self-appearances occur from beginningless time. The term [rudra] mentioned here and that used in the sūtras are the same; whereas the meaning doesn't coincide since the times, mind streams of those to be tamed, and the tamer are different. These differences are based on the diverse appearances of a single nature.

2.2.2.1.1.3.3 *Identifying the Time and the Teacher*

Third, recognizing the time and the teacher has two: recognizing the similarity or difference in the time and the similarity or difference in the teacher of those to be tamed.

The first is twofold, beginning with the objections to be dispelled. There are some who may think that the times are different since—according to this [tantra]—the time of taming is beginningless time; whereas in the sūtras, [542] taming occurs while the present doctrine is flourishing. The place is also different, since the sūtras mention this world; whereas, here [the place] is explained as the Akanīṣṭha.

The response is that, here, the fourth time of the space of evenness is being revealed and referred to as beginningless time. In addition, there is no certainty based on previous years or kalpas of time, nor is there the certainty of a doctrine such as the time of a fortunate kalpa. This is because magical manifestations revealed are inconceivable; so the realms of those to be tamed can be innumerable, and a single moment can become a previous or a future kalpa. In this way, from the perspective of the nature, beginningless time is uncertain time. There is no contradiction if it can be recognized that, from the perspective of beings, time is a construction of

their own perceptions. It is not acceptable to imagine that the Akaniṣṭha exists in a single direction or that, between this world and the Akaniṣṭha, differences are only based on the individual phenomena of the teacher and beings. This is because the Akaniṣṭha is the pure appearances of bodhisattvas and buddhas and is wherever they pervade. Nothing exists as another material realm, such as an Akaniṣṭha of form.

The second is twofold, beginning with objections to be dispelled. Some may wonder if the term “taming” mentioned in the sūtras and the way this is referred to here hold the same or different meanings. If they are presumed to be the same, then in the sūtras it mentions [543] taming by the Lord of Secrets and here taming by the Heruka; so they are different. If asserted according to the second claim [i.e., that they are different]: because it states in the [root tantra] “[that rudra] previously relied upon [teachers]” and so forth, this seems to be similar to the sūtras’ claim.

Second, the response is as follows. Generally, the Lord of Secrets and the Heruka are not considered to be different. The Lord of Secrets appears according to those to be tamed, whereas the Heruka abides in the pure land of self-appearances. It seems as though there are outer and inner distinctions; but even if it seems to be similar to the sūtra presentation, the fact that they are the same cannot be determined through that. In other tantras, it is similar to this, such as where it refers to *lha jin*^a and *chöd jin*^b—two terms that sound the same but have different meanings.²³⁴ In truth, in the self-appearing Akaniṣṭha, there is taming by the energy of samādhi; and similarly, the taming by the Lord of Secrets is according to the perception of those to be tamed. Since both the time and the teacher are the domain of the buddhas, this similarity does not pose a contradiction; and hence, there is the potential to grant blessings.

In short, just as the four fearlessnesses [of the Buddha] are indicated by the lion throne, the sign of victory over all demons and malefactors and perfect mastery in suppressing all unruly ones appear as the taming of the rudra. When awakening is discovered, the phenomenon of taming the demons must also occur. When revealing the primordial manner of subjugating the hordes of unruly demons such as the rudra, [544] that represents the total mastery over the phenomena of self-appearing channels.²³⁵

^a *lha sbyin*

^b *mchod sbyin*

2.2.2.1.2 *The Exposition*

This has two parts:

- 1 A brief explanation of the actual wrathful manifestations
- 2 An extensive explanation of the intrinsic nature

Second, the exposition has two: a brief explanation of the actual wrathful manifestations and an extensive explanation of the intrinsic nature.

2.2.2.1.2.1 *A Brief Explanation of the Actual Wrathful Manifestations*

For the first, having revealed the maṇḍala of the peaceful ones: then while never wavering from the unelaborate dharmakāya, the great lord of all tathāgatas of the ten directions and four times—glorious Samantabhadra, who is the vajra nature of all buddhas' enlightened body, speech, and mind—is fully manifest in the pure land of the spontaneously present Rich Array as the self-appearing wrathful maṇḍala. This is the primordial sambhogakāya that abides as the basis for the arising of the wrathful nirmāṇakāya.

2.2.2.1.2.2 *An Extensive Explanation of the Intrinsic Nature*

This has two parts:

- 1 The way the karmic wrathful ones originate as those to be tamed
- 2 The way they are tamed by the wisdom wrathful ones

For the second, there are two: the way the karmic wrathful ones originate as those to be tamed and the way they are tamed by the wisdom wrathful ones.

2.2.2.1.2.2.1 *The Way the Karmic Wrathful Ones Originate as Those to Be Tamed*

This has two parts:

- 1 The inquiry into why this is necessary
- 2 The corresponding response

The first has two: the inquiry into why this is necessary and the corresponding response.

2.2.2.1.2.2.1.1 *The Inquiry into Why This Is Necessary*

First, one may wonder why or what is the wisdom intent for revealing the sambhogakāya to be the basis for the arising of the wrathful maṇḍala of the nirmāṇakāya that emerges from that.

2.2.2.1.2.2.1.2 *The Corresponding Response*

This has two parts:

- 1 The causes that give rise to this
- 2 Where the result matures

The second is twofold: the causes that give rise to this and where the result matures. In order to be tamed by the wrathful nirmāṇakāya, there must be the wrathful sambhogakāya. Whatever magical deeds of the wrathful sambhogakāya that are revealed in the self-appearing [sambhogakāya realm] [545] will be manifest in the realms of those to be tamed by the wrathful nirmāṇakāya. Hence, similar to the connection between water and the moon's reflection, impure perceptions are revealed as the taming. Here, although those to be tamed and the tamer give rise to the notions of negative and positive and even appear as the cause and result of negative and positive, ultimately there is no difference since the nature appears in this way.

The relationship between this tantra and the sūtras resembles the relationship between the basis for arising and the arising. Although their aspects are similar, they need not appear simultaneously. Even though the arising occurs at the same time as the basis for the arising, the basis for the arising does not need to be identical with what arises from it—like when the moon is reflected in water. Nevertheless, even if they are identical, there is no contradiction because of the capacity to grant blessings.

2.2.2.1.2.2.1.2.1 *The Causes That Give Rise to This*

For the first, due to fixating upon “me” and “mine,” the self of the person occurs when there is the fixation of **conceptual**, connate ignorance based on the mind's own **delusion**. Hence, there is attachment to a **self**. All phenomena are like reflections, signs, or merely **designated** by the mind. Not knowing this, through the imputed ignorance of believing things are true and real, **compulsory attachment** comes into play. This clinging to

the object of grasping as the notion of “mine” brings about wandering in saṃsāra, as well as being the cause for existence. Those who lack profound prajñā and the authentic path that brings certain liberation from saṃsāra [546] are continuously tormented by suffering. This formation of existence is the general root cause.

Furthermore, without understanding that which is extremely difficult to realize, the profound meaning remains obscured within the tantras and scriptural transmissions, as well as [being] the natural secret. To then fully engage in the hidden, secret conduct of the methods of union, liberation, and so forth amounts to careless, mundane conduct. Deluded about the undeceiving law of karmic interdependency concerning the causes of virtue and nonvirtue and the results of happiness and suffering, those who enter a perverted path by simply taking the profound secret literally bring about the causes to become a rudra such as Tarpa Nagpo. It is similarly taught in the *Union with Buddha*:

According to the teachings of the Buddha,
 The one who came first—
 The timeless holder of immeasurable qualities—
 Actually manifested as a sentient being.
 At that time, all beings
 Were enthusiastically generating perverted views;
 Due to the extreme perversion of their opinions,
 They fell to the great hell of Avīchī.^a

Thus, it is.

2.2.2.1.2.2.1.2.2 *Where the Result Matures*

This has two parts:

- 1 The ripening result is the experience of suffering
- 2 The result consistent with the cause is the harming of others

Second, where the result matures has two: the ripening result is the experience of suffering and the result consistent with the cause is the harming of others.

^a *nar med* (*mnar med*); Hell of Ultimate Torment

2.2.2.1.2.2.1.2.2.1 *The Ripening Result Is the Experience of Suffering*

The first is twofold, beginning with the way of taking rebirth in the hells. Karma previously generated by anger, killing, and so forth [547]—as well as the karma of pride and jealousy—bring about the fault of breaking samaya, such as speaking harshly with negative intentions and holding wrong views toward the guru and vajra relatives. These deeds sow the coarse seeds of existence; and through this weighty negativity, [samaya breakers] are cast into the vajra hells without an intermediate period. Without any interruption, instantaneous rebirth is taken in the extremely hot hells of Avīchī to suffer for many great kalpas of time. When the karma of those who are in the hells—tormented by the extremely intense suffering of heat—becomes somewhat brighter and they are about to be set free, they will then see the cold hell realms. Yearning to take rebirth in those places, they will think, “Even though I will suffer, if only I could be born there where—compared to this—it is extremely frigid.”

At that moment, rebirth will occur. Pounded by fierce, raging blizzards, it will be so incredibly cold that the body will freeze and crack into pieces, like a four or eight-petaled lotus. Tormented, their intense, unbearable suffering will be relentlessly endured for many kalpas. Hence, there is the unbearable suffering of the eight extremely hot hell realms, such as Intense Heat and the rest, Ultimate Torment,²³⁶ Heat, Great Howling, Howling, Crushing, Black Line, and Reviving. In addition, there are the extremely cold hell realms of Cracks like a Great Lotus [548] and so forth, such as Cracks like a Lotus, Cracks like an Utpala, Lamentations, Groans, Chattering Teeth, Bursting Blisters, and Blisters.²³⁷ In all of these eight, rebirth is taken by alternating from one to the other. In the sūtra *Close Placement of Mindfulness*,³ it states:

Those who accumulate [negative] karma unceasingly
 Will be born in the Avīchī hell,
 To burn indefinitely.
 Then, they will be born in great Cracks like a Lotus
 And likewise in Reviving and Blisters—
 Back and forth, tortured by pain.

³ *dren pa nyer zhag do (dran pa nyer gzhaḡ mdo, saddharmānusmṛtyupasthānasūtra)*

Thus, it is.

According to the common vehicles: it is described that, when the number of years in a single kalpa and so forth have elapsed, [inhabitants] are freed from the hell realms. This [presentation] is more complete in that, once birth occurs in one of those hell realms and once the creation and destruction of that world transpires, [the inhabitant] will transfer to other realms of those worlds. Then, when the creation and destruction of those worlds transpires, [the inhabitant] will take rebirth in the eight hot and cold hells of yet another world. This suffering of heat and cold will be experienced for twelve thousand great kalpas. A great kalpa includes the four ages of a single world—its formation, endurance, destruction, and vacuity^a—lasting twenty [intermediate] kalpas each. Together, there are eighty, which are said to constitute a great kalpa. In the [*Treasury of the Abhidharma*], it states:

Therefore, the ages of a single world (549)—forming, enduring, destroying, and peacefully abiding for twenty kalpas each—constitute the eighty called “a great kalpa.”

Thus, it is.

According to the hearers, although the outer universe and the hell realms that are created and destroyed have no true, inherent existence, all sentient beings are born there according to their karmic phenomena; so it seems as though that world is created and destroyed. The phenomenon of being reborn in another world’s hell realm occurs like a dream, through the strength of the habit of confusion.

Second, the way rebirth is taken in the deprived-spirit realm is that, once that karmic result for the hell realm is exhausted, rebirth is taken as a deprived spirit. There are two ways this karma is exhausted. The karmic feelings of extreme heat and cold can be exhausted through the antidote of virtue, which in turn exhausts the object to abandon—nonvirtue. [Second], one will experience the results of virtue and nonvirtue just like exhausting one’s karma through its maturation, like a seed that becomes a sprout through the power of growing. This is the latter case. One might

^a *chak pa'i kalpa* (*chags pa'i bskal pa, vivartakalpa*); *ney pa'i kalpa* (*gnas pa'i bskal pa, vivartasthāyikalpa*); *jig pa'i kalpa* (*'jig pa'i bskal pa, samvartakalpa*); and *tong pa'i kalpa* (*stong pa'i bskal pa, samvartasthāyikalpa*)

ask, “Why is it that someone with the karma to take a deprived-spirit rebirth cannot be reborn there until the karma for rebirth in the hell realm is exhausted?” [The answer is] if there are two karmic accumulations: then until the stronger one is exhausted, the weaker karma will be incapable of maturing. This is like the invisibility of starlight while the sun is shining. In this way, the stronger karma will mature first, whether positive or negative. [550] In the *Abhidharma*, it states:

Whichever karma is the weightiest, whichever is the most familiar and immediate, and whichever was accumulated first will be the first to mature.

Thus, this tells us that the weightiest will mature first.

The deprived spirits are tormented by the fire of hunger and thirst and constantly yearn for food and drink. Those tormented by the suffering of extreme hunger and thirst are the deprived spirits with collective obstructions. The deprived spirits with external obstructions even dislike and are tormented by the pleasantness of the sun and the moon, because all external desirable things appear to them as displeasing—such as pure water appearing as pus and blood. In *Advice from a Spiritual Friend*,^a it states:

All deprived spirits are burned even by the springtime moon;
and in winter, for them, even the sun is frigid.

Thus, this is similar.

The deprived spirits of the wheel of fire will be initially unable to find anything to eat or drink. When they do, it will not pass through their throats; and if it does, it will become fire in their stomachs, burning throughout their bodies. All things they try to enjoy instantly transform into various coarse and harmful substances. Deprived spirits with the obstruction of food and drink, who feel hungry and thirsty, see and try to reach the shores of oceans, large rivers, and pleasant places where there is an abundance of food and substances that they hope to ingest. Once they arrive, again everything vanishes without a trace, [551] bringing further torment.

Except for skin covering bones, they have no color from flesh and blood

^a *she tring* (*bshes spring*, *subhillekha*): Nāgārjuna

and are extremely emaciated and dry. Their abdomens and limbs are as ill-proportioned as Mt. Meru is to a blade of grass. Their faculties are impaired and disproportionate; and their heads are as large as mountains, while their mouths are the size of the eye of a needle. From one realm of deprived spirits to another, these states of unbalanced rebirth must be taken for six great kalpas of time.

2.2.2.1.2.2.1.2.2.2 *The Result Consistent with the Cause Is the Harming of Others*

Second, the result concurrent with the cause is to harm others. Then, when the karmic obstructions of taking rebirth as a deprived spirit through the ripening of coarse, karmic causes gradually diminish, that coarseness is eventually exhausted. Subsequently, the subtle remaining causes—such as the karma of previous lives' incorrect meditations upon wrathful deities with many heads and arms, fixating upon them as autonomous, and so forth—will ripen. Having brought the wrathful retinues to mind and recited their dangerous, furious mantras, as well as having engaged in the conduct of the four root downfalls: based on the existence of previous causes, there will be a reconnection with the mind stream of a rudra; and that rebirth will be taken. The nature of this [rudra] is to belong to the class of deprived spirits with the demeanor of a great cannibal holding weapons and a skull cup, while the mind is extremely unruly, agitated, and wrathful.

The miraculous abilities [of the rudra] are that [552] a single body can have a hundred heads, each of which can sport various animal heads, such as tigers, lions, and the like. [The rudra] can also manifest as a god or a demigod with a hundred bodies sharing a single head, such as that of a water buffalo. Moreover, it can assume diverse bodies such as elephants, sea monsters, and the like that have a single body with many limbs. The limbs can have diverse shapes and colors, holding stones, spears, and many harmful weapons. The retinues include many wrathful *ḍākinīs*, *mātaraḥ*, and flesh eaters that petrify all beings with their serpent limbs and winged bodies through various intimidating forms, myriad frightening screams of *rāla rāla* and *rulu rulu*, terrifying forms, displeasing roars, foul odors, and breaths of contagion. The enormously frightening darkness of black winds covers every direction, and their [i.e., the rudras'] breath—both hot and cold—disturbs all worlds in every region, sending the four hundred and four illnesses of wind, bile, and phlegm out to beings. [553] Their

unthinkable powers weaken health and memory, as well as render the minds of others insane.

The powers [of the rudra] can overcome the classes of the nāgas including Manorathanandin and Takṣhaka,^a the classes of the demi-gods including Vemachitra,^b and the classes of the desire-realm gods including Indra and Viṣṇu, all the way up to and including the fourth realm that is free from warfare with the demi-gods called Paranirmitavashavartin. In addition, the twelve realms, namely the First Realm of Concentration, including Brahmākāyika, Brahmāpāriṣhadyā, and Mahārahmā; the Second [Realm of Concentration], including Parīttabha, Apramāṇashubha, and Ābhāsvara; the Third [Realm of Concentration], including Parīttashubha, Apramāṇashubha, and Shubhakṛtsna; and the Fourth [Realm of Concentration], including Anabhraka, Punyaprasava, and Bṛhatphala, are all overcome.

2.2.2.1.2.2.2 *The Way They Are Tamed by the Wisdom Wrathful Ones*

This has two parts:

- 1 Seeing the one to be tamed
- 2 The extensive explanation of the actual taming

Second, the way they are tamed by the wisdom of the wrathful ones is twofold.

2.2.2.1.2.2.2.1 *Seeing the One to Be Tamed*

First, the way of seeing the one to be tamed is that, previously through the strength of merit, the rudra took the vows of the great vehicle, received empowerment, relied upon a virtuous spiritual guide, and was therefore able to become an extremely potent object for taming. That is why the great, glorious Heruka—through his omniscience—saw that the time for taming had arrived. Knowing that the time had arrived and by enacting self-originating compassion and skillful means, he revealed the magical deeds of taming according to this kalpa. [554]

^a Gawo (*dga' bo*) and Jogpo (*'jog po*)

^b Takzangri (*thags bzang ris*)

2.2.2.1.2.2.2.2 *The Extensive Explanation of the Actual Taming*

This has three parts:

- 1 Suppressing the haughty ones
- 2 Annihilating the unruly ones
- 3 Placing disciples under command

Second, the extensive explanation of the actual taming is threefold: the way of suppressing the haughty ones through four magical manifestations; annihilating the unruly ones through wrathful enlightened activity; and having compassionately taken them as disciples, placing them under command.

2.2.2.1.2.2.2.2.1 *Suppressing the Haughty Ones*

The first has two, beginning with the equipoise of causal samādhi. Then, the karmic wrathful one appears as the one to be tamed; and in order for the wisdom wrathful one to appear as the tamer, it is as follows. The dharmakāya of the tathāgatas is the indivisible, great vajra nature. From within the arrangement of indivisible appearances and emptiness without boundary or restriction, the magical manifestation matrix like the sky arises as the self-appearing wrathful sambhogakāya. The reason is that, in the ten directions of the six realms where the haughty rudra is the lord of the three planes of existence [and] in order to show the authentic presence of splendidly quelling and taming through the all-encompassing confidence of great pride, anger, and so forth, Samantabhadra is the great nature of the vajra enlightened body, speech, and mind of all the tathāgatas. Hence, as the Bhagawan, he takes great delight in the methods that tame. Abiding in the evenness of the samādhi of self-appearing wisdom, the king of the magical manifestation matrix radiates great clouds of the maṇḍala of the Heruka King of Wrath.

Second is the fourfold way this magical manifestation radiates. [555] To mention which space this radiates from, it is from the basic space of the nature as it is—Samantabhadrī, the great holder of the immeasurable qualities of the wrathful wisdom female. She is the radiance of [awareness], the object that emerges from self-appearances. Saying “*hi hi*” [and] through the splendor of her kāya radiating pleasure for the male, she reveals her blossoming secret lotus. Then the subject, Samantabhadra,

responds with “*ha ha*” as his jewel expands. Both male and female embrace inseparably; and through their rapture, the jewel enters the lotus.

The way the radiation occurs is that, due to the clouds of the male’s bodhichitta descending within the female’s secret place, there is the cause. Subsequently, the contributing circumstance becomes the recitation of *hung hung hung bisho benzar trodha dzola mandala phet phet phet hala hala hala hung*. The meaning of this [mantra] is that—through the blazing, variegated vajra maṇḍala nature of enlightened body, speech, and mind—the body, speech, and mind of the unruly ones that possess the three haughty demeanors are annihilated into particles.

What is the nature of the radiation? By expressing this [mantra]: from the secret place of the consort Samantabhadrī, the assembly of wrathful maṇḍalas of the five families emerges to pervade the trichiliocosm in numbers as vast as the particles in the ten directions of the world [556] and completely pervades every aspect of the infinite space of the six realms throughout the ten directions.

The signs of the radiation are that the clouds of wrathful ones manifesting become clearly apparent as they encompass space. The earth, mountains, and continents in the ten directions of the six worlds are progressively set into motion, moderately great motion, and extremely great motion. The roar of thunder and so forth reverberates in stages, from barely sounding, to crashing, and colossal great crashing. The great drums of the gods and many different musical instruments resound—resonating even without being played—as barely roaring, roaring, and exceptionally loud roaring. All coarse material substances such as mountains, earth, boulders, and so forth shake until they almost dissipate by barely shaking, shaking, and extremely intense shaking. The waves of the oceans are barely rolling, rolling, and turbulently rolling. [The distinctions] of lesser, moderately great, and extremely great—these three—indicate being below the earth, upon the earth, and above the earth. These five signs, with three stages each, are called the fifteen great signs.

Since this is according to the external universe, it indicates the suppression of the universe through splendor. If according to the internal inhabitants, there are fifteen: the three movements that purify the three minds of beings; the three sounds—the three doors; the three roars—grasping, fixating, and duality; the three shakes—the three poisons; and the three rolls—[557] abandonment, antidotes, and fixation.

According to wisdom: if applied to the secret meaning, then the self-

appearances of five lights are the three movements; the wisdom celestial palaces appearing in ten directions are the three sounds; the maṇḍalas of supported deities are the three roars; the arrays of undifferentiated phenomena appearing as many are the three shakes; and the play, radiation, and reabsorption of the maṇḍalas are the three rolls.

If applied according to the quintessential unsurpassed secret, apparent objects that are seen as negative, positive, and neutral are the three movements. Cognitions that are prevented, established, and neutral are the three sounds. The naturally liberated Samantabhadra arises as method, prajñā, and the union of the two; so these are the three roars. When the three unelaborate wisdoms of bliss, clarity, and no thoughts arise, they are the three shakes. By realizing the intrinsic nature, the collapse of abandonment, antidotes, and fixations are the three rolls. These fifteen great signs indicate that saṃsāra is liberated in the nature of phenomena.

Having revealed these [signs], then those who abide in the ten directions of all six worlds' trichiliocosm realms with the greatest power, light, brilliance, strength, and potential in their classes—such as Maheshvara, Brahmā, Indra, [558] and so forth—lose physical vitality; so they all weaken and faint. Because they are unable to verbalize a single word, they fall into a deep faint; and their minds become gripped by fear, so they fall completely unconscious.

2.2.2.1.2.2.2.2.2 *Annihilating the Unruly Ones*

This has four parts:

- 1 The primary arrangement of the wisdom maṇḍala
- 2 The actual liberation of the haughty males
- 3 Pleasing the females through union
- 4 The emanation of the maṇḍala of the retinue

Second, annihilating the unruly ones through wrathful enlightened activity has four: the primary arrangement of the wisdom maṇḍala, the actual liberation of the haughty males, pleasing the females through union, and the emanation of the maṇḍala of the retinue.

2.2.2.1.2.2.2.2.2.1 *The Primary Arrangement of the Wisdom Maṇḍala*

The first has two, beginning with the way the principal one—Mahotara—abides. It is then that the Bhagawan—the great, joyful Saman-

tabhadra himself—assumes the magnificent aspect that causes great terror and fear. With the brilliance of wisdom radiating as great, blazing light brighter than a hundred thousand suns capable of assuming any manifestation, he transforms into the red-black Mahottara Heruka. The numbers of his heads, arms, and legs are equal to the particles in the trichiliocosm. Holding a variety of weapons—such as vajras, wheels, and so forth—he sports three heads representing absolute freedom, six arms of transcendental perfection, and four legs of miraculous transformation. Saṃsāra is pure in its place without abandonment, so he enjoys the great charnel grounds; and since desire is pure in its place, [559] [he abides] in the midst of an ocean of blood. Since hatred is pure in its place, the sign of not abandoning it is that he stands upon a great mountain of skeletons. Since delusion is pure in its place, he is positioned at the hub of a four-spoked wheel in a great mass of blazing wisdom fire. With his right legs drawn in and his left legs extended, he stands upon a seat of the male-female gods Maheshvara and consort—queen of the charnel grounds, the great and haughty Umadevī.³ Some claim that this posture is with right legs extended and left legs drawn up; however, that contradicts the pure recollection of method and wisdom.

Second is the way of establishing the four families as the retinue. As just mentioned, these manifest clouds of wrathful maṇḍalas also constitute the intrinsic nature of the four or five families. Some of the family of mirrorlike wisdom become the glorious, great Vajra Heruka, abiding at the eastern spoke of the wheel. Concerning this, there are some who claim this is Buddha Heruka, indicating that they have completely missed the point because they teach that this is Buddha Chemchog Heruka. Some of the family of the nature of evenness become the glorious, great Ratna Heruka, abiding at the southern spoke of the wheel. Some of the family of discerning wisdom become the glorious, great Padma Heruka, [560] abiding at the western spoke of the wheel. Some of the family of all-accomplishing wisdom become the glorious, great Karma Heruka of all-accomplishing activity, abiding at the northern spoke of the wheel.

All four wrathful families assume terrifying demeanors, wear eight charnel-ground vestments, and—in a blazing expanse of the fire of wisdom—shout the mighty sounds of *hung* and *phet*. The indication of having annihilated the three poisons from the root and [realized] the three

³ *u ma dhe bi*

kāyas is that they [each] have three heads. The indication of having liberated the beings of the six realms in space is their six arms. The indication of the four kinds of birth liberated in their place and the four enlightened activities that benefit others are their four legs. The indication of suppressing the four wrong views and the four demons is that each of the [herukas] is standing like before with right leg drawn in and left leg extended upon seats of a crossed male and female—namely, the gandharvas to the east, yakṣhas to the north, cannibals to the west, yamas to the south, and so forth. All unruly classes that exist have gathered there. The assembly of queens of the five great heruka families, such as Buddha Krodheshvarī and so forth, also abides in union with the individual kāyas of the corresponding wrathful males in the manner of embrace.

2.2.2.1.2.2.2.2.2 *The Actual Liberation of the Haughty Males*

Second, the actual liberation of the males has two. With the pride of the haughty ones, their awesome, terrifying sounds are as follows. Having then been placed as the intertwined seats, the ferocious minds of the twenty-eight powerful males^a—such as the great, haughty rudras and others [561]—become extremely wrathful. Even though their bodies are pinned down as seats, they can still perform various great and menacing magical feats. Screaming out their reviling cries in unison, they threaten with violent aggression, calling, “Release us! Release us from under your feet! Aren’t you supposed to be the lords of compassion who only benefit others? What will you do with us?” Lamenting in this way, they become extremely aggressive and attempt escape.

Second, the actual liberation through the wrathful manifestation of compassion has two. First, the emanation of clouds of awesome, frightening forms is that then the Bhagawan—the greatly joyful Mahottara himself—manifests externally and partakes of [the unruly ones] via his nine gaping mouths. Internally, the attainment of the nine states of union²³⁸ is indicated by his nine heads. Externally, he has liberated the unruly ones with the eighteen skeletal liberators, while internally the indication of [realizing] the eighteen aspects of emptiness are his eighteen arms. Externally, he enacts the four immeasurable qualities and the four enlightened activities for the welfare of sentient beings, while internally

^a *wangchuk (dbang phug)*

the indication of having realized the eight aspects of liberation is his manifest **eight legs**. [562] Through the method of **taming the unruly ones with a mighty voice as well as the skillful means of compassion**, he appears **extremely aggressive** to those unruly ones according to their perceptions. The three *hungs* indicate that body, speech, and mind are under control. The three *has* indicate that, with a single laugh, he vigorously partakes of the three poisons. The three *khahis* mean to partake of flesh, blood, and bones. Reciting these mantras, the [unruly ones] quiver with fear and are rendered suitable.

Second, the actual liberation is that the hearts of this great gathering of unruly ones, such as Maheshvara and others, are removed by the assembly of wrathful deities. This means that the nature of self-fixation with the collection of consciousnesses is completely severed from the root. Their sense organs—such as the eyes—are removed, so that the gateways that grasp to objects are blocked. Their internal organs—such as the intestines—are removed to eliminate attachment to the body, the support for duality. Their limbs—such as the heads and so forth—are severed and chopped, so that the formation of saṃsāra is destroyed. Consuming all their flesh, delusion is purified; drinking all their blood, desire is purified; and masticating all their bones, hatred is cleansed.

2.2.2.1.2.2.2.2.2.3 *Pleasing the Females through Union*

This has two parts:

- 1 The magical manifestation of summoning the world
- 2 Partaking of great union

Third, pleasing the females through union has two: the magical manifestation of summoning the world and partaking of great union.

2.2.2.1.2.2.2.2.2.3.1 *The Magical Manifestation of Summoning the World*

The first has two, beginning with summoning the outer vessel of the world. [563] Then, by reciting the mantra that unifies all worlds as one, the three *hungs* summon the enlightened body, speech, and mind of the Great Glorious One. *Jhyo* means “all mātarah.” *Eh* means “here.” *Ah ra li* indicates “the dākinīs” or “the female messengers.” *Hring hring* means “to gather,” and *dza dza* means “summoned here.” Having expressed this, all realms of the world in the ten directions, including the farthest reaches of space,

are subsumed to fit within a single mustard seed. This is the buddhas' mastery of magical manifestation, as stated in the *Great Bounteousness of the Buddhas*:

The basic space of the sky is the space of phenomena,
 And the entire space of all worlds
 Is subsumed to fit within a single mustard seed;
 Even so, their size—just as before—does not decrease.
 Such is the magical manifestation of the space of the tathāgatas.

Thus, this is similar.

Second, to summon the inhabitants who are the sentient beings, then there are the kings of all common classes of powerful earth spirits without exception—Nejog, Serkya, Nödjin,^a and so forth—the great ministers of the gods and the demi-gods who listen to the command. Concerning that, the kings are the twenty-eight great, powerful males, such as the Great Haughty One, Indra, and so forth. Their individual consorts are the queens of all common classes of royal, female earth spirits, such as Nanyen Chenmo^b and so forth, [564] who are the females honored by the ministers. There are also twenty-eight powerful female queens.

According to the common tradition, they are all worldly ones. Nevertheless, according to the uncommon approach, it is explained that they have transcended the world. According to the exceptional approach, it is believed that they exist in the channels of the chakras and will appear as such upon awakening. The explanation given here is according to the latter.

Nevertheless, for the sake of comprehension, they will also be explained by using examples of worldly folklore and the like. The consorts assume the same names as their male counterparts as follows. The great human female cannibal is Manurākṣhasī,^c who is the consort of Maheshvara, the haughty one of the charnel ground. She is pleased with the offerings of fat and gristle. The female Brahmāṇī^d is Brahmā's consort. When he [i.e., Brahmā] was born from the lotus celestial palace of the navel, his mind emanated as a female [who became his consort]. In order to gaze upon her, Brahmā

^a *gnas 'jog, ser skya, and gnod sbyin*

^b *rna brnyan chen mo*

^c Sinmo Chenpo (*srin mo chen po*), or Mi'i Sinmo (*mi'i srin mo*); Great Female Cannibal

^d Tsangma (*tshangs ma*); She of Purity

manifested four heads looking in four directions. Along with the central head, he then had five heads. Viṣṇu became jealous and threw a wheel, severing the upper head. Raudrī^a is the consort of the Maheshvara ruler of Paranirmitavashavartin. When the gods and demi-gods were warring: by blessing her body as a fortress, the army of gods fit inside her, allowing them to be victorious. Indrāṇī^b is the consort of Indra. Previously, when she was the consort of a ṛṣhi, [565] they were invited to be the guests of another ṛṣhi. When they arrived, there were three cushions spread out. The ṛṣhis asked their host why. The host ṛṣhi replied, “There are three of you.” Actually, she had swallowed Indra; he was in her stomach, and it was time for him to come out. When he emerged, the ṛṣhi [i.e., her husband] became angry and cursed him, “May your body grow one thousand wombs!” This then transpired, and [Indra] was humiliated before all the gods. He begged the ṛṣhi’s forgiveness, and the ṛṣhi blessed him to have one thousand eyes instead. From then onward, he was widely known as “the lord of one thousand wombs with one thousand eyes.”

Vaiṣṇāvī^c is Viṣṇu’s consort. “Viṣṇu” means to pervade above, upon, and below the earth. Kumārī^d is the wife of Kṛttikā.^{e2.9} When Agni mentally made love with the daughter of the gods, a child with six faces was born; and he became the king of the gods named Mindriig.

Raktī is Jüig Sed’s^f consort. Since his body is the color of copper, she acquired this name. Amṛtā is the consort of Nyima, the sun,^g who during the time of the kalpa of perfection emerged from the churning ocean and passed into the sky in order to illuminate the world. He then became known as “the ambrosia of the eyes of beings.” Shāntī is the consort of Dawa, the moon,^h who also came from the churning ocean and passed into the sky [566] in order to pacify the torment of heat. Hence, he became known as “the peaceful one” and “the one of cool radiance.” Daṇḍī is the consort of Bechon. [Bechon] is actually Phenpa,ⁱ who holds a club that

^a Trügmo (*'kbrug mo*); She Who Disturbs

^b Wangmo (*dbang mo*); She of Power

^c Jugsedmo (*'jug sred mo*); She of Attachment

^d Zhonnumo (*gzhon nu mo*); She of Youthfulness

^e Zhonnu Mindriig (*gzhon nu smin drug*); Youthful Pleiades

^f Marmo (*dmar mo*), She of Red; and *'jug sred*

^g Düidtsimo (*bdud rtsi mo*), She of Ambrosia; and *nyi ma*

^h Zhiwamo (*zhi ba mo*), She of Peace; and *zla ba*

ⁱ Bechonmo (*be con mo*), She Who Holds a Club; and *be con*, Club Holder, or *spen pa*; Shanaishcara; Saturn

destroys; so he became known as “Bechon.” Rākṣhasī is the consort of Sinpo.^a In the city of Lankāpuri, he became known as “the one with ten necks from Lankā” because he had ten faces. Somī is the consort of the general of the gods named Mahākāla,^b who is so called because he will devour all demi-gods and those with broken samaya.

Ratī is the consort of the powerful and wealthy Gajed,^c who makes others happy through giving wealth—hence, his name Vaishravaṇa. The blood-guzzling Rudhiramadī is the consort of the god Tobzang.^d While playing with dice, he became intoxicated and offered his internal organs; so he became known by this name. Ekacāriṇī is the consort of Driza Tamboura,^e the gandharva who plays the tamboura and vina. He is the musician of the gods and walks in the front, playing the vina. It is said that he is also called Dring Giriti^f and is the son of Ishvara. Manohārika, or Palma, is the consort of the desire realm god Kamadeva.^g She is so attractive that, when others see her, their minds are mesmerized to forget what they are doing—hence, her name.

Siddhikarī is Norsung’s consort.^h She accumulates wealth and instigates trouble. Vāyudevī is the consort of Lüinglha,ⁱ who lives at the source of the wind. [567] Bhakṣhasī is the consort of the demon Sodched.^j Agnāyī^k is the consort of Agni. Varāhī is the consort of Sadag Pagchen.^l According to a legend, it is told that this world is held up by a great hog below the earth, which is how she got her name. Chāmuṇḍī^m is the consort of Yama. Previously, when she was Mahādeva’s consort, he only directed his attention toward Uma; so she [i.e., Chāmuṇḍī] became angry and turned [Uma]

^a Sinmo (*srin mo*), Female Cannibal; and *srinpo*, Cannibal

^b Zawamo (*zaba mo*), She Who Devours; and *gonpo* (*mgon po*)

^c Gawamo (*dga’ ba mo*), She Who Delights; and *dga’ byed dbang phyung*, Joyful Holder of Qualities, or *rnam thos sras*; Vaishravaṇa

^d Draggi Nyōma (*khrag gi myos ma*), She of Blood Intoxication; and *stobs bzang*, Noble Strength

^e Chigpur Chōdma (*gag pur spyod ma*), She of Solitary Action; and *dri za tam bur*, Ghandarva of the Tamboura

^f *bhring gi ri ti*

^g Yidtrogma (*yid ’phrog ma*), She Who Mesmerizes, or *dpal ma*, She of Glory; and *ka ma dhe ba*

^h Drupmo (*grub mo*), She of Accomplishment; and *nor srung*, Wealth Guardian

ⁱ Lüingmo (*rlung mo*), She of Wind; and *rlung lha*, Wind

^j Sodchedma (*gsod byed ma*), She Who Kills; and *gsod byed*, Demon Who Kills

^k Memo (*me mo*), She of Fire

^l Pagmo (*phag mo*), She of the Hog; and *sa bdag phag chen*, Great Hog Earth Lord

^m Ganchedmo (*rgan byed mo*); She of Aging

into an old hag—thus her name. **Bhujanā** is the consort of Gaṇapati.^a When Ishvara's consort **Metog Dachen**^b gave birth to a son, Uma asked if she had given birth to a son. She replied that she had, but that he was headless. Then Uma cursed him saying, "Well then, may that come to pass!" Then [Metog Dachen], gripped with fear, begged her forgiveness. Uma said, "Give him a new head, and it will be as before." So [Metog Dachen] placed the head of a baby elephant upon him, and he thereafter became known as **Langna**.^c **Varunāñī** is the consort of **Chulha**,^d the god of water. **Mahākālī** is the consort of **Nagpo Namjig Chenpo**.^e There are four sons from the cannibal land of **Lañkāpuri**, who are **Bishana Namjig**, **Dhashadriwa Trinchu**, **Sumpa Karabumna**, and **Ramanta Boddrok**^f—these four. **Mahāchāgalā**^g is the consort of the cannibal **Dhasha Driwa**. **Mahākumbhakarñī**^h is the consort of the cannibal **Bumna**. **Lambodarā**ⁱ is the consort of **Supoche**, who is also known as **Boddrok**. [568] Saying "and so forth" means the many consorts of the great, powerful ones that gather, along with their worldly retainers that accomplish external activity, the attendants who accomplish internal activity, and their attendants and inner servants, who are as many as there are particles in the world. They are completely conquered [by the herukas].

2.2.2.1.2.2.2.2.3.2 *Partaking of Great Union*

Second, partaking of great union has three, beginning with abiding in causal samādhi. At the moment of being overcome, the method for taming them is that then the rapturous **Bhagawan**—the glory of beings who is the **Great Heruka**—once again appears as a brilliant great assembly of the five fearsome families. All males and females joyfully delight in indivisible embrace and rest in the samādhi called "emerging clouds of the maṇḍala fully pervading the space of self-appearances."

^a *sna chen mo*, She of Large Nose; and *Ṭsokdag (ṭshogs bdag)*, Lord of the Assembly

^b *me togmda' can*; She with a Flower Arrow

^c *glang sna*; Elephant Trunk

^d *chu lha mo*, She of Water; and *chu lha*, Water

^e *Nagmo Chenmo (nag mo chen mo)*, Great Black Female One; and *nag po rnam 'jig chen po*, He the Black Destroyer of All

^f *bi sha na rnam 'jig*, Always Destroying; *dha sha gri' wa mgrin bcu*, Ten-Headed One; *sum pa kara bum sna*, Vase Nose; and *ra man ta 'bod grogs*, Calling Out

^g *Rago Marsar Chenmo (ra mgo dmar ser chen mo)*, She of Orange Color with a Goat Head

^h *Bumna Ngonag Chenmo (bum sna ngo nag chen mo)*, She of Dark Blue with a Vase Nose

ⁱ *Südzin Sernag Chenmo (gsus 'dzin ser nag chen mo)*, She of Dark Yellow Belly Holder

The contributing circumstance is to proclaim the secret mantra of great awareness that emerges from enlightened vajra body, speech, and mind. Saying *om*, *hung*, and *ah* means enlightened body, mind, and speech. *Ben-zar prabe sha ya* indicates that the vajra must enter. *Ahlala ho* means how absolutely astonishing.

To apply this to the indivisible result is: thus having expressed that, all earth-spirit queens become extremely attracted to the assembly of herukas. The maṇḍalas of their lotuses are aroused and blossom with delight [569] as they enter into union with the herukas. This is like the example of a magnet attracting iron. Then the greatly joyful Bhagawan, the great kāya of Vajra Heruka, enters into union with each of the eight cannibal consorts, the great female cannibals of the humans who are Manurākṣhasī, Raktī, Ratī, Bhakṣhasī, Mahākālī, Mahāchāgalā, Mahākumbhakarṇī, Lambodarā, and the rest. The Bhagawan great, glorious Heruka Chemchog of the Wheel enters into union with the five of the east who are Brahmāṇī, Raudrī, Indrāṇī, Vaiṣṇāvī, and Kumārī. The Bhagawan great, glorious Heruka of the Jewel enters into union with the five of the south who are Amṛtā, Shāntī, Daṇḍī, Somī, Rākṣhasī, and others. The Bhagawan great, glorious Heruka of the Lotus enters into union with the five of the west who are blood-guzzling Rudhiramadī, Ekacāriṇī, Manohārika, Siddhikarī, Vāyudevī, and others. The Bhagawan great, glorious Karma Heruka enters into union with the five of the north who are Agnāyī, Varāhī, Chāmuṇḍī, Bhujanā, and Varunāṇī.

2.2.2.1.2.2.2.2.4 The Emanation of the Maṇḍala of the Retinue

Fourth, the way the maṇḍala of the retinue emanates is fivefold, beginning with [570] the union of emanation. Then, all wrathful maṇḍalas of the five families—the rapturous Bhagawan herukas—recite *hung*; and the entire assembly of the lotus maṇḍalas of the consorts joins with the vajras of the five herukas, as their arms and legs cross such that their upper and lower bodies are in a full embrace that intensifies their ecstasy.

Second, the emanation of the mātaraḥ is [as follows]. Then having taken great delight, *ha* is recited; and through the cause of the clouds of the male and female bodhichitta, Gaurī^a—whose perfectly pure mind enacts peaceful activity—manifests. From her, each of the twenty-eight

^a *kēu ri*; Karmo (*dkar mo*); She of White

ishvari emerges; and from each of them, another twenty-eight emanate to form what is called “an assembly.” Here, there is no fault of extra numbers [of deities], because they are all gathered into the single family of Gaurima; and the rest will follow suit. In this context, they emerge from the secret place of the ishvari, but in sādhanas they emerge from the union of the male and female five families. If one thinks this is a contradiction, it is not. Originally, when the haughty ones were being tamed, it was necessary for them to emerge in this way. When disciples are practicing, this [visualization] should be according to the sādhana.

Since those who gather qualities have assembled, they are also an assembly of Caurī,^a indicating magnetizing activity. Since they represent the indivisibility of abandonment and acceptance, they are an assembly of Pramohā^b that are wrathful because they can cause others to lose consciousness. Since all negativities are annihilated into dust, they are an assembly of Vetālī^c that enact wrathful activity. Since they possess qualities, [571] they are an assembly of Pukkasi^d that enact enriching activity. Since they are fighting and causing disturbance, they are an assembly of Chaṇḍālī^e that are fearsome. Since everything can be accomplished, they are an assembly of Smashānī^f that enact all activities. Since they increase life and material success, they are an assembly of Ghasmarī^g that enact enriching activity. All of them emerge from the secret places of the ishvari [and are] astonishingly radiant, brandishing their individual weapons—including human clubs, bows and arrows—and wearing all of their ornaments. Having emerged, they take their seats upon the spokes of the great, blazing wheel, beginning in the southeast and progressing in a clockwise direction. At the ends of the four spokes and in the four [intermediate] directions of the square [maṇḍala], each one is brandishing their individual weapon in frightening forms.

Third, the emanation of the pishāchī is that then, in a state of rapture [and] by reciting *he*, the assembly of great Siṃhamukhī^h are suppressed through splendor—representing enriching activity. Possessing bravery,

^a *tsōō ri* or *kunmo* (*rkur mo*); thieving female deity

^b *pra mo ha* or *mongmo* (*ymongs mo*); deluding female deity

^c *he ta li* or *talched mo* (*thal byed mo*); annihilating female deity

^d *pu kka si* or *pumo* (*spus mo*); scent-offering female deity

^e *tsan da li* or *tummo* (*gtum mo*); fierce female deity

^f *sma shā ni* or (*sme sha can*); low-caste female deity

^g *ghas ma ri*, *kas ma ri*, or *manōi ma* (*ma mo'i ma*); mother female deity

^h Sengdongma (*seng gdong ma*); lion-headed female

there is [also] an assembly of Vyāghrīmukhī^a—representing wrathful activity. Since they destroy the demons of the aggregates and are skillful in action, they are an assembly of Shṛgāmukhī^b that enact wrathful activity. Since they destroy the demons of deception and are skilled in guarding, they are an assembly of Shvānamukhī^c that enact all activity. Since they have sharp vision, they are an assembly of Gṛdhramukhī^d; and since all knowable things are understood without obstruction, [572] that is enriching activity. Since they enjoy corpses, they are an assembly of Kaṅkamukhī^e who destroy the demons of death—representing peaceful activity. Since nothing has been abandoned, they are an assembly of Kākamukhī^f that are liberated in the nature of phenomena without abandoning saṃsāra, which is powerful activity. Since they have night vision, they are an assembly of Ulūkamukhī^g who see the condition of saṃsāra and accomplish peaceful activity. All of them emerge with their individual weapons and astonishing accouterments, with arms crossed, facing the corpses [they suppress]. Once they emerge, they take their seats at the perimeter of the great, blazing wheel upon the inner portico. Beginning in the east, they form a circle. With their awesome expressions, the four fanged ones are seated in the four directions; and the four winged ones abide in the intermediate directions.

Fourth, the emanation of the gatekeepers is that their rapture of great wisdom appearances then permeates the ten directions of all realms without exception. By reciting *phet*, the welfare of beings is enacted through the four immeasurable qualities. The sign that the four incorrect views and the four demons are destroyed is the emergence of the assembly of Vajratejasī with the head of a horse, Vajramoghā with the head of a pig, Vajralokā with the head of a bear, and Vajravetālī with the head of a wolf.^h All of them emerge adorned with astonishing ornaments, holding their

^a Tagdongma (*stag gdong ma*); tiger-headed female

^b Sriladongma (*sri la gdong ma*) or Wadongma (*wa gdong ma*); fox-headed female

^c Shwanadongma (*shwa na gdong ma*) or Kyidongma (*khyi gdong ma*); wolf-headed female

^d Godongma (*g god gdong ma*), vulture-headed female; or Zhadongma (*gzhad gdong ma*), laughing female

^e Kangkadongma (*kang ka gdong ma*); charnel-ground-bird-headed female

^f Khakhadongma (*kha kha gdong ma*) or Durhadongma (*dur bja gdong ma*); raven-headed female

^g Uladongma (*bu lu gdong ma*) or Ugdongma (*ug gdong ma*); owl-headed female

^h Dorje Singdroma (*rdo rje sring 'gro ma*); Dorje Dongmoma (*rdo rje gdong mo ma*); Dorje Jigtenma (*rdo rje jig grien ma*); and Dorje Rolangma (*rdo rje ro lang ma*)

particular weapons: the hook, lasso, handcuffs, and bell. [573] Once they emerge in extremely awesome forms, they abide at the four entranceways of the great, blazing maṇḍala, [dispelling] all unruly ones.

Fifth, sending the entire retinue back to its own place is that then, from the joyful clouds of the males, females, and their retinues, the sound of *phet* reverberates throughout the ten directions without exception. Through the power of wrathful compassion, they all become fearsome and join into union; and even all of the members of the retinue who are mātarah are instantaneously sent back to their individual abodes through the magical power [of the principal heruka]. *Kye ho!*

2.2.2.1.2.2.2.2.3 *Placing Disciples under Command*

This has four parts:

- 1 The way they behold the maṇḍala
- 2 The simultaneous taming of all worlds
- 3 Accepting the haughty ones as the retinue
- 4 Empowerment conferral and giving the command

Third, through compassion, they are accepted as disciples and bound to the oath in four ways: having transferred their consciousnesses, the way they behold the maṇḍala; the simultaneous taming of all worlds; accepting the haughty ones as the retinue; and empowerment conferral and giving the command.

2.2.2.1.2.2.2.2.3.1 *The Way They Behold the Maṇḍala*

The first has three. By abiding in causal samādhi, the expression of secret mantra is as follows. Then, the way the Bhagawan cares for them as disciples is that he takes great delight in beings [and], from the space of phenomena, with self-occurring great compassion emerges to cure the illnesses of those to be tamed. The great, glorious herukas of all five families enter into the evenness of samādhi called “the source of ambrosia.” From their [574] vajra enlightened body, speech, and mind, the mantra *om benzar maha amrita* emerges, indicating the great vajra ambrosia. *Maha trodha* means the great wrathful ones; and *ang, ang, ang* means to confer empowerment three times.

From that, once again the haughty ones emerge to receive purification. Having recited this, Maheshvara and the others who were previously con-

sumed, now emerge as feces from the anuses of the five great wrathful families of bhagawans.

In order to purify them from the filth of this ocean, the wrathful Utsushama Trota^a emerges as the wrathful Bhurkumkuta from each of the wrathful ones' anuses to drink all the smut, after which the haughty ones once again regain consciousness. Since he emerges from the anus and drinks the muck, he is known by this name.

"Revealing the blazing maṇḍala to them" means that the entire cloud-like assembly of wrathful maṇḍalas, including the five families and consorts distinguished by the five wisdoms and four enlightened activities, appears to them [i.e., the haughty ones] as kāyas abiding in the midst of an expanse of great, blazing wisdom fire that indicates the one hundred sacred families. They each have nine hundred heads, one thousand eight hundred arms, and eight hundred legs. For the first time, [these haughty ones] witness the truth of the buddhas' inconceivable samādhi of spontaneous presence. [575]

2.2.2.1.2.2.2.3.2 *The Simultaneous Taming of All Worlds*

Second, the simultaneous taming of all worlds is as follows. In the Akaniṣṭha during the time of the arrangement of the magical wisdom manifestations of self-appearances, all the haughty, powerful males—those to be tamed—perpetually abiding in all six ten-directional realms of the three planes of existence are tamed according to their individual needs. As the inconceivable distinctions of myriad methods to tame appear in the individual realms of the entire world system, those objects are simultaneously tamed without beginning or end. By this, it is shown that, just as self-appearances are perceived as the arrangement of the spontaneous Rich Array, the phenomena of others are the same throughout all directions.

2.2.2.1.2.2.2.3.3 *Accepting the Haughty Ones as the Retinue*

Third, accepting the haughty ones as the retinue is as follows. First, they promise to join the retinue, and then they offer themselves as the seats within the maṇḍala. When the arrangement of the magical manifestation

^a u tsu shama kro ta or Mcwa Tsekpā (rme ba brtsegs pa)

occurs, the haughty ones are panic-stricken; their bodies shiver with fear; and with voices of defeat, they cry out, “Take our bodies as your servants, accept our speech as your servants, and you must accept our minds as your servants! If you don’t accept us, then may our heads and bodies split and crack into a hundred pieces and our hearts explode into a hundred thousand pieces! May our bodies rot, decay, and burn in the formidable fire of our suffering, ruining this life; and in the next life, may [576] we fall to the hells and call out to you in great anguish!” Thus, they swear in this way to be accepted into the retinue as they each place their bodies as the seats within the maṇḍala of the five wrathful families.

Second, presenting their retinues, they show respect and make offerings as follows. All haughty ones request in unison, “O wrathful assembly, please accept our wives, mothers, sisters, and daughters into your great maṇḍala of abundance. Heroes who destroyed the disobedient ones, deities to emulate, lords who are sacred objects of refuge, you must accept these offerings. O great maṇḍala of wrathful ones, you are revered by each of us and our servants. Even those who hold the name of this great maṇḍala assembly of wrathful ones will always be respected and cherished as wish-fulfilling jewels upon our crowns. Free from deception and with supreme respect, we take you as our objects of offering—always holding you on our crowns. We will do our best to faithfully serve you and promise to fully accomplish, without exception, whatever is desired by those who associate with this maṇḍala through any of the four aspects of enlightened activity!”

Third, having taken the oath, [577] the activity of befriending is as follows. They go on to say, “If by chance we fail to keep our commitments as we have verbally sworn in the presence of the heroes, may our heads, bodies, and hearts split open, be chopped to pieces by weapons, and rot by this curse!”

Fourth, the īshvarī become the retinue and request the enlightened activity of being bound to the oath as follows. Then having been returned to their abodes, all haughty ones, their wives, mothers, sisters, and daughters instantly arrive within the maṇḍala of the wrathful ones to request in unison, “Since all of us, including our servants, have been accepted into the retinue of the great hero who destroys the hordes of demons, O great hero, whichever enlightened activity we were previously capable of—whether peaceful, enriching, magnetizing, or wrathful—please grant

us the siddhi of your command by directing us in the enlightened activity to be performed!” Thus, they speak.

2.2.2.1.2.2.2.2.3.4 Empowerment Conferral and Giving the Command

Fourth, empowerment conferral and giving the command are as follows. Then the Bhagawan Mahottara, with great love for beings, hands each one a vajra. Each receives an empowerment name by adding “Dorje” to their name, such as “Dorje Mi’i Sinmo” and so forth. [578] Then, according to their individual activities, each is positioned at the outer portico of the blazing maṇḍala.

From the supreme wisdom manifestation of the *Secret Essence sambhogakāya Definitive Nature Just As It Is*, this completes the explanation of the fifteenth chapter of how the intrinsic nature of the wrathful maṇḍala emanating as great clouds of primordial spontaneous presence pervades the spontaneous Rich Array of limitless self-appearances.

Chapter Sixteen

2.2.2.2 An Extensive Explanation of the Branch of the Method on How to Practice the Path

This has five parts:

- 1 The maṇḍala of enlightened speech of mantra invoking the wisdom intent
- 2 The illustrative maṇḍala that is a support for the visualization
- 3 The way of presenting offerings
- 4 The stages of samaya that are to be accomplished by those who uphold them
- 5 The way a samaya upholder accomplishes enlightened activity

THE SECOND PART continues with an extensive explanation of the branch of the method on how to practice the path, which is fivefold: the maṇḍala of enlightened speech of mantra invoking the wisdom intent, the illustrative maṇḍala that is a support for the visualization, the way of presenting offerings to that, the stages of samaya that are to be accomplished by those who uphold them, and the way a samaya upholder accomplishes enlightened activity.

2.2.2.2.1 The Maṇḍala of Enlightened Speech of Mantra Invoking the Wisdom Intent

This has two parts:

- 1 The overview
- 2 The exposition

The first has two: the overview and the exposition.

2.2.2.2.1.1 *The Overview*

The first is tenfold, beginning with the meditation upon the three samādhis. Initially, the bodhichitta must be generated, as it states [in the root tantra]:

Overpowered by fixation, misery ensues.
 In order to achieve stability in the great [vajra] pride
 That tames the unruly ones in the three planes of existence,
 Meditate upon the samādhi of the
 Magical manifestation matrix [of deities].

Thus, this expresses the need to consider that, in order to tame all unruly ones through compassion, the deeds of the buddhas must be accomplished. [579] With that in mind, one meditates upon the three samādhis.

Second, the generation of the maṇḍala begins with the generation of the celestial palace and the deities. Of these two, here, the kāya of the Great Glorious One is generated as oneself through the five rituals congruent with the sādhana. Saying *dhriim bisho bishuddhe* within the great celestial palace of the wrathful ones, the retinue is generated in configuration. Since the nature of one's mind is the original buddha, the tathāgata will be born as one's heir. Visualizing that, from the secret places of the principal male and female, all deities of the maṇḍala radiate to reside in their individual places. In order to ensure spontaneous presence and so the families will never vanish, one will be born as the heir of the tathāgatas. Considering that the sattvas of enlightened mind manifest, they circumambulate the maṇḍala, make prostrations, and dissolve into one's heart.

Third, the invocation of the maṇḍala is as stated [in the root tantra]:

The great holder of the maṇḍala throughout the [ten] directions and [four] times . . .

After reciting this, invoke by reciting *rulu rulu rulu hung eh hayahi ahnaya dza hung bam ho*.

Fourth, tossing the flower of awareness means that, while reciting *ram*, imagine that their [i.e., the deities of the maṇḍala] arrival in close proximity constitutes the prostration of earnest familiarity.

Fifth, the dissolution occurs with the recitation of *om benzar trodha samaya hung*:

Om! The fearsome are pacified through wrathful means.
The assemblies of awesome, glorious, wrathful ones
Appear through compassion. [580]
May the superb blessing of the blazing ones
Be bestowed upon me at this very moment.

Thus, imagine that they dissolve to become indivisible.

Sixth is establishing stability, invoking samaya, and overcoming. Stabilize by saying *om benzar trodha samaya tōm*. Invoke by saying *om benzar trodha samaya phet*. Overcome by saying *samaya* and *om benzar trodha samaya ho*. Then imagine that [the wisdom deities] are pleased.

Seventh is to visualize making offerings through mantra. Make the offering of song by saying *ab li u li ta li ta pa li dam kata gona rotri kharam yogini kha hi ho*.

Eighth, the visualization is that, reciting “*hung ha he phet* maroon-black, blue-black, yellow-black and . . .,” the maṇḍala of the deities is visualized; and the mantra is recited as much as possible to please [them].

Ninth, the offerings are as described in the eighteenth chapter as liberation, union, ambrosia, and the five common desirables, which are offered as the gaṇachakra. If there is a specific activity to be accomplished, then insert this after the gaṇachakra followed by giving the tormas of the remains.

Tenth, the activities of conclusion include the confession of downfalls, aspiration prayers, requesting forgiveness, dedication, prayers of auspiciousness, and—if there is a maṇḍala of support—then the stages of dissolution. [581]

In the fifteenth chapter, the intrinsic nature of the wrathful maṇḍala is revealed; in the sixteenth, the maṇḍala of secret mantra; in the seventeenth, the illustrative maṇḍala as the support for visualization; in the eighteenth, the methods for making offerings; in the nineteenth, the stages of samaya; in the twentieth, the accomplishment of enlightened activity; and in the twenty-first, the songs of praise that please the wrathful deities. These chapters reveal the entire spectrum of necessities for a single maṇḍala. A detailed explanation of these stages can be known through the sādhana liturgy called *Sacred Ornament*. This overview has been compiled based on

the premise that the stages of the actual generation, including enlightened activity, could be easily understood through this explanation alone.

2.2.2.2.1.2 *The Exposition*

This has three parts:

- 1 A brief explanation of the way secret mantra originated
- 2 An extensive explanation of the actual origination
- 3 The conclusion with the special indications

Second, the exposition has three: a brief explanation of the way secret mantra originated, an extensive explanation of the actual origination, and the conclusion with the special indications.

2.2.2.2.1.2.1 *A Brief Explanation of the Way Secret Mantra Originated*

First, having manifested the arrangement of the intrinsic-nature maṇḍala, then in a state of rapture the Bhagawan reveals the great assembly of the wrathful maṇḍala. Given that this is the intrinsic nature of the enlightened speech of great samaya [and] so that all practitioners can accomplish what that means: when saying “the array of self-appearances are the wrathful tathāgatas,” the way this nature is undifferentiated from the peaceful sambhogakāya buddhas of vajra space is revealed; [582] and the point that this does not refer to the mind streams of others, such as that of the bodhisattvas, is clarified.

From this assembly of great, wrathful herukas, including their consorts—whose vajra enlightened body, speech, and mind are the nature of self-originating wisdom—the self-resonance of mantra naturally arises like the mighty roar of a thousand dragons. This maṇḍala of enlightened speech, an assembly of mantra, naturally emerges from that.

2.2.2.2.1.2.2 *An Extensive Explanation of the Actual Origination*

The second has five: mantra for generating the deities, mantra for invoking the wisdom beings, mantra for tossing the awareness flower, mantra for supplicating siddhis, and mantra for giving the tormas to enact enlightened activity.

The first has five, beginning with the generation of the principal male and female. The mantra of the male is that saying “om and so forth” blesses

the mantra and brings good fortune; *sarwa* means “all,” *tathagata* indicates “gone to suchness,” *maha* designates “great,” *shri* means “glorious,” *beruka* denotes “blood drinker,” *maha tsenda* means “great fearsome one,” *sarwa dutren* indicates “all the aggressors,” and *ah na ta ka* means “to destroy.” This is the root mantra that calls forth the bhagawans. *Hana* means “to strike”; *daba*, “to burn”; *patsa*, “to boil”; *hung hung hung* means “to subdue the body, speech, and mind of the unruly ones”; and [583] *phet* means “to disperse into particles.” These are the mantras for efficacious enlightened activity.

Likewise, *vajra* [or *benzar*] means “adamantine,” *ratna* means “jewel,” *padma* is not translated into Tibetan but kept in the original Sanskrit meaning “lotus,” and *karma* means “activity.” The rest are the same as before.

The mantras of the consorts are *om sarwa tathagata maha trodhi shori*, meaning “the wrathful tathāgata īshvarī.” *Sarwa dutren hung phet* denotes “summoning and destroying all aggressors.” *Om maha benzar dhara maha trodhi shori dzolani hung phet* means “may the wrathful vajra consort, great blazing female, summon and disperse the unruly ones.” *Om maha surya ratna*²⁴⁰ *maha trodhi shori bi ta ma* means “wrathful jewel, sun, female īshvarī completely destroy.” *Om hri shota samata padma maha trodhi shori khahi* indicates “may the ever wild and wrathful lotus īshvarī partake [of the unruly ones].” *Om sarwa ahmogha maha trodhi shori bisbo* means “accomplishing all purposes as the myriad wrathful activity īshvarī.”

Second, the mantras of the eight mātaraḥ [begin with] *om benzar*, the meaning of which was previously mentioned. *Gaurī* means “white female.” Many of the earlier texts spell this *Kourī*, which is the same name. Although this can be understood in different ways such as a treasury, a scholar, and delight with the lotus, here it is interpreted to indicate [584] “a treasury.” *Caurī* means “female thief”; *Pramohā* means “she of complete delusion”; *Vetālī* means “female zombie”; *Chañḍālī* means “she of fierce wisdom”; *Pukkasī* means “she of incense”; *Ghasmarī* means “she of defilement”; and *Smashānī* means “she of the charnel ground.” The eight *ha* syllables are their seed syllables. Combining them by saying *om benzar gauri dza* means “accomplishing enlightened activity.” If *dza* is removed, it means “to bring pleasure.” The rest should be similarly understood.

Third, the mantras of the eight pishāchī are *sengha mukha*, which means Lion-Headed Female; *batri mukha*, the Tiger-Headed Female;

trila mukha, the Fox-Headed Female; *shona*, the Wolf [-Headed Female]; *trita*, the Vulture [-Headed Female]; *kangka*, the Charnel-Ground-Bird [-Headed Female]; *khakha*, the Raven [-Headed Female]; and *uluka*,²⁴¹ the Owl-Headed Female. The eight *he* syllables are their seed syllables. The mantras for enlightened activity are applied as previously described.

The mantras of the four gatekeepers are *arya tetsa t e nga*, which means “the brilliance of the sublime ones,” Vajratejasī; *ahmogha* means “accomplisher of the purpose,” Vajramoghā; *benzar loka* means “the vajra who illuminates the world,” Vajralokā; *bhimi palaya wati* means “the destroyer,” Vajravetālī. The concluding *dza hung bam ho* are the seed syllables.

Fifth, the mantras of the *iṣhvarī* are the twenty-eight *jhyo* syllables. Among them, *bhagi* means “sister” and *bharya* means “wife.” By synthesizing these sounds, they become the seed syllable referred to as *jhyo*. When activities are being accomplished, [*jhyo*] is combined with the individual mantras, such as *om manu raksha si jhyo dra-o maraya hung phet*.²⁴² [585]

Second, the mantra invoking the wisdom beings is *rulurulurulu hung*, which means “to beckon the maṇḍala of the blazing, wrathful ones.” Concerning this, once a samaya-breaking nāga, who was previously a karmic cannibal, was blessed by the Great Glorious One [with this mantra]. *Eh haya hi* means “come here, come here now.” *Ab na ya ho* means “come to this very place.” *Dza hung bam ho* means “to invoke benefit for sentient beings through the four immeasurable qualities.” *Ram* means that having invoked the samaya and wisdom beings, “they unite to abide like the flames of a single fire.” Lama Rongzom taught that—by tossing the awareness flower—this indicates that, understanding the intrinsic nature of oneself and the deities to be inseparable, one approaches the nondual nature.

Third, the mantra to toss the awareness flower is *om benzar trodha samaya hung*, which calls the wrathful ones to gather through samaya.

Fourth, supplication for siddhis begins with *om*. In order to tame the unruly, karmic fearsome ones—since the wisdom nature’s wrath surpasses even theirs—from within compassion that pacifies the mind streams of those to be tamed, the wrathful manifestations appear as the assembly of the extremely awesome and mighty, great, glorious ones. “May the great and superb blessing of the brilliant wisdom of enlightened body, speech, and mind be bestowed upon me as the siddhis of enlightened body, speech and mind at this very moment!” *Samaya tōm* means “to recall samaya.” [586] *Samaya phet* means “to manifest samaya.” *Samaya ho* means “this is samaya.”

Fifth, the mantra of giving tormā offerings to enact enlightened activity is *ab li u li*, which means “food and drink.” *Ta li ta pa li* means “the branches of that.” *Dam tra gona rotri* means “the assembly of vajra wrathful ones with fangs.” *Kha ram yogini kha hi ho* means “may the assembly of blazing yoginīs partake of this.” If one wonders which deities partake of this, *hung ha he phet* means “the maṇḍalas of the thirty deities [who partake].”

These mantras are to be understood as follows. In order that the words of truth spoken by the Teacher could be accomplished, the secret mantras were not intentionally translated into the Tibetan language. If translated and then recited, the siddhis would be lacking since they were not blessed in the Tibetan language by the original teacher of the secret mantras. Even if one is unable to comprehend the meaning of the individual syllables, there is no fault if [the mantras] are recited with single-pointed faith. To that extent, great siddhis will occur. Conversely, if one does know how to interpret the language, of course there is benefit since the meaning is known, which means it will be retained and accomplished without delusion concerning words.

2.2.2.2.1.2.3 *The Conclusion with the Special Indications*

Third, the conclusion with the special indications is that **having recited this, among the impure universe and obstructions of the inhabitants throughout the ten directions of the six worlds, all negativities of the body burn, of the speech burn, and of the mind are incinerated.** [587] In this way, having burned all that is ordinary, including obscurations, the appearances of the universe are perceived as blazing wisdom. Within the three doors of those to be tamed, the enlightened body of wisdom will **blaze, enlightened speech increasingly blazes, and enlightened mind completely blazes.** It is then that the apparent phenomena of limitless space of **the entire universe and inhabitants are filled with the brilliant maṇḍala assembly of the five families, and the space of phenomena becomes the maṇḍala of kāyas.** From all of those kāyas, the natural sound of secret mantra **that encompasses everything** is like the roaring of a thousand dragons. As the manifestation of great compassion and radiant light, everything is **luminous and fully pervades** as the dharmakāya—the indivisible, intrinsic nature of enlightened mind. Thus, it is.

In addition, the ground, space, and sky fill, become full, and overflow

with the three maṇḍalas. Otherwise, the self-appearances of the spontaneous Rich Array are bursting with the arrangement of light, brilliance, and wisdom that fills, becomes full, and overflows.

From the supreme *Secret Essence* of enlightened speech, the self-resounding wisdom of the *Definitive Nature Just As It Is*, this completes the explanation of the sixteenth chapter on the limitless manifestations of the inconceivable secret maṇḍala, the enlightened speech of the great assembly of wisdom wrathful ones. [588]

Chapter Seventeen

2.2.2.2.2 The Illustrative Maṇḍala That Is a Support for the Visualization

This has three parts:

- 1 A general explanation of the origin of the maṇḍala
- 2 An extensive explanation of the maṇḍala's characteristics
- 3 The appearance of astonishing signs

THE SECOND SECTION continues with the illustrative maṇḍala that is a support for the visualization, which has three: a general explanation of the origin of the maṇḍala, an extensive explanation of the maṇḍala's characteristics, and the appearance of astonishing signs.

2.2.2.2.2.1 A General Explanation of the Origin of the Maṇḍala

First, having revealed the maṇḍala of secret enlightened speech: then as the Bhagawan in a state of rapture reveals the clouds of wrathful ones and their secret mantras, it is necessary to have a support for visualization. Therefore, in order to benefit the future disciples to be tamed, the illustrative maṇḍala is revealed as the aphorism is expressed.

2.2.2.2.2.2 An Extensive Explanation of the Maṇḍala's Characteristics

This has two parts:

- 1 The celestial palace as the support
- 2 The supported maṇḍala of deities

The second has two: the celestial palace as the support and the supported maṇḍala of deities.

2.2.2.2.2.2.1 *The Celestial Palace as the Support*

The first has three, beginning with the celestial palace itself. In order to indicate the five wisdoms: in the **blazing** expanse of fire with no outer or inner [dimensions], the substratum of the palace is a **wheel**²¹³ with a hub and rim connected by **four spokes** that indicates the nature of the five families. In order to indicate the four noble truths and the four immeasurable qualities, this is **fully adorned with a four-sided foundation**. Upon that, the indication of the wisdom celestial palace's ever-increasing qualities is the **square shape**. The four doors to perfect freedom are indicated by the **four entranceways**. In the center [of the palace] is the four-spoked wheel and its rim, indicating the five kāyas. [589] The eight [doors] to perfect freedom are indicated by the [eight pillars of the] archways, and the two truths are indicated by how it is **beautified with both** the outer and inner **blazing wisdom colonnades**. The height of the great skull walls is majestic.

Second, the embellishing ornaments are similar to those previously mentioned. In particular here, the walls are composed of fresh and dry skulls adorned with black serpents hanging in clusters. The gutters are **skulls and serpents**, and the windows are the sun and moon. The joists are Brahmā, and the pillars are human corpses. The capitals are tortoises; the rafters, human corpses; and the ceiling boards are animal body parts. The roof is flayed human skin. The latticework is intestines, hearts, and internal organs. The four entrance thresholds are tortoises, and the lintels are sea monsters. The doors are black serpents and human corpses, and **multitudes of ornaments** adorn [the palace]. From the ends of the rafters that are **enhanced by the sun, moon, and constellations**, sparks radiate from tips of **flames** into the ten directions, creating **massive garlands of fire and light**.

Third, the different seats are distinguished by the animals upholding the thrones **with their hoofs and claws**: the **elephants** indicate suppressing beings through splendor; the **buffalos**, great authentic presence; the **leopards**, great unruliness; the **tigers**, magnificent heroism; and the **bears** indicate natural **ferocity**. [590] Those who are uninformed claim that the hoofs and claws [of these animals] are supporting the great gods. That is incorrect since, upon these animal thrones, the haughty males and females lie intertwined and, upon them, the haughty god Maheshvara, consort, and others lie intertwined. Therefore, the term *bzung* is a misspelling.²¹⁴

Each of these animals only appears as an indication of the five wisdoms of enlightened body, speech, and mind.

2.2.2.2.2.2.2 *The Supported Maṇḍala of Deities*

This has two parts:

- 1 The way the principal ones abide
- 2 The arrangement of the retinue

Second, the supported maṇḍala of deities has two: the way the principal ones abide and the arrangement of the retinue.

2.2.2.2.2.2.2.1 *The Way the Principal Ones Abide*

The first is threefold, beginning with the aspects of their [i.e., the principal ones'] colors, faces, and arms. For their colors that include their principal faces: since delusion has been purified in its place, the principal ones are **maroon-black**; the purification of hatred is indicated by Vajra Heruka who is **blue-black**; having purified pride is Ratna [Heruka], **yellow-black**; having purified desire is Padma [Heruka], **red-black**; having purified jealousy, the male-female Karma [Heruka] is **green-black**. The herukas in the center, to the east, west, and north—these four—have white faces on the right, while the one in the south has a dark-blue face on the right. The ones in the center, south, and north have red faces on the left, and the ones in the east and west have yellow faces on the left. In addition, the sign that wrathful enlightened activity has been perfected is that all their colors are described as mingled with black. From the perspective of the haughty ones to be tamed, their kāyas appear in **extremely frightening forms**.

The fundamental nature of the faces and arms is that, since the three poisons are purified and the three kāyas are realized, they all have **three faces**. [591] They have mastered the six wisdoms and liberate the six realms of beings through the six pāramitās, so they have **six arms**. Their **four legs** are **treading**, drawn in and extended, which indicates having achieved the four legs of miraculous transformation and the taming of the four demons.

Second, their ornaments and the roar of their enlightened speech are as follows. The ornaments are the eight accouterments of the glorious ones, namely: the sign of having perfected the meaning of the great vehicle is the elephant skin draped over the shoulders; [the sign of] having overcome the haughty ones is the human skin draped over the shoulders; the sign of

being free from duality is that they wear the tiger-skin skirt, including a variety of fresh skins, as clothing.

The serpents are the white royal-class serpents as the crown; the golden noble-class serpents are the earrings and necklace; the red ṛṣhi-class serpents are the armbands and long necklace; the green preta-class serpents are the belt; and the black untouchable-class serpents are the bracelets and anklets. The skull malas are dry human skulls for the crown, semi-dry skulls for the neck, and the fifty-one fresh heads for the long necklace. The ornaments of the moon and sun are the radiant light shining from the left and right shoulders, indicating the illumination of method and prajñā. These indications—along with the drops of blood, smears of fat, and dots of ashes—total eight.²⁴⁵ There are also the fresh hides, serpents, garlands of skulls, sun, moon, [592] blood, fat, and ashes as the eight accouterments of the charnel ground. The roar of their enlightened speech—like the roar of a thousand dragons—is the extremely loud, terrifying, and awesome sound they make.

Third, their hand emblems and the way the consorts unite with them are as follows. For the emblems, Buddhaguhya taught that the first right and left hands hold a vajra and wheel; the middle two, a sword and skulls; and the final two, an axe, a plough, and so forth, indicating others that were mentioned such as a club, trident, flayed-human club, and the like. Rongpa [i.e., Rongzom Paṅdita] said that the first right hands hold each individual deity's hand emblem and the first left hands, a skull full of blood. Although he maintained that the remaining hands were embracing their consorts, here—if taught in accord with the *Vajra Magical Manifestation [Matrix]*—all first right hands are holding their individual hand emblems, which are as follows. The first right hand of Vajra Heruka holds a nine-pronged vajra; all five families hold five-pronged vajras in the middle right hands; the left middle hands hold scalped human skulls filled with blood; Karma Heruka holds a sword in his first right hand; Buddha holds an axe in his first left hand; and Ratna holds an axe in his final left hand. Karma holds a plough in his first left hand; Vajra and Karma hold small drums in their final left hands, symbolizing the entire trichiliocosm. The addition “so forth” [in the *Vajra Magical Manifestation Matrix*] indicates that this includes continuing on with Buddha Heruka holding a wheel in his first right hand; Ratna, a jewel; Padma, a lotus; Buddha, a trident in his final left; Ratna, a lasso of intestines in his first left hand; Vajra and Padma, bells in their first left hands; and Padma, a small drum in his final left hand. All

of them hoist flayed-human clubs in their final right hands while holding their various hand emblems.

In the *Vajra*, it states:

Vajra holds a vajra and bell,
 Supporting the entire universe.
 Buddha holds a wheel, axe, and trident.
 Ratna holds a jewel and lasso of intestines,
 Brandishing a vajra and axe.
 Great Attachment [i.e., Padma] holds a lotus and bell,
 Playing a small drum.
 Karma holds a sword and plough and
 Flings the world afar.
 The middle hands stir skulls with vajras,
 And [the final right hands] hoist great, flayed-human clubs.

Thus, it is.

The way the consorts unite with them is that each of the individual five consorts is a fearsome assembly, with one face and two arms. Their right arms embrace the males, and their left hands hold skulls filled with blood presented to the mouths of the males.

2.2.2.2.2.2.2 *The Arrangement of the Retinue*

Second, the arrangement of the retinue is twofold, beginning with the arrangement of the twenty wrathful females. The eight *mātarah* of the sacred grounds [594] are as follows. Although the eight consciousnesses are the source from which *saṃsāra* occurs—in order to purify [the eight] in their own place—they [i.e., the *mātarah*] are called “the consorts of the sacred grounds.” They are white *Gaurī* holding a club and a skull, yellow *Caurī* holding a bow and arrow, red *Pramoha* hoisting a sea-monster victory banner with both hands, black *Vetālī* hoisting a vajra with a skull at her heart, orange *Pukkasī* stretching a child’s intestines, dark-green *Ghasmarī* stirring and drinking the contents of a skull, dark-blue *Smashānī* eating an infant’s heart, and pale-yellow *Chaṇḍālī* decapitating a corpse.

The eight *pishāchī* consorts of objective phenomena are the objects of the five sense consciousnesses, namely, form, sound, scent, savor, and corporeality. The objects of the consciousness of mental activity are

phenomena; the object of a passionate mind is the ālaya. The objects of the ālaya are all outer and inner phenomena pure in their place, represented by the consorts of objective phenomena.

In addition, yellow Siṃha holds two corpses crossed in her mouth, red Vyāghrī stares at a corpse, black Shṛṅgāla licks a human corpse, blue Shvāna opens a corpse's stomach, red Gṛdhra disembowels a corpse, yellow Kaṅka carries a human corpse on her shoulders, black Khākha holds a skull and sword, and blue Ulūka tosses a hook.

The stunning consorts of the four gatekeepers indicate the destruction of the four perverted demons sealed with the four wisdoms. They are the white Vajratejāsī holding a hook, [595] the black Vajramoghā wielding a lasso, the red Vajralokā sporting handcuffs, and the green Vajravatālī ringing a large bell.

Second, the arrangement of the twenty-eight īshvarī is as follows. The assemblies of wives, courtesans, and servants are designated from the perspective of their service. These almighty twenty-eight surround the maṇḍala, and they all have their individual corpse seats and hold their hand emblems—such as fresh skulls and so forth. Abiding at the perimeter, they approach and ask, “What enlightened activity can we accomplish for you?” Just how do they abide? Dark-maroon Manurākṣhasī holds a freshly severed skull; orange Brahmāṇī holds a lotus; light-green Raudrī holds a curved vajra blade; blue Vaiṣṇāvī holds a wheel; red Kumārī holds a short spear; white Indrāṇī holds a vajra; red Raktī holds a skull; red Amṛta holds a lotus; white Shāntī holds a white lotus; green Daṇḍī holds a club; dark-red Rākṣhasī drinks blood from a skull; dark-green Somī disembowels a corpse; red Ratī holds a curved vajra blade; red Rudhiramadī holds a plough; yellow Ekacārīṇī holds a razor; red Manohārikā holds a bow and arrow; white Siddhikarī holds a vase; blue Vāyudevī holds a banner; white Bhakṣhasī wields a sword; [596] red Agnāyī holds an impalement stake; black Varāhī holds fangs and a lasso; black Chāmuṇḍī eats a child's corpse; white Bhujanā drinks blood from a skull; red Varunāṇī holds a serpent lasso; Mahākālī holds a hook; Mahāchāgalā holds a lasso; Mahākumbhakarīṇī holds handcuffs; and Lambodarā plays a bell.

The explanations given in this chapter are not for a specific purpose aside from being practical, in general, for those who draw tangkas,² practice meditation, and the like.

² *thangka*; scroll-painting

2.2.2.2.2.3 *The Appearance of Astonishing Signs*

Third, the appearance of astonishing signs is that, by having expressed this in the ten directions of the six worlds, the space of the sky and the space of phenomena are completely pervaded by the blazing fire maṇḍala of the wisdom wrathful ones as countless as particles in the universe. Everything appears as enlightened body, speech, and mind.

From the intrinsic nature of the *Secret Essence* maṇḍala of the *Definitive Nature Just As It Is*, this completes the explanation of the seventeenth chapter revealing the distinctions of the wrathful maṇḍalas.

Chapter Eighteen

2.2.2.2.3 The Way of Presenting Offerings

This has three parts:

- 1 Establishing the context for the meaning
- 2 Explaining the meaning
- 3 A synopsis of the meaning

FOR THE THIRD section, the way to present offerings to this [maṇḍala] is threefold: establishing the context for the meaning, explaining the meaning, and a synopsis of the meaning.

2.2.2.2.3.1 Establishing the Context for the Meaning

First, having revealed the maṇḍala, then the Bhagawan—in a state of rapture with the manifestation of the clouds of offering—expresses the aphorism of taking great pleasure with the outer, inner, and secret offerings.

2.2.2.2.3.2 Explaining the Meaning

This has three parts:

- 1 A general explanation of the offerings of union and liberation
- 2 A specific explanation of the offerings of sacred substances and desirables
- 3 The benefits and manner of accomplishing siddhis

The second has three: a general explanation of the offerings of union and liberation, [597] a specific explanation of the offerings of sacred substances and the desirables, and the benefits and manner of accomplishing siddhis.

2.2.2.2.3.2.1 *A General Explanation of the Offerings of Union and Liberation*

The first has two, beginning with the offering of liberation. For this, the way of making offerings to the victorious ones and expressing generosity to sentient beings constitutes the accumulation of merit. Hence, in that context, the most sacred and supreme offering is knowing that the nature of the mind is primordially pure and free from an object to offer and the act of offering. That is the genuine mahāmudrā of all offerings. Initially here in saṃsāra, with the self's mistaken conceptualization based on ignorance, all aspects of the negative mind that incorrectly familiarize²⁴⁶ and fixate upon things and characteristics—such as the eight extremes of elaboration and duality—are to be liberated within the unborn nature of original purity. Hence, one meditates that all outer and inner phenomena are the intrinsic nature of space. This is similarly stated in the *Ocean [of Magical Manifestation Matrix]*:

This supreme mahāmudrā of offerings
Has liberated all mental constructs.
Without conceiving of an object to offer or an offering,
Meditate upon the intrinsic nature of space.

Thus, it is.

Some claim [that this offering] applies to meditation that is familiar with the realization of the view. It appears that they have not understood the intended meaning here. Even if [the genuine offering] is applied to the general preliminary offerings or the completion stage, there is no conflict. Moreover, this explanation is given because the term is congruent with the offering of liberation.²⁴⁷ [598]

Due to familiarizing with the concept of self and others from beginningless time, ordinary hatred arises. Hence, at the time of liberation within the view of oneness and nonconceptual compassion, dualistic fixation and the object to be liberated are referred to as “freedom through prajñā and method.” The manner of the actual liberation is that, having liberated one’s dualistic concepts within the space of phenomena, liberation must occur through the method of great compassion, which involves prajñā that does not abide in the two limitations. That constitutes an indivisible mind concerning the object to be liberated and oneself as the liberator. By meditating upon immeasurable love and compassion, one must think, “Alas!

Compassion for negative-minded sentient beings that qualify in the ten ways²⁴⁸ and hence wander in the lowest realms of the world.” It should be recognized that the self is illusory and that objects are just miragelike fictions of the mind. Then, **liberate them** by realizing that, although they [i.e., self and objects] are perceived according to relative truth, ultimately they are **indivisible**. Practice this according to the demands of a particular situation. The extensive way of performing this wrathful enlightened activity is as taught in the eleventh and twentieth chapters.

Second, as previously explained, the offering of union is that, by visualizing oneself and the consort as deities, the maṇḍala is invoked at the secret place. **Through the indivisible unity of male-female, the great offering** substance of the exaltation of bodhichitta arises from the union of their vajra and lotus. [599] **By pleasing oneself, all tathāgatas are pleased.**

2.2.2.2.3.2.2 *A Specific Explanation of the Offerings of Sacred Substances and Desirables*

Second, the specific explanation of the offering of sacred desirable substances has two. First, the offering of the sacred substance of ambrosia means the **great accomplishment substance of accomplishing siddhis** based on realizing the evenness of self and others, as well as saṃsāra and enlightenment. This includes all five ambrosias. Given that one’s aggregates, elements, and sense sources primordially abide as the maṇḍala: by visualizing through profound samādhi, this is offered to the assembly of wisdom deities who are equal to oneself. The nature of the five ambrosias—feces, urine, marrow, blood, and seminal fluid—is primordially pure as the space of phenomena. The intrinsic nature [of the ambrosias] abides as the nature of the five families, such as the tathāgata family, and the five wisdoms. Through blessing and partaking, since the five poisons and all illnesses are dispelled, this is the supreme medicine. In the *Consequence Magical Manifestation Matrix*, it states:

Medicine that combines the eight roots
 And one thousand substances
 Is self-occurring and originally perfectly pure.
 Bringing union with all the awakened ones,
 This substance of accomplishment
 With the five wisdoms complete

Liberates the five mind streams of sentient beings
As supreme ambrosia that dispels the five poisons.

Thus, it is. The combination of the eight roots and one thousand substances can be determined by multiplying each of the five wisdoms times five and so forth.²⁴⁹

Second, the offering of the desirables has two, [600] beginning with the offering substances. Meat, butter, and so forth are **the comestibles**; fruit and the like are **delicacies**; tea, wine, and so forth are **beverages**; silk, brocade cloaks, and such are the **garments**. Furthermore, the way to offer all the abundance of the gods and humans possessing the five desirable substances is that the recipients of the offering are visualized as the **maṇḍalas** of the wisdom deities. When offering the desirable substances, they dissolve into the **maṇḍalas** of deities. The offering must be utilized by knowing oneself to be the male who partakes, with the consort as the [offering] itself. It is similarly taught in the *Union with Buddha*:

Gathering the various substances such as food and drink and
Partaking of them with joy is supreme good fortune.
Hence, this will accomplish the magnificent, sacred goal.

Thus, it is.

2.2.2.2.3.2.3 *The Benefits and Manner of Accomplishing Siddhis*

Third in terms of benefits, there are two, beginning with establishing the feasibility of the common siddhis. Even all the **great, astonishing qualities of those who have departed to accomplish the welfare of sentient beings—namely, the sugatas throughout the ten directions and four times—are nothing other than the results of becoming familiar with their own minds.** Therefore, it is **needless to mention that common siddhis, such as magnetizing gods and cannibals as servants, and the minor activities—such as peaceful, enriching, magnetizing, wrathful, and so forth—will be accomplished.** This establishes the feasibility of common siddhis.

Second is the supreme siddhi. [601] **Those who are practitioners with qualified realization and samādhi have, like a reflection in a mirror, perfected the generation stage of the mahāmudrā deity yoga with characteristics. Then within the effortless, great completion without characteristics,**

nothing is based on the extremes of elaboration or the dualistic mind that fixates and grasps, such as saying, “This is it.” Hence, reaching the wisdom intent of Samantabhadra, the great maṇḍala of inseparability with the three kāyas will be attained. Enlightened activities will then continue to strengthen and increase.

Given that phenomena are magical manifestations of the mind and the mind as well is the intrinsic nature of the five wisdoms: by taking the path demonstrated by the accomplishment substances of method, this will culminate in the temporary and ultimate accomplishment of the two aims. In the *Consequence Magical Manifestation Matrix*, it states:

Since all things without exception emerge from the mind,
 This is the space of phenomena, free from characteristics.
 Since the five wisdoms have no true, inherent existence
 With no creator, there are only self-appearances.
 Through method, samādhi, and prajñā,
 It is certain that strength and power will emerge.
 Those who abide on a path such as this
 Will be blessed by all buddhas of the ten directions without
 exception,
 And the blazing maṇḍala will be attained.

Thus, it is.

2.2.2.2.3.3 A Synopsis of the Meaning

Third, a synopsis of the meaning is [602] that, by having expressed this, the six outer and inner realms of the ten directions are pervaded by the great, pleasurable oceanic clouds of outer, inner, and secret offerings.

From the wisdom *Secret Essence* that pervades everywhere as the *Definitive Nature Just As It Is*, this completes the explanation of the eighteenth chapter revealing the unsurpassed sacred offerings presented to the victorious ones and the expression of generosity toward sentient beings.

Chapter Nineteen

2.2.2.2.4 The Stages of Samaya to Be Accomplished by Those Who Uphold Them

This has three parts:

- 1 Establishing the context for the meaning
- 2 Explaining the meaning
- 3 A synopsis of the meaning

FOR THE FOURTH section, the stages of samaya that are to be accomplished by those who uphold them, there are three: establishing the context for the meaning, explaining the meaning, and a synopsis of the meaning.

2.2.2.2.4.1 Establishing the Context for the Meaning

First, having explained the expression of offerings and generosity and so that Mantra practitioners may swiftly achieve results and accomplish their aspirations without deviation: **then the Bhagawan in a state of rapture—concerning the intrinsic nature of the great samaya—expresses the aphorism of this extraordinary, secret king of samaya so the practitioners who uphold Secret Mantra may swiftly accomplish results without deviation and their aspirations will bear fruit.**

2.2.2.2.4.2 Explaining the Meaning

This has two parts:

- 1 The overview
- 2 The exposition

The second has two: the overview and the exposition.

2.2.2.2.4.2.1 *The Overview*

This has three parts:

- 1 The characteristics of the samaya to be guarded
- 2 The difference between a vow and samaya
- 3 The way of combining all three vows without contradiction

The first is threefold: the characteristics of the samaya to be guarded, the difference between a vow and samaya, and the way of combining all three vows without contradiction.

2.2.2.2.4.2.1.1 *The Characteristics of the Samaya To Be Guarded*

This has five parts:

- 1 The definition
- 2 The divisions
- 3 The benefits
- 4 The faults
- 5 The manner of restoration

The first has five: the definition, divisions, benefits, faults, and the manner of restoration.

2.2.2.2.4.2.1.1.1 *The Definition*

First, the term “samaya” is translated as “word of honor.” [603] For this, there are three. First, since benefits are derived through maintaining samaya, they are described as follows. In the *Vajra*, it states:

According to the wisdom intent of all sublime ones:
If when receiving empowerment and blessings
Fortunate disciples maintain [samaya],
All their negativities will be incinerated.

Thus, it is.

If [samaya is] broken, there will be negative repercussions; hence, it is also stated:

Having violated the speech of the sublime ones,
A destructive curse will naturally occur.

Whoever transgresses this sacred bond
Will be incinerated, even if it is Vajrapāṇi himself.

Thus, it is.

Even common commitments are described as stated in *Sacred Wisdom*:

In order to uphold the superbly secret doctrine of the
victorious ones
Without allowing it to diminish—
Just as it is revealed by the guru—
Firmly holding the words of commitment
Are explained as the samaya.

Thus, it is.

In brief, [samaya] is described as not breaching the commitment to abandon that which is to be rejected, to accomplish that which is to be accepted, and to apply exertion toward accumulating even the subtlest aspects of virtue through the three doors.

2.2.2.2.4.2.1.1.2 *The Divisions*

This has three parts:

- 1 The nature
- 2 The branches
- 3 The inconceivable divisions

Second, for the divisions, there are three: the nature, branches, and inconceivable divisions.

2.2.2.2.4.2.1.1.2.1 *The Nature*

This has two parts:

- 1 The actual nature
- 2 The divisions of that

The first has two: the actual nature and the divisions of that.

2.2.2.2.4.2.1.1.2.1.1 *The Actual Nature*

The first includes both root and branch samayas. The root [samayas] resemble the roots of a tree [604] for, if nourished, they are the source of qualities. If not, nothing will arise; so they are referred to as “root samayas.” In order to guard them, the method and support are thereby referred to as the “branch samayas.”

2.2.2.2.4.2.1.1.2.1.2 *The Divisions of That*

This has two parts:

- 1 The five root samayas
- 2 The ten branch samayas

For the second, there are five root and ten branch divisions, totaling fifteen.

2.2.2.2.4.2.1.1.2.1.2.1 *The Five Root Samayas*

This has five parts:

- 1 To not abandon the unsurpassed
- 2 To respect the guru
- 3 To not break the continuity of mantra and mudrā
- 4 To show love toward those who have entered the perfectly correct path
- 5 To not expose the secret meaning to others

The five roots are to not abandon the unsurpassed, to respect the guru, to not break the continuity of mantra and mudrā, to show love toward those who have entered the perfectly correct path, and to not expose the secret meaning to others.

2.2.2.2.4.2.1.1.2.1.2.1.1 *To Not Abandon the Unsurpassed*

The first is that the Three Jewels must never be abandoned. If divisions are made: since the Three Jewels abide as the primordial nature of all sentient beings, they are not to be abandoned. The path is the intrinsic nature of the indivisible generation and completion stages, so both relative and genuine bodhichitta must not be abandoned; and the result is the unsurpassed three kāyas of the buddhas. Their speech constitutes the dharma of Sūtra and Tantra in terms of scriptural understanding and the realization [of

those scriptures]. Those who train in this meaning are the sangha. Hence, these are the Three Jewels that are not to be abandoned.

Concerning this, the nature of the mind of beings is explained to be primordially pure as buddha [in the root tantra]:

Since the mind's nature is the fully enlightened buddha,
Do not search for buddha elsewhere.

Thus, it is.

It is also explained that even the sound originating from the wheel of syllables constitutes the dharma. In the *Vajra* [*Magical Manifestation Matrix*], it states:

The languages of all beings that originate
From *ah li ka li* are the sacred dharma. [605]

Thus, it is.

The field for accumulating merit and accomplishing positive virtue is also explained as the sangha. In the *Excellent Accomplishment*, it states:

Since there is the seed to accomplish virtue and
The field for accumulating merit through generosity and the like,
The dharma can be accomplished through these two aspects.
This is why sentient beings, without exception, are the sangha.

Thus, it is.

Furthermore, the nature of relative and genuine truth is that the mind is naturally pure as buddha. Those who practice the dharma of the two truths and the generation and completion are the sangha, as it states in the *Wisdom Matrix*:^a

Those practitioners who uphold the intrinsic nature of truth
Are the actual Three Jewels.

Thus, it is.

^a *yeshe drawa* (*ye shes drva ba*)

In addition, the resultant Three Jewels are as stated in the *Uttaratāntra*:

Because of the teacher, the teaching,
And those who train in the meaning,
There are the descriptions of the three objects of refuge.

Thus, it is.

There are some who claim that there is only one way to explain the meaning of not abandoning the unsurpassed. That claim is untenable, because it fails to comprehend the nature of the Three Jewels.

2.2.2.2.4.2.1.1.2.1.2.1.2 To Respect the Guru

Showing respect to the guru has two: the divisions and the methods for showing respect.

The first has five, beginning with the guru who is a guide. This means the guru who delivers one to the door of the dharma, somewhat like the abbot who confers ordination. In the *Vinaya*, it states:

At the moment of seeing the abbot,
One must rise from the cushion.

Thus, and in the *Kārikā*,^{a,250} it states:

At the entrance to the guru's residence, [606]
Gently knock with one's hands.
Once entering, respectfully inquire
If the guru is well.

Thus, it is.

The guru who liberates one's stream of mind is like the teacher who explains the dharma. In the sūtra *Great Liberation*,^b it states:

^a ka'rika'

^b tarpa chenpo (thar pa chen po, mahāmokṣa or ghanajamahābhricaphulakarmāvīrnashodbhaya-bhūdbharakusumasamchayasūtra)

The abbot who explains the dharma
Should be respectfully taken as one's guru.

Thus, it is.

In the *Inconceivable Amassing of the Rare and Supreme*, it states:

The one who teaches the dharma is the supreme guru.
Such a great reliquary of the victors must be respected.

Thus, it is.

The guru who reveals upadeshas and transmissions is similar to the virtuous spiritual guide who gives the bodhisattva vows. In the [sūtra] *Arranged as a Stalk*, it states:

This is the spiritual guide, in whose presence
I have generated the bodhichitta since beginningless time.

Thus, it is.

The guru who restores broken commitments is the one who bears witness to confession. In the *Excellent Accomplishment*, it states:

Whoever bears witness to confession
Becomes one's guru as well.

Thus, it is.

The guru who confers empowerment and samaya is as stated in the *Ocean [of Magical Manifestation Matrix]*:

The vajra master who confers supreme empowerment
Is the Tathāgata himself.

Thus, it is.

In addition to the above, it is also said that a teacher held in high esteem by everyone who has shown the kindness of teaching some degree of dharma is considered to be the sixth category, the general guru. In the *Illuminating [Samaya]*,² it states:

² [dam tsi g] sal tra ([dam tsi g] gsal bkra, samayavivṛakti); Līlavajra

They are the general, the guide, samaya, the one who restores breakage, liberates the mind stream, and the vajra master of upadesha and transmission.

Thus, it is.

Second, [607] the methods for showing respect are that all general gurus should be regarded as sacred objects constituting the field for making offerings and accumulating merit. Therefore, rely upon them by recognizing oneself as a patient, the dharma as medicine, internalization as the cure, and the spiritual guide as a highly skillful doctor. In the [sūtra] *Arranged as a Stalk*, it states:

O fortunate child! Recognize yourself as a patient,
The dharma as the medicine, internalization as the cure,
And the virtuous spiritual guide as a highly skilled doctor.

Thus, it is applied in that way.

In particular, according to Secret Mantra Vajrayāna, there are three ways to respect the vajra master, who is said to be the fourth object of refuge. In the *Vajra Peak*, it states:

The buddha, dharma, and sangha,
As well as the vajra master, who is the fourth . . .

Thus, it is.

That [the vajra master] is equal to the all buddhas is stated in *Vairochana's Magical Manifestation Matrix*:

The guru is equal to all the buddhas.

Thus, it is.

This is particularly emphasized in the tantra of enlightened mind, the glorious *Gathering of Secrets*, where it states:

A single pore of the guru is more precious
Than all the buddhas of the ten directions.

Hence, through the various ways that please him or her, respect must always be shown.

2.2.2.2.4.2.1.1.2.1.2.1.3 *To Not Break the Continuity of Mantra and Mudrā*

Concerning the vow to never break the continuity of mantra and mudrā, there are two, beginning with mantra as the stages of method that accomplish the individual siddhis of the deities. For that, mantra is recited according to the five [aspects], such as the nature as it is of the deity [608].

Mudrā is the branch that supports the accomplishment of siddhis as the mudrās of dharma corresponding to mind; of samaya, to speech; of karma, to movement; and of the great mudrā, to the kāya of the deity. Not losing continuity means at best to practice like a flowing river; for the middling, to maintain sessions in the day and night; and at least to not forget to practice on the sacred days of the full moon, thirtieth [lunar] day, eighth day, monthly, yearly, and so forth. In the *Magnificent [Wisdom] Lightning*, it states:

At best, recitation should occur without distraction
 Throughout the day and night like a flowing river
 Or three times in the day and three in the night.
 For the middling, the continuity [of practicing] six times
 Or four times per month must not be interrupted.
 For the inferior, careful practitioner,
 [Recitation] occurs once a month or once a season.
 If no such effort is applied to the practice,
 Then the seed for awakening will be lost.
 Likewise, the gaṇachakra and tormas
 Should be offered once a month or year without neglect.

Thus, it is.

2.2.2.2.4.2.1.1.2.1.2.1.4 *To Show Love Toward Those Who Have Entered the Perfectly Correct Path*

Showing love for those who have entered the perfectly correct path means to have loving affection toward one's vajra relatives. In general, there are six types of vajra brothers and sisters. Since all sentient beings are primordial

relatives, they are considered to be the general relatives; those who have entered the path of Buddhism are relatives who share the same doctrine; those with the same view and conduct are harmonious relatives; [609] those with the same guru are familiar relatives; those who have received dharma together are close relatives; and those who have received empowerment simultaneously are the closest siblings.

Here, normally, one should feel a sense of affection toward those who have entered the path to liberation, as well as the great vehicle. In the sūtra *Glorious Garland*,² it states:

Have genuine affection for those who have entered the great
vehicle
And have stable bodhichitta.

Thus, it is.

In particular, loving affection should be fostered for vajra brothers and sisters, as it states in the *Magnificent [Wisdom] Lightning*:

Whoever nurtures loving affection toward their vajra relatives
Will become a relative of everyone,
Whether the most familiar [relatives] or not.
Toward those who have entered the perfectly correct path,
Always abandon any mental attitudes of disrespect;
And by cultivating the inner strength of loving affection,
Care for each other like your own eyes.
In short, without attachment to your life,
The goal of your brothers and sisters should be accomplished.
The reason is that all vajra relatives from now until enlightenment
Are inseparable as supreme companions,
Like a butter lamp's wick and its light.

Thus, it is.

² *pal treng gi do (dpal phreng gi mdo, shrīmālādevīsīṃhanādasūtra)*

2.2.2.2.4.2.1.1.2.1.2.1.5 *To Not Expose the Secret Meaning to Others*

The samaya to not expose the secret means that the profound view, meditation, conduct, and result of Secret Mantra should be kept extremely private from those who are unsuitable vessels. In the *Subtle and Extensive*,^a it states:

There are four each of the general and interim secrets,
 That which is meant to be, and [that]
 Requested to be kept secret. Of these ten—
 First, the profound view, fearless conduct,
 The name and mantra of the deity, [610]
 And the signs of accomplishment
 Are explained as the four general secrets.
 The place of practice, the time, companions, and substances
 Must be accomplished in secrecy until attainment.
 The samaya meant to be kept secret
 Is to keep the first portion, the tormas, gaṇachakra substances,
 The skull cup, pūrba, butter lamp,
 The practice substances, implements, and the maṇḍala
 Out of others' sight.
 The sound of the bell, drum, and the like
 Should not be heard by others.
 If the faults and shortcomings of the vajra relatives,
 The negative conduct of other beings,
 And conduct that is harmful to others
 Are kept carefully guarded,
 That is the cause for awakening.
 That which is requested to be kept secret
 Is the advice given
 By the vajra master and [vajra] relatives.

Thus, it is.

As stated, the profound view, fearless conduct, name, and mantra of the deity as well as the signs of accomplishment are the four general secrets. The practice place, time, companions, and substances are the four interim

^a *tra gye (phra rgyas)*

secrets. The first portion, the torma, and all sacred substances that are not to be shown are the secret that is meant to be kept. The advice that is given by the guru and [vajra] relatives when they say, “Do this and that,” and so forth is what is requested to be kept secret.

Who are the ten to keep secrets from? The quote continues:

This is secret from all those who have perverted or broken
 samaya,
 Who lack samaya, or
 Have not seen the maṇḍala,
 Whether they are a familiar relative or not.

Thus, and in the *Magnificent [Wisdom] Lightning*, it states:

When a person is not a suitable vessel, [611]
 This must be kept secret from them
 At all times and in all situations.
 Even for those who are suitable vessels:
 Without empowerment, this must not be explained to them.

Thus, it is.

How is the secret maintained? The quote continues:

The mind should not consider revealing it;
 Physically, everything should be practiced in a hidden way;
 Verbally, even if one has a vajra tongue,²⁵¹
 This [secret] must never be expressed.

Thus, it is.

In this way, not abandoning the deity, respecting the guru who is the source of siddhis, and not breaking the continuity of mantra and mudrā constitute the samaya that accomplishes special qualities. The branches of this are to show respect to vajra brothers and sisters and those who have entered the perfectly correct path. This protects one from disturbing the guru’s mind. Not exposing secrets to others protects from opposing the nature of the deity, mantra, and mudrā.

There are some who claim that “guarding” refers to the following three: accomplishing the deity along with mantra and mudrā, respecting the vajra

guru and relatives in order to avoid opposing their minds, and not exposing the secret. That assumption is incorrect, since it is as stated in the *Union with Buddha*:

The great samaya of accomplishment
Is to not abandon the deity or the guru
And to not break the continuity of mantra and mudrā.

Thus, since the source for accomplishing siddhis is the guru: if the guru is pleased, siddhis are received. The quote continues:

Abandon all other ways of making offerings
And commence by making pure offerings to the guru. [612]
By pleasing the guru,
The supreme qualities of omniscience
Will manifest without exception.

Thus, it is; and in the *Vajra*, it states:

The guru is the lord of the maṇḍala . . .

Thus, this is because it is taught that, since the guru is principal among the maṇḍala of deities, it is necessary to only please the guru. If not, this would contradict the explanations that say this is actually the samaya to accomplish.

In this way, each of these five never departs from being the intrinsic nature of enlightened body, speech, and mind, since they abide as the three samayas of enlightened body, speech, and mind. For example, not abandoning the unsurpassed means to physically show respect, verbally render praise, and mentally cultivate devotion. Furthermore, respect from the three doors should be shown to the guru and vajra relatives. The samaya of mantra and mudrā includes the three doors as well. In addition, “secrecy” means to conceal through the activities of the three doors.

There are some who claim that showing respect to the guru and vajra relatives is primarily an activity of the body; hence, the samaya of enlightened body is to not abandon the deity. Not breaking the continuity of mantra and mudrā is a branch of recitation; hence, that would be the samaya of enlightened speech. And not exposing the secret is a crucial

discipline of the mind, so that would be the samaya of enlightened mind. The meaning presented here has not been identified by those who make this claim; because if the explanations were to change even slightly, there would be no difference between them [i.e., the samayas of body, speech and mind].

2.2.2.2.4.2.1.1.2.1.2.2 *The Ten Branch Samayas*

This has two parts:

- 1 The five to not abandon
- 2 The five to accept

Second, the branch samayas are tenfold: the five to not abandon [613] and the five to accept.

2.2.2.2.4.2.1.1.2.1.2.2.1 *The Five to Not Abandon*

First, concerning the five passions: by knowing their intrinsic nature, they need not be abandoned. If this method is maintained, the passions will support the path; so they need not be abandoned. And since they are kāyas and wisdoms, they need not be abandoned.

For the first, there are two, beginning with not abandoning them. Since they are the heritage or progeny of the buddhas, it states in the sūtras:

The nature of the deluded mind
Is the nature of Vajrasattva;
The nature of Vajrasattva is the nature just as it is.

Thus, and in addition, it is as stated in the sūtra *Stainless Renown*:

Passions are the progeny of the tathāgatas.

Thus, there are many similar quotations.

Since by nature [the passions] are perfectly pure, there is nothing to abandon or accept; hence, nothing need be abandoned. According to relative truth, passions are impermanent like a mirage that instantly vanishes; so they self-abandon. Although appearing, there is nothing to identify since their nature has no true, inherent existence, leaving nothing to be abandoned. In the *Vajra [Magical Manifestation Matrix]*, it states:

The nature of all passions is empty, like magic.
 Know this nature and they are liberated,
 Since they themselves are impermanent.

Thus, it is.

According to genuine truth, they have never existed as anything at all; and wherever one searches, nothing will be found, leaving nothing to be abandoned. In the sūtra *Wheel of No Return*, it states:

Ignorance resembles space.
 Phenomena lack characteristics. [614]
 There is no desire, no hatred,
 And all pride, jealousy, and so forth
 Lack inherent existence, like magic—
 Free from the conceptual support of existing or not existing.

Thus and in the *Bodhisattvacharyāvātāra*, it states:

No passion abides objectively
 In a direction, with faculties, or in between.

Thus, and the quote continues:

Since these phenomena are primordially empty,
 What is there to gain or lose?
 What is there to like or dislike?
 A practitioner like you should know
 Everything is equal to space.

Thus, it is.

Second, if this is maintained with the method, then [the passions] support the path and need not be abandoned. Since the intrinsic nature of the five passions is the five wisdoms: by internalizing this through upadeśha, this becomes the swift path. In the *Ocean [of Magical Manifestation Matrix]*, it states:

The path of the passions is great purity.
 The desirable objects of the method are the supreme ornament.

Since everything upon everything is partaken of,
The glorious heruka is swiftly attained.

Thus, it is.

This is similarly described even in the class of Sūtra such as in the *Inconceivable Amassing of the Rare and Supreme*, where it states:

Just as sewage from a town
Benefits a field of sugar cane,
Like that sewage—for bodhisattvas—the passions
Benefit the dharma field of the victorious ones.

Thus, and in the *Synthesized [Great] Vehicle*, it states:

For a practitioner who possesses the great methods, passions
become branches of awakening. [615]

Thus, it is taught.

Moreover, if there are no passions to be abandoned: since there is no application of antidote, the notion of abandonment becomes inapplicable. If there are the conditioned phenomena of the passions, then there is the nature of phenomena, which is inherently empty. Since [the passions] render the nature of phenomena evident, they are not to be abandoned. By reliance upon passions, they also become a branch for accomplishing the purpose of sentient beings and are not to be abandoned.

Well then, if one thinks that—by not abandoning the passions—qualities will not develop and awakening will not be attained, the response is as follows. The qualities of the path and the result only occur through the cause of the passions. This is because [the passions] are the wisdoms, so there must be familiarity with them. If one were to think that this [familiarity] causes bondage and wandering in lower realms, that is not the case since—by knowing the nature of the passions and familiarizing with them—there will be no sullyng effect from that and only higher rebirth and good results will occur.

Some may then pose the question, “If passions are taken as the path, is it necessary to support them through method or not?” If so, then passions are not taken as the path; the methods are. If [methods] are not necessary, then the passions are not other than just ordinary. The response is that,

for example, if one wants to make tsampa from barley and it is roasted and ground, this will not be the original barley since it has been ground. If tsampa is not milled or roasted, then it is not edible. [616] What response do you have for this? If the response is that barley is the cause and roasting and grinding are the circumstances through which tsampa is produced, then likewise in this case the passions are merely the cause taken as the path through the circumstances of the method.

For instance, a single passion is seen by the hearers and solitary realizers as the object to be abandoned, whereas bodhisattvas will engage it as their practice. Secret Mantra practitioners of the common approach will see it as an object to be purified, and uncommon Mantra practitioners will see it as an object to be accepted. Likewise, a single vessel made of gold will be unclean for those who use it as a toilet. For those who use it as a plate, it will be seen as clean; and when fashioned into a [golden] bracelet, it becomes an ornament. When [the gold] is used to make statues of deities, it becomes a support for making offerings. Likewise, although perceived in various ways by the individual vehicles due to circumstances: since the nature is primordially pure as wisdom, the passions themselves become the phenomena of the ground, path, and result. These are all valid reasons for not abandoning [the passions].

Third, since [the passions] are the kāyas and wisdoms, they need not be abandoned, as it states in the *Twenty-Eight Aspects of Samaya*:²

Given that the five passions, such as jealousy and the rest,
Are primordially the intrinsic natures of the five families . . .

Thus, it is.

Delusion is the wisdom of the space of phenomena—the tathāgata family—and the samaya of Vairocana; hatred is mirrorlike wisdom—the vajra family—[617] the samaya of Akṣhobhya; pride is the wisdom of evenness—the jewel family—the samaya of Ratnasambhava; desire is discerning wisdom—the lotus family—the samaya of Amitābha; jealousy is all-accomplishing wisdom—the karma family—the samaya of Arnoghasiddhi. Hence, at the moment the five passions arise within the minds of beings, they are perfected as the kāyas and wisdoms, which is why it is taught that they need not be abandoned.

² *dam tsiḡ nyer gyed pa (dam tshig nyer brgyad pa)*

2.2.2.2.4.2.1.1.2.1.2.2.2 *The Five to Accept*

Second, the five to accept are the five ambrosias. Since they are the manifestation of the nature of phenomena free from acceptance and rejection, they are to be accepted. It states in the *Branch [Magical Manifestation Matrix]*:

The ambrosias are primordially pure phenomena;
Free from acceptance and rejection, they transcend everything.
This samaya of great primordial guardianship
Must be accepted by those who are wise.

Thus, it is.

In addition, since they are the intrinsic nature of the five families, it is necessary to accept them. In the *Consequence [Magical Manifestation Matrix]*, it states:

The five ambrosias are the actual five families;
Feces and urine are bodhichitta . . .

Thus, it is.

Since they are the substances for accomplishing siddhis, they are to be accepted. In the *Gathering of Secrets*, it states:

Great flesh is the great samaya
That will accomplish the three supreme vajras.

Thus, and so forth.

Moreover, if one relies upon the five ambrosias and the five meats, the *dākinīs* will not only gather, the [618] siddhis will be swift. Hence, this should be accepted. In the *Gathering of the Wisdom Intent*, it states:

By partaking of buffalo, dog, horse, human, and elephant flesh,
All qualities are accomplished;
This is our samaya.

Thus, and the quote continues:

Because countless previous victorious ones
 Emphasized these five aspects of fearless conduct
 And maintained this as sacred samaya,
 It is well known to be the original samaya.

Hence, this fearless [view] supports conduct, so it is to be accepted.

2.2.2.2.4.2.1.1.2.2 *The Branches*

Second, for the branch divisions, there are three hundred and sixty. Given that samaya is the intrinsic nature of the deities and since the deities originate from method and prajñā, to not abandon the unsurpassed root or any of the five [roots] comprises both method and prajñā. Both [samayas of method and prajñā] include enlightened body, speech, and mind—totaling six. Each of the six contains enlightened body, speech, mind, qualities, and activities—five each—totaling thirty. By adding the root method and prajñā, this totals thirty-two. In this way, multiplying thirty-two times five [i.e., the roots] equals one hundred and sixty.

For the two hundred branches of samaya, even among the ten branches such as not abandoning desire, they include both method and prajñā. Method pertains to the five wisdoms and the five objects, making ten. Prajñā also pertains to five wisdoms and five objects, together totaling twenty. [619] Hence, there are ten groups of twenty, totaling two hundred.

Rongzom Paṇḍita asserts [in his *Commentary on the Rare and Supreme*²] that the branch samayas must be distinguished by the divisions. Every branch has five branch aspects of enlightened body, speech, mind, qualities, and activities. The actual three [samayas] of enlightened body, speech, and mind are implicit within that nature as well, so there is actually no basis for a branch. This is because, even though the origin [of all deities] is both method and prajñā, method involves prajñā; and since prajñā also involves method, both roots dissolve to become four branches. These are also the aspect of the five—enlightened body, speech, mind, qualities, and activities. Hence, with no [branches] but rather by proliferating from the root, the branches and their divisions multiply by twenty each.

² *kon chog drel (dkon mchog 'grel)*; Rongzom Paṇḍita

He also taught that all of these distinctions concerning the samayas are based upon qualities rather than the various enumerations of characteristics.

2.2.2.2.4.2.1.1.2.3 *The Inconceivable Divisions*

Third, the inconceivable divisions are such that however many concepts exist in the minds of beings, as antidotes there will be the corresponding divisions of samaya. Hence, this cannot be explained by claiming, “These are the only possible enumerations.” In the *Illuminating Samaya*, it states:

The enumerations of aspects of samaya are equal to the enumerations of sentient beings and their perverted concepts. The enumerations of samaya serve as the antidotes to tame the concepts that the Victorious One himself counts as ineffable.

Thus, it is.

2.2.2.2.4.2.1.1.3 *The Benefits*

Third, the benefits of guarding samaya are [620] that all temporary and ultimate goals will be accomplished, as it states in the *Arrangement of the Three Samayas*:

Those who keep the vajra samaya of Secret Mantra
 Will accomplish all goals;
 Will be under the constant protection of all deities;
 Will be held within the wisdom intent
 Of the victorious ones and their heirs;
 Will be like their child; and as
 Samādhi and qualities boundlessly increase,
 They will realize the sacred family of Samantabhadra.

Thus, it is.

2.2.2.2.4.2.1.1.4 *The Faults*

Fourth, the shortcomings of not guarding [samaya] are that personal merit and virtue will decrease, and others will be adversely affected as a matter of course. The quote continues:

If samaya is broken,
 In that life all merit and happiness will decline and
 Myriad disasters will occur.
 In future lives, the suffering of hell-realm fires
 Will be endured for incalculable kalpas.

Thus, and in the *Concise Compendium*,² it states:

Just as spoiled milk contaminates all milk it contacts,
 A practitioner with broken samaya
 Contaminates all practitioners by contact.

Thus, it is.

2.2.2.2.4.2.1.1.5 *The Manner of Restoration*

Fifth, the manner of restoration is unlike the tradition of the hearers. Secret Mantra engages methods that fully restore, as stated in the *Magnificent [Wisdom] Lightning*:

When samaya deteriorates:
 If the meaning that pleases the honorable protector [i.e., master] is
 realized,
 Then that will bring about the state of fulfillment.
 If the guru or vajra relatives are insulted,
 Confessing with great remorse [621]
 And pleasing them for the rest of this life
 Will bring about the supreme fulfillment.
 If one dies before making confession and fulfillment
 To the guru or vajra relatives,

² *kun dü (kun 'dus)*

Then the opportunity for restoration will have lapsed.
 If the words of enlightened speech are transgressed,
 Meditate upon oneself as Vajra Dharma,
 And recite [the mantra for] whatever has been broken
 One hundred thousand times.
 If the words of enlightened mind are transgressed,
 Meditate upon oneself as Vajrasattva
 And remain in silence for three years while
 Intensely engaged in meditative concentration.
 If a branch samaya is transgressed,
 Fulfillment will occur through the individual [buddha] families.

Hence, when the root samayas of enlightened body, speech, or mind are broken, diligently performing confession and fulfillment through the three doors will purify them. These sacred methods are more sublime than those of the lower vehicles.

According to the tradition of vows pertaining to the hearers: if there is no intent to conceal [the breakage], a vow can be restored up to seven times; but if there is the intent to conceal, the vow cannot be restored even once. This is likened to a clay vessel that completely fragments.

[The vows of] bodhisattvas resemble a vessel made of precious metal that has been damaged but can be restored by a talented blacksmith who knows how to repair this. Likewise, in reliance upon a virtuous spiritual guide, the vows can be restored and rendered stronger than before.

[The samaya of] Secret Mantra resembles a precious metal vessel that has been dented, but can be restored through one's own efforts. Since help from a blacksmith [i.e., a spiritual guide] is unnecessary, this is like repairing a dent in a vessel on one's own. [622]

2.2.2.2.4.2.1.2 *The Difference Between a Vow and Samaya*

Second, the difference between vows and samayas is that, if one's mind is controlled or bound, that is called "a vow."^a In contrast, to hold the three vajra secrets of the buddhas and not allow this to diminish is called "samaya." Hence, their nature is the same, but their aspects are different—

^a *dornpa* (*sdom pa, samvāsa*)

like how a single vase can be both manmade and also impermanent.²⁵² This is as stated in the *Subtle and Extensive*:

In this way, all three hundred and sixty [samayas]
 Are maintained through the three supreme vajras;
 They are the actual samayas that will not lead one astray
 And are said to resemble the earth.

Thus, and in the *Magnificent [Wisdom] Lightning*, it states:

Since all phenomena are primordially pure,
 Originally, all perverted views are only pure.
 In this way, the vows as well are perfectly pure.
 A samaya such as this is truly superb.

Thus, it is.

From the perspective of the vows, there are three [categories]: the prātimokṣha vows,^a bodhichitta vows, and the vows of the vidyādhara. In the *Vajra Peak*, it states:

The vows are those of personal liberation,
 Bodhichitta, and the vidyādhara of Mantra.

Thus, and in the *Magnificent [Wisdom] Lightning*, it states:

The fully ordained, the bodhisattvas,
 The practitioners, and the great practitioners . . .

Thus, it is.

The prātimokṣha vows include the wish to attain personal peace and happiness, as well as [at least] one of the seven categories of vows to be kept until death. [623] For the vows of the bodhisattvas, the stream of mind is controlled by the morality of maintaining vows for the twofold purpose. By gathering the doctrine of virtue, both realization and special qualities are accomplished; and by working for the welfare of sentient beings, benefit is brought to others. Through the vows of the vidyādhara, great waves

^a so tar dompa (so thar sdom pa); vows of personal liberation.

that fulfill the purpose of others are accomplished; and passions are transformed into wisdom. In the *Concise Compendium*, it states:

In this way, the three vows as well
Bring great benefit to self and all others.

Thus, it is.

The samaya is that, since the intrinsic nature of the three vajras is maintained without diminishing, the main emphasis is to bring only benefit to others.

2.2.2.2.4.2.1.3 *The Way of Combining All Three Vows without Contradiction*

This has two parts:

- 1 The way there is no contradiction
- 2 The way of synthesizing

Third, the explanation of the way the three vows are synthesized without contradiction has two: the way there is no contradiction and the way of synthesizing.

2.2.2.2.4.2.1.3.1 *The Way There Is No Contradiction*

For the first, some may think it is incongruous to say that all three vows can be fully embraced [within the Mantra samaya], because for the hearers the four defeats are the root vows to guard and not drinking liquor and so forth are the branches. The bodhisattvas completely renounce causing even the slightest harm to sentient beings. Both of these seem to oppose [Mantra samaya]. There are two ways to explain how there is no contradiction.

First, the way this [i.e., Mantra samaya] does not oppose the prātimokṣha vows of the hearers is as follows. In order to commit the defeat of killing, four components must be complete. The object must be a human being, a fact to be ascertained beyond a trace of doubt. With the intent to kill based on ordinary hatred, [624] the actual act of taking a life must occur through the use of a weapon and such. In conclusion, one must feel satisfied with the outcome; and the four are then complete.

Here, [according to Mantra] at the time of liberating, the object being liberated is visualized as the syllable *hung*. Since that represents the unborn

nature, it is neither human nor nonhuman, such as an animal or the like; so the component of the object is incomplete. With compassion that hopes the object will be free from suffering, there is no ordinary mind intending to kill; and the component of intention is incomplete. With no object to kill and no killer, there is no life and nothing to sever, rendering the component of the actual act incomplete. In conclusion, since there is no satisfaction arising based upon hatred, the component of the finality of satisfaction also remains incomplete, leaving no accountability or fault.

Likewise, at the time of stealing, as the basis it is necessary for there to be an object that belongs to someone other than oneself. Since the meaning of the indivisibility of self and others is realized on this level of practice, the personal perception of there being an object that exists to be taken is actually dreamlike. Ordinarily, it is necessary to have the intention to steal, but here—since this is merely the phenomenon of one's mind—there can be no intention to steal by partaking of one's own phenomena. The actual object [to be stolen] must be of value and in someone else's possession. That is also incomplete since, here—like magic or a dream—in nonduality, there is nothing to be stolen. Finally, it is necessary to [625] think that an object has been acquired. Here, there is no fixation upon an object to acquire or the activity of acquiring it.

When the defeat of adultery occurs, it is necessary that there be an object, such as a male or female who is a human. Here, that object is visualized as a wisdom deity. For ordinary intercourse to occur, it is necessary for the penis to enter the folds within the vagina. Here, by visualizing the organs to be the vajra and lotus, ordinary fixation [on organs] is incomplete. Although intent upon desiring the experience of climatic bliss and by recognizing the three maṇḍalas, the branch of ordinary intention is incomplete, leaving no fault.

For lying, it is necessary for another person's mind to be affected when told [the unsurpassed lie] that the deity has been witnessed, even though it is not the truth. In this case, by knowing that all phenomena are deceptive, words are spoken in order to benefit others; so there is no fault. Similarly, because when alcohol is consumed it transforms into ambrosia, this fails to contradict the explanation that it is unsuitable to partake of it. Ordinarily, during all these instances, it is also necessary for the person to be fully ordained, have no confusion about the object, and have clarity of mind. In the context of Mantra since everything has become the maṇḍala of deities, this does not contradict the prātimokṣha vows of the hearers.

Second, there is also no contradiction with the [626] vows of bodhi-chitta, since [the activity] is scaled with compassion that intends to benefit others as well as having the special feature of methods. Because of these two [i.e., method and wisdom], even the bodhisattvas have authorization. In the *Great Bounteousness of the Buddhas*, it states:

'The perfectly correct method
 Accomplishes the purpose of sentient beings;
 'This is the supreme vow of the bodhisattvas.
 By great rains descending from the clouds,
 Abundant crops will grow.

Thus, it is.

2.2.2.2.4.2.1.3.2 *The Way of Synthesizing*

Second, the way of synthesizing [the vows] has two, beginning with the tradition of the hearers, whose vows are primarily taken in order to accomplish their own purpose. Here, since Mantra practitioners are liberating individuals from suffering, their mind streams are subsumed within this vow.

For instance, at the moment of taking a life: since the mental nonvirtue is nonexistent and hatred as well as the ordinary passions are controlled, the vow of abandoning killing is subsumed. Likewise, this applies to the remaining vows. When the ordinary passions are controlled and even if it appears that the method of conduct is outrageous, the nature of the hearers' vow is still fully subsumed [in Mantra]. For example, some doctors give cooling medicine to those suffering from fever, while others give the opposite treatment in order to effect a faster cure. Although these two ways seem to be at odds, ultimately there is no contradiction. Likewise, although the path of method may seem to have inconsistencies, ultimately the goals to abandon the passions within individuals' minds and to accomplish virtue are the same. [627]

Second, the way of synthesizing this into the vows of the bodhisattvas is that—when engaged in any activity—since the ordinary continuum of the passions is controlled, this constitutes the morality of the vows. In dependence upon this, the qualities of the path are ever-increasing, constituting the morality of increasing the doctrine of virtue. Through this method,

benefiting others and caring for them is the morality of accomplishing the welfare of sentient beings.

Hence, all categories of vows of Secret Mantra are subsumed here [in unsurpassed Mantra], based on the parallel in the ways the mind is controlled and passions are purified.

2.2.2.2.4.2.2 *The Exposition*

This has two parts:

- 1 A general explanation of the nature of the great samaya
- 2 A specific description of how to practice and guard it

Second, for the exposition, there are two: a general explanation of the nature of the great samaya and a specific description of how to practice and guard it.

2.2.2.2.4.2.2.1 *A General Explanation of the Nature of the Great Samaya*

The first has three, beginning with the way the secret samaya is more sublime than the other systems. **When an individual who has entered this unsurpassed, great secret vehicle fully understands the meaning free from error and then practices—even if he or she engages in conduct and activities generated by the five passions such as desire—this will be like performing a magical spectacle. Although appearing as though ordinary activity is involved, no obstructions or habits are accrued; and, furthermore, the two accumulations of merit and wisdom are perfected.** [628] In the nature of this conduct, the import of the disciplines of the prātimokṣha vows, the vows of bodhichitta, and the samaya of Secret Mantra are fully endowed and perfected.

Second, the explanation of how all vows based on discipline are subsumed in the secret samaya is as follows. **Within the unsurpassed supreme samaya of the great secret, all qualities of the limitless vows without exception within the disciplines described as capable of taming negative conduct—such as the prātimokṣha vows, the bodhisattva vows, and the three outer and inner tantras—are implicitly subsumed.** Even the subtlest faults of the lower vehicles are perfectly pure [within the higher].

Third, the description of the great root of samaya has four, beginning with killing. Ultimately, phenomena are without the limitations of existence as eternalism and nonexistence as nihilism, and even that which is

free from both extremes as the Middle Way is completely nonexistent. Even though relative appearances of liberation seem to involve a person, like magic, and sentient beings, like optical illusions, at the moment of perception—since sentient beings do not exist independently and since life itself has no true, inherent existence—there is actually no life to be severed, since it is all just like a dream. Even though appearing to be a life [to be severed] and an individual possessing life [629], these are merely the misconceptions of a confused mind, since ultimately neither truly exist. In the *Sūtra Requested by Ārya Raṣṭrapāla*,³ it states:

Oneself, others, lives, and persons
 Are all nonexistent yet appear,
 While their nature is indivisible.
 Being nothing other than misconception,
 They are incorrect and resemble an imputed magical illusion.

Thus, and in the sūtra *Inconceivable Amassing of the Rare and Supreme* requested by Nyewa Khor, it states:

For example, a magician can cause
 Many hundreds of beings to appear in the world;
 Even if he kills all of these emanations,
 In this illusory phenomena
 No one at all was actually slain.
 Likewise, the nature of all beings is illusory.
 There can never be a limit to this,
 So those who have understood this limitlessness
 Will not suffer in this world.
 Those who know that phenomena
 Have no true, inherent existence
 Are heroes who transcend the pain of the world.
 Even while engaging with qualities based on desire,
 They have abandoned all attachment;
 And by bringing benefit to all sentient beings,
 These lords of humans will tame them.

³ *yul khor kyong gi zhi pa'i do* (*yul 'khor skyong gi zhus pa'i nido, āryaraṣṭrapālapariprecbānāma-mahāyānasūtra*)

Thus, this is similar.

The reason is as stated in the *Definitive Expression*:^a

Those who harm the doctrine of the Buddha,
 Who despicably attempt to disrespect the guru, [630]
 Or who constantly attempt to harm others
 Must be mindfully liberated [i.e., slain] by those who
 are wise.

Thus, and the quote continues:

The reason for liberating in this way
 Is that this increases the enlightened activity of the
 bodhisattvas;
 Moreover, it promotes the happiness of sentient beings,
 Pleases the wisdom deities, restores samaya,
 And reduces the suffering and obstacles
 Of the unfortunate ones.

Thus, and in the *Yamāri*,^b it states:

How astonishing! Such killing is superior,
 Killing that is not really killing . . .

Thus, it is.

Second, for stealing, because the phenomena of both genuine and relative truths are by nature inseparable, ultimately they are nonexistent; yet on the relative plane, they exist like the way the gods of emanation seem to partake of the emanations of their own abundance.²⁵³ By knowing that the nature of things that appear as extraneous and oneself as the apprehender are ultimately undifferentiated, the process of stealing is that self-appearances partake of self-appearing substances. At the moment of stealing, since the act of stealing from another sentient being and the ordinary object possessed by them to be stolen are both nonexistent, actually there is no stealing. All phenomena, including the one to be sto-

^a *nge dzod* (*ngeṣ brdzod*)

^b *ya ma'ri*

len from, the object to be stolen, and the thief are primordially, perfectly pure, like the space of the nature just as it is. It is similarity stated in the *Inconceivable Amassing of the Rare and Supreme*:

For example, when a magician steals magical wealth [631]
 And even uses it as a commodity, like in a dream,
 There is no karma and no karmic result.
 Likewise, by training in the wisdom of nonattachment,
 One will transcend all sorrow
 And arrive at the supreme state of peace.

Thus, it is.

Another reason to steal is so that the wealthy can accumulate merit and the poor can fulfill their needs. In the *Vajra*, it states:

One should steal wealth from the stingy
 And give it to the poor and hungry;
 Hence, wealth is to be taken from the rulers and the rich.

Thus, it is.

Third, for lying: if there is a legitimate purpose to benefit others [and] then according to the degree of benefit that can be derived, even telling a lie will not be negative. Given that the intrinsic nature of the phenomena of saṃsāra and enlightenment are like magic or dreams and individually designated names and words are only temporary labels based on each individual's ordinary perceptions, all of this is ultimately false. In the *Intermediate Mother*, it states:

O Rabjor! There is no phenomenon that inherently exists as
 substance.
 Whatever is expressed, appears, and
 Is designated as something
 Is only temporary and ultimately false.

Thus, it is.

By knowing this, then the object of the lie, the liar himself, and the telling of the lie are false. When at the moment of telling a lie by saying something is or is not, [632] the so-called lie that seems to exist as a phe-

nomenon does not exist even as a mere designation. Even the sound itself does not exist externally or internally, since its nature is unborn, empty sound. It is similarly stated in the sūtra requested by Nyewa Khor [i.e., *Inconceivable Amassing of the Rare and Supreme*]:

For example, with a closed hand
 One may tell a child that something is held within;
 When the child then sees that the hand is empty,
 He will cry out with disappointment.
 Likewise, the inconceivable buddhas,
 Who are omnisciently skillful with sentient beings,
 Have realized that phenomena are artificial;
 So they reveal the truth of what does and does not exist
 To all beings of the world.

Thus, this is similar. If one wonders about the reason, in the *Vajra*, it states:

Through activity that benefits all beings—
 In order to protect the wealth of the guru
 And the lives of sentient beings—
 If necessary, one must tell a lie.

Thus, it is.

Fourth, for adultery: **being without** the slightest attachment to the inherent nature of all phenomena, this is the mind that realizes the empty nature of the way things abide without materializing or establishing characteristics; when realized, it is **attachment**. Through prajñā that does not abide in either extreme, male and female unite as wisdom within the nature of attachment. The moment of being without ordinary desire constitutes the intrinsic nature of the great method of compassion. [633] This is the king of wisdom, the indivisibility of bliss and emptiness—far supreme to ordinary desire. This extremely pure, great attachment is the sacred, pure conduct of the lotus family, arising as compassion for others. It is similarly stated in the *Inconceivable Amassing of the Rare and Supreme*:

The sexual desire of an individual
 Is just like magic or a dream.

Naturally empty and not existing as substance,
There is no karma accumulated, nor is there a result.

Thus, it is. The reason is as the quote continues:

In order to accomplish Secret Mantra through awareness:
The buddhas are the ones to please,
The samaya is that to be guarded, and
The body of another is to be relied upon.

Thus, it is.

2.2.2.2.4.2.2.2 *A Specific Description of How to Practice and Guard It*

This has four parts:

- 1 The nature and etymology
- 2 The benefits and faults
- 3 The intrinsic nature and divisions
- 4 The tremendous benefits

Second, for the specific description of how to practice and guard [samaya], there are four: the nature and etymology, the benefits and faults, the intrinsic nature and divisions, and the tremendous benefits.

2.2.2.2.4.2.2.2.1 *The Nature and Etymology*

This has two parts:

- 1 The nature
- 2 The etymology

The first has two: the nature and the etymology, beginning with the nature, which also has two.

2.2.2.2.4.2.2.2.1.1 *The Nature*

The root samayas are as follows. The first is to never abandon the unsurpassed three jewels of the ground, path, and result.

The second is to show respect to all gurus with whom one is connected through dharma and samaya, in particular the vajra master of Secret Mantra. [634] A guru who confers empowerment, explains the meaning of

Tantra, and reveals upadesha shows kindness in these three ways. Hence, there is no guru more precious than this. A guru who has conferred empowerment and given teachings or any kind of instruction has been kind in two ways, which is the second level. If one of these three has been received, then that guru has shown kindness in one way, which is not as precious as the first two. The respect that one must show will correspond to these stages. For instance, a guru who is kind in two ways is more precious than a guru who is kind in a single way. Likewise, the guru kind in the three ways—empowerment, teaching, and upadesha—is more precious than the other two. Even concerning the stages of empowerment, the higher [empowerments] are weightier than the preceding ones; so it can be understood that the way of respecting the guru will be similar.

The third is that for whichever maṇḍala is entered, the unmistakable cause to accomplish all deities is the root mantra. [The mantras] should be recited with five branches, and the mudrās of the individual deities maintained in four ways: through samaya, dharma, karma, and great mudrā. These practices should be engaged in a timely and diligent manner so as not to lose continuity.

The fourth is to have love for those individuals who have entered the perfectly correct path, which is the great vehicle. The fifth is to not speak about the obscured and hidden secret meaning of the view and conduct to those who are unsuitable vessels outside the maṇḍala.

This is the meaning of the fivefold root samayas. The first three constitute the samayas to be accomplished, and the latter two are the supreme samayas that guard from opposing the enlightened mind.

Second, [635] for the branch samayas, there are two, beginning with the five to not abandon. Delusion is to not conceptualize anything, desire is ecstasy, hatred is great clarity, pride is haughtiness, and jealousy is great rage. From the perspective of the view of the ground: these are all primordially pure, they each constitute the path of method, and they result in the arising of the intrinsic nature of kāyas and wisdom. Hence, they must never be abandoned.

For the samayas to be accepted, there are five, which are the pure essence of the white ambrosia of bodhicitta, the red ambrosia blood of the lotus, feces, urine, and the great flesh. “To not abandon” means knowing that those who consider these to be unclean substances hold an attitude to be abandoned, because that state of mind is an unsuitable vessel for the sacred substances. Others claim that, by abiding within the primordially pure

universe and inhabitants, this is referred to as “to not abandon”; while others say that the pure sacred substances and the skull cup as the vessel are what is meant by “to not abandon.” Although these claims are made—by reading this text, the accurate meaning can be understood.

Since these [branches] function as methods or supports for the root [samayas]: if these ten branches of samaya are taken for granted, then everything will become ordinary. Hence, by realizing the genuine intrinsic nature that primordially abides as threefold purity and the four states of evenness, [the branches] are practiced with their individual methods.

2.2.2.2.4.2.2.1.2 *The Etymology*

Second, for the etymology, there are two, beginning with [636] the definition of the root.

The five samayas that are guarded and practiced constitute the root samayas that accomplish Secret Mantra. Like the root of a tree—if guarded, siddhis will be attained; and if unguarded, there will be no fortune to attain the actual awakening of the great vehicle’s buddha nature. Nevertheless, having said that, this loss is only temporary; for the fortune of the buddha nature will never be permanently lost since the seeds for liberation have been sown, making it impossible for the buddha nature to ever be lost. According to the vehicle of characteristics, the buddha nature abides in the manner of a virtuous seed from beginningless time. In the *Sūtra That Reveals the Essence*,^a it states:

The space of beginningless time
Is the source of phenomena;
Since it is, all beings will attain
The state beyond sorrow.

Thus, it is.

There are two ways this [buddha nature] abides: as the nature of phenomena and as conditioned phenomena. In the *Uttaratantra*, it states:

Like a treasure and a fruit-bearing tree,
Understand that this nature has two aspects:

^a *nyingpo ten pa'i do* (*snying po bstan pa'i mdo*)

It naturally abides from beginningless time
 And it is supreme, since—from it—the perfectly correct is received.

Thus, it is.

For the first, the genuine ālaya is the nature of the mind, primordially pure as the nature of clear light. In the *Uttaratantra*, it states:

Likewise, the precious treasure within the mind
 Is the stainless nature of phenomena
 Where nothing is placed or discarded. [637]

Thus, it is.

Concerning conditioned phenomena: it is asserted that upon the genuine ālaya, like the seed of a tree, there has been an extremely subtle aspect from beginningless time that has the potential to awaken as the buddha with the major and minor marks and radiant lights. By refining this, the rupakāya will then emerge. The quote continues:

For example, within the mango and other fruits
 Exist seeds and the undeniable possibility of their sprouts.
 By tilling earth, applying with water and the like,
 Gradually the king of the fruit trees will be produced.
 Due to the resultant ignorance of all sentient beings,
 Even the genuine nature of phenomena
 Is trapped inside their skin.
 By interdependently relying upon this virtue,
 The form of the Shākya king will gradually manifest.

Thus, it is.

By the first, the dharmakāya is generated; and by the second, the rupakāya. The quote continues:

It is asserted that, from these two aspects,
 The three kāyas of the buddhas will be attained.
 The first aspect generates the first,
 While the second generates the latter two.

Thus, it is.

In this way, when the nature that abides as the ground awakens, there is the fortune to generate bodhichitta and practice the path. The first sign of awakening is [638] as stated in the *Bodhisattvacharyāvatāra*:

While one is still an ordinary person
 When the teachings on emptiness are heard,
 Inner happiness will repeatedly well forth.
 Overwhelmed by joy, tears will flow from the eyes.
 One whose hair stands on end like this
 Has awakened the seed of the fully enlightened mind.
 Since this person is a true vessel for the teachings,
 The sacred, genuine truth must be taught.

Thus, it is.

The second sign of awakening is as [the *Uttaratantra*] states:

It is explained that the perfectly correct signs of awakening
 Are preceded by compassion,
 Faith, patience, and correct virtue.

Thus, it is.

According to Secret Mantra, this buddha nature is like the sun shrouded by clouds or a precious jewel stuck in the mud. It is held that the kāyas, wisdoms, and pure lands exist as primordial spontaneous presence and that no phenomena exist that are not already primordially awakened. [The root tantra] states:

The limbs of the vajra aggregates and so forth . . .

Thus, and the quote continues:

Aside from awakening, no other phenomena
 Will be found, even by the Buddha himself.

Thus, it is.

Hence, it is held that the temporarily designated stains themselves, like ice melting into water, are liberated as wisdom. [639] [The root tantra] states:

The five passions are the five wisdoms.
 The three planes of existence
 Are the pure lands of exaltation.

Thus, this is stated in the *Vajra* [*Magical Manifestation Matrix*]. These teachings were also given on the occasion of the third turning of the wheel during the Sūtra teachings on definitive truth, as the sūtra *Essence of the Tathāgatas*^a states:

For example, even though a gold nugget
 Falls into the mud
 And is lost from sight for many years,
 It is certain that it will never deteriorate.
 When someone with divine eyes sees it,
 In order to show it to others they will say,
 “There is a precious nugget under there!
 Find it, clean it up, and cherish it!”
 Likewise, I have seen that for a long time
 Sentient beings have been obscured by passions.
 In order to cleanse the obstructions to this nature
 And to realize the adventitious nature of the passions,
 I shall teach the method of the dharma.

Thus, it is taught.

Hence, it is taught that the buddha nature will never deteriorate. However, according to the Yogācāra^b School: while temporarily practicing the path of accomplishing this buddha nature, it still remains inconspicuous.

The definitions of the branches are that **both** categories of the **fivefold samayas that are not to be abandoned and the five to be accepted** are called **branch samayas**, since they are a necessary support for accomplishing the root [samayas]. Due to necessity, each of these branches carries a weightiness equivalent to the root; [640] so like [jumping] a fence at the boundary of a steep ravine, they are extremely dangerous to transgress.

^a *de zhin shek pa'i nying po'i do* (*de bzhin gshags pa'i snying po'i mdo*, *tathāgata garbhasūtra*)

^b *naljor chöd pa* (*mul 'byor spyod pa*)

2.2.2.2.4.2.2.2.2 *The Benefits and Faults*

Second, for the benefits and faults, there are two, beginning with the benefits of keeping samayas. Given that all phenomena represent primordial evenness as the kāyas and wisdoms of awakening, the way of **uniting with this meaning through the profound path of method and prajñā is the great samaya of evenness. When abiding within this nature—the resultant three kāyas free from meeting and parting—the great, spontaneously perfected qualities of evenness as the state of buddha will be attained.** Hence, samayas must be guarded. **If samayas are transgressed, awakening will not be reached;** so they must not be transgressed. This is similar to abiding within the law of the land, which can bring well-being, as opposed to breaking the law that can bring punishment.

Second, for the faults of transgression, there are two, beginning with the faults of allowing root samayas to deteriorate and how the obstruction of deterioration is harmful to others. **If a person who has allowed a root samaya to deteriorate fails to quickly persevere in the methods of restoration after having broken samaya, they should then not be associated with or even briefly spoken to.** If one wonders why, it is because that would bring about the suffering of illness, harm, and undesirable circumstances in this life; and [641] in the next life, one would fall to the hells along with [the samaya breaker]. **Moreover, the faults derived from broken samaya are far too numerous to describe.** This is also called “the deterioration of association.” There are some who say that one should not even drink water from the vicinity [of a samaya breaker]. That is not the wisdom intent [of this tantra]. The lower Mantra vehicles are stricter than the higher [vehicles]; and the higher are more relaxed, which means that the boundaries of samaya are in harmony with that. It is explained in Kriyātantra that even water from the same vicinity should not be consumed. In the *Arrangement of the Three Samayas*, it states:

The way Kriyā differs from others
Is the prohibition of consuming water
From the same vicinity.

Thus, it is.

According to Upatantra: even though residing in the same vicinity, looking at one another is prohibited. For Yoga: even though seeing one

another, there should be no contact. For Mahā, Anu, and Ati: even though having contact, there should be no conversation. It is never considered a fault to merely reside in the same location.

Second, the self-destruction derived if a root samaya deteriorates is that whatever one attempts to practice will be thwarted. This is like a rainmaker's rain turning into a drought or a black magician's curse turning against him. Everyone will become an adversary; and in this life, there will be poverty, illness, demonic force possession, and decreased life expectancy. [642] All that is unwanted will come to pass, and in the next life one will fall to the hells to suffer for many kalpas. The nature of these many unpleasant disasters is based upon allowing root samaya to deteriorate, so the temporary and ultimate results will be many forms of undesired torment occurring without reprieve.

Second, the faults of allowing the branch samayas to deteriorate are, if deteriorated, there will be no result of common or supreme siddhis from this life's practice; and in a future life, one will fall to the three lower realms, as stated in the *Vajra*:

By breaking samaya, one will fall headlong;
And in this life, there will be no positive results.

Thus, this is similar.

2.2.2.2.4.2.2.2.3 *The Intrinsic Nature and Divisions*

Third, the explanation of the intrinsic nature and divisions has two, beginning with the intrinsic nature of samaya.

All root and branch samayas are the great vajra nature of enlightened body, speech, and mind—the sacred nature of all buddhas. Therefore, it is logical to consider that, if [samayas] are maintained, there will be benefits; and if squandered, that will result in great negativity.

Second, for the divisions, there are two: the enumerations and the inconceivable divisions. The first has two, beginning with the root divisions. Among the five root samayas, for the first—to not abandon the unsurpassed—[643] there are two [aspects of] the root method and prañā with the three [aspects] of enlightened body, speech, and mind for each of them, totaling six. Each of the six includes the five of enlightened body, speech, mind, qualities, and activities, together totaling thirty.

The branch divisions are the dual five branches of samaya, totaling ten. For example, for the first to not abandon desire, both method and prajñā are included. Method includes five wisdoms and five objects, and prajñā includes five wisdoms and five objects; so the combined total is twenty.

Second, the inconceivable divisions have two. Given that there are inconceivable samayas that match the inconceivability of conditioned phenomena, these root and branch samayas are astonishingly superb since, through samaya, the mind streams of all beings are tamed as great wisdom. Concerning this: because sentient beings are limitless [and] if there are three hundred sixty samayas for each sentient being, then this is what is being referred to as limitless. In the ten directions of the six worlds, concerning however many beings exist within the three planes of existence: to tame however many concepts they have will necessitate how many root and branch samayas there will be. Therefore, like the space of phenomena and the sky, this is itself inconceivable.

Some claim that, [644] in accordance with the many concepts of sentient beings, the various enumerations of the samayas are taught. That claim does not agree with the wisdom intent [of this tantra], because it contradicts the teaching “the samayas are” [in the root tantra]—referring to the root and branch samayas that were just explained.

Second, the nature of phenomena is inconceivable, so samayas are also inconceivable. By having explained these categories of conditioned samayas: furthermore, since the phenomena of saṃsāra and enlightenment are primordially free from acceptance and rejection, this is the supreme Victorious One, Samantabhadra, who has transcended the boundaries of abandonment and acceptance. Within the supreme play of effortless activity, phenomena without exclusion are subsumed as the indivisible spacelike mudrās. That is why this intrinsic nature—not contrived by anyone—is without the hope or fear of effort-based accomplishment. This is the supreme essence of all samayas without exception, so understand it just as it is—without fabrication, sullyng factors, hope, or fear—as the great perfection of the fundamental nature.

It is similarly stated in *The All-Creating Monarch*:

Amazing! I, the all-creating monarch, teacher of teachers,
Have realized the meaning that transcends
Guarding and not.

Everything is unified in the root of bodhichitta,
So everything is unified in the essence of samaya.

Amazing! The view of samaya
Of the all-creating monarch
Transcends all directions like unborn space; [645]
One who correctly understands
Will realize the samaya of the all-creating monarch.

Amazing! Just as the basis of phenomena
Is one with the mind,
The root of samaya is one,
With nothing to guard.

Amazing! The wisdom samaya of myself, the all-creator,
Is that—with undistracted recollection—
All material substance is wisdom
Uncontrived, uncreated by anyone, self-originating,
With mastery of awareness.
There is nothing to guard or not.
Whatever appears as phenomena
Is mastered through clarity as this self-originating essence.
Phenomena created by the all-creating monarch
Transcend the objects of both awareness and ignorance.
This samaya is without boundary or transgression.

Thus, it is.

Therefore, the genuine samaya of the fundamental nature is the primordial nature of phenomena—inexpressible, intangible, and without characteristics—the samādhi that is free from transition or change throughout the three times. That transcends the objective view of thought, expression, and so forth and abides as the supremely, limitless nature of samaya—the genuine fundamental nature of the Great Perfection. The quality of samaya such as this is that all other samayas are implicit, without needing to be accomplished. It is stated in the tantra of the *Expanse of Open Space*:^a [646]

^a *nam kha long yang* (*nam mkha' klong yangs*)

Just like one who discovers a precious jewel
 No longer needs to labor in the world,
 The one who realizes the genuine nature of mind
 Without meditation
 Spontaneously accomplishes all qualities.
 Without departing from this is samaya.

Thus, it is.

2.2.2.2.4.2.2.2.4 The Tremendous Benefits

Fourth, for a detailed explanation of the tremendous benefits, there are five. First, one will be respected and praised by those of the world. **One who is a member of this supreme family of the victorious ones, a holder of Secret Mantra samayas, will be assisted by and become an object of praise and respected by the principal worldly gods, such as Brahmā, Indra, and their retinues.**

Second, the blessings bestowed by the sublime ones are that, among all gods and humans, the principal supreme ones are the buddhas, followed by their sacred heirs, who are the ground-level bodhisattvas. The wisdom intent [of the buddhas] will be to cherish them [i.e., samaya holders] as their principal heirs, and [the bodhisattvas] will consider them close siblings. Hence, the blessings of enlightened body, speech, mind, qualities, and activities will be granted.

Third, the benefits of attaining the domain of the victorious ones are that, by keeping samaya, the kingdom of the Tathāgata himself—the state of the three vidyādhara who arrive upon the grounds, abide on the grounds, and fully mature—will be entered. Ultimately, unity with Samantabhadra—the supreme state of fearlessness toward all phenomena—will be attained. [647] The resultant state of the fearless Buddha Samantabhadra is explained as the state of fearlessness toward the two obstructions, the four demons, saṃsāra and enlightenment, and all knowable things. “Becoming a vidyādhara who arrives upon the grounds” refers to those who, once entering the maṇḍala, initially connect with the generation and completion stages. A vidyādhara who abides on the grounds attains realization and samādhi while maintaining that continuity. “A vidyādhara who has brought the grounds to maturity” means the strength of attainment increases to ripen as the fully mature, the immortal, [and]

the mahamudrā; and finally this leads to the attainment of the spontaneously present vidyādhara.

Fourth, the benefits of synthesizing the qualities of the vows and samaya are that, within this unsurpassed samaya of the fundamental nature just as it is—the skylike nature of phenomena—the meaning of all vehicles' methods for taming sentient beings is synthesized. This includes the inconceivable vows of the hearers, solitary realizers, bodhisattvas, and vidyādharas—all classes without exception, however many there may be. This occurs in the manner of the lower being subsumed within the higher, like weights on a scale, with all qualities remaining spontaneously present.

Fifth, although [samaya] may have deteriorated, the benefits of restoration are that, if any of the root or branch samayas have degenerated—[648] unlike the discipline of the hearers, where the vows become like irreparably shattered clay vessels—here through the rituals such as empowerment conferral and confession, [samaya] will be fully restored. Becoming fully restored just as it was before indicates that these and other benefits of Secret Mantra are infinitely supreme.

2.2.2.2.4.3 *A Synopsis of the Meaning*

Third, a synopsis of the meaning is that, having expressed this, the assembly of the self-appearing tathāgatas themselves pay homage to the principal one of the maṇḍala—the Tathāgata Samantabhadra himself.

From the samaya of the *Secret Essence Definitive Nature Just As It Is*, this completes the explanation of the nineteenth chapter revealing the meaning on the root and branch samayas.

Chapter Twenty

2.2.2.2.5 The Way A Samaya Upholder Accomplishes Enlightened Activity

This has three parts:

- 1 Establishing the context for the meaning
- 2 An explanation of the meaning
- 3 A synopsis

THE FIFTH SECTION continues with how a samaya upholder accomplishes enlightened activity. Here, there are three: establishing the context for the meaning, an explanation of the meaning, and a synopsis.

2.2.2.2.5.1 Establishing the Context for the Meaning

First, having explained the stages of samaya: then so that samaya upholders may accomplish enlightened activity, the Bhagawan—delighting in the great joy of wisdom—rests in the samādhi called “the primordial intrinsic nature of spontaneously present samaya blessed as enlightened activity”; and the aphorism is expressed in order to accomplish all enlightened activities.

2.2.2.2.5.2 An Explanation of the Meaning

This has three parts:

- 1 A general explanation of the four stages of activity
- 2 A specific explanation of the concluding activity
- 3 The places for accomplishing the four activities, as well as the distinctions of samādhi

For the second, there are three: [649] a general explanation of the four stages of activity; a specific explanation of the concluding activity, giving

the command and the benefits of the dance; and the places for accomplishing the four activities, as well as the distinctions of samādhi.

2.2.2.2.5.2.1 *A General Explanation of Four Stages of Activity*

This has four parts:

- 1 Wrathful activity
- 2 Powerful activity
- 3 Enriching activity
- 4 Peaceful activity

The first has four: wrathful, powerful, enriching, and peaceful activity.

2.2.2.2.5.2.1.1 *Wrathful Activity*

The first has three, beginning with the activity of incinerating by fire. Within the center of the assembly [of deities] in a wrathful, triangular fire pit shaped like the syllable *eb* with all characteristics complete, the supreme samaya being of the individual maṇḍalas is generated; and the wisdom being is invoked to dissolve. Their indivisible nature appears amidst a blazing fire as the extremely wrathful and terrifyingly awesome Agni. If even the kāya of a buddha who possesses the one hundred marks of great merit acquired through the two accumulations can be destroyed when a Mantra practitioner with aggression toward the object to be liberated makes wrathful offerings and gives the substances to be burned,²⁵ it is needless to mention that all ordinary, worldly beings can also be destroyed. Alternatively, since it is explained that all beings are buddha, to say “the object to be accomplished will be destroyed” is another way to understand this.²⁵

Second, the activity of piercing with the pūrba is that an effigy is made of the five ambrosias or five comestibles: fish, brown sugar, black sesame seed, honey, and rice. The scent of the object to be liberated and dirt from his or her footprint are then mixed with this. The characteristics of the form of the object are [650] that the given name is written upon the forehead [of the effigy] and the surname upon the heart. Whatever nickname exists is written upon a piece of birch bark, fabric, or paper along with the mantra *maraya phet*, encircled by the invoking syllable *dza*. Finally, this is placed at the genitals of the effigy or as a patch on the front or back. By summoning the object by mantra, mudrā, and samādhi—these three—visualize that the iron pūrba is the deity Vajrakīlaya and pierce the heart

and other places [on the body of the effigy]. Imagine that the body and speech are reduced to dust particles that are offered to Karma Heruka and the assembly or as a fire offering to the previously generated wrathful deity within the triangular box.

Third, the activity of the dance of suppression is that the assembly [in the shape of] *eb* is the wrathful maṇḍala or the triangular box. At the perimeter, the practitioners will tightly link their little fingers like a chain, press their middle and ring fingers down with their thumbs, and extend the forefingers. Holding this mudrā, the body will undulate as he [or she] proceeds with the vajra gait to circumambulate [the triangular box] while swaying with mudrā in the ten directions and reciting, “*Hung hung hung!* Vajra aggression and retinue encompass the universe and destroy instantaneously! Nothing will remain! *Maraya phet!*” Dancing upon the effigy, [651] it is imagined that the object to be liberated turns to dust. After this, whoever is visualized becomes intoxicated, stunned, [and] incinerated into oblivion.

There are some who claim that, after performing the fire ritual, the ground is then smoothed over and, at that spot, the male and female practitioners assume a triangular formation while visualizing that Karma Heruka appears in the center of the massing fire. Everyone joins ring fingers, and the effigy is placed in the middle of the group, who dance around it.

This activity will be accomplished through the fire ritual, suppression, or the dance. To have all three complete is best.

2.2.2.2.5.2.1.2 *Powerful Activity*

Second, for powerful [i.e., magnetizing] activity, there are three. First, the activity of incinerating by fire is that, indicated by the syllable *wam*, a hearth in the shape of a half moon is drawn. The supreme maṇḍala of gathering is understood to be both the aspect of the hearth and the principal and retinue deities. This is applicable to all [activities]. Within [the hearth] a blazing fire and Agni—extremely magnificent like a great mountain—are generated [as the aspect of power]. If the Mantra practitioner makes offerings and expresses generosity to the fire with the magnetizing substances and an impassioned mind toward the objects to be liberated, there will even be the mastery of vajra enlightened speech as Amitābha. [652]

Second, the activity of piercing with the pūrba is that, **with the five ambrosias or the five comestibles**, an image is drawn to represent the characteristics of whoever is to be overcome along with their scent and a piece of clothing. On a piece of paper or wood, their given name, surname, nickname, and so forth are drawn and placed upon [the effigy]. A copper pūrba generated as vajra attachment—Padma Kilaya—performs the piercing. The pierced effigy itself is then offered to dissolve and become inseparable with the deities of attachment, who are the assembly of Padma Heruka or the deity of the hearth [i.e., Agni].

Third, the activity of the dance of suppression is that the practitioners surround the hearth assembly of the maṇḍala shaped as *wan* or the maṇḍala of power. If when they tightly link fingers like a chain and dance they can command the vajra lotus [i.e., Amitābha] and the deity of power [i.e., Hayagrīva] to follow them: given that those deities are capable of invoking all sentient beings, it is needless to mention that whatever ordinary beings [the practitioners] wish for will come to pass.

2.2.2.2.5.2.1.3 *Enriching Activity*

Third, for enriching activity, there are three. First, within the supreme gathering maṇḍala shaped like the syllable *ma* as a square hearth: by gathering the assembly of the blazing light rays of both Agni and the fire, imagine that all abundance is gathered. Outwardly radiating, through this great splendor, imagine that all wishes are fulfilled. [653] The practitioner of Mantra must joyfully make enriching offerings and express generosity; and then qualities equal to limitless space will be achieved, such as ever-increasing longevity, glory, and wealth.

Second, with the five ambrosias or the five comestibles by mixing grains, precious gems, and so forth, make a model of whatever is desired or needs to be increased, whether jewels, gold, silver, pearls, horses, elephants, or the like. Draw the characteristics of their form and name, along with the syllables for increase. To indicate this, visualize a treasury of precious, wish-fulfilling jewels that grant whatever is desired. Using a pūrba of gold and so forth, generate the joy of [vajra] pride that this is Ratna Kilaya sending forth a shower of siddhis. Piercing with the pūrba in order to increase the great splendor of vajra qualities, this is offered to the assembly of Ratna Heruka or the previously visualized enriching [activity] fire maṇḍala.

Third, in the supreme assembly maṇḍala as *ma*: around the perimeter of the maṇḍala of enriching [activity] or the hearth, the practitioners' fingers are **tightly linked like a chain as they sway in the ten directions**. The light rays from the radiance of the dance become **the great, magical manifestation of the blazing glory and splendor** of clouds of wealth and abundance. Through samādhi, this radiates and descends to one's own place like a shower of rain. Through this, imagine that the poverty of all beings is dispelled [654] and that qualities and desirable things as **wish-fulfilling jewels encompass space, granting all that is desired**.

2.2.2.2.5.2.1.4 Peaceful Activity

Fourth, for the peaceful activity, there are also three. In the supreme assembly maṇḍala circular hearth as *ya*, generate both the fire and a peaceful Agni, **ablaze with lustrous light**. Clear-minded practitioners will **make offerings and express generosity** to pacify the fear of illness and malefactors. If this can completely pacify the extremely awesome haughty demons, rudras, and the like so that **even their minds become fully awakened**, it is needless to mention ordinary beings.

Second, with the five ambrosias and the five comestibles, mix the scent and clothing of the one to be pacified and form it into the effigy. This indicates the nature of the enemy or obstructing force with a fearsome body, a terrifying voice, and a highly disturbed and impassioned mind. Using a silver pūrba that is clearly visualized as Buddha Kilaya, **pierce and make offerings to the glorious, blazing assembly of Buddha Heruka and retinue or the peaceful Agni**.

Third, in the maṇḍala of the assembly as *ya*, all practitioners **tightly link their fingers like a chain [and] dance around the perimeter of the peaceful maṇḍala or [655] the hearth**. Even those with anger raging like a fire are **completely pervaded by the peaceful blessings**. Their minds **become unwavering**, since all negativity and harmful intentions are no longer present.

Hence, through the image of the four syllables—*eh wam ma ya*—the shapes of the hearths are indicated. According to Rongzom Paṇḍita: the sound of the mantras *bam* and *ban na* refer to summoning and binding, so this applies to the peaceful and powerful [activities]. It seems that he [i.e., Rongzompa] must be referring to the different ways that the shapes of syllables are represented in various languages.

2.2.2.2.5.2.2 *A Specific Explanation of the Concluding Activity*

This has two parts:

- 1 Giving the command
- 2 The benefits of the dance

The second is an explanation of giving the command, the subsequent activity, and the twofold benefits of the dance, namely, giving the command to the oath-bound guardians and explaining the benefits of the dance.

2.2.2.2.5.2.2.1 *Giving the Command*

The first has two, beginning with the way that the command for activities is given. In this way, after any of the four enlightened activities have been performed, a gaṇachakra is then enjoyed. Collecting the remaining food and drink, it is blessed by the saliva of the vajra master. All of Mahādeva's female consorts, sisters, and servants surrounding the maṇḍala of the Great Glorious One are the guests who wish to partake of the remainders, which are delivered to them after taking seventy steps [outside of the maṇḍala]. Clearly reminding them of their individual samayas that they previously promised to keep in the presence of the Great Glorious One, [656] now they are commanded to engage in whatever activity is needed [by the practitioner], such as peaceful and the like.

Second, the way the actual command is given is that, previously at the time of taming all the haughty powerful males, the great, glorious Heruka appeared extremely frightening and wrathful. Since he possessed the most astonishing blessings and power to tame all worldly haughty ones without exception [and] by overcoming the great god Maheshvara and so forth, along with his retinue of wives, daughters, mothers, and sisters—in order to make use of them all—he blessed them to become consorts and the powerful male deities at the perimeter of the maṇḍala. Each was commanded to engage their individual enlightened activities, such as summoning, binding, killing, and the rest.

[The practitioners implore them], “You were commanded by the Great Glorious One to enact your individual enlightened activities. Just as you promised in the past, do not delay for even an instant and swiftly bring forth the results of enlightened activities. If you do not act according to your promises, you will transgress your sacred oaths and personal vows that you swore to uphold. If you transgress this samaya, then your heads,

hearts, and bodies will be chopped into seven pieces by the wrathful Yakṣha Mebar.^a Therefore, [657] it is vital that you act in accord with the command of this Mantra practitioner. If there is no result from your activity, then you will have lost your oath; and your promise will become like a curse, causing you to rot, burn, and be tormented as you fall to vajra hell. You must engage in whatever activities are needed to assist practitioners who uphold samaya, and you must guard all practitioners including my retinue like your own child. Through this, all of you—even the pishāchī—will attain supreme and common siddhis. Therefore, enact and manifest whatever enlightened activities the practitioners requested of you!” Thus, the command is given.

2.2.2.2.5.2.2.2 *The Benefits of the Dance*

Second, for the benefits of the dance, there are two: recognizing the meaning and an extensive explanation of that.

First, it states [in the root tantra]:

This dance is the principal enlightened activity for accomplishing the wrathful maṇḍala.

The second has four, beginning with the benefits of the dance of the five principal ones. Just as it was revealed as the fourfold activity in the dance of the great Buddha Heruka with consort, retinue, and so forth: by this great melody of the song, every enlightened activity and whatever is desired among all common siddhis—such as peaceful and enriching—as well as every supreme siddhi, [658] will be accomplished.

Second are the benefits of the dance of the eight mātarāḥ of the sacred places. Gaurī means “a great treasury,” which refers to the Great White Female^b and the rest situated in the four directions. Through the greatness of their song and dance: if magnetizing beings is wished for, they have the power to do so. If the wish is for longevity and wealth to increase, they will ensure it.

Great Incense Female,^c Pukkasi, and the rest are in the intermediate

^a yaksha me 'bar

^b Karmo Chenmo (*dkar mo chen mo*)

^c Pömo Chenmo (*spus mo chen mo*)

directions. Through the greatness of their song and dance: if the pacification of enemies, obstructing forces, and so forth is wished for, they will calmly pacify them. If the wish is to render their minds dull and lethargic, they will do so.

Third, the benefits of the dance of the eight pishāchī of the sacred countries are that, through the greatness of the song and dance of *Siṃhamūkha* and the rest of the four directions, they completely devour the bodies and lives of all unruly enemies and obstructing forces without even the subtlest particle of dust remaining. Through the greatness of the song and dance of *Gṛdhramukhī* and the rest of the four intermediate directions, the internal organs of all unruly ones are removed; and their lives and abundance are drastically reduced.

Fourth, the benefits of the dance of the twenty-eight [659] *īshvarī* are that as messengers, through the greatness of the song and dance of the consorts and their attendants, they swiftly defeat enemies and implore their enlightened activity. Externally, they will eliminate all activities based on conflicting circumstances; and internally, they will accomplish every activity that brings the *siddhis* of whatever is desired.

2.2.2.2.5.2.3 *The Places for Accomplishing the Four Activities, as Well as the Distinctions of Samādhi*

Third, the places for accomplishing the four activities and the distinctions of *samādhis* are that the peaceful, enriching, powerful, and wrathful activities are accomplished respectively in a forest of fruit-bearing trees, in an orchard, beneath a single tree, and in a charred forest.

With a mind that is clear, joyful, impassioned, and aggressive—these four stages—the four enlightened activities of method, such as *ka li*,²⁵⁶ must be accomplished. There are some who claim that this can be applied to the four consorts, which is the sound of *ah li*; however that is not applicable here.

2.2.2.2.5.3 *A Synopsis*

Third, a synopsis is that, having expressed this, the Tathāgata himself and the retinue accomplish the principal Tathāgata himself in the manner of receiving the transmission to realize the meaning of the four aspects of enlightened activity.

From the intrinsic nature of the *Secret Essence Definitive* wisdom *Nature Just As It Is*, this completes the twentieth chapter on the great enlightened deeds of the buddhas [660] that primordially abide as the spontaneous presence of four enlightened activities called “blessings to benefit those to be tamed.”

Chapter Twenty-One

2.2.2.3 The Way the Resultant Kāyas and Wisdoms Are Praised

This has two parts:

- 1 A brief explanation on the way of rendering praise
- 2 An extensive explanation of the actual praise

THE THIRD GENERAL section continues with the way the resultant kāyas and wisdoms are praised. For this, there are two: a brief explanation on the way of rendering praise and an extensive explanation of the actual praise.

2.2.2.3.1 A Brief Explanation On the Way of Rendering Praise

For the first, having completed the deeds of the wrathful maṇḍalas—then in order to praise the self-appearing kāyas and wisdoms—in a state of rapture, the Bhagawan and assembly of the five herukas with their retinues, as the great appearance of the maṇḍala, sing this song of joy with passionate expressions in this way.

2.2.2.3.2 An Extensive Explanation of the Actual Praise

This has two parts:

- 1 Praising the families and lords of the families
- 2 Praising the support and supported maṇḍala

For the second, there are two: praising the families and lords of the families and [praising] the support and supported maṇḍala.

2.2.2.3.2.1 *Praising the Families and Lords of the Families*

This has two parts:

- 1 General praise to the five families
- 2 Specific praise to the principal ones of the maṇḍala

The first has two: general praise to the five families and specific praise to the principal ones of the maṇḍala.

2.2.2.3.2.1.1 *General Praise to the Five Families*

The first has five, beginning with praise to all the maṇḍalas of the family of enlightened body. Each song of the wrathful ones begins with *hung*, indicating that each of the wrathful deities is endowed with five kāyas and five wisdoms. Their kāyas are **greatly fearsome** because they tame all demons, rudras, and unruly ones. Residing in a **blazing inferno like the fire at the end of time**, [661] **light rays of wisdom radiate** from their kāyas **like the power of a hundred thousand suns blazing simultaneously** in the ten directions. **With swift, wrathful demeanors** that petrify the unruly ones **like a thousand lightning bolts**, they appear as great antagonizers to annihilate the vicious unruly ones by **devouring them with their four, white, razor-sharp fangs**. *Ho* is the laughter of amazement, which also applies to the other [families].

Second, praising all the maṇḍalas of the family of enlightened speech is that the voices of the wrathful ones are **like the sound of a thousand dragons roaring simultaneously**. **Overwhelmingly wrathful**, their sound is as loud as a **hundred thousand mountains collapsing simultaneously**. Their expressions of **great laughter** are *ah ah*, *ha ha*, and *ah la la*. They **pant with the force of a hurricane—greater than the winds at the end of time—intimidating and terrifying all unruly ones into a frenzy**.

Third, praising the maṇḍalas of the family of enlightened mind is as follows. To omnisciently understand all knowable things without exception means there is the mastery of **great light rays of prajñā that counteract the collections of ignorance**. By **completely illuminating the maṇḍala of the five wisdoms**: even though the five poisons are temporarily **blazing**, the nature abides as **wisdom that fully subjugates the strength of ordinary passions**. [662]

Concerning this wisdom from the perspective of the nirmāṇakāya, there are two: the omniscient wisdom of knowing the way the nature abides and

the wisdom of knowing the way this appears. From the perspective of the sambhogakāya, the various wisdoms—such as mirrorlike and the rest—are one taste in the genuine wisdom of the nature of phenomena as the indivisible, great sole essence.

Fourth, praising the maṇḍalas of the family of enlightened qualities is that, since they have mastered the qualities that tame unruly ones, they are kings of wrath. From that, as the basis for innumerable showers of emanations, they are referred to as “great clouds.” When their minds are enraged, great showers of wrathful maṇḍalas descend. In order for the maṇḍalas to benefit those to be tamed in whatever way is needed like wish-fulfilling jewels, the maṇḍalas emerge according to one’s desires. From this treasure, various emanations in wrathful forms pervade space, while always abiding as the great, sole essence of the fundamental nature.

Fifth, praising the maṇḍalas of the family of enlightened activity is that, since they have destroyed the powers of all four demons such as the aggregates, they [i.e., the wrathful ones] are great demons. The two obstructions and their habits lead to saṃsāra; so in order to tame the faculties of the demons, among those demons, all demonic negative karma and passions are to be destroyed. [663] All extremely terrifying herukas who petrify even the ferocious assemblies of demons, yamas, and so forth are naturally free from elaboration as the great, sole essence. *Ho!*

In addition, among demons and others in the Paranirmitashavartin realm, Garab Wangchük^a is the lord among demons.²⁵⁷ Since the demon of that demon was the haughty rudra, he could terrify the assembly of terrifying ones including their consorts. As the fearsome, great Mahottara himself, he abides as the nature free from elaboration referred to as the great, sole essence.

2.2.2.3.2.1.2 *Specific Praise to the Principal Ones of the Maṇḍala*

Second, for the specific praise to the principal ones of the maṇḍala: since the kāyas of the male-female Mahottara are free from the transition of birth and death, they are like a great, vajra rock. Free from destruction and separation, they are extremely firm, while their major and minor marks are ablaze. Their enlightened qualities and speech are like a wisdom vajra river that gathers the assembly of those to be tamed and satisfies them.

^a *dg.yi rab dbang phyug*

Their enlightened minds are clear like a wisdom vajra fire of omniscience. By actualizing knowledge of all that can be known without exception, the great, blazing radiant light of their compassion dispels the dark ignorance of beings. Their enlightened activity is that, as spontaneously present vajras, their nature pervades those to be tamed like the movement of wind that scatters all demons, heretics, [664] and so forth. Hence, the purpose of the four activities is fully perfected and spontaneously complete.

2.2.2.3.2.2 *Praising the Support and Supported Maṇḍalas*

Second, praise to the support and supported maṇḍalas has two, beginning with praising the maṇḍala of supported deities.

Starting from “*hung* greatly fearsome [blazing like the fire] at the end of time . . .” [in the root tantra] until “the great fearsome one is the great, sole essence—*ho* . . .” is praise to the individual maṇḍalas of the five heruka families.

Praising the celestial palace of support is explained by comparing the great vajra peak to the mountain of skeletons; water, to the ocean of blood; fire, to the mass of wisdom fire; and wind, to the wind maṇḍala of the substratum.

Hence, the Tathāgata himself sings this aphorism. From the resultant *Secret Essence of the Definitive Nature* of kāyas and wisdoms *Just As It Is*, this completes the explanation of the twenty-first chapter praising the self-appearing wisdom of the wrathful ones.

Chapter Twenty-Two

2.3 *The Way the Teachings of the Tantra Are Entrusted to Disciples*

This has three parts:

- 1 Establishing the context for the meaning
- 2 Explaining the meaning
- 3 A synopsis

THE THIRD SECTION continues with the selection of those to whom the tantra is to be entrusted and the way of entrusting this to the followers. For this, there are three: establishing the context for the meaning, explaining the meaning, and a synopsis.

2.3.1 *Establishing the Context for the Meaning*

For the first, having fully explained the maṇḍala of the root *Magical Manifestation Matrix*: then in a state of rapture, the Bhagawan—the glorious Samantabhadra—is referred to by the following names: Exaltation, Vajra Essence, Original Sacred One, Original Protector, [665] Great Vajra Holder, and so forth. In order to bring benefit to beings and to ensure that this king of Secret Mantra will never diminish: in the spontaneous Rich Array of self-appearances, the teacher expresses the aphorism “firmly uphold this” to the five families, the eight bodhisattvas, and others who are the Tathāgata himself. In particular, this is entrusted to the Sattva of Awareness, the Lord of Secrets.

Some claim that that the Lord of Secrets is the teacher and that the doctrine was only entrusted to Karmavajra,^a Vajradharma,^b and the glorious

^a Dorje Ley (*rdo rje las*); an aspect of Dorje Chang or Vajradhara

^b Dorje Chö (*rdo rje chos*)

Kunney Nangwa.⁴ That is illogical because entrusting the doctrine to the Lord of Secrets does not mean that it cannot be entrusted to others. Furthermore, in the *Akanishṭha*, Samantabhadra himself appears as the teacher Vairochana, who is the principal one of the five families. The Lord of Secrets appears as the retinue; hence, he is the holder of the doctrine.

2.3.2 *Explaining the Meaning*

This has two parts:

- 1 Entrusted as the result of all paths
- 2 Entrusted as supreme among all secrets

For the second, there are two: entrusted as the result of all paths and entrusted as supreme among all secrets.

2.3.2.1 *Entrusted as the Result of All Paths*

This has two parts:

- 1 The nature of the tantra that is entrusted
- 2 The greatness of the recipients who receive the entrustment

The first has two: the nature of the tantra that is entrusted and the greatness of the recipients who receive the entrustment.

2.3.2.1.1 *The Nature of the Tantra That Is Entrusted*

The first is threefold, beginning with an explanation of the actual tantra of the result. The teacher calls out, saying *kye kye* to the retinue of self-appearances, who are the nature of indivisible method and *prajñā* appearing as the males and females. [666] He tells them that the intrinsic nature of the phenomena of apparent existence, as well as enlightenment throughout the ten directions and four times, is the five families of the male and female *tathāgatas*, the *sattvas*, and so forth. In the *maṇḍala* of the peaceful and wrathful, they abide as the secret essence of the ground, the nature of primordial awakening. Through this indication, the secret essence of the path and result are the genuine essence of the tantra.

Second is the explanation of how all other paths are steps leading to this

⁴ *kun nas smang ba*; All-Illuminator, an epithet of the Buddha

[tantra]. Those who maintain the mental elaborations of outer, objective grasping and inner fixation are the beings who wander in the three planes of existence. Caught by their individual lassos of inexhaustible outer, inner, and indeterminate concepts, their suffering is as stated in the *Praise to Mañjuśrī*^a by Āchārya Dignāga:^b

Except for the movement of conceptualization, there is nothing that exists as so-called saṃsāra.

Thus, and in *Entering the Middle Way*, it states:

First, saying “I” is self-fixation;
 Then, saying “mine” is attachment arising toward things,
 Inescapably revolving like a water wheel.
 I bow to you who have compassion for these beings.

Thus, according to the faculties of sentient beings who wander in saṃsāra, there are the various grounds and paths of the individual vehicles. [667] Furthermore, even the arrangements of the higher and lower [vehicles] are steps on the path leading to this natural *Secret Essence*. Nevertheless, they are not the fully complete actual unmistakable path because, upon their conclusion, it will still be necessary to enter this path.

Third, the reason for teaching the various enumerations [of vehicles] is as follows. If one were to ask, “Well then, why not only teach the *Secret Essence* rather than the various enumerations of higher and lower vehicles,” the response is that—since temporarily sentient beings are experiencing a variety of mental capacities—individual teachings must be given commensurate with the levels of their minds. Since initially this tantra is extremely difficult to encounter as well as to comprehend, [the other vehicles] are considered preliminary steps leading to this [tantra]. Subsequently, in order to encounter and practice this tantra, the teacher Samantabhadra who possesses the all-pervasive, astonishing wisdom of abandonment and realization appears in the world as the self-originating compassionate nirmāṇakāya. Concerning the dharma that he teaches, to say that this does not benefit sentient beings has never been the case since he never taught

^a *jampal la tödpa* (*'jam dpalla bstod pa*)

^b Lohpon Chokyi Langpo (*slob dpon phyogs kyi glang po*)

anything that was not of benefit for others. Similarly, it is stated in the *Sūtra Requested by Lek Chin*:

In order to benefit the sentient beings throughout all worlds,
 The Victorious Guide taught the dharma
 That pacifies desire, hatred, and delusion—
 Placing beings upon the path that transcends sorrow. [668]
 This can only be beneficial for others,
 Since he is the Great Sage who has exhausted all faults
 And abandoned all deception.

Thus, it is.

The dharma that he revealed is based on the direct realization of all knowable things and the complete elimination of all obstructions. Since this is the speech of the Awakened One, it will only bring benefit. This omniscient wisdom is as stated in the *Uttaratantra*:

Even a moment of omniscience
 Pervades the maṇḍala of all knowable things.

Thus, it is.

Free from all obstruction, a buddha is a genuine being who has fully abandoned deception, as stated in the *Compendium of Logic*:^a

Having abandoned all faults, no words of deception will be spoken because there is no root cause. Know that enlightened speech is thereby faultless.

Thus, it is.

Hence, just as the speech of the Buddha will always be beneficial: when the heirs or disciples who follow the teachings of the Victorious One teach, theirs will be just like the words [of the Buddha himself]. In the *Uttaratantra*, it states:

Whoever simply points out
 The doctrine of the victorious ones without divergence

^a [tsed ma] nam drel ([tshad ma] rnam 'grel); Dharmakīrti

Will be in harmony with the path to liberation;
 This too must be respected just like the speech of the Sage
 himself.

Thus, it is.

2.3.2.1.2 *The Greatness of the Recipients Who Receive the Entrustment*

The second involves the greatness of the recipients who receive the entrustment. The fully endowed, sacred *mudrā* of enlightened body, speech, mind, qualities, and activities of **all tathāgatas** throughout the ten directions and four times is **this essence** of phenomena—the **great secret** of the ground, path, and result. Since both the meaning and the teaching that expresses the tantra are sealed by the *mudrā* of the Tathāgata himself, this is impossible to violate and is, therefore, referred to as “*mudrā*.” For example, this resembles the command of a king that has been stamped with his seal. In the *Union with Buddha*, it states:

Impossible to violate and likewise indestructible
 Is the sign of the supreme seal of a king;
 Since this image is characteristic of buddha,
 This is called “*mudrā*.”

Thus, it is.

Concerning this, “By sealing in various ways and **having unerringly realized** this meaning of the natural and ephemeral secrets, **the one who then teaches this** to other fortunate ones is **who I am**—Samantabhadra, the fully endowed teacher of the tantra. **Even the benefiting and enabling empowerments** are **primordially and spontaneously perfected** here. This means that those who are able to teach the tantra have been empowered from the teacher since beginningless time. Hence, even though specific authorization may not have been received in that life: since their mind streams are empowered by the tantra, they must accomplish the welfare of self and others. Since I, Samantabhadra, have directly blessed them, they are **primordially awakened, have devotion [670] for the meaning of the profound secret, and are without fear.**” Thus, he taught.

2.3.2.2 *Entrusted as Supreme Among All Secrets*

Second, for the entrustment of this supreme among all secrets, there are two: the actual secret meaning and the prediction that the upholders are sublime individuals.

For the first, except for this ultimate, secret tantra of enlightened body, speech, and mind, there is nothing else that all the tathāgatas of the ten directions and four times possess. This is why this must be cherished as supremely sacred. Given that phenomena are primordially awakened as the evenness of the *Secret Essence* and that is the tantra of the ground, this is the ultimate meaning determined by all the victorious ones. Although there are many scriptures that reveal this meaning, the profundity of the meaning of this *Secret Essence* transcends the ordinary mind. Since this nature is intrinsically selfless and primordially empty, it thoroughly pacifies all elaborations, such as the extreme views of exaggerated eternalism and the repudiation of nihilism, both, and neither. This—the very nature of phenomena—is the ineffable, unfathomable dharmatā that emerges from the definitive space of absolute truth and is revealed in order to be expressed. It is similarly stated in the *Ornament of Clear Realization*:

This is profound because it is free from the limitations of exaggeration and repudiation. [671]

Thus, and in the *Root of Prajñā*, it states:

It is quiescence that cannot be known through others, nonconceptual, undifferentiated in meaning, and free from any elaboration. Such are the characteristics.

Thus, and in the sūtra *Ornament of Wisdom Appearances*, it states:

All phenomena completely peaceful and unborn like space
 Are the domain of those who see the genuine.
 The victorious guides are immaculate and peaceful,
 Originating from the space of the nature just as it is.

Thus, it is.

Even the words expressing this tantra's twenty-two chapters embody

the intrinsic nature just as it is, since both extreme views based on exaggeration and repudiation have been pacified. A profound view and fearless conduct such as this must be kept secret from unsuitable vessels and entrusted only to qualified ones. This is the ground, path, and resultant nature—the essence of phenomena just as it was revealed from the space of the enlightened mind of Samantabhadra. Having originated from definitive basic space, this was taught for the fortunate disciples who are the connate retinue.

Second is the prediction that the upholders of this [tantra] are sublime individuals. Those who uphold and teach this tantra are wisdom beings who only reveal the definitive meaning to others and who are predicted to be fully liberated in a single lifetime. In the root tantra, it states:

This is who I am [i.e., Samantabhadra],
And even all empowerments are perfected.

Thus, and in the *Vajra*, it states: [672]

Those who practice this tantra
Will be enlightened in this lifetime.

Hence, and in the *Vajra Mirror*, it states:

Since this reveals the meaning of self-awareness wisdom:
Actualizing self-appearances with awareness
Is the supreme spontaneously present vidyādhara.
Even without the strength to sustain samādhi,
This is unsurpassed by the bodhisattvas on the grounds.
Since this is the same domain
As the tathāgatas themselves,
It is they who hold the prophecy
That this will be a wisdom being.

Thus, it is.

Individuals such as these are the sacred heirs of all of the buddhas, since they are born from this superb, secret enlightened mind. For example, this is like how the principal heir of a chakravartin ruler is born as the successor. By temporarily entering the grounds, abiding there, and reaching

fruition, ultimately they will abide on the supreme, resultant ground called the “state of a vajra holder.” This is also referred to as the “ground of supreme method and prajñā” and the “ground of a vidyādhara.” Finally, this is where they will abide.

If this is applied to the quote that states “this is who I am,” that refers to those who are abiding on the ground of a vidyādhara at this very moment because it is taught that the teacher of the tantra is the actual Samantabhadra. Even though it may seem that those qualities are incomplete, ultimately they are complete because of being primordially awakened within the maṇḍala of the buddhas. [673] For example, if a beggar knows there is a treasure under his house: from the time he attempts to retrieve it until the actual wealth is discovered, he will still be called “a beggar.” When it is determined that he is the owner of the treasure, only then will he be called “a wealthy man.”

Likewise, the supreme ground of a vidyādhara dwells within them; and since they are engaged in rendering that nature evident, this also can be called “abiding on the ground of a supreme vidyādhara.” Hence, the great tantras should not be explained by saying “this is the only way” with fixation on the limitation of a single direction. These profound vajra words can apply to anything.

2.3.3 A Synopsis

Third, a synopsis is that, by having fully completed the explanation of the great deeds of the teacher of this tantra, the way he [i.e., Samantabhadra] abides is revealed as follows. In some sūtras and tantras, it is taught that only upon completion of the entire explanation does the retinue rejoice and render praise and, afterwards, [the teacher] engages in other deeds. This implies independently existing occasions. In the *Lasso of Method*, it states:

Abiding in his own heart,
They no longer appear.

Thus, it is taught [in some sūtras and tantras] that the maṇḍala has reabsorbed and no longer appears. According to the common approach, the teacher, doctrine, retinue, time, and place [674] all exist independently; the retinue is lower than the teacher himself, since it is distinct from him;

the teachings are diversified; and the places are in accord with the phenomena of those to be tamed.

In contrast, since this tantra is extremely secret and more sublime: having expressed the meaning of the tantra in this way, the array of the self-appearing, clear-light five *tathāgatas*—like sesame seeds in a pod—pervade the limit and center of the emptiness of space. Since all of them take delight in this inseparable nature that is beyond duality and within freedom from transition and change throughout the three times, this nature is spontaneously perfected as the ground. In the pure-land arrangement of all appearances without center or boundary, the space of evenness is the nature of phenomena as the *maṇḍala* of the fourth time. This inexhaustible, ornamental wheel of the teacher's enlightened body, speech, and mind is the ornament of the spontaneous Rich Array just as it always was. Hence, [the teacher] abides as this intrinsic nature—like space—without transference, change, increase, or decrease.

From the pure land *Secret Essence* of the wisdom self-appearances of the *Definitive Nature Just As It Is*, having fully completed all deeds [and] by abiding in evenness, [the *tathāgatas*] are pleased; and the entrustment is given to ensure that this tantra will never diminish. This completes the explanation of the twenty-second chapter concerning how this [tantra] is fully upheld by the retinue.

3 *The Explanation of the Entire Meaning of the Conclusion*

The third explanation continues with the final meaning of the conclusion, which has three.

First, the class that this tantra belongs to is from the one hundred thousand chapters of *Vajrasattva's Magical Manifestation Matrix*. Since this tantra reveals a meaning more sublime than any other—namely, that the inseparable [two] truths are primordially awakened—even just the words that express this tantra are referred to as “sublime.” All tantras of method that accomplish worldly and transcendental siddhis are referred to as “conceptual.” This [tantra] is supreme among them all, so it is classified as “the king of the conceptual.”

Second, the class that this tantra derives from is that this is referred to as “a general transmission,” because this is the basis for the emanation or source of all causal vehicles of characteristics, as well as the tantras of the resultant Secret Mantra vehicle.

This is the secret vajra enlightened body, speech, and mind of all tathāgatas of the ten directions and four times; and since it reveals the supremely sublime, profound, and vast, it is the class known as the “*Secret Essence Definitive Nature Just As It Is*” of the ground, path, and result. From this [tantra] emanate all inconceivable vehicles [676] without exclusion, making this the source of them all.

The third reveals the supreme resultant state. In order to benefit beings, all victorious ones turned the dharmachakra of the one hundred thousand classes of [*Vajrasattva's*] *Magical Manifestation* [Matrix] and others innumerable times. From among them, this great root tantra of the supreme, resultant unsurpassed Secret Mantra is now complete. Hence, the word-by-word commentary is perfectly complete.

Epilogue

The profoundly vast meaning of this tantra
Is the domain of the sublime,
Such as the sambhogakāya Vairochana Jñānamahāhimasāgara.^a

Extremely peaceful and free from all impurities,
This original, uncompounded clear light
Resembles stainless space.

This great secret knowledge
Of the nature as it is and as it appears
Is extremely superb and beyond limitation.

By the compassion of the victorious ones, this has been revealed
for beings
And partially illuminated here in the Land of Snow Mountains.
Although many learned ones have gradually enhanced this meaning
Through the golden garlands of their excellent treatises,
The meaning of their words had yet to be fully illuminated—
Like an ocean difficult to cross.

This subject so difficult to realize,
Like a tidal-wave treasury of secrets,
Is an absolute secret that rests
Within the enlightened minds of the vidyādhara
And not just anyone's field of experience.

^a Gangchen 'tso (*gangs can mtsho*)

This [commentary] that arose from the lotus lake of my mind
 In the form of vibrant words and their meaning
 Resembles a partial reflection of the ever-joyful moon upon a clear
 pond. [677]

The brilliant presence of the full moon
 Adorns the entire body of reflecting water,
 Resembling the utterly superb compassion of the wisdom deities
 Who adorn everything with positive virtue.

AT THE REQUEST of my fortunate, excellent disciples, venerable Lobzang Gewa'i Jungney^a and the faithful and generous worthy attendant Shākya Yeshe Zangpo,^b at the highest peak of the precious jewel snow mountain Gangri Tödkar^{c, 259} in the place called Orgyen Dzong,^d I—a practitioner adhering to the genuine nature—compiled this by essentially revealing the intrinsically profound meaning of this tantra. Despite having explicated the meaning just as it is, the vajra words of this tantra are so profound that errors could manifest due to delusion. Having yet to attain the state of a sublime one, may the victorious ones and their heirs—the assembly of gurus, those of supreme intelligence, the clouds of wisdom *ḍākinīs*, and the oceans of oath-bound protectors, whoever they might be—completely forgive me.

In my previous life, in the forest of Behalaheta'i east of Kamru'i, as a disciple of Padmasambhava named Mahāmudrā, I fully understood the meaning of the outer and inner philosophical schools. Taking rebirth here, a clear understanding of the sūtras and tantras has been achieved gradually, accompanied by great interest in this the definitive *Secret Essence* saturated with the ambrosia of profound truth. [678]

Now, at a time when the precious treasure of the victorious ones' doctrine that brings benefit and well-being to the world is like the setting sun, the eyes of most fortunate ones are nearly closed. Since [encountering] a doctrine such as this is unusual anywhere, perseverance in listening to and contemplating this meaning is essential.

The impermanent lives of beings are perpetually bursting like bubbles,

^a *blo bzang dge ba'i byung gnas*

^b *sha kya ye shes bzang po*

^c *gangs ri thod dkar*

^d *o rgyan rdzong*

as each will reach an end. Rather than wandering through the continual cycle of happiness and suffering in saṃsāra—by learning how to naturally rest in the forest of tranquility, one must diligently make preparations to escape. From there, one must enter the path to perfect liberation and, with revulsion for saṃsāra from that day onward, determine that to remain here for even another day would be impossible. From this time onward, always think in this way.

The wisdom of all treasure holders—like the pure land of Vairocana—is a profound, oceanic treasure, extremely superb and pristine. May all fully endowed qualities of this radiance be thoroughly achieved by those possessing diligence. Throughout all times, may the one who enacts the deeds of the victorious ones of the three times—the unsurpassed, most sublime guru—be pleased. Without transgression, may the samayas and vows be carefully guarded. With superior intent, may the profound meditation of surpassing samādhi be achieved.

This excellent speech of the peaceful doctrine, like the pleasing sound of Brahmā's drum, instantly awakens all beings in the three worlds who are intoxicated by the slumber of their dimmed awareness. By perfecting the ground of original purity and abiding in the state of sacred wisdom, [679] may the rupakāya's maṇḍala appear in the stainless dharmakāya space.

The intrinsic nature of the outer universe and inhabitants is the perfect pure land of the five families. Passions are stainless wisdom, and recollection of awareness is the supreme maṇḍala of enlightened mind. By visualizing this primordial nature, the two temporary obstructions will be fully purified. Since there is no name that actually exists in so-called existence, everything is Samantabhadra himself.

In the glorious, joyful garden of the ten directions and four times—indivisible with the intrinsic nature—this clear account concerning the manner of original awakening was composed. Through this merit, may the nature of beings merge effortlessly within the space of tranquility; and since kāyas and wisdom are free from meeting and parting, may the lotuses of their awakening bloom.

This clear canopy of glorious wafting clouds of qualities pervades the sky and sends a downpour of the enlightened deeds of benefit and well-being. By the merit accumulated through the excellent speech of this extensive explanation of the *Secret Essence*, may all beings equal to limitless space attain the state of Samantabhadra.

May beings traverse the oceans of existence, purify the passions and

karma, [680] and accomplish the grounds, paths, mantras, and samādhi. May they fulfill all temporary and ultimate goals. May they behold all the pure lands filled with the victorious ones; and by pacifying all obstructing forces and hordes of cannibals and demons, may longevity, glory, and excellent good fortune—along with peaceful, enriching, powerful, and wrathful enlightened activity—be fully accomplished.

May the supreme jewel—the twofold purpose of beings—be fully perfected. In addition, for as long as space remains, may this teaching endure to bring benefit to all living beings. Like the supreme sun and moon, wish-fulfilling jewels, wish-granting trees, and the superior vase—through spontaneously present great activity, may this [teaching] saturate every direction.

Like the continuous flow of the river Ganges, may this bring unceasing benefit to all that live. Among bodies of light, like the soothing coolness of the moon, may this eliminate the heat of the passions. Like a gathering of precious wish-fulfilling clouds, may this fulfill the hopes of all beings. Like the supreme illuminator of the great ground of the four continents, may this fully dispel darkness in the space of their minds.

This dharma with its excellent explanations, like the moon in autumn with garlands of constellations, shines with the clear light that illuminates all meanings, stimulating the night-blooming flowers of keen intelligence to bloom. Glorious dispeller of the darkness of ignorance without the subtlest obscuration of a single fault, [681] illuminator for the fortunate ones, [this scripture like the moon] is drawn by the five horses of knowledge.²⁵⁸

For those who dwell in the ocean of knowledge and who wish to understand all outer and inner meanings with eyes of discernment and the wish to know the precise meaning: just by seeing this treatise, they will increase the joy of their knowledge; and they will gain great prowess concerning the familiar and unfamiliar words and their meanings. Those who desire to navigate the ocean of meaning of the tantras must board this precious vessel of excellent explanations, hoist the sails of profound knowledge, correctly comprehend the words and their meanings, and go on to discover the two aims.

The meaning of this tantra, like the milk of the supreme water [i.e., ocean] treasure, has been churned with my mind's careful discernment—its very essence distilled and illuminated for the purpose of future beings. Not just a partial analysis, here the entire meaning has been clarified. Not just for fame—[it is] to benefit others through compassion. Not just for

gain—[it is] to elucidate the meaning of dharma. Not just misleading information—[it is] an ocean of excellent explanations.

Like a jeweled wisdom palace, arching rainbows, clouds at sunrise, the supreme white light of the sun, and the ambrosial garden of the radiant moon, this sacred *Secret Essence* simultaneously reveals the nature of the Mahāsandhi's supreme, secret meaning that fully illuminates the ground, path, and result. [682] This secret treasure is an object of veneration—for the gods of ambrosia and for human beings—that leads to the essence of those with light bodies, beautified with lotus garlands. The resultant state of the mother of all victorious ones is the path that leads to this *Secret Essence*.

The great ones have rendered utmost praise of this vast, excellent explanation of the nature just as it is. Those who enter this path will become supreme among all by abiding upon the grounds of the vidyādhara and become objects of homage for the most powerful worldly gods, humans, and accomplished sages.

Since in this life the result of the two purposes will occur, this [teaching] is a vast, sacred field of refuge. Hence, the source of these treasures of qualities is this oceanic tantra. All those desiring liberation must respectfully cherish this supreme doctrine as an ornament of their crowns.

The vast appearance of the worthy, wish-fulfilling autumn clouds and myriad all-pervading light rays illuminate millions of pure lands. This path possesses all of these qualities; so for those who rely upon it, the supreme result will be achieved. Knowing this, the buddhas in the ten directions will forever render praise.

Colophon

This explanation of the king of tantras, the *Glorious Secret Essence Definitive Nature Just As It Is*, is the *Magical Manifestation Matrix* called the *Thorough Dispelling of Darkness throughout the Ten Directions by the Great Luminosity of the Sun and Moon*. [683] Having heard many oceanic teachings on Sūtra and Mantra, the flowers of excellent method and intelligence are in perpetual bloom as they cover the lotus lake of my mind. I, Dorje Zijid, a practitioner of the supreme vehicle, composed this clear exposition by extracting the essence from many previous great com-

mentaries, collections of several precious gurus' oral instructions, sūtras, tantras, and upadeshas—with the intention to bring benefit to others. This was brought to perfect completion in the Year of the Dragon, on the auspicious fifteenth day of the seventh month, at the uppermost place of Gangri Tōdkar.

Glossary

abiding, *ney pa* (*gnas pa*)

action, *ley* (*las*), *karma*

activity consort, karmic consort, *ley gyi chag gya* (*las gyi phyang rgya*)

actual attainment, *ngö drup* (*dnagos grub*), *siddhi*

all-accomplishing activity wisdom, *chawa drüp pa'i yeshe* (*bya ba grub pa'i ye shes*), *kr̥tyānuṣṭhānājnāna*

all-pervasive, *kün khyab* (*kun khyab*)

aphorism, *ched du jöd pa* (*ched du brjod pa*)

awakened being, *chang chub sem pa* (*byang chub sems dpa'*), *bodhisattva*

awakened mind, *chang chub kyī sem* (*byang chub kyī sems*), *bodhichitta*

awareness, *rig pa* (*rig pa*), *vidyā*

awareness holder, *rigdzin* (*rig 'dzin*), *vidyādhara*

awareness mantra, *rig ngak* (*rig sngags*), *vidyā mantra*

basis of all, *kun zhi* (*kun gzhi*), *ālaya*

buddha nature, *de shek nyingpo* (*bde gshegs snying po*), *sugatagarbha*

central channel, *kundarma* (*kun 'dar ma, rtsa dbu ma*), *avadhūti*

channels, *tsa* (*rtsa*), *nāḍī*

clear light, *ödsal* (*'od gsal*), *prabhāsvara*

compassion, *tük je* (*thugs rje*), *karuṇā*

completion stage, *dzok rim* (*rdzogs rim*), *sampannakrama*

concentration, *sam ten* (*bsam gtan*), *dhyāna*

concepts, *nam tok* (*rnam rtog*), *vikalpa*

conduct, *chod pa* (*spyod pa*), *charyā*

confusion, delusion, *trül pa* (*'khrul pa*), *bhrānti*

connate, co-emergent, *lhen kye* (*lhan skyes*), *sahaja*

consciousness of the basis of all, *kün zhi nam she* (*kun gzhi rnam shes*), *ālayavijnāna*

consciousnesses of the five doors, *go nga'i nam she* (*sgo lnga'i nam shes*),
pañchadvāravijñāna
 continuum, *gyü* (*rgyud*), *tantra*
 contributing circumstance, *kyen* (*rkyen*)
 conventional meaning, *drang dön* (*drang don*), *neyārtha*
 cyclic existence, *khor wa* (*'khor ba*), *samsāra*
 definitive truth, *nge dön* (*nges don*), *nītārtha*
 deprived spirit, *yidak* (*yi dags*), *preta*
 devotion, fervent regard, *mö gü* (*mos gus*)
 devotional meditation, *mö gom* (*mos sgom*)
 discerning wisdom, *so sor tog pa'i yeshe* (*so sor rtog pa'i ye shes*), *praty-*
vekṣhañjñāna
 disciple, those to be tamed, *dül cha* (*gdul bya*)
 doctrine, teaching, *ten pa* (*bstan pa*), *shāsana*
 duality, *züng dzin* (*gzung 'dzin*), *grahyagrahaka*
 dull faculties, *wang tul* (*dbang rtul*)
 empowerment, *wang* (*dbang*), *abhiṣheka*
 emptiness, *tong pa* (*stong pa*), *shūnya*
 empty bliss, *de tong* (*bde stong*)
 empty form, *tong zük* (*stong gzugs*)
 enlightened activity, *trinley* (*phrin las*), *karman*
 enlightened body, *ku* (*sku*), *kāya*
 enlightened body of complete abundance, *long chöd dzok pa'i ku* (*longs*
spyod rdzogs pa'i sku), *sambhogakāya*
 enlightened body of emanation, *trülku* or *tülku* (*sprul sku*), *nirmāṇakāya*
 enlightened body of form, *zük ku* (*gzugs sku*), *rūpakāya*
 enlightened body of truth, *chö ku* (*chos sku*), *dharmakāya*
 enlightened mind, *tük* (*thugs*), *chitta*
 enlightened speech, *süng* (*gsung*), *vāk*
 evenness, *nyam pa nyid* (*mnyam pa nyid*)
 evenness wisdom, *nyam nyid yeshe* (*mnyam nyid ye shes*), *samatājñāna*
 exaltation, *dechen* (*bde chen*), *mahāsukha*
 faith, *dedpa* (*dad pa*), *shraddhā*
 feast offering, *tsok* (*tshogs*), *gaṇachakra*
 fierce wisdom, *tummo* (*gtum mo*, *tsan da li*), *chandāli*
 five fully endowed circumstances, *pün süm tsok pa nga* (*phun sum tshogs*
pa lnga): place, *ney* (*gnas*); time, *dü* (*dus*); doctrine, *chö* (*chos*); teacher,
tonpa (*ston pa*); and retinue, *khor* (*'khor*)

five samādhis, meditative stabilizations, *ting ngen dzin nga* (*ting nge 'dzin lnga*): the samādhi upon the nature as it is, *de zhin nyid kyi ting ngen dzin* (*de bzhin nyid kyi ting nge 'dzin*); samādhi of magical compassion, *nying je gyu ma'i ting ngen dzin* (*snying rje sgyu ma'i ting nge 'dzin*); samādhi of the single mudrā, *chag gya chig pa'i ting ngen dzin* (*phyag rgya gcig pa'i ting nge 'dzin*); samādhi of the elaborate mudrā, *chag gya trö chey ting ngen dzin* (*phyag rgya spros bcas tin nge 'dzin*); samādhi of the accomplishment gathering in group formation, *tsombu tsok drü*p (*tsom bu tsogs sgrub*)

foe destroyer, *dra chom pa* (*dgra bcom pa*), *arhat*

four immeasurables, *tsed med zhi* (*tshad med bzhi*), *chaturaprimeya*

four miraculous legs, *dzu triül gyi kang pa zhi* (*rdzu 'phrul gyi rkang pa bzhi*), *chatvārarddhipādāh*

four realizations, *tok pa zhi* (*rtogs pa bzhi*): single cause, *gyu chig pa* (*rgyu gcig pa*); syllable, *yig dru* (*yig 'bru*); blessing, *chin gyi lab* (*byin gyis brlabs*); and actual realization, direct perception, *ngon süm* (*mngon sum*)

four states of evenness, *nyam pa zhi* (*bnyam pa bzhi*): two common states of evenness, *tün mong gi nyam pa nyi* (*thun mong gi mnyam pa bnyis*); and two surpassing states of evenness, *lhag pa'i nyam pa nyi* (*lhag pa'i mnyam pa gnyis*)

four states of fearlessness, *mi jik pa zhi* (*mi 'jigs pa bzhi*), *chaturvaishāradya*

four states of vidyādhara hood, *rigdzin zhi* (*rig 'dzin bzhi*): mature awareness holder, *namin rigdzin* (*rnam smin rig 'dzin*); immortal awareness holder, *tsewang rigdzin* (*tshe dbang rig 'dzin*); mahāmudrā awareness holder, *chag gya chen po rigdzin* (*phyag rgya chen po rig 'dzin*); and spontaneously present awareness holder, *lhun drü*p *rigdzin* (*lhun grub rig 'dzin*)

free from meeting and parting in the three times, *dü süm du dral med pa* (*dus gsum 'du 'bral med pa*)

fully manifest enlightened body, *ngon par chang chub pa'i ku* (*mngon par byang chub pa'i sku*), *abhisambodhikāya*

fundamental nature, *ney lük* (*gnas lugs*)

generation stage, *kye rim* (*bskyed rim*), *upattikrama*

genuine truth, *dön dam den pa* (*don d am bden pa*), *paramārthasatya*

gradual developer, *rim gyi pa* (*rim gyis pa*)

great bliss, exaltation, *dechen* (*bde chen*), *mahāsukha*

- great purity and evenness, *dag nyam chenpo* (*dag mnyam chen po*)
ground, *sa, bhūmi*
ground, basis, *zhi* (*gzhi*), *āshraya*
ground of designated confusion, *trül pa tak pa'i zhi* (*'kbrul pa btags pa'i gzhi*)
group formation, *tsom bu* (*tshom bu*)
habit, *bak chak* (*bag chags*)
hearer, *nyen tö* (*nyan thos*), *shrāvaka*
hidden secret, *bey pa'i sangwa* (*sbas pa'i gsang ba*)
ignorance, dimmed awareness, *ma rigpa* (*ma rig pa*), *avidyā*
incisive knowledge, *sherab* (*shes rab*), *prajñā*
inconceivable, *sam mi khyab* (*bsam mi khyab*)
innate mind, *nyug ma'i sem* (*gnyug ma'i sems*)
inseparable, *yer med* (*dbyer med*)
inseparable two truths, *den nyi yer med* (*bden gnyis dbyer med*)
instantaneous realizer, *chig char wa* (*gcig car ba*)
intermediate state, *bardo* (*bar do*), *antarābhava*
intrinsic nature, *rang zhin* (*rang bzhin*), *prakṛti*
left channel, *kyangma* (*rkyang ma*), *lalanā*
liberation, deliverance, *drel wa* (*bsgral ba*)
magical manifestation matrix, *gyutrül drawa* (*sgyu 'phrul drwa ba*)
means for accomplishment, *drüp tab* (*sgrub thabs*), *sādhana*
meditative equipoise, evenness, *nyam zhak* (*mnyam bzbag*), *samāhita*
meditative stabilization, *ting ngen dzin* (*ting nge 'dzin*), *samādhi*
mind, *sem* (*sems*), *chitta*
mirrorlike wisdom, *melong gi yeshe* (*me long gi ye shes*), *ādarshajñāna*
movement-arising, *yo dang* (*gyo ldang*)
seal, symbolic hand gesture, *chag gya* (*phyag rgya*), *mudrā*
narrative context, *leng zhi* (*gleng gzhi*)
nature, *ngo wo* (*ngo bo*), *svabhāva*
nature just as it is, *de kona nyid* (*de kho na nyid*), *tathatā*
nature of phenomena, *chö nyid* (*chos nyid*), *dharmatā*
offering, *chöd pa* (*mchod pa*), *pūjā*
one gone to bliss, *de war shek pa* (*bde bar gshegs pa*), *sugata*
one gone to suchness, *de zhin shek pa* (*de bzhin gshegs pa*), *tathāgata*
one taste, *ro nyam* (*ro mnyam*)
oral pointing-out instruction, *dam ngak* (*gdams ngag*)
original purity, *ka dak* (*ka dag*)

overview, *chi dōn* (*spyi don*)

passed beyond sorrow, *nya ngen ley dey* (*nya ngan las 'das*), *parinirvāṇa*

passions, *nyon mong* (*nyon mongs*), *kleshas*

path of liberation, *drol lam* (*grol lam*), *mokṣhamārga*

path of liberation through prajñā, *sherab kyi nam par drol wa'i lam* (*shes rab kyi nam par grol ba'i lam*)

path of meditation, *gom lam* (*sgom lam*), *bhāvanāmārga*

path of method, *tab lam* (*thabs lam*), *upāyamārga*

path of seeing, *tong lam* (*mtshong lam*), *darshanamārga*

path of the certainty of method, *tab kyi nge pa'i lam* (*thabs kyi nges pa'i lam*)

path of unification, *jor lam* (*sbyor lam*), *prayogamārga*

perfectly correct relative, *yang dag kün dzob* (*yang dag kun rdzob*)

phenomena, *chö* (*chos*), *dharma*

pith instruction, *men ngak* (*man ngag*), *upadesha*

powerful females, *wangchukma* (*dbang phyug ma*), *īshvari*

practice, *naljor* (*rnal 'byor*), *yoga*

pure recollection, *dag pa dren pa* (*dag pa dran pa*)

relative truth, *kün dzob den pa* (*kun rdzob bden pa*), *saṃvṛtisatya*

resultant vehicle, *drey bu tek pa* (*'bras bu theg pa*), *phalayāna*

retention mantra, *ziing ngak* (*gzungs sngags*), *dhāraṇī mantra*

retinue who are those to be tamed and those who tame, *dül cha* and *dül ched kyi khor* (*gdul bya* and *'dul byed kyi' khor*)

right channel, *roma* (*ro ma*), *rasanā*

sacred configuration, *kyil khor* (*dkyil 'khor*), *maṇḍala*

sacred recitation, *ngak* (*sngags*), *mantra*

saṃsāra and enlightenment from the perspective of tantra, saṃsāra and nirvāṇa from the perspective of sūtra, *chor dey* (*'khor 'das*)

self-fixation, *dag dzin* (*bdag 'dzin*)

self-originating wisdom, *rang jung yeshe* (*rang byung ye shes*)

sense sources, *kye ched* (*skye mched*), *āyatana*

sentient being, *sem chen* (*sems can*)

sharp faculties, *wang non* (*dbang rnon*)

solitary realizer, *rang sangye* (*rang sangs rgyas*), *pratyekabuddha*

space of phenomena, basic space, *chö ying* (*chos dbyings*), *dharmadhātu*

spontaneous presence, *lhun driip* (*lhun grub*), *anābhoga*

stages of the path, *lam rim*

sublime one, *pakpa* (*'phags pa*), *ārya*

surpassing genuine truth, *lhag pa dön darn denpa* (*lhag pa don dam bden pa*)

surpassing inseparable two truths, *lhag pa den nyi yer med* (*lhag pa bden gnyis dbyer med*)

surpassing relative truth, *lhag pa kün dzob den pa* (*lhag pa kun rdzob bden pa*)

support and supported, *ten* and *tenpa* (*rten* and *brten pa*)

tantra, continuum, *gyü* (*rgyud*), *saṃtāna*

ten powers, *wang chu* (*dbang bcu*), *dashavashitā*

ten strengths, *tob chu* (*stobs bcu*), *dashatathāgatabala*

three doors to perfect freedom, *nam par tar pa'i go süm* (*rnam par thar pa'i sgo gsum*)

three purities, *dag pa süm* (*dag pa gsum*): universe, *nod* (*snod*); inhabitants, *chud* (*bcud*); continuum, *gyü* (*rgyud*)

tranquil stillness, *zhiney* (*zhi gnas*), *shamatha*

transcendent conqueror, *chom den dey* (*bcom ldan 'das*), *bhagawan*

transcendental perfection, *pa rol tu chin pa* (*pha rol tu phyin pa*), *pāramitā*

true seeing, *lhag tong* (*lhag mthong*), *vipashyanā*

truth of inseparable purity and evenness, *dag nyam denpa yer med* (*dag mnyam bden pa dbyer med*)

ultimate, *tar tük* (*mthar thug*)

underworld serpent, *lu* (*klu*), *nāga*

union, *zöng jük* (*zung 'jug*), *yuganaddha*

unsurpassed, *la med* (*bla med*)

unsurpassed Secret Mantra, *sang ngak la med* (*gsang sngags bla med*)

vajra enlightened body, *dorje ku* (*rdo rje sku*), *vajrakāya*

valid cognition, *tsed ma* (*tshad ma*), *pramāṇa*

view, *ta wa* (*lta ba*), *dr̥ṣṭi*

vital essence, *tigle* (*thig le*), *bindu*

wheel, network of channels, *khörlo* (*'khor lo*), *chakra*

wind, vital wind, *lüng* (*rlung*), *prāna*

wind-mind, *lüng sem* (*rlung sems*), *prāna chitta*

wisdom, *yeshe* (*ye shes*), *jñāna*

wisdom being, *yeshe sattva* (*ye shes sems dpa'*), *jñānasattva*

wisdom of the space of phenomena, *chö ying yeshe* (*chos dbyings ye shes*), *dharmadhātu jñāna*

word of honor, *dam tsig* (*dam tshig*), *samaya*

wrathful female deities, *mamo* (*ma mo*), *mātarah*

wrathful female deities with various animal heads, *tramen* (*phra men*),
pishāchī

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Arranged as a Stalk, *dong po köd pa'i do* (*sdong po bkod pa'i mdo*), *gandavyūhasūtra*

Arrangement of the Qualities of Buddha Amitābha's Pure Land, *öd pag med zhing gi yonten köd* ('od dpag med zhing gi yon tan bkod)

Close Placement of Mindfulness, *dren pa nyer zhag do* (*dran pa nyer gzhang mdo*), *saddharmānusmṛtyupasthānasūtra*

Collection of Sūtras, *diid pa* (*sdud pa*)

Descent to Laṅkā, *lang kar shek pa* (*lang kar gshegs pa*), *laṅkāvatārasūtra*

Dharma and Abundance as the Fully Enlightened Buddha, *chö dang long chöd ngon par sangye pa'i do* (*chos dang longs spyod mngon par sangs rgyas pa'i mdo*)

Engaging with the Inconceivable Prajñā of the Sublime Tathāgatas, *pakpa de zhin shek pa'i yeshe sam gyi mi khyab pa'i yül la jüg pa'i do* ('phags pa de bzhin gshegs pa'i ye shes bsam gyis mi khyab pa'i yul la 'jug pa'i mdo)

Essence of the Tathāgatas, *de zhin shek pa'i nying po'i do* (*de bzhin gshegs pa'i snying po'i mdo*), *tathāgatagarbhasūtra*

Four Transmissions, *liing zhi* (*lung bzhi*)

Fully Enlightened Phenomena and Abundance, *chö dang long chöd ngon par chang chüb pa'i do* (*chos dang longs spyod mngon par byang chub pa'i mdo*)

Glorious Garland *pal treng gi do* (*dpal phreng gi mdo*), *shrīmālādevī-siṃhanādasūtra*

Great Liberation, *tarpa chenpo* (*thar pa chen po*), *mahāmokṣha* or *ghanajamahābhricaphulakarmāvīrnashodhayabhūdharakusumasamchayasūtra*

- Heart Sūtra, *sherab nyingpo (shes rab snying po)*, *prajñāpāramitā-hṛdayasūtra*
- Inconceivable Secret Amassing of the Rare and Supreme, *kon chog tsek pa'i sangwa sam gyi mi kyab pa'i do (dkon cog brtsegs pa'i gsang ba bsam gyis mi khyab pa'i mdo)*
- King of Samādhi, *ting ngen dzin gyal po'i do (ting nge 'dzin rgyal po'i mdo)*, *samādhirājasūtra*
- One Hundredfold Karma, *do de ley gya pa (mdo sde las brgya pa)*, *karmashatakasūtra*
- Ornament of Wisdom Appearances, *yeshe nang wa gyen gyi do (ye shes snang ba rgyan gyi mdo)*
- Ornament of Rich Array, *gyen tüg po köd pa'i do (rgyan stug po bkod pa'i mdo)*, *ghanavyūhasūtra*
- Sacred Dharma White Lotus, *dam chö pema karpöi do (dam chos pad ma dkar po'i mdo)*, *saddharmapuṇḍarikasūtra*
- Sacred Golden Light, *ser öd dampä (gser 'od dampä)*
- Sūtra Designed as a Jeweled Chest, *za ma tog köd pa'i do (za ma tog bkod pa'i mdo)*, *ratnakaranda*
- Sūtra Like a Basket, *do zama tog (mdo za ma tog)*
- Sūtra of Perpetual Light Rays, *ödzer kun tu kye wa'i do ('od zer kun tu bkje ba'i mdo)*
- Sūtra of the Great Bounteousness of the Buddhas, *pak pa sangye palpoche'i do ('phags pa sangs rgyas phal po che'i mdo)*, *buddhavatāmsakasūtra*
- Sūtra of the Precious Lamp, *kon chog ta la la'i do (dkon cog ta la la'i mdo)*, *ratnolkānāmadhāraṇimahāyānasūtra*
- Sūtra of the Ten Wheels of Kṣhitigarbha, *sa'i nyingpo khorlo chu pa'i do (sa'i snyingpo 'khor lo bcu pa'i mdo)*
- Sūtra on the Wisdom of the Moment of Death, *da ka yeshe ('da' ka ye shes)*
- Sūtra Requested by Ārya Raṣṭrapāla, *yul khor kyong gi zhü pa'i do (yul 'khor skyong gis zhus pa'i mdo)*, *āryaraṣṭrapālaparipṛcchānāmamahāyānasūtra*
- Sūtra Requested by Jonpa, *jon pey zhü pa'i do (ljon pas zhus pa'i mdo)*
- Sūtra Requested by Lek Chin, *lek chin gyi zhü pa'i do (legs byin gyis zhus pa'i mdo)*
- Sūtra Requested by King Bimbisāra, *züek chen nying pö zhü pa'i do (gzugs can snying pos zhus pa'i mdo)*, *bimbisārapratyudgamanānāmamahāyānasūtra*

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- Sūtra Requested by the Divine Child, *lha'i bü zhü pa'i do* (*lha'i bus zhus pa'i mdo*)
- Sūtra Requested by the King of Manifestation, *nam par triül pa'i gyalpo zhü pa'i do* (*rnam par 'phrul pa'i rgyal pos zhus pa'i mdo*)
- Sūtra Requested by Ugra, *drag shül chen gyi zhü pa'i do* (*drag shul can gyis zhus pa'i mdo*), *ugrapariṣṛchāsūtra*
- Sūtra That Reveals the Essence, *nyingpo ten pa'i do* (*snying po bstan pa'i mdo*)
- Sūtra that Reveals the Three Kāyas, *ku süm ten pa'i do* (*sku gsum bstan pa'i mdo*)
- Unborn Nature of Phenomena, *chö tam ched jung wa med pa'i do* (*chos thams cad 'byung ba med pa'i mdo*)
- Vinaya, *dül wa lüng* (*'dul ba lung*), *vinayapiṭaka*
- Wheel of No Return, *chir mi dok pa'i khor lo'i do* (*phyir mi ldog pa'i 'khor lo'i mdo*), *avaivartachakrasūtra*
- White Lotus of Compassion, *nying je pema kar po* (*snying rje pad ma dkar po*), *karuṇāpuṇḍarikasūtra*

Tantras

- Action Tantra, *cha gyü* (*bya rgyud*)
- Actual Awakened Vairochana, *nam nang ngon chang* (*rnam snang mngon byang*)
- All-Illuminating Vital Essence, *tigle kun sal* (*thig le kun gsal*)
- Arrangement of Samaya, *dam tsig nam par kod* (*dam tshig rnam par bkod*)
- Binding Matrix, *drawa dompa* (*drva ba sdom pa*)
- Branch Magical Manifestation Matrix, *le lag gyutrül drawa* (*le lag sgyu 'phrul drva ba*)
- Certainty of Speech, *nge jod* (*nges brjod, sāmaveda*); third of the *Four Vedas*
- Chakrasaṃvara, *dem chog* (*bde mchog*), Wheel of Supreme Exaltation
- Chāraka, *tsa ra ka*
- Cleansing the Lower Realms, *ngen song jong wa* (*ngan song sbyong ba*)
- Clear Expanse, *long sal* (*klong gsal*)
- Commentary to the Eight Volumes, *bam gyed kyī drel wa* (*bam brgyad kyī 'grel ba*)

- Compendium of Awareness, *kun dü rig pa'i do* (*kun 'dus rig pa'i mdo*)
- Concise Compendium, *kun dü* (*kun 'dus*)
- Confession Fulfillment to Empty the Hells, *narak kong shak* (*na rak skong bshags*); a liturgy
- Conjoined Sun and Moon, *nyi da kha jor gyi gyü* (*nyi zla kha sbyor gyi rgyud*)
- Consequence Magical Manifestation Matrix, *talwa gyutrül drawa* (*thal ba sgyu 'phrul drva ba*)
- Definitive Expression, *nge dzod* (*nges brdzod*)
- Deity Tantra, *lha gyü* (*lha rgyud*)
- Diamond Cutter, *dorje chödpa* (*rdo rje gcod pa, vajracchedikāprajñā-pāramitā*)
- Dynamic Strength of Prajñā, *yeshe rolpa* (*ye shes rol pa*)
- Eight-Chapter Magical Manifestation Matrix, *gyed pa gyutrül drawa* (*brgyad pa sgyu 'phrul drva ba*)
- Eight Thousand Stanzas, *gyed tong pa* (*brgyad stong pa*), *aṣṭasāhasrikāprajñāpāramitā*
- Eighty-Chapter Magical Manifestation Matrix, *gyed chu pa gyutrül drawa* (*brgyad cu pa sgyu 'phrul drva ba*)
- Excellent Accomplishment, *lek par drüp pa'i gyü* (*legs par grub pa'i rgyud*), *susiddhikāra Tantra*
- Expanse of Open Space, *nam kha long yang* (*nam mkha' klong yangs*)
- Extensive Magical Manifestation Matrix, *gye pa gyutrül drawa* (*rgyas pa sgyu 'phrul drva ba*)
- Extensive Wisdom, *yeshe gye pa* (*ye shes rgyas pa*)
- Fearless Conduct of Avalokiteshvara, *chenrezig kyi tul zhuk* (*spyan ras gzigs kyi brtul zhugs*)
- Forty-Chapter Magical Manifestation Matrix, *zhi chu pa gyutrül drawa* (*bzhi bcu pa sgyu 'phrul drva ba*)
- Garland of Lightning, *lög gi treng wa* (*glog gi phreng ba*)
- Gathering of Maṇḍalas, *kyil khor dü wa* (*dkyil 'khor bsdu ba*)
- Gathering of the Wisdom Intent, *gong dü* (*dgongs 'dus*)
- Generation and Completion, *kyed dzok* (*bskyed rdzogs*)
- Glorious Secret Essence Definitive Nature Just As It Is, aka Guhyagarbha Tantra, *pal sangwa'i nying po de kona nyid nge pa* (*dpal gsang ba'i snying po de kho na nyid nges pa*), *shṛīguhyagarbhatattvavinishchaya-mahātantra*

- Glorious Tantra of the Exhaustion of the Four Elements, *pal jüing zhi pa'i gyü* (*dpal 'byung bzhi zad pa'i rgyud*)
- Goddess' Magical Manifestation Matrix, *lhamo gyutrül drawa* (*lha mo sgyu 'phrul drva ba*)
- Great Illuminator Essence of the Sun, *nyingpo nyima rabtū nang ched* (*snying po nyi ma rab tu snang byed*)
- Greatness of Space, *nam kha che* (*nam mkha' che*); one of the eighteen Mind Class tantras translated by Berotsana
- Guhyasamāja, *sangwa dü pa* (*gsang ba 'dus pa*), Gathering of Secrets
- Guru Magical Manifestation Matrix, *lama gyutrül drawa* (*bla ma sgyu 'phrul drva ba*)
- Hayagrīva, *tamdrin* (*rta mgrin*)
- Heart of the Wisdom Mind, *nying gi gong pa'i gyü* (*snying gi dgongs pa'i rgyud*)
- Hevajra, *kye dorje* (*kye rdo rje*), *hevajratantrarāja*
- Illuminating Lamp, *dron sal* (*sgron gsal*)
- Intermediate Mother, *yüm bar ma* (*yum bar ma*), *pañchaviṃshatisāhasrikāprajñāpāramitā*
- Kārikā, *ka' ri ka'*
- Lasso of Method, *tab kyī zhak pa* (*thabs kyī zhags pa*)
- Magnificent Wisdom Lightning, *yeshe ngam log* (*ye shes rngam glog*)
- Mahāmāya, *ma ha' ma' ya*
- Mañjushrī's Magical Manifestation Matrix, *jampal gyutrül drawa* (*'jam dpal sgyu 'phrul drva ba*)
- Mindfulness of Close Placement, *drenpa nyer zhak* (*dran pa nyer gzhak*)
- Nondual Victor, *nyi med nam gyal gyi gyü* (*gnyis med rnam rgyal gyi rgyud*), *advayasamatāvījayanāma vajrashrīvaramahākālpādi*
- Ocean of Activity, *ley gyatso'i gyü* (*las rgya mtsho'i rgyud*)
- Ocean of Magical Manifestation Matrix, *gyatso gyutrül drawa* (*rgya mtsho sgyu 'phrul drva ba*)
- Praise to the Names of Mañjushrī, *jampal tsen jöd* (*'jam dpal mtshan brjod, mañjushrināmasaṃgiti*)
- Prayer for Excellent Conduct, *zang chöd mon lam* (*bzan gspyod smon lam, bhadracharyāprañidhānarāja*)
- Precious Compendium Tantra, *kün dü rinpoche'i gyü* (*kun 'dus rin po che'i rgyud*)
- Precious Tantra of Power, *rinpoche wang gi gyü* (*rin po che dbang gi rgyud*)

- Precious Wisdom, *yeshe rinpoche* (*ye shes rin po che*)
- Primordial Lamp, *ye dron* (*ye sgron*)
- Purifying the Lower Realms, *ngen song jong ba* (*ngan song sbyong ba*)
- Rampant Elephant Tantra, *lang po che rab bog gi gyü* (*glang po che rab 'bog gi rgyud*)
- Request and Response, *zhü len* (*zhus lan*)
- Sacred Wisdom, *yeshe dam pa* (*ye shes dam pa*)
- Sādhana for Drawing the Dimensions to Cleanse the Lower Realms, *ngen song jong wa'i tig gi cho ga* (*ngan song sbyong ba'i thig gi cho ga*)
- Samputa, *sam bu ti* or *sam bu tra*; *pal kha jor tige* (*dpal kha sbyor thig le*), *shrisamputatilaka*
- Secret Accomplishment, *sangwa drü p pa* (*gsang ba grub pa*)
- Secret Treasury Tantra, *gyü sang dzöd* (*rgyud gsang mdzod*)
- Secret Tantra, *sang gyü* (*gsang rgyud*)
- Secret Wisdom, *yeshe sangwa* (*ye shes gsang ba*)
- Stages of Light, *öd rim* (*'od rim*)
- Subtle Arrangement, *tra kod* (*phra bkod*)
- Subtle and Extensive, *tra gye* (*phra rgyas*)
- Superb Monarch, *med chung gyal po'i* (*rmad byung rgyal po'i*)
- Supreme Samaya, *damtsig chog* (*dam tshig mchog*)
- Supreme Victory, *gyal chog* (*rgyal mchog*)
- Supreme Vital Essence, *tigle chog gi* (*thig le mchog gi*)
- Supreme Wheel, *khorlo chog* (*'khor lo mchog*)
- Synthesis of the Nature, *de nyid dü pa* (*de nyid 'dus pa*)
- The Actual Source, *ngon par jüng wa* (*mngon par 'byung ba*)
- The All-Creating Monarch, *kün ched gyalpo* (*kun byed rgyal po*)
- The Excellent Shoulder Tantra, *püng pa zang po'i gyü* (*dpung pa bzang po'i rgyud*)
- The Great Mother, *yüm chenmo* (*yum chen mo*, *prajñāpāramitā*)
- Twenty-Eight Aspects of Samaya, *dam tsig nyer gyed pa* (*dam tshig nyer brgyad pa*)
- Two Segments, *tak nyi* (*brtag gnyis*), condensed version of *hevajratantrarāja*
- Two Truths of the Middle Way, *üma den nyi* (*dbu ma bden gnyis*)
- Union with Buddha, *sangye nyam jor* (*sangs rgyas mnyam sbyor*), *buddhasamāyoga*
- Union with Equanimity, *nyam jor* (*mnyam sbyor*), *samāyoga*
- Union with the Vital Essence, *kha jor tige'i gyü* (*kha sbyor thig le'i rgyud*)

- Upadesha Heart of the Wisdom Mind, *men ngak nying gi gong pa* (*man ngag snying gi dgongs pa*)
- Vairochana's Magical Manifestation Matrix, *nam par nang dzed gyutrül drawa* (*rnam par snang mdzad sgyu 'phrul drva ba*)
- Vajra Heruka, *pal yang dak* (*dpal yang dag*) or *dorje trak tiing* (*rdo rje khrag 'thung*)
- Vajra, *dorje* (*rdo rje*); aka Vajra Magical Manifestation Matrix, *gyutrül drawa dorje* (*sgyu 'phrul drva ba rdo rje*)
- Vajrakīlaya, *dorje pirba* (*rdo rje phur pa*)
- Vajrasattva's Magical Manifestation Matrix, *dorje sattva gyutrül drawa* (*rdo rje sems dpa' sgyu 'phrul drva ba*)
- Vajra Mirror, *dorje melong* (*rdo rje me long*); aka Vajrasattva's Magical Manifestation Mirror of All, *dorje sattva'i gyutrül tam ched kyi melong* (*rdo rje sems dpa' sgyu 'phrul thams cad kyi me long*); and Mirror, *melong* (*me long*)
- Vajra Peak, *dorje tsemo* (*rdo rje rtse mo*), *vajrashekharamahāguhyayoga-tantra*
- Vital Essence of the Secret Moon, *da sang tigle* (*zla gsang thig le*)
- White Umbrella, *dük kar* (*gdugs dkar*)
- Wisdom Equal to Space, *yeshe namkha dang nyampa* (*ye shes nam mkha' dang mnyam pa*)
- Wisdom Matrix, *yeshe drawa* (*ye shes drva ba*)
- Yamāntaka, *shinjeshed* (*gshin rje gshed*)
- Yamāri, *ya ma'ri*
- Yoga Tantra, *naljor gyi gyü* (*rnal 'byor gyi rgyud*)

Treatises

- Advice for the Time of Death, *da kama dam ngag* (*'da ka ma gdams ngag*),
Vimalamitra
- Advice from a Spiritual Friend, *she tring* (*bshes spring*), *subhillekha*,
Nāgārjuna
- Ascertainment of Valid Cognition, *tshed ma nam nge* (*tshad ma rnam nges*),
pramāṇavinishchaya, Dharmakīrti
- Binding Vajra, *dorje dampā* (*rdo rje bsdam pa*), Buddhaguhya
- Bodhisattvacharyāvatāra, *chang chüb sempa'i chöd pa la jüg pa* (*chang chub sems dpa'i spyod pa la 'jug pa*), Shantideva
- Clarification of Samaya, *damtsigsaltra* (*dam tshiggsalbkra*), *samayaviviyakti*,
Līlavajra

- Commentary on the Rare and Supreme, *kon chog drel* (*dkon mchog 'grel*),
Rongzom Paṅḍita
- Compendium of Logic, *tsed ma nam drel* (*tshad ma rnam 'grel*),
Dharmakīrti
- Concise Commentary, *drel chung* (*'grel chung*; Piṛḍārtha, *pinda'rtha*),
śrīguhyagarbhapiṇḍārthaṭīkā, Vimalamitra
- Concise Commentary that Clarifies the Meaning, *drel chung dōn sal* (*'grel chung don gsal*), Lobpon Senge Zangpo
- Description of the Three Vehicles, *tek pa sūm nam par zhag pa* (*theg pa gsum rnam par bzhag pa*), *triyānavyavasthāna*, Ratnākarashānti
- Discernment of Valid Cognition, *tsed ma nam nge* (*tshad ma rnam nges*),
pramāṇavinishcaya, Dharmakīrti
- Distinguishing the Middle and Extremes, *ü ta nam ched* (*dbus mtha' rnam 'byed*), *madhyāntavibhāga*, Maitreyanātha
- Door of Speech, *ma go* (*smra sgo*), Rongzom Chökyi Zangpo
- Dohā (of Saraha), *do ha*, *dohākoshā*
- Entering the Middle Way, *üma la jüg pa* (*dbu ma la 'jug pa*),
madhyamakāvatāra, Chandrakīrti
- Gathering of the Sugatas, *de shek dü pa'i kye dzok dring* (*bde gshegs 'dus pa'i bskyed rdzogs 'bring*), Padmasambhava
- Great Treasure of Detailed Expositions, *che drag tü shed pa'i dzöd chenmo* (*bye brag tu bshad pa'i mdzod chen mo*), Vasumitra
- Illuminating Samaya, *dam tsig sal tra* (*dam tshig gsal bkra*), *samayaviviyakti*,
Lilāvajra
- Jewel Garland, *rinchen treng wa* (*rin cen phreng ba*), *ratnāvalī*, Nāgārjuna
- Jeweled Light, *rinpoche dron ma* (*rin po che'i sgron ma*), Vimalamitra
- Lamp of Concentration, *samten gyi dron me* (*bsam gtan gyi sgron me*),
Nüipchen Sangye Yeshe
- Lamp of the Three Modes of Reasoning, *tsul sūm gyi dron ma* (*tshul gsum gyi sgron ma*), *nayatrayapradīpa*, Tripitakamāla
- Ornament of Clear Realization, *ngon tok gyen* (*mngon rtogs rgyan*),
abhisamayālaṅkāra, Maitreyanātha
- Ornament of the Classes of Sūtra, *do de gyen* (*mdo sde rgyan*), *mahāyāna-sūtralaṅkāraṅkārikā*, Maitreyanātha
- Parkhab, *par khab* (*spar khab*), *guhyagarbhamahātāntrarājaṭīkā*, Lilāvajra
- Praise to Mañjushrī, *jampal la tödpa* (*'jam dpal la bstod pa*), Āchārya
Dignāga

- Praise to the Dharmadhātu, *chö ying töd pa* (*chos dbyings bstod pa*),
dharmadhātustava, Nāgārjuna
- Precious Torch of Clear Light, *ödsal rinpoche dron ma* (*'od gsal rin po che sgron ma*), Padmasambhava
- Root of Prajñā, *üma tsa wa sherab* (*dbu ma rtsa ba shes rab*), *prajñā-nāmamūlamadhymakakārikā*, Nāgārjuna
- Root Vinaya Sūtra, *dül wa do tsa* (*'dul ba mdo rtsa*), *vinayamūlasūtra*,
 Guṇaprabha
- Sacred Ornament, *gyen dampa* (*rgyan dam pa*), *tattvālokaparamālaṅkāra*,
 Buddhaguhya
- Secret Vital Essence, *sang tig* (*gsang thig*), Vimalamitra
- Seventy Verses of Refuge, *kyab dro dün chu pa* (*skyabs 'gro bdun cu pa*),
trisharaṇasaptati, Chandrakīrti
- Stages of the Path, *lam rim* (*lam rim*), *māyājālaathakrama*,
 Buddhaguhya
- Stages of Vajra Activity, *dorje ley rim* (*rdo rje las rim*), Buddhaguhya
- Stainless Renown, *dri ma med par drak pa'i do* (*dri ma med par grags pa'i mdo*), Vimalakīrti
- Synthesized Great Vehicle, *tek dü* (*theg bsdus*), *mahāyānasamgraha*,
 Asaṅga
- Treasury of the Abhidharma, *chö ngon pa dzöd* (*chos mngon pa mdzod*),
abhidharmakosha, Vasubandhu
- Two Stages, *rim nyi* (*rim gnyis*), *shriḡuhyagarbhakramadvayoddesha*,
 Indrabhūti
- Uttaratantra, *gyü lama* (*rgyud bla ma*), *mahāyānottaratantrashāstra*,
 Maitreyanātha
- Visionary Commentary, *chen drel* (*spyān 'grel*); Buddhaguhya
- White Lotus, *pema karmo* (*pad ma dkar po*)
- Zhitöd, *zhi töd* (*gzhi bstod*), Buddhaguhya

Notes

- 1 The six limitations refer to the six ways that tantric texts illuminate their content by means of the literal meaning, the true meaning, the implicit, the not implicit, the explicit, and the inexplicit meaning. The four modes refer to the styles that represent the Secret Mantra texts: syllables, generality, concealed meaning, and conclusive or ultimate meaning.
- 2 The term *khor dey* (*'khor 'das*) is usually translated as “saṃsāra and nirvāṇa,” with nirvāṇa meaning having transcended the state of sorrow, or saṃsāra. According to the guidance of Thinley Norbu Rinpoche: because this text belongs to the category of unsurpassed Secret Mantra, it is better to use the term “enlightenment” for *'das* since that is the absolute state beyond sorrow attained through the path of Tantra.
- 3 The six features of the Early Translation School are the sponsor, place of translation, translators, realized scholars, offering gifts, and translated teachings.
- 4 The eight great chariots are the Nyingma (*rnying ma*), the Kadam (*bka' gdams*), Sakya (*sa skyu*), Marpa Kagyü (*mar pa bka' brgyud*), Shangpa Kagyü (*shangs pa bka' brgyud*), Chö and Zhiched (*gcod* and *zhi byed*), Jodruk (*sbyor drug*), and Nyendrup (*brnyen sgrub*).
- 5 The three trainings, *lab pa süm* (*bslab pa gsum*, *trishikṣhā*), are morality or ethical conduct, *tsültrim* (*tsbul khrims*, *shīla*); meditative stabilization, *ting ngen dzin* (*ting nge 'dzin*, *samādhi*); and incisive knowledge, *sherab* (*shes rab*, *prajñā*).
- 6 The Kāma lineage refers to the lineage traced back to Lord Buddha Shākyamuni and entails the tantras that were brought into Tibet prior to the Terma tradition.
- 7 The Terma lineage began with Padmasambhava and ḍākinī Yeshe Tsogyal and involves the revelation, transmission, and predictions for bringing forth the accomplishment class of Tantra in order to meet the specific needs of disciples in future generations.
- 8 A description of these eighteen is given in Endnote 11 of *Essence of Clear Light* by Ju Mipham Jampal Gyepa'i Dorje, translated by Lama Chönam and Sangye Khandro (Snow Lion Publications, 2010).
- 9 Zurchungpa was born in 1014. The beginning of the Tibetan *rabjung* or 60-year sexagenarian cycle was 1027.
- 10 Each of the three categories includes the other three, so there are the Mahā of Mahā, Anu of Mahā, and Ati of Mahā; the Mahā of Anu, Anu of Anu, and Ati of Anu; and the Mahā of Ati, Anu of Ati, and Ati of Ati.
- 11 The four doors to perfect freedom are emptiness, *tong pa* (*stong pa*, *shūnyatā*); signlessness, *tsen ma med pa* (*mtshan ma med pa*, *animitta*); aimlessness, *mon pa med pa*

(*smon pa med pa, apraṇihita*); and thoroughly uncompounded, *ngon par dū ma chey pa* (*ṅngon par 'dus ma byes pa, asaṅskṛta*), as the uncommon fourth door to perfect freedom.

- 12 This term is not found in Longchenpa's commentary; so it is not marked in bold in that commentary.
- 13 This refrain is not repeated in the commentary.
- 14 These realms are Ṭsangri (*tshangs ris*), Stratum of Brahmā; Ödsal (*'od gsal*), Inner Radiance; Ge-gyey (*dge rgyas*), Most Extensive Virtue; and Drebuiche (*'bras bu che*), Great Fruition.
- 15 Sirṅhamukhī are the lion-headed ones; Vyāghrīmukhī, tiger-headed ones; Shṛḡgāmukhī, fox-headed ones; Shvānamukhī, wolf-headed ones; Gṛdhramukhī, vulture-headed ones; Kaṅkamukhī, charnel-ground-bird-headed ones; Kākamukhī, raven-headed ones; and Ulūkamukhī, owl-headed ones.
- 16 This phrase is not in the commentary.
- 17 *Nam dag* (*rnam dag*), or perfectly pure, appears only in the root text but not the commentary.
- 18 The term in the root text is *tab* (*thabs*), method, but is translated as “ritual” in the commentary; so we've used that connotation here as well.
- 19 The term *de zhin shek pa* (*de bzhin gshegs pa*) is found in the root text and not the commentary, so we are leaving it in here.
- 20 This sentence is not in the commentary.
- 21 “Without exception” is not found in the commentary.
- 22 We have translated the epilogue here according to the order in the commentary.
- 23 The Tibetan text reads *nyi da'i trin gyi nang wa chen pö* (*nyi zla'i sprin gyi snang ba chen pos*), which literally means by the great luminosity clouds of the sun and moon. The term “clouds” here can also just mean the greatness of the luminosity, or manifestation; so we have translated this passage accordingly, since the term “clouds” is not adequate. The phrase intends to illustrate the absolute effect that the *Magical Manifestation Matrix Tantra* has on illuminating the darkness of ignorance throughout all realms of the world.
- 24 In Tibetan, the terms *ma lü* (*ma lus*), *mi lü* (*mi lus*), and *lü pa med pa* (*lus pa med pa*) literally mean to not exclude or omit any phenomena that have occurred, are occurring, or will occur within the framework of the three times. According to the omniscient Longchenpa, these terms refer to the presence of the three kāyas, as well as the three times.
- 25 *Död ma'i gonpo* (*gdod ma'i mgon po*), translated as the “Original Protector,” is an epithet for Samantabhadra or Kuntuzangpo, the primordial buddha.
- 26 The homage is to Vajrasattva, who is inseparable from Samantabhadra, as the one who attained enlightenment before anyone else. “Free from meeting and parting” means that, in this context, there is no difference between Samantabhadra, Vajrasattva, and Vajrapāṇi.
- 27 The Land of Snow Mountains is Tibet.
- 28 The first Tibetan translation of the *Secret Essence* was made by Lotsāwa Berotsana under the tutelage of Buddhaghuya. The second was by Nyak Jñānakumāra under Padmasambhava, and the third—the translation being used here—was by Ma Rinchen Chok and Nyak Jñānakumāra under Vimalamitra.
- 29 *Ji nyed* and *ji zhin* (*ji snyed* and *ji bzhin*), the way things abide and the way they appear, is reference to the two states of the omniscient wisdom knowledge of a buddha.

- 30 Longchenpa composed this treatise at the request of his disciples Lobzang Gewa'i Jungney and Shākya Yeshe Zangpo.
- 31 The seven qualities of a vajra are that it is invulnerable, indestructible, true, firm, incorruptible, unobstructed, and invincible.
- 32 The "three appearances" refers to the three classes of innermost tantra: Mahā-, Anu-, and Atiyoga. The term also refers to the desire [i.e., body], form [i.e., speech], and formless [i.e., mind] elements of those to be tamed.
- 33 The province known as Ü (*dbus*) is located in the central region, which is the meaning of the name. Tsang (*gtsang*) is located to the north of central Tibet.
- 34 *Mi zed pa gyen gyi khorlo* (*mi zad pa rgyan gyi 'khor lo*) refers to the state of enlightenment as the timeless spontaneous presence of unceasing kāya and wisdom manifestations.
- 35 The three doors are body, speech, and mind.
- 36 The appearance of bold letters identifies the words of the root tantra embedded in this word-for-word commentary. Hence, all bold-faced words will indicate the terms that comprise the root *Secret Essence Tantra*. Due to the discrepancies between the grammars of Tibetan versus English, we have had to omit some of the particles and grammatical terms in order to maintain the integrity of the English translation.
- 37 According to the fifth Dalai Lama, Ngawang Lobzang Gyatso, and Ju Mipham Jampal Gyepa'i Dorje, King Ralpachen lived in 860 A.D. Under his reign, several rules concerning the process of translating the Buddhist Canons from Sanskrit to Tibetan were implemented, one being to maintain the original Sanskrit titles with the new translation.
- 38 The four demons are the demon of death, *chi dag gi düd* (*'chi bdag gi bdud*); the demon of luring, *lha'i bu'i düd* (*lha'i bu'i bdud*); the demon of the aggregates or form, *püng po'i düd* (*phung po'i bdud*); and the demon of the passions, *nyon mong pa'i düd* (*nyon mongs pa'i bdud*).
- 39 "Fully endowed abandonment" refers to the purest form of having eliminated all kleshas and thus achieving the state of awakening.
- 40 "Departure without remains" is mentioned in the commentary as *lag med* (*lhag med*), which indicates the state of awakening achieved while one is still alive so that, at the time of death, one is able to dissolve the corporeal body into particles without leaving any remains behind.
- 41 "Conceptualization of the three circles" means fixation upon subject, object, and activity that links them together.
- 42 "Fully endowed realization" refers to the state where all that is to be abandoned has occurred, and thereby all indwelling enlightened wisdom qualities are allowed to emerge and fully mature.
- 43 The meaning of the term *chom den dey* (*bcom ldan 'das*), or Bhagawan in Sanskrit, is being explained here. All three syllables that comprise the term must be explained in order to understand the meaning being conveyed. We decided to use the Sanskrit in the root translation, since it is next to impossible to use the three terms that it translates into in English and still have it make sense.
- 44 "Conqueror" is an epithet for the Buddha.
- 45 Here, the author defines Samantabhadra's name, translated as Always Excellent.
- 46 Arrangement of Light is the name for the kalpa of time when Buddha Shākyamuni appeared in the world.
- 47 The Tibetan version of the Sanskrit *eh wam* is *di ked* (*di skad*), which simply means

“in this way,” “thus,” or “in these words.” Here, we have translated these words as “this speech” in order to more accurately portray the usage in this context.

- 48 The term in the text is *dü* (*dus*), which is usually translated as “time.” “When” is the term used to translate *dus* as it appears in the root tantra.
- 49 The “fourth time,” *dü zhi* (*dus bzhi*), means the time of original purity, which is also the state of evenness.
- 50 This refers to the state of exaltation experienced at this level of practice such that the nature of phenomena is directly realized and the time of the dharmatā is known.
- 51 The six classes of beings are gods, *lha* (*lha*), *deva*; demi-gods, *lha ma yin* (*lha ma yin*), *asura*; human beings, *mi* (*mi*), *manusya*; deprived spirits, *yidak* (*yi dvags*), *preta*; animals, *düd dro* (*dud gro*), *tiryak*; and hell beings, *nyawa* (*dmyal ba*), *naraka*.
- 52 Māmākī is one of the five principal *ḍākinīs* corresponding to the pure nature of the five elements. For those who have fully purified appearances, the element water will become the appearance of this *ḍākinī*.
- 53 “Mastery Over Others’ Creations” is the name of the realm for one of the six classes of the desire-realm gods. The name is given because these gods freely utilize wealth that manifests through others.
- 54 The “eye of intelligence” refers to *prajñā*.
- 55 This sūtra is one of the categories within the general Ratnākuta Sūtra.
- 56 The four ways to take rebirth in *saṃsāra* are through a womb, an egg, the fusion of heat and moisture, or miraculously.
- 57 This line defines the term *sangye* (*sangs rgyas*) or “buddha.” *Sang* is translated as “awakened” and *gye* is translated as “ever-increasing.” Here, the author has commented upon the two syllables that comprise this term. This is the same meaning as the Sanskrit term “buddha” that we have decided to use in the root translation to maintain continuity with the usage of that term.
- 58 The six qualities are clairvoyance, *lha'i mig gi mgon she* (*lha'i mig gi mgon shes, divyacakṣurabhijñā*); clairaudience, *lha'i na wa'i mgon she* (*lha'i rna ba'i mgon shes, divyashrotrābhijñā*); knowledge of the minds of others, *pa rol gyi sem she pa'i mgon she* (*pha rol gyi sems shes pa'i mgon shes, parachittābhijñā*); miraculous abilities, *dzu trül gyi chawa she pa'i ngon she* (*rdzu 'phrul gyi bya ba shes pa'i mgon shes, rddhyabhijñā*); knowledge of past lives, *ngon gyi ney je su dren pa'i ngon she* (*sngon gyi gnas rjes su dran pa'i mgon shes, pūvāivāsānusmrtyabhijñā*); and cessation of corruption, *zag pa zed pa'i ngon she* (*zag pa zad pa'i mgon shes, āsravakṣhayabhijñā*).
- 59 “Not taking rebirth with aggregates” refers to the state of buddha that realizes there are no impure aggregates.
- 60 This is reference to the Sanskrit “bhagawan” or *chom den dey* in Tibetan—hence the term that is being defined.
- 61 The reference here is to Drigung Paldzin (*'bri gung dpal 'dzin*) and others. Drigung Paldzin was against the secret Nyingma tantras and held the view that this was not the teaching of the Buddha.
- 62 The “sea monster’s abode” is an analogy for the ocean.
- 63 Ajātashatru is the Sanskrit name for King Makedra, who ruled in the kingdom of Magadha in ancient India. Lord Buddha passed into parinirvāṇa when this king had been the ruler for eight years. King Ajātashatru was the patron for the first council of the doctrine.
- 64 Udagi, or Charka, was one of the six bhikṣhus who were close disciples of the

- Buddha. These six are not the five excellent ones. The six are well known because, due to their shortcomings and immoral behavior, the Vinaya discipline was created.
- 65 The empowerment of great light rays is conferred by the buddhas to the ground-level bodhisattvas through the emanation of wisdom light.
- 66 Readers may think that much of the information found in the overview and exposition is similar and, hence, redundant. The reason for these two distinctions throughout the chapters of this treatise is that the overview gives the general description and many upadesha instructions concerning the subject at hand, as well as including many supporting quotes. It is oftentimes the platform from which the author dispels misconstrued claims and grievances concerning this level of transmission. The exposition is, for the most part, the section where the author is commenting on the words of the root tantra and giving specific detailed information concerning the subject.
- 67 The five immaculate places are Avṛṭha, *mi chewa (mi che ba)*; Atapa, *mi dungpa (mi gdung pa)*; Sudṛṣha, *gya nom nangwa (gya nom snang ba)*; Sudarshana, *shin tu tong (shin tu mthong)*; and Akaniṣṭha, *ogmin (og min)*, the highest.
- 68 “A combination of both” refers to both those who are below the grounds and those who are upon the grounds.
- 69 This refers to the retinue’s subtle cognitive-based obstructions.
- 70 Here “Yoga” refers to the Kriyāyogatantra, as well as the Upatantra; whereas “Mahāyoga” means Yogatantra.
- 71 According to Khen Rinpoche Namdrol, “four inspired practices” refers to the four levels on the path of unification, which are heat, peak, forbearance, and supreme dharma.
- 72 This refers to how the Akaniṣṭha of the class of the gods can be explained from a worldly perspective or a transcendental perspective. Here, the author will combine the two. This also implies that each of the classes of Akaniṣṭha will be touched upon in his explanation.
- 73 This is reference to the nature of method and prajñā appearing as syllables. The three types of mantras include secret mantra, the antidote for incorrect concepts; awareness mantra, the antidote for ignorance; and retention mantra, the antidote for forgetfulness.
- 74 “Twofold purity” means the primordial purity of the nature, *ngo wo ye dag (ngo bo ye dag)*, and the temporary purity of obstructions, *lo bür drip dag (glo bur sgrub dag)*.
- 75 Here, the term “unmingled” means to be unadulterated by worldly concern.
- 76 In the text, the term *nang* appears, which is usually translated as “inner.” Here, according to the commentary given by Khen Rinpoche Namdrol, we are translating this as “mind.”
- 77 The term “varieties” (*na tsok, sna tshogs*) is not repeated in the commentary, but is in the root tantra.
- 78 The four immeasurables are equanimity, *tang nyom (btang snyoms, upekṣhā)*; loving kindness, *jampa (byams pa, maitri)*; compassion, *nying je (snying rje, karuṇā)*; and sympathetic joy, *gawa (dga’ ba, muditā)*. According to Kyabje Dudjom Rinpoche, equanimity should be cultivated first so that the remaining three will be immeasurable qualities.
- 79 This is the forest close to Vārāṇasī where Lord Buddha stopped to meditate after his enlightenment.
- 80 According to the omniscient Longchenpa, this is the state of awakening as buddha.
- 81 “Previous scholars” refers to the founders of the earlier Zurpa tradition: Zurchen, the

- Great Zur, Shākya Jungney; Zurchung, the Lesser Zur, Sherab Drakpa; and Sangdak Dropiikpa.
- 82 This sentence was probably not written by the Omniscient One. Bathar Khenpo Thüibten Chöphel, or “Thüibga,” one of the foremost experts on the *Secret Essence Tantra* in Kham during the twentieth century, said these could not be the words of Longchenpa because he had seen a text belonging to Dotrak Rigdzin Chenmo that was an ancient handwritten copy of *Dispelling Darkness* in which this sentence was not included. Both commentaries mentioned here were written by Indian scholars.
- 83 The root *Secret Essence Tantra* uses the term “King of Consciousness” to refer to the principal deity.
- 84 “Some” here refers to followers of the Zurpa tradition.
- 85 These three deities are called the *rik süm ngon po* (*rigs gsum myon po*), or Three Protectors of the World, representing wisdom, power, and compassion.
- 86 The names of the six sages will be explained later in the commentary. They are Indra, or Shakra, for the gods; Vemachitra, demi-gods; Shākyanuni, humans; Jvālamukha, pretas; Sirpha, animals; and Yama, hell beings.
- 87 The *enaya* is a type of deer.
- 88 The *nyagrodha* tree is the banyan, *Ficus bengalensis*.
- 89 The “auspicious double cross,” or the Sanskrit *swastika*, is an ancient sign of auspiciousness.
- 90 The vina is an Indian stringed instrument, or a sitar.
- 91 Those accomplished practitioners can journey to other realms in the dream state or in reality in order to bring benefit to others. For instance, they would be able to show themselves in many different forms according to the needs of beings.
- 92 The twelve sense sources are the six outer sources of perception, or the six objects, and the six inner sources, or the organs.
- 93 This reference to “nonconceptual” means the state of cognition that is free from fixation. This does not refer to a meditative state of nonconceptual wisdom. Here, this is the basic nature of the consciousness prior to mental reaction.
- 94 The order here refers to the order of explaining the fully endowed place, teacher, and retinue.
- 95 The *kyurura* is *Emblie myrobalan*, whose fruit is used in Tibetan medicine.
- 96 Or 1,200 extra sense-distinctions = 6 directions per organ x 10 distinctions per direction x 4 extra senses x 5 organs.
- 97 A trichiliocosm is one billion worlds = 1000 x 1000 x 1000.
- 98 “Yoke Holder” is the name for one of the seven golden mountains surrounding Mt. Meru, said to be 320,000 *yojana* in height and 1,280,000 *yojana* in circumference. There is one rock that resembles the yoke of a chariot; thus the name was given. [The source for this information is page 1,321 of *An Encyclopedic Tibetan-English Dictionary*, a revised version of *bod gya tsiḡ dzöd chenmo* (*bod rgya tshig mdzod chen mo*).]
- 99 This realm is situated above Mt. Meru and is a divine abode for the gods such as Brahmā and Indra.
- 100 This realm is 40,000 *yojanas* above the realm of Paranirmitashavartin and is between the realms named Brahmakāyika, *tsangri* (*tshangs ris*), Stratum of Brahma; and Paritābha, *ödchung* (*öd chung*), Little Radiance.
- 101 Saying “the first two lines” refers to the first two of the four lines for each of the five stanzas from the root tantra that are presently being explained. Omniscient Longchenpa is not going to repeat the first two lines again, but will go on to com-

- ment upon the meaning of the four remaining stanzas that all begin with these first two lines. These five stanzas are quite well known as “the five statements of astonishment from *The Guhyagarbha Tantra*” and are often quoted throughout the *shāstras*.
- 102 This refers to the time when the *nirmāṇakāya* buddhas manifest in the realms of beings in order to establish the teachings on the fundamental nature of phenomena.
- 103 These are the names and enumerations of buddhas who came into the world prior to the one thousand buddhas of this fortunate kalpa of time.
- 104 These are the first two of the five paths to liberation. During these two paths, the practitioner is still in *saṃsāra* and subject to the round of birth, death, and rebirth.
- 105 The three pure grounds, or *bodhisattva bhūmis*, are the eighth called Unmoving, *mi gyo wa* (*mi gyo ba*, *Acalā*); the ninth called Excellent Intelligence, *lek pa'i lodrö* (*legs pa'i blo gros*, *Sādhumati*); and the tenth called Clouds of Dharma, *chö kyī trinpa* (*chos kyī sprin pa*, *Dharmameghā*).
- 106 The six *pāramitās* are generosity, discipline, patience, perseverance, meditation, and wisdom.
- 107 The two merits are ordinary and wisdom merit.
- 108 The purest *Akaṇiṣṭha*, or the *wangchük chenpo'i ney* (*dbang phyug chen po'i gnas*, *mahāmaheshvarāyatanaṃ*)—also known as the Mansion of the Great Mighty One, *Brahmā*—is the highest of the five pure dwelling places among the seventeen places in the form realms. These are places where only sublime beings can reside, not ordinary persons.
- 109 *Jambudvīpa*, or *Dzambuling* (*'dzam bu'i gling*)—the Rose Apple Continent—is the the southern continent surrounding Mt Meru. This is the continent of the present-day human world.
- 110 The six heretics are the well-known *tīrthikas* who taught non-Buddhist philosophies in Ancient India. Their names are *Ödsung Dzok Ched* (*'od srung rdzogs byed*), *Pūrṇakāshyapa*; *Kuntu Gyanag Lha Gyi Bu* (*kuntu rgya gnag lhas gyi bu*), *Maskarīgoshālīputra*; *Drached Kyi Bu Yangdag Gyalwa Chan* (*gra byed kyī bu yang dag rgyal ba can*), *Samjayivairāṭīputra*; *Mipham Trailawa Chan* (*mi pham skra'i la ba can*), *Ajitakeshakambala*; *Katibu Nog Chan* (*ka ti'i bu nog can*), *Kakudakātyāyana*; and *Chirbuwa Nyengyibu* (*gcir bu ba gnyen gyi bu*), *Nirgranthajīnaputra*.
- 111 This is the level of forbearance achieved on the path of unification.
- 112 This means they cultivated indwelling *prajñā* that began to develop and increase.
- 113 This name means “the one who defeats the *Shākyas*,” implying that his power became greater than all other youth in the *Shākyā* clan.
- 114 These four are well known as *gyal chen zhi* (*rgyal chen sde bzhi*), or the four great kings who guard the four cardinal directions, as *Yulkhor Kyong* (*yul 'khor skyong*, *Dhṛtarāṣṭra*) in the east; *Phag Kyepo* (*'phag skye po*, *Virūdhaka*) in the south; *Nubtu Chan Mi Zang* (*nub tu spyan mi bzang*, *Virūpākṣha*) in the west; and *Namtö Sey* (*rnam thos sras*, *Vaishravaṇa*) in the north.
- 115 These levels of *samādhi* do not lead beyond existence to the state of enlightenment.
- 116 This *samādhi* leads to enlightenment.
- 117 This is the name of the function of those light rays that means “light rays that fully subjugate all classes of demons.”
- 118 The three states of omniscience are the knowledge of past lives, the knowledge of the process of death and rebirth, and the knowledge of the exhaustion of the contaminants.

- 119 In Buddha's enlightened mind, he was able to see the entire world through miraculous powers and actually experience travelling to and arriving in these various locations to bless beings and propagate the dharma. From the perspective of ordinary phenomena, it appeared as though Buddha was just seated in meditation without teaching during this time.
- 120 Maskarigosaliputra was a teacher who was one of the six proponents of philosophical systems in ancient India during the life of Shākya-muni Buddha. He took the view that the happiness and suffering of all beings are not produced dependent upon primary and secondary causes, but rather of their own force. [Taken from *An Encyclopaedic Tibetan-English Dictionary, bod chin tsi g dzod chen mo (bod dbyin tshig mdzod chen mo)*, published by the Nationalities Publishing House and the School of Oriental and African Studies, Beijing/London, page 24.]
- 121 The Four Noble Truths are the truth of suffering, *diug ngal gyi denpa (sdug bsngal gyi bden pa, duḥkhāsatya)*; the truth of the origin of suffering, *kün jüng gi denpa (kun 'byung gi bden pa, samudāyatya)*; the truth of its cessation, *gok pa'i denpa (gog pa'i bden pa, nirodhasatya)*; and the truth of the path, *lam gyi denpa (lam gyi bden pa, mārgasatya)*.
- 122 The five excellent ones or noble companions of the Buddha were the first disciples to become fully ordained and also to attain the status of arhatship. They were Ājñātakauriḍinya, *kun she kaunḍinya (kun shes kaunḍinya)*; Ashvajit, *ta tül (rta thul)*; Bāṣṣha, *langpa (rlangs pa)*; Mahānāma, *ming chen (ming chen)*; and Bhadrīka, *zangden (bzang ldan)*.
- 123 The three baskets are the Vinaya, Sūtra, and Abhidharma.
- 124 This was the city of King Ajātashatru. During his eighth year as king, Lord Buddha passed into parinirvāṇa.
- 125 This refers to the fact that this is a word-for-word commentary based on the words of the root tantra that are embedded in the exposition section of Longchenpa's commentary.
- 126 "Those who carry their heads horizontally" refers to the animal-realm beings; "those who hold their heads upright" refers to human beings; and "those whose heads are upside down" refers to beings in the hell realms. This is also an abbreviated way of referring to all six classes of beings as the three higher classes of humans and gods who all carry their heads upright; the animals and pretas, horizontally; and the hell beings, upside down.
- 127 Here the hell beings are the same as the preta realm.
- 128 This is reference to a method for giving predictions and telling fortunes called "mirror divination." The diviner must have the wisdom eye and will develop this through meditation practice and training. Then after reciting the appropriate sādhana and mantra and resting in samādhi, the diviner will see images in the face of a mirror that can be interpreted in various ways.
- 129 In ascending order, the six god realms of desire are Caturmahārājakāyika, *gyalchen zhi'i ri (rgyal chen bzhi'i ris)*, Four Great Kings; Trayatrinīsha, *süm chu tsa süm pa (sum cu tsa gsum pa)*, Heaven of the Thirty-Three; Yāma, *tab dral ('thabs bral)*, Strifeless; Tuṣhita, *ga den (dga' ldan)*, Realm of Joy; Nirmānarata, *trül ga ('phrul dga')*, Delighting in Emanation; and Paranirmitashavartin, *zhen trül wang ched (gzhan 'phrul dbang byed)*, Mastery over Others' Creations.
- 130 The seventeen classes of the form realm are included within the four levels of concentration. Three belong to the first level, three to the second, three to the third,

and eight to the fourth. In ascending order, they are Brahmākāyika, *tsangri* (*tshangs ris*), Province of Brahmā; Brahmāpāriṣadyā, *tsangpa kunkhor* (*tshangs pa kun 'khor*), Attendants of Brahmā; and Mahārahmā, *tsangchen* (*tshangs chen*), Great Brahmā; Paritābha, *ödchung* (*öd chung*), Little Light; Apramāṇashubha, *tsedmed öd* (*tshad med öd*), Immense Light; and Ābhāsvara, *ödsal* (*öd gsal*) Clear Light; Paritāshubha, *gechung* (*dge chung*), Little Virtue; Apramāṇashubha, *tsadmed ge* (*tshad med dge*), Immense Virtue; and Shubhākṛtsna, *gegvey* (*dge rgyas*), Abundant Virtue; Anābhaka, *trinmed* (*sprin med*), Cloudless; Punyaprasava, *sonam kye* (*bsod nam skyes*), Merit-Born; and Bṛhatphala, *drebuche* (*'bras bu che*), Ample Fruit; Avṛha, *mi chewa* (*mi che ba*), Slightest; Atapa, *mi dungpa* (*mi gdung pa*), Painless; Sudṛṣha, *gya nom nangwa* (*gya nom snang ba*), Attractive; Sudarshana, *shintu tong* (*skin tu mthong*), Extreme Insight; and Akaniṣṭha, *ogmin* (*'og min*), Above All.

- 131 In ascending order, the four formless realms are Ākāśhānantyāyatana, *namkha thayey kye ched* (*nam mkha' mtha' yas skye mched*), Sense Field Infinite as the Sky; Vijñānānantyāyatana, *nam she thayey kye ched* (*rnann shes mtha' yas skye mched*), Sense Field of Infinite Consciousness; Akīñchanyāyatana, *chi yang med pa'i kye ched* (*ci yang med pa'i skye mched*), Sense Field of Nothing at All; and Naivasamjñāsamjñāyatana, *du she med du she med min kye ched* (*'du shes med 'du shes med min skye mched*), Sense Field of Neither Perception nor Nonperception.
- 132 This refers to the ultimate view that this level of the gods is capable of achieving.
- 133 The four applications of mindfulness are the mindfulness of the body, *lü dren pa nyer zhag* (*lus dran pa nyer gzhang*), *kāyasmṛtyupasthāna*; mindfulness of feeling, *tsorwa dren pa nyer zhag* (*tshor ba dran pa nyer gzhang*), *vedanāsmṛtyupasthāna*; mindfulness of mind, *sem dren pa nyer zhag* (*sems dran pa nyer gzhang*), *chittasmṛtyupasthāna*; and mindfulness of phenomena, *chö dren pa nyer zhag* (*chos dran pa nyer gzhang*), *dharma-smṛtyupasthāna*.
- 134 The four perfectly correct abandonments are the abandonment of nonvirtuous concepts, *mi ge wa'i tog pa pong wa* (*mi dge ba'i rtog pa spong ba*); not allowing nonvirtue to arise in the mind, *mi ge wa ma kye pa mi kyed pa* (*mi dge ba ma skyes pa mi bskyed pa*); generating virtue that has not yet arisen, *ge wa ma kye pa kyed pa* (*dge ba ma skyes pa bskyed pa*); and increasing all generations of virtue, *ge wa kye pa pel wa* (*dge ba skyes pa spel ba*).
- 135 The four miraculous legs are aspiration, *diin pa'i* (*'dun pa'i*); intention, *sem pa'i* (*sems pa'i*); diligence, *tsön drü* (*brtson 'grus*); and scrutiny, *chöd pa'i* (*dpyod pa'i*).
- 136 The five powers are faith, *ded pa* (*dad pa*), *shraddhā*; perseverance, *tsön drü* (*brtson 'grus*), *vīrya*; mindfulness, *dren pa* (*dran pa*), *smṛti*; meditative stabilization, *ting ngen dzin* (*ting nge 'dzin*), *samādhi*; and incisive knowledge, *sherab* (*shes rab*), *prajñā*.
- 137 The seven branches of awakening are perfectly correct mindfulness, *dren pa yang dag chang chüb kyi yen lag* (*dran pa yang dag byang chub kyi yan lag*), *smṛtisambodhyaṅga*; discernment of truth, *chö rab tu nam par ched pa* (*chos rab tu rnām par 'byed pa*), *dharma-pravicaya*; enthusiastic perseverance, *tsön drü yen lag* (*brtson 'grus yan lag*), *vīrya*; joyfulness, *ga wa yen lag* (*dga' ba yan lag*), *prīti*; refinement, *shin yang yen lag* (*shin sbyang yan lag*), *prashrabdhi*; samādhi, or meditative stabilization, *ting dzin yen lag* (*ting 'dzin yan lag*); and equanimity, *tang nyom yen lag* (*biang snyoms yan lag*), *upekṣhā*.
- 138 The eight-branch path of the āryas pertains to correct view, *yang dag pa'i ta wa* (*yang dag pa'i ta ba*), *samyagdṛṣṭi*; correct thought, *yang dag pa'i tog pa* (*yang dag pa'i rtog pa*), *samyaksamkalpi*; correct speech, *yang dag pa'i ngak* (*yang dag pa'i ngag*), *samyagvāk*;

correct lifestyle, *yang dag pa'i ley kyi ta* (*yang dag pa'i las kyi mtha'*), *samyakkarmānta*; correct livelihood, *yang dag pa'i tso wa* (*yang dag pa'i 'tsho ba*), *samyagājīva*; correct effort, *yang dag pa'i tso wa* (*yang dag pa'i rtsol ba*), *samyagyvāyāma*; correct mindfulness, *yang dag pa'i dren pa* (*yang dag pa'i dran pa*), *samyaksmti*; and correct samādhi, *yang dag pa'i ting 'dzin* (*yang dag pa'i ting 'dzin*), *samyaksamādhi*.

- 139 The state “with residue” refers to an arhat, or foe destroyer, who has fully abandoned all passions and karma yet is still alive in the karmic body. Even though passions have been eliminated from the stream of mind, still remaining in the body means that the cause for suffering still remains. Once the arhat passes from his or her body, then this becomes the state of an arhat “without the residue” of the karmic body.
- 140 These are the sixteen moments of cognition and forbearance of the path of seeing: the perception of the doctrine of the truth of suffering, *dug ngal la chö she pa* (*sdug bsgal la chos shes pa*), *duḥkhadharmajñāna*; receptiveness to the perception of the doctrine of suffering, *düg ngal la chö she pa'i zöd pa* (*sdug bsgal la chos shes pa'i bzod pa*), *duḥkhadharmajñānakṣhānti*; the after-effect of the perception of the doctrine of the truth of suffering, *düg ngal la je sü tok pa'i she pa* (*sdug bsgal la rjes su rtogs pa'i shes pa*), *duḥkhānvayajñāna*; and receptiveness to the after-effect of the perception of the doctrine of the truth of suffering, *düg ngal la je sü tok pa'i she pa'i zöd pa* (*sdug bsgal la rjes su rtogs pa'i shes pa'i bzod pa*), *duḥkhānvayajñānakṣhānti*. These four moments are then applied in the same order to the truth of the origin of suffering, to the truth of its cessation, and to the truth of the path, making sixteen moments in all.
- 141 The thirty-seven doctrines of awakening are the four applications of mindfulness, the four correct trainings, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the eightfold path.
- 142 The six transcendental perfections, *pa rol tü chin pa drüg* (*pha rol tu phyin pa drug*), *śhaṭpāramitā*, are generosity, *jinpa* (*sbyin pa*), *dāna*; moral discipline, *tsültrim* (*tshul khriims*), *śhila*; patience, *zödpa* (*bzod pa*), *kṣhānti*; perseverance, *tson drü* (*brtson 'grus*), *vīrya*; concentration, *samten* (*bsam gtan*), *dhyāna*; and incisive knowledge, *sherab* (*shes rab*), *prajñā*. The ten transcendental perfections, *pa rol tü chin pa chu* (*pha rol tu phyin pa bcu*), *dashapāramitā*, are the preceding six plus skillful means, *tab* (*thabs*), *upāya*; aspiration, *mön lam* (*smon lam*), *pranidhāna*; strength, *tob* (*stobs*), *bala*; and wisdom, *yeshe* (*ye shes*), *jñāna*.
- 143 The reference to “nectar” is used because this is the most supreme drink partaken of by the gods. The supreme taste is that of sweetness, or sugar. This emphasizes the abundance of the enjoyments that occur in the god realms.
- 144 This reference to “emptiness” means that, within the basic nature of emptiness, all phenomena that emerge are the inherent nature of wisdom manifestations and kāyas of the enlightened beings. This is not reference to tangible phenomena but to the nature of phenomena, which is the view that sees the nature of phenomena in the context of emptiness.
- 145 The second section is the explanation of the tantra that illuminates the actual meaning. The first part of this second section has been explained just prior to this point, which was the explanation of the way compassion arises as a matter of course from the manifestation of the ground. Now the explanation continues on from that point to describe in great detail the peaceful and wrathful maṇḍalas. The peaceful and wrathful explanations each have their own subsections.

- 146 This term is used in reference to the Sanskrit use of heavy and light syllables, which implies the use of superscripted or subscript consonants or vowels.
- 147 Of the two types of wind mentioned here, the first wind is the *ba ya ta* that means the wind that functions to bring forth the sound of language.
- 148 This is reference to the second type of wind that is connate or simultaneous, because it is inherent within the syllable.
- 149 According to Khen Rinpoche Namdrol as taught by his teachers, it is possible that one line is missing here in the quote since there is no reference to the five reversed syllables: *tra, thra, dra, dhra,* and *ma*.
- 150 This is reference to the *ber ka ris* that will be explained during the exposition of this section.
- 151 Earth, water, fire, and space.
- 152 Just as the eight auspicious symbols indicate the qualities of the Buddha's wisdom kāya, likewise, here the reference is to the Buddha's wisdom speech as the source of all. The image of the vase indicates a vessel that is filled with ambrosia. This is a metaphor for the Buddha's enlightened speech that is filled with the ambrosia of the dharma.
- 153 The reference to the "wheels" of the palms and soles means the physical marks of a nirmāṇakāya buddha, and in this case the palms and soles are marked with eight-spoked wheels.
- 154 The words "*oh oh* from the teeth" were missing from the pecha and inserted by Khenpo Namdrol Rinpoche.
- 155 When a practitioner realizes the phenomena of the cloud of syllables emerging from enlightened body, speech and mind, these are the phenomena that will occur. This is based on wisdom awareness and not something that an ordinary person could really comprehend. In short, all impure phenomena of the ordinary world collapse, and the six motions of wisdom come into play. [Please refer to the commentary given by Khen Rinpoche Namdrol.]
- 156 The *ber ka ris* is also referred to as a "*dang kyog*," which are both names for the symbol that appears at the beginning of all Tibetan literature. According to Sakya Paṇḍita, it is the same as the syllable *ab* that resembles the trunk of an elephant and is placed at the head of all other syllables. Some scholars claim that *om* was always the lead syllable for all mantras and, likewise, historically *om* was written at the beginning of all Tibetan literature. Over many generations the form of the syllable *om* transformed into the "*dang kyog*" symbol found at the beginning of all written Tibetan.
- 157 Here the term "*dang*" refers to the "*dang kyog*" mentioned above.
- 158 *Om* is Buddha Heruka's seed syllable and is placed here at the end of the seed syllables of the peaceful maṇḍala of deities in order to indicate that the wrathful ones are the radiance of the peaceful ones.
- 159 In the root tantra, the syllables for the wrathful ones appear as *oh oh*, whereas in the commentary they are *om*. We translated according to the root tantra.
- 160 The three humors are the basis for understanding the system of medicine as practiced in Tibet. According to these teachings that find their origin in the tantra explained by the Buddha of Medicine, all disease originates from the three poisons of desire, anger, and delusion. Once there is a mental disturbance based upon the emergence of the passions, then this contributes to the beginning of an imbalance in the corresponding humor. Desire corresponds to phlegm, hatred to bile, and delusion to wind.

- All states of mental unrest and physical disease are interconnected according to this system.
- 161 This refers to bodhisattvas on the tenth ground who have received the empowerment of great light rays.
- 162 This refers to the mantras of the peaceful deities.
- 163 A “vajra staircase” is an imaginary bridge that reaches from oneself to another dimension through the power of single-pointed samādhi.
- 164 Here, the author has elaborated upon the meaning of the five lines found in the root tantra by interpreting that meaning three different ways in the commentary. These lines are only found once in the root tantra.
- 165 The four doors to perfect liberation are the liberation of the sense sources as limitless space, limitless consciousness, nothingness, and the door to liberation that is not without recognition.
- 166 The eight doors to perfect liberation are divided into two categories as follows: the three doors within the form realm are the embodied looking at form, the formless looking at form, and the door to liberation through attractive forms. The remaining five are within the formless realm as infinite space, infinite consciousness, nothingness, the peak of existence, and the door to liberation through cessation.
- 167 The author mentions this here because the Zurpa tradition describes the deities as ornaments of the palace; so omniscient Longchenpa is faulting that claim.
- 168 These are the same as the four seals of the doctrine as it pertains to the view. They are that all compounded things are impermanent, all that is contaminated is the nature of suffering, all phenomena are empty and selfless, and the state beyond sorrow is true peacefulness.
- 169 This refers to the discards or disturbing emotions that are the obstructions to be abandoned on the paths of seeing and meditation.
- 170 The fully mature, immortal, and mahāmudrā vidyādharas.
- 171 We are uncertain about the reference to these three names and have assumed that they were individuals who may have participated in the creation of the three versions that were compiled based on the *Fight Thousand Verses* as taught by the Buddha. The fact that these versions were different in length is the point being made.
- 172 This symbolizes the unchanging nature.
- 173 These descriptions all describe the nature of a single vase.
- 174 These are the three samādhis that are the basis for the emergence of deity visualization. They correspond to the emergence of the sambhogakāya and nirmāṇakāya from the dharmakāya.
- 175 *Dhriim* is also the seed syllable for generating the celestial palace based on the prayers made by the buddha known as Tsugtor Khorlō Gyurpa, Buddha Wheel of the Crown Aperture.
- 176 There is no explanation for the term *dzina dzik*, which indicates Vairochana. Khenpo Namdrol Rinpoche mentions that, in the personal notes of Khenpo Zhenga, he says that being completely victorious over the elaborate and the nonvirtuous is the meaning of Vairochana.
- 177 In the root tantra the mantra reads *benzar tsita om*, and in the commentary it reads *benzar tsita hung*. In Khenpo Shenga’s notations, he mentions that his mantra reads *benzar tsita hung*.
- 178 The text reads *kham sūm (kharns gsum)* or “the three realms,” but we have translated this as “the three doors” based upon Khen Rinpoche’s commentary.

- 179 Here, the two root causes are the *nyer len gyi gyü* (*nyer len gyi rgyü*) or the cause based on perpetual fixation and the *lhen chig kye pa'i gyü* (*lhan cig skyes pa'i rgyü*) or the cause that is connate.
- 180 The term being discussed is *dridpa* (*sbrid pa*), which can mean “to sneeze” or “to lose feeling,” such as numbness. Here, according to the Omniscient One this means “numbness,” so we have translated it accordingly.
- 181 This is a cryptic example that is meant to demonstrate that, when the sound of a sneeze is heard, it can be interpreted in different ways, such as some thinking it means the person is falling ill, while some may think it means they are getting better. The main point here is that the same sound is interpreted differently based on the individual faculties of those to be tamed, and that is the quality of enlightened speech.
- 182 The twelve scriptural categories are classes of *sūtra*, intermediate verses, prophetic teachings, specific teachings, introductory teachings, narratives, parables, legends, rebirth stories, extensive scriptural teachings, unrivaled teachings, and decisive instructions.
- 183 Once again the author is interpreting the verses of the root tantra according to the aspects of the practice to give the reader more elaboration. These verses are only repeated once in the root text.
- 184 This sentence beginning with “meditating in this way” has been mistakenly omitted from the Tibetan text.
- 185 When constructing a *maṇḍala*, one must first make offerings to the Earth Goddess, who is a guardian of the land where *maṇḍalas* are constructed. Generally, there are guardians and earth lords encompassing all of the earth and inconceivable in number. The general guardians of earth and the Earth Goddess mentioned here are different in this respect.
- 186 This is reference to the *pürba* that one should have in order to perform this ritual. Reference to a “red *pürba*” means a *pürba* that is either made from red sandalwood or another red wood; or one may also use a metal *pürba* that has a red-colored ribbon tied around the neck.
- 187 According to the tantras, this earth deity is the owner of the earth in general. His upper body is human, lower body is serpent; and he is white in color and in the posture of lying down. Whenever one is going to dig or disturb the earth, according to astrology one would check to see where and in what position the Earth Lord is laying. Once this is known and if the activity is in accord with this, then it is taught that *siddhis* and good fortune will prevail. If not, then the opposite will occur.
- 188 Urine, dung, milk, butter, and curd.
- 189 Rice, wheat, barley, legumes, and buckwheat.
- 190 This is a mantra for expelling obstacles and obstructing forces.
- 191 These are the same wrathful deities that reside at the perimeter of the *maṇḍala* on the spokes of the wheel.
- 192 Here the Tibetan text reads “*nag po*” or black, which refers to indigo or dark blue.
- 193 There are eight greater units in each cardinal direction from the center.
- 194 The three syllables are *om*, *ah*, and *hung*.
- 195 The recitation is found on pages 59–61 of the root tantra.
- 196 This may be interpreted to be the design known as a “*patra* pattern” that is very common in Asian design.
- 197 The *pecha* erroneously says “square.”
- 198 Milk, butter, and curd.

- 199 Honey, sugar, and molasses.
- 200 “Lay ordination” means taking the vows of refuge. This includes all five vows of lay ordination, which are to refrain from killing, stealing, adultery, lying, and becoming intoxicated. At least one of these vows must be taken in order to qualify as a lay Buddhist practitioner.
- 201 The *shu dag karmo* is a flowering plant that produces flowers that hang downward. The base is sweet and fragrant, and the root is highly medicinal. In Tibetan medicine, this is referred to as the white, black, and multicolored medicinal plant.
- 202 Human flesh.
- 203 Here, the Omniscient One seems to be ridiculing his adversaries by comparing their notion of the maṇḍala that is so minute to the same amount of merit that it will accumulate, which is basically next to nothing.
- 204 This is reference to the principal one of the maṇḍala, the teacher Samantabhadra or Vairocana.
- 205 The maṇḍala of the forty-two peaceful deities.
- 206 King Ajātashatru was unable to see or make use of the palace because the palace was appearing only as a result of the youth Jyotiska’s karma, which is why he alone was able to experience this. This story is recounted from the life stories of the Buddha in order to demonstrate the law of karmic cause and result.
- 207 This is also a reference taken from the Jataka Tales.
- 208 According to Buddhist cosmology, this is the northern continent that surrounds Mt. Meru.
- 209 The new moon.
- 210 According to ancient times: when a king was to be enthroned, he would first be empowered by his predecessor. The empowerment would involve the consecrated vase empowerment; and once having received this, then the new king would be considered to have mastery over the country’s affairs. The Veda scriptures were the pre-Buddhist scriptures of India, and so the empowerment would be carried out according to this system.
- 211 Reference to “the five bodhichittas as the teacher” indicates the five kāyas of the five buddha families. Reference to the mind’s nature as “the five great elements” indicates the five consorts. Saying that “the cause of everything is the bodhichitta” reveals the inherent wisdom buddha nature.
- 212 The four modes of achieving perfect realization are the single cause, the syllables, the blessing, and actual realization.
- 213 “The three” refers to either the three times or the three spheres of subject, object, and activity.
- 214 This refers to the radiance of the five wisdoms indwelling as the intrinsic nature of the original ground.
- 215 These are the ten prerequisites that, when possessed, qualify individuals as someone who must be liberated through wrathful means. Liberation is the method for freeing them from their weighty nonvirtue and sending their consciousnesses to higher states of rebirth or liberation.
- 216 The three purities are the purity of the universe, *nöd dag pa* (*snod dag pa*); the inhabitants, *chiüd dag pa* (*bcud dag pa*); and aggregates, *gyü nam dag pa* (*rgyud rnam dag pa*).
- 217 The four states of evenness are relative and ultimate evenness and the two surpassing states of evenness, meaning the five aggregates as buddha and eight states of consciousness as wisdom.

- 218 This line is defining the term “*naljor*” (*rnal ’byor*) or “yoga” in Sanskrit. This term is reference to someone who has transcended the ordinary phenomena of this world by abiding in the mind’s nature and sustaining that nature. Thus, such a person is referred to as a “yogin” or “yogini.” This implies more than just being a practitioner, but in fact means a practitioner who has gained some level of realization.
- 219 Here, there is an additional line in the root tantra that is included in the commentary a little further down. We have chosen to leave it as is. The line reads “emanations radiate in the aspect of light rays.”
- 220 This refers to the qualities of the Buddha that are unequalled. In ancient India, the Shākya class was the most powerful among all with skills and strengths that always surpassed any other humans. That is also one of the main reasons why this class was chosen by the Buddha for his reincarnation in this world. According to the ancient stories, there are accounts of giants who were a type of powerful wrestler; and they are referenced here in order to compare that level of skill with that of the buddhas.
- 221 The three *prajñās* are the triad wisdoms that abide as the innate nature of the ground: the nature, intrinsic nature, and compassion.
- 222 “Nonconductive causes” are passion- and cognitive-based obstructions.
- 223 These are the twofold omniscient wisdoms of knowing the nature of the way things abide and the way they appear.
- 224 These followers are also called the “Flung Afar” because their views fling them far from humankind.
- 225 In ancient India, there were four great languages, namely, Sanskrit, *lek jax* (*legs sbyax*); Prakrit, *palpa* (*phalpa*); Paishāchī, *sha za* (*sha za*); and Apabhraṃṣha, *zur chak* (*zur chags*).
- 226 This is as it pertains to body, speech and mind.
- 227 Even though the commentary mentions that buddhas’ deeds will be accomplished after six hundred thousand years, we have translated this as “sixteen lifetimes” based upon the quotation from the root tantra that follows this passage.
- 228 Although the commentary reads *drug* or “six,” we have assumed that to be a spelling error since the subject being supported by the quote is the sixty branches of the speech of the *nirmāṇakāya*.
- 229 This means the life-essence wind.
- 230 It seems that this is taken from *Mañjushrī’s Magical Manifestation Matrix*. However, in the root *Guhyaṅgarbha Tantra*, there is an identical passage; except there is reference to four vehicles rather than three.
- 231 These two bodhisattvas were well known for their devotion. Norzang was extremely dedicated to the guru, and Tagtu Ngu was a disciple of Buddha Chopag, who had great diligence for the dharma. At the time of the Buddha’s life, these two bodhisattvas were examples of practitioners who possessed great fortitude and selfless diligence toward dharma practice. If a disciple is similar to that, then the point is made that all transmissions should be given over to him or her without any holding back since he or she would be considered a suitable recipient.
- 232 According to the Vinaya, the four root downfalls are to kill, steal, lie, and commit adultery.
- 233 This is Mahottara, or Chemchog Heruka, here and Vajrakīlaya in other explanations.
- 234 *Lha jin* is the name of a person, whereas *chöd jin* is not a name but means to express generosity.

- 235 This refers to the propensities of the twelve links of interdependent origination, the syllables of the six realms, and so forth that abide in the channels while one is alive.
- 236 In the commentary there is no mention of the Hell of Ultimate Torment here, but we have included it as one of the eight. In addition, this order of mentioning the hells is a bit different from the usual presentations, as here the author refers to the lowest hell followed by the rest in ascending order.
- 237 This is also mentioned in ascending order.
- 238 The nine states of union are the four states of meditative concentration of the āryas, or sublime beings, who have realized the nature of the truth of the path; the four states of meditative concentration of the formless beings; and the meditative concentration of cessation as the ninth.
- 239 This is the Pleiades [i.e., Kṛttikā], one of the twenty-eight Nakṣatras, constellations or stars in the moon's path.
- 240 The term *dhara* is found in the root tantra, but excluded here in the commentary.
- 241 The last four names also include the name *mukha*, but the author has excluded it in the commentary. Please see the root tantra for the full name of each deity.
- 242 Here the term *dra-o* is Tibetan, and this means "enemy." It is included in the Sanskrit mantra as a generic way of referring to the enemy that is to be liberated.
- 243 In the root tantra, there is reference to the term "maṇḍala," which is "wheel" in the commentary. They both refer to the same thing, so we decided to go with "wheel."
- 244 The term *zung* means "to be united," which refers to the union of male-female. The original tantra must have misspelled this word as *zung*, which means "grasping." Hence, the author has mentioned this error. The term *zung* when spelled with a "b" prefix means "to take hold of." According to the author, that term should be spelled without a prefix; in which case, it then means "to be united" or "intertwined" when joined with the term *mol* (*bsmol*).
- 245 The eight charnel-ground adornments are categorized as the three garments; the two kinds of fastened ornaments, which include human-skull ornaments that are dried and fresh; and then the three smeared substances. A longer list of what these are has been included here in the commentary.
- 246 Here, we must note that, in the versions of the root tantra that were used in the translation, both of the terms *tok* (*rtogs*) and *gom* (*bsgom*) are found and mean "realization and meditation." However, in Longchenpa's commentary, he spells these words as *rtog* and *goms*, which mean "conceptions and familiarity." His commentary to the root is based upon this latter spelling, so the translation here is based upon that spelling.
- 247 The term *drel* (*bsgral*), which means "to liberate" refers to liberating all negative concepts in the unborn nature. Likewise, the term used for the practice of the offering of liberation is *drol chöd* (*sgrol mchod*), which means "to liberate." The author makes the point that these two terms are the same.
- 248 This is reference to beings who have the ten prerequisites that make them suitable objects for the method of liberation that belongs to Secret Mantra Vajrayāna. The ten are to destroy the doctrine, to disparage the Triple Gem, to steal or embezzle the property of the sangha, to revile the Mahāyāna, to harm the body of the guru, to disregard the vajra relatives, to bring obstacles to the process of accomplishment, to completely forsake love and compassion, to lose the vows and samaya, and to harbor wrong views toward the law of cause of result.
- 249 The eight roots are as follows: The first four inner roots are the blood from the right

nostril of the male consort, blood from the female consort's lotus, the navel blood from a newborn, and the heart blood of a hero slain in battle. The four outer are the blood of wild animals such as tigers and leopards, the blood of winged birds such as vultures, the blood of hoofed animals such as horses and donkeys, and the blood of cleft-footed animals such as yaks. The one thousand branch substances [of the eight] are explained in detail in treatises that deal with the subject of making sacred dharma medicine. In Lobpon Tashi Gyatso's *Flower Ornament of Upholding Mantra*, *ngak changgyen gyi metog* (*sugags 'chang rgyan gyi me tog*), the different assertions of great masters concerning these enumerations are listed. Those masters include Lobpon Hūṃkara, Līlāvajra, Vimalamitra, Lobpon Padmasambhava, Buddha Gupta, and so forth.

- 250 This is a Vinaya text concerning the vows of the bhikṣhus. "Karika" seems to mean "verses," and the text itself is often referred to as the *Getsul Kārikā*.
- 251 This refers to a highly accomplished master who has the ability to teach this tantra accurately and profoundly. "Vajra" implies that potential, and "tongue" refers to their capacity to verbally express things.
- 252 If something is manmade, it is compounded and inherently impermanent; and if it is inherently impermanent, it is manmade. This logic applies to the relationship between the vows and samayas. If there are vows, then there can be samayas; and if there are samayas, then there will be vows. That is why their nature is the same, but the aspects are different.
- 253 This is reference to the god realm known as *Nirmāṇarata*.
- 254 This is reference to a practitioner who has absolutely accomplished wrathful enlightened activity through reliance upon a wrathful, wisdom-deity *sādhana*. If such a person has a reason to liberate an object who is a ground-level bodhisattva, they may be able to do so. That is the meaning of "the kāya of the Buddha." It should be understood that this specifically emphasizes the advanced level of wrathful-activity accomplishment that is based on enlightened intent.
- 255 Given that all sentient beings are actually buddhas, they must come to realize this. A practitioner's goal is to liberate all sentient beings from *samsāra*, so here the author refers to the objects of liberation as all sentient beings.
- 256 The enlightened activity of liberating the enemies of the doctrine.
- 257 *Garab Wangchiik* is the lord of demons in the realm known as *Zhentriil Wangched*, or the *Paranirmishavartin* realm.
- 258 According to ancient Vedic poetry, the sun is a god that rides upon a chariot led by five horses. That metaphor is used here to indicate that this text contains the wisdom knowledge that illuminates the darkness in the minds of the fortunate ones who can comprehend this. Reference to "the five horses" indicates the caliber of knowledge that can be gleaned from such a treatise.
- 259 *Gangri Tödkar*, which means the White Snow Mountain Ridge, is where the Omniscient One spent many years of his life and the location where he composed and compiled the *Seven Treasures*, as well as the trilogy on *Dispelling Darkness*. The physical location is close to the capital city of Lhasa in central Tibet.

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བཞག་མཁུང་རྟེན་པ་མི་འབྲུང་བར་འཇམ་དཔལ་རྩ་རྒྱ་དཔལ་གསུང་ལས་མོག།