



# The Tantra of Great Bliss

THE GUHYAGARBHA  
TRANSMISSION OF VAJRASATTVA'S  
MAGNIFICENT SKY

TRANSLATED BY  
CHRISTOPHER WILKINSON

The Tantra of Great Bliss  
And  
The Tantra of the Natural Intent of the Heart  
  
With Tibetan Texts

Translations by  
Christopher Wilkinson

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# DEDICATION

To Vairochana the translator,

In thanks for your life's good work.



ALSO TRANSLATED BY CHRISTOPHER WILKINSON

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## INTRODUCTION

The teachings of Vajrasattva’s Magnificent Sky belong to the Great Perfection transmission of esoteric Buddhism, also known as *Atiyoga*. This tradition is based on an instantaneous approach to enlightenment, one in which there is no practice or meditation. The Guhyagarbha Tantra is the primary source work for the Mahāyoga transmission, where visualizations, mantras, mandalas, and practices are primary. The Atiyoga teaches instantaneous enlightenment, while the Mahāyoga teaches profound means for attaining enlightenment quickly. The two Tantras translated in this volume offer us an insight into the interrelationship of these two classes of Tantra as they are brought together. Starting out with the inspiration of the Atiyoga, we are gradually introduced to a seed syllable and then to mandalas both physical and sonic, elaborately described in colorful detail. Practices are described, including a graphic description of sexual yoga. Then we are reminded that there is no practice or meditation.

A central theme in the Tantra of Great Bliss is “generation.” Generation is generally understood in Vajrayana Buddhism to be that part of a meditation practice in which the practitioner “generates” a mandala or a deity by an act of visualization. In the Mahāyoga, generation is followed by “perfection,” or “completion.” Generation and perfection are the two stages of any Mahāyoga practice. Generation is a word for giving birth to something, in this case, a visualization. This practice usually includes the beaming out and reconvening of lights, a kind of expansion and contraction. This Tantra denounces all visualization practices, but recognizes a playfulness in which we may generate mandalas, hinting at a perfection that is not a practice, but is what we are. It would seem, then, that even in the Great Perfection there is generation, but it is not considered to be a stage of anything.

The translations in this book were done based on Tibetan manuscripts. The Indian source works have been lost in time. The Tibetan texts we have are translations made by Vairochana, a famous Tibetan translator who went to India in search of the literature on instantaneous enlightenment in the Eighth Century of our era. His biography<sup>[i]</sup> recounts his finding a teacher, Śrī Singha, who had the transmission, but did not have the books, as the King had put them under lock and seal due to a disturbance involving a prostitute and a nun.<sup>[ii]</sup> So Śrī Singha and Vairochana broke in to the palace by night, broke the seals, and stole the books. Then, over a period of many years, Vairochana studied

these texts under Śrī Singha. As we have seen in the case of The Great Tantra of Vajrasattva,<sup>[iii]</sup> Vairochana was actively translating literature while with his teacher in Dhahena. The Tantra of Great Bliss, as recorded at the end of the book, was also translated by Vairochana in the company of Śrī Singha. It is certain that Vairochana carried finished translations of several works with him when he returned to his country. On return to Tibet, however, he had a difficult time at court, and was soon exiled to Tsawarong, a remote area, where he spent the rest of his life translating. His biography tells us that his difficulties at court were on account of demands from India that he be executed, which came with statements that his translations were only of minor magical works. Vairochana himself admits that even during his lifetime inquiries were being made into the authenticity of the works he translated.<sup>[iv]</sup>

Vairochana had gone to India in search of teachings on instantaneous enlightenment, which was a very hot topic in Tibet at that time. Tibetans of the day were very concerned about whether enlightenment was a gradual process or an instantaneous realization. By the last decade of the Eighth Century, this concern led up to the famous Samye debates, in which the Chinese Hwashang took the instantaneous position and the Indian Kamalashila took the gradual one. In Tibetan history, the instantaneous approach is associated with China, while the gradual approach is associated with India, even though Vairochana's translations clearly show that there was a solid Indian transmission of the instantaneous approach.

One of the primary arguments against the instantaneous approach is that it fails to account for karma, or any cause and result relationship, which leads to moral depravity. In the Tantra of Great Bliss we find descriptions of practices that are disgusting, unhealthy, immoral, and even illegal, in tandem with profound explications of a wisdom that is to be understood instantaneously. We cannot be sure whether these descriptions are meant to be taken literally or figuratively, whether they are inserted only for their shock value, or were actually to be practiced. We can be sure, however, that even during Vairochana's times these kinds of statements would have been taken as representative of an immorality that is not to be associated with Buddhism as we usually understand the tradition. We can also be sure that these are among the reasons that the gradual approach is said to have won the Samye debates. There is no direct evidence that Vairochana was banished to Tsawarong on account of the content of his literary output, but we may wonder if it was found undesirable at court to have the Indian position associated with such practices at a time when it stood for morality, education, and social order, as much as for enlightenment. It is not impossible that Vairochana was exiled to Tsawarong precisely so that he would not be present at the Samye debates.

The Tantras here translated are among the source works that inspired such great Tibetan luminaries as Longchen Rabjampa (1308-1364), Jigme Lingpa (1729-1798), and Mipham Gyatso (1846-1912). It is clear that the thinking within these Tantras was found critical to an understanding of the profundities of the Great Perfection, even hundreds of years after Vairochana's translation, and that those who sought to reconcile the inspiration of the Great Perfection with the practical realities of a practicing path, such as the Mahāyoga, found these Tantras to be critical to their understanding. In translating these works, I do not endorse the practices described within, but by translating them into English I hope to provide modern readers access to these important contributions to the literary heritage of mankind, empowering you to read, discuss, evaluate, and ponder these source works yourselves, just as the great thinkers of the Tibetan tradition have done for these many centuries.

We might wonder whether it is due to the influence of the Guhyagarbha that The Tantra of Great Bliss recommends evil practices. The second Tantra in this book, The Tantra on the Secret Intent of the Heart also brings together the Atiyoga of the Magnificent Sky tradition and the Mahāyoga



of the Guhyagarbha, but is not so explicit in words that might offend. We will gain a more holistic understanding of the tradition by reading both. There are currently a few scholars and translators bringing out good work on the Guhyagarbha Tantra and its transmission. I do not pretend to be capable of contrasting or comparing these Tantras of the Magnificent Sky transmission with that of the Guhyagarbha Tantra, while I do hope that my translations here will be found useful by those who study and practice the Guhyagarbha, and that further work will be done in this area.

The Tantra of Great Bliss recommends itself for the likes of butchers, prostitutes, and evil doers, but is written in a literary style that we would only expect from highly educated people. It frequently compares its own insights to those of the Rishis, the seers who were the original authors of the Vedas, encouraging us to surmise that these Tantras were written by members of the caste of Brahmins. The Tantra comes to us from out of the same basic time period as the works of Saraha, and it does discuss the Mahamudra at numerous points. Those who study the early roots of the Mahamudra transmission and its relationship to the Great Perfection transmission will find these Tantras helpful.

The Kunche Gyalpo, or All-Creating King, an important source work for the Great Perfection, has fifty-five verses in its thirtieth chapter, with a colophon that calls these verses Vajrasattva's Magnificent Sky. I have long believed that these fifty-five verses were excerpted from out of the many Magnificent Sky Tantras.[\[v\]](#) It is now clear that the majority of these fifty-five verses, if not all of them, are to be found in the Tantra of Great Bliss. What is really needed at this time is a critical edition of all of these texts which can be cross-checked for shared content between texts and inter-textualities. The current evolution of computer technology promises us much assistance in developing such editions, as the comparison of numerous manuscripts will soon be possible with only a few clicks of the mouse, and search engines are rapidly being deployed by which textual variants do not prevent matches. Rather than spend long hours doing this work at this time, I postpone the effort till this new technology may be implemented in classical Tibetan studies.

The Tantra of Great Bliss is so titled at the end of each of the chapters of its contents, while it has numerous titles attributed to it at the beginning and at the end of the book. The Tantra of the Natural Intent of the Heart is also so titled in the chapter colophons. These Tantras are to be found in the collections of ancient literature that are collectively known as Nyingma Gyubum, or Hundred Thousand Tantras of the Ancients. There are several of these collections extant. I have done these translations using the mTshams brag manuscript,[\[vi\]](#) where they are found on pages 415 to 529 of the second volume. In an effort to help preserve these ancient writings, and as an aid to those who wish to check the original, images of the pages are included at the end of this book.

The Tantra of Great Bliss is clearly stated to have been translated by both Śrī Singha and Vairochana. The Tantra of the Secret Intent of the Heart does not offer the names of any translators. A manuscript witness of the text is also found in the Hundred Thousand Tantras of Vairochana,[\[vii\]](#) however, which assures us that the tradition believes it have been translated by Vairochana.

I have made every effort to translate into a standard of English that educated readers from around the world will find accessible. I have approached the text primarily as a work of literature, and have avoided the jargon often associated with philosophical inquiry, striving to be true to the original text while retaining literary quality. In cases where there are technical terms that I believe need more study, I have noted them. I hope that these translations provide the English speaking world with a window into the arcane world of this amazing literature, so that it may be better understood and appreciated.

When it comes to preserving the literary heritage of mankind, we are at a time of crisis. Vast repositories of literature are being lost due to inattentiveness, the burning of libraries, and the failure

to maintain knowledge of the works that our ancestors spent their lives in producing. Tibet alone has a massive literary heritage, with over thirteen centuries of concentrated literary output. The ancient Tantras are works that Tibetans gathered from outside of Tibet and translated, from very early on, as part of a general acquisition of knowledge by the Tibetan dynastic empire. At this time we do not even have a comprehensive and accessible catalogue of all the titles of the works translated into Tibetan during this period. We cannot even estimate the possibilities here as per the survival of literature thought to have been lost by mankind. To give you an idea of the extent of this: The great manuscript collections of ancient literature available today include the Hundred Thousand Tantras of the Ancients, the mTshams brag manuscript of which contains forty-six volumes of about a thousand pages each. The Dege xylograph edition has twenty-six volumes. The Vairo rGyud 'bum, The Hundred Thousand Tantras of Vairochana, has eight volumes. Another important collection of ancient Tantras is the bKa' ma shin tu rgyas pa, of which there are four extant versions ranging from 110 to 137 volumes in length, each. The amount of this literature that has so far been translated into any modern language is probably less than one volume. We are just beginning to scratch the surface of this store of ancient wisdom. I hope that my translations will serve to attract attention to this trove of literature, and that more and better translations and studies will be made in the coming future.

It is certain that scholars of the future will find shortcomings in my work, and what I have done may well be a mere stepping stone toward greater understanding. At the time of this writing there are only a handful of people on Earth seriously studying and translating this literature. I hope that my readers develop a taste for these works, and that younger scholars will be inspired to investigate these vast literary treasures preserved in Tibet. I also hope that the attention my translations do gain serves to encourage members of the Tibetan community to actively delve into these literary treasures from their past, as there are very few living Tibetans who concern themselves with the early translations at this time. I also hope that those who study the thought of India will be pleased to have restored to them, even in modern English, these important contributions to the history of Indian thought.



# THE TANTRA OF GREAT BLISS

In the Indian Language:

Vajrasatva Khasya Mahā Samantabhadra Guhya Garbha Tantra

In the Tibetan Language:

rDo rje sems dpa' nam mkha' che kun tu bzang po

gSang ba snying po'i rgyud

In the English Language:

The Tantra of the Secret Heart

Of the All Good Vajrasattva's Magnificent Sky



## THE BASIC SCENE FOR THE SECRET UPADEŚA

I bow to the Blessed One,  
The glorious All Good One.

I heard these words on one occasion:

The Blessed One, the Tathagata, the completely perfected Buddha, the very soul<sup>[1]</sup> of the vajra body, speech, and mind of all the Blessed Tathagatas of the ten directions and of the four times, being no different than any Buddha, none excepted, is a great compassionate one, for he has the precious jewel of great compassion and enjoys the perfection that originates in generation.<sup>[2]</sup> This the great compassion of a Tathagata.

The finest place to abide  
Is where there are many kinds of non-abiding.  
The special quality of Akani ṣṭa  
Is that it has no border or center,  
Yet it is a defined area.  
It has four corners,  
And there are four doors on its surface.

A ladder of thoughts and ideas  
Wraps around the vase.  
There is a wheel with spokes.  
Its foundation has no measure.  
Its ornaments are inconceivable.

There is a net with hanging brocade,  
Where five kinds of lotuses blaze  
With five lights.

It has inconceivable ornamentation,  
Both outside and inside.

At its center there is a lion on a lotus.  
On an altar of blazing jewels,  
The heart-essence of the holy truth  
Is entwined with the unsurpassed.

The wheel has four spokes of blazing light.  
Their special quality is a supreme perfection.  
This is how samadhi retains samadhi.

The blazing mandala is like this:  
The mandala of the thirty-two is unsurpassed.

A blazing light of great compassion shone  
In the palace of Zomopuri,  
Holding the hearts of those who are mature,  
And at that very moment,  
A crown jewel of words that are definite  
Blazed forth!  
The Blessed One used the tip of his tongue  
To brilliantly make public,  
For the audience of Brilliant Vision[\[3\]](#) and the rest,  
This great secret.

Those who dwell in the fullness of brilliant certainty  
Are Blessed Ones,  
For this exists naturally  
In all living things.

Even though we might made attributions about it,  
Due to our own revertedness,  
This is none other than  
Self-originating liberation.

This heart-essence is not something to seek.  
It is not something that is non-existent.  
It has the heart of a vajra.  
It is not something that exists.  
It has the heart of non-existence.

The sufferings of living beings  
Are totally infused with the Bodhicitta,

So they are its play.  
We have no regrets about that,  
For we dwell in an equanimity  
That is like the end of the sky.

Then the Blessed One Vajra Heart[\[4\]](#) entered the equanimity of samadhi, and spoke out with this intentional statement:

There is no discussion.  
Those who dwell in this,  
The supreme solidity of a vajra heart,  
Retain the mandala of vajra wisdom.

These yogins are fortunate.  
They separate their own objectives  
From those of others,  
And play among the spontaneously made  
Objects of illusion.

The embodiment of the Dharma  
Encompasses all things.  
That is why this mandala is not separate  
From any other.  
It is the equal of all the Buddhas.  
It is the embodiment of excellence,  
And is endowed with all its forms.

From the Tantra of Great Bliss,[\[5\]](#) this is chapter one: The Basic Scene for the Secret Upadeśa.





TEACHING  
THAT THE HEART-ESSENCE  
OF THE SECRET UPADEŚA  
IS IN FACT THE GREAT PERFECTION

Then again the Blessed One entered the samadhi of primordial liberation, and spoke out with this intentional statement:

The path of primordial liberation  
Is that we are entirely free from every evil  
Done by seeing, hearing, touching, or remembering  
The mandala of the truth itself.  
This is the heart-essence of spontaneously-realized Buddhahood!

Nothing exceeds it.  
It is entirely perfect.  
It is unchanging.  
It dwells in honesty.  
It is easy and difficult.  
It is difficult because it is easy.

It is not to be perceived directly.  
It encompasses everything.  
Vajrasattva has not exemplified  
Any teaching that says:  
“This is to be perceived directly.”

The great bliss that is spontaneously present

Is not measured or exemplified  
By things like our costumes or our making things blaze,  
So we will not see  
The mandala of the Buddha  
By merely acquiring a seal.

All the enumerations,  
However many there may be,  
With no exceptions,  
Are causes of ensnarement.  
They are obstructions to enlightenment.

In true enlightenment,  
There is no enlightenment.

So it is that the Buddha's Dharma  
Also does not exist.  
We are liberated from virtue and evil.  
We have no practice, view, applications,  
Or anything else.  
We have no conventionalities made of words,  
For this transcends the topics of dominion and wisdom.

Self-originating wisdom is not to be sought.

There is an unsurpassed bliss  
In the mind that seeks  
For things that are a union  
Of appearance and desire,  
But this is obstructed by that,  
And there are big problems.

Our present happiness  
And our future happiness  
Are either directly perceived,  
Or come to us from behind.  
There are also problems with these.  
We must not rely on them.

*E Ma'o!*

This is really most amazing.  
That Buddhas come together  
From something that is not to be exemplified in words  
Is most amazing.

This vehicle is like the sky.  
The space of viewpoints  
Is strewn with charnel grounds.

Vajrasattva abides in happiness.  
He has no ideas in reference to time.

This is beyond the paths that we travel on or apply.  
On careful investigation,  
A true significance for being  
Does not exist.  
There is nothing to call a view,  
And there is no heart-essence.  
We will not even get a name  
For the sky.

In this way,  
Like this,  
And for this reason,  
This is taught to this,  
And it attains this.  
This is the heart,  
And this is why  
It is most amazing  
That this comes from this.

The this of the past,  
The this of the present,  
And likewise the grandness in the presence of this,  
Are like this,  
And resemble the path of this,  
For this is the true nature of this.

Because this resembles this,  
It is a path for everyone.  
It has come to us from the moon,  
Along with a parcel.

It is the equality of everything.  
We will not succeed  
By referring to it in terms of a position.

This is beyond the objects of our prayers.  
We spontaneously achieve an excellent embodiment,  
Without effort.

It is a state of unity,  
Not to be divided by conventionalities.

Those who are delusional  
Seek to enumerate conventionalities.  
This is like putting things into the hands  
Of those who were born blind.  
We will not succeed at anything.  
Without illumination,  
Nothing will be achieved at all.

Then the Blessed One entered the equanimity of the samadhi of extreme profundity, and spoke out with this intentional statement:

The summation of all things  
Is a space for everyone.  
It is like the mind of everyone.

A vajra is a summation of vajras.  
It is the embodiment of great bliss.  
Smooth equanimity is not compounded.  
The dimension of equality is the highest greatness.

It is not to be visualized.  
It is not born and does not end.  
It is invisible.

This heart of excellence is holy.  
It is not complicated.  
There has never been any hope  
Of acquiring it from some other Buddha.  
This is the way that it is.

But even in the way that it is,  
We do not visualize any middle way.  
We do not maintain any two truths.  
Those who keep to two truths  
Do not even have an eighth level.

This is it:  
That for which there is no sign  
Is achieved spontaneously,  
Without any effort.

There have never been any conventionalities

For counting  
Maintained by the holy.  
So how could there be a conventionality  
For this heart-essence of the vehicles?

To have no conventionalities  
Contradicts the desire for applicable views,  
Doors of protection,  
And results.

There is nothing whatever  
About this heart of holiness  
To be counted as a vehicle.

The desire for a vehicle  
That we may search and count,  
Is a space that we are to understand.

The desire to attain Buddhahood  
As a result,  
Is a delusional path.

Going to the end of the tenth level is,  
In fact,  
Clinging and conceptualizing.  
In the clinging to ideas,  
We do not dwell upon the profundity of the path.

There is no path.  
Those who desire a path  
Are delusional about where they are going.

There is no attainment.  
Those who desire results  
Do not see what is real.

We will not find the dominion of wisdom  
By desiring this dominion.  
We will not see the truth  
By meditating on a mudra or a body.  
We will not know the ocean's exhaustion,  
By stirring it with a ladle.  
We will not become Buddhas  
By meditating on the apparent world as a mudra.  
We will not become enlightened

By renouncing the good things we desire.  
We will not find nirvana  
By rejecting the five kinds of emotional problems.

Even if we use indestructible analogies of logic,  
Such as: “When the eggs hatch, the baby birds fly,”  
We will not find nirvana.

At the very moment  
We hear of this unsought King,  
Primordially royal and primordially present,  
Who is not to be sought out through any vehicle,  
Or referred to in any transmission of the Unwritten,[\[6\]](#)  
Which is the indivisible truth of non-duality,  
We are Buddhas.

The short path is an innocence  
That does not seek.  
This is the supreme embodiment  
Of an unsurpassed King of Doctors,  
For minds that are ill.

Until we see this,  
We don’t see anything.  
To see the Buddhas,  
Whose number is that of the sands,  
Is not a vision in a dream.  
On the side where we have woken up  
From our lack of seeing,  
We do not see anything at all.

There are no atoms.  
They are like things we see in the distance.  
It is difficult to teach this  
By saying: “This.”

To discover the vision of this:  
No matter what perfumed water  
We pour into the ocean,  
It is still the ocean.

There are no analogies  
For the delusional belief  
That wisdom is in objects.  
It is a delusional vision.

Anyone who understands things this way  
Is small in wisdom.

The wisdom of ignorance  
Is a higher perception.  
It is appropriate that we work on  
The totality of our desires.  
After we have worked on them a while  
It is possible that we will see.

This heart-essence is the origin of all things,  
Which nothing can hinder.  
It manifests in a way by which  
Without this there will not be that.

Those who study it,  
Those who want for it,  
Those who meditate on it in retreat,  
Do not live with it.

The children of a king are royal,  
From the beginning,  
And so they remain.

Even the Buddha,  
Who knows all things,  
Will not find this  
By searching for it.

Our true natures are unmoving,  
By their very character,  
And unshakable.  
We have dwelt with them naturally  
Since the beginning.

Who can see a view?  
There are no views on this.  
We will not encounter the signs  
By carefully analyzing this topic with logic.

Baby garudas are the adversaries of lion cubs,  
Right from the womb.  
Just so,  
This space of unchanging spaciousness  
Is an adversary.



We want a path  
That is the result of someone having searched through  
And studied throughout all the vehicles,  
But if we do not see  
That this heart-essence of spaciousness  
Is devoid of finery,  
From the beginning,  
Then we are like people  
Who are looking from the ocean  
At a river of water,  
But die of thirst.

This heart-essence is a moon-water mirror.  
It is luminous without being pointed out,  
And no matter what happens,  
We abide in it without moving.

An analogy is that this resembles  
The situation in which  
The highest royal banner  
Is the standard of the king.

This is a superior vehicle.  
It is the heart-essence of the vehicles.  
An analogy is that this resembles  
The situation in which  
Without a sprout  
A trunk will never come to be.

The river of bliss  
Has never existed.  
It is unborn,  
And will not come to be.  
If we do not see this,  
We will never become Buddhas.

An analogy is that this resembles  
The situation in which  
The true nature of a sprout's fruition  
Is a pomegranate.

This unborn, unsought, unattained heart-essence  
Is the sprout  
Of the Victorious Ones.

It is the fruition of Buddhahood.

There is nothing to be done.  
There is no falling out of space.  
This, therefore, is the best of rituals.

We remain in the way that it is,  
Without searching for anything.  
This is a space of meditation.  
It is a path of purity,  
A supreme path that is unsurpassed,  
A path to the end.  
It is our body.

The Victorious One himself  
Absolutely does not have  
Any heart-essence  
That will appear in the future.

It is not necessary to chant.  
Generating ourselves into bodies  
Is a path for children.  
The path that reaches the end  
Does not teach that anything is real.  
From the beginning,  
This has been the supreme heart-essence of our mudra:  
The cause is the result.

The Sutras, Vinaya, and Abhidharma  
Are ornamented with a wisdom of total perfection.  
It is a space of unstained spaciousness,  
The completion of the accumulation of merit and wisdom.

Rishis and great meditators who want to meditate on this  
Do not see it.  
It is possible to engage in something we think we see,  
But there is nothing there other than this.  
It is difficult to see this clearly.  
It is like the tributary waters seeking the ocean.

The critics divide this heart-essence of unity  
Into vehicles.  
The division into vehicles is, in fact,  
This very thing.  
We will not find a path

That is not this.  
Even if we do find a path,  
It will be the long road of delusion.  
We will be like oxen stuck in the mud.

When a single leaf appears on a twig,  
It is a refuge for the roots.  
If this were absent,  
It would not be possible for that to appear.  
That is why this heart-essence of the Dharma  
Is the root of excellence.

We fail at this  
When we meditate excessively on a single body.  
Meditating on two  
Brings a lot of ideas and conclusions,  
And these are enumerations.  
Desire for them increases  
When we depend on purity.

There is no enlightenment.  
This is a long road.  
We will not find the road to high status  
By travelling over it as if it were a road.  
That is a deviation.  
It will be impossible for us to attain Buddhahood this way.  
There is absolutely no enlightenment in it.

We want it,  
But we do not abide in it.  
This is the river of ideas.  
The meaning will not be evident  
To those who have ideas.  
This is a great sorrow.

There never was  
A placing of the wheel of delusion  
Into equanimity.  
There is nothing to take up or reject.  
When we put enlightenment behind us,  
We find it.  
It is invisible.  
It does not appear to anyone who desires enlightenment.

Reckonings of the earth are the concerns of children.

They do not find the most excellent of levels.  
Those who hold to duality  
Lack a heart of spaciousness.  
They have a river of ideas.

Then the Blessed One entered the equanimity of the samadhi of portent, and spoke out this intentional speech:

The three thousand worlds  
Have never needed to be liberated.  
They are primordially balanced  
And primordially Buddhas.  
They are primordially free from liberation.

A heart of excellence  
Is an embodiment of the Mahamudra.[\[7\]](#)  
The mind is, in fact, a vajra.  
Nothing whatsoever can destroy it.  
The Bodhicitta is a precious jewel.  
It may appear to be anything.

The sky is gold.  
It is the fundament of the ocean.  
The embodiment of total freedom  
Is like the shining moon.

It is the sky that generates all things.  
It is a wish-fulfilling tree.  
With no exceptions,  
And none left out,  
It is the most excellent thing there is.  
It pervades primordially,  
And is primordially a Buddha.

There is no door to get through.  
We basically do not desire  
To attain some result  
From applications, views, protections, and practices.  
These desires are major obstructions  
To this Great Perfection.

There is no place for us to find  
By studying and searching.  
There has never been any need to study.  
The three realms are forever the Buddha.

It is impossible to use our senses  
To cast this as a practice ground for words.  
There are no instructions on this that say: "Meditate."  
There is nothing to meditate on.  
There is not even a word to exemplify it.  
To accumulate wisdom,  
Which has no dominion,  
And speak of it with our voices,  
Obstructs us.

This is not something that is not anything at all.  
It has a heart-essence of non-existence.

No view,  
No practice,  
No protection,  
No meditation:  
This is the very heart.

Then Vajradhara asked him:

Blessed One,  
How can something be perfected  
From out of something that has no essence?

Then the Blessed One, the All Good One, entered the equanimity of the samadhi in which all things are spontaneously perfected, and spoke out intentionally on this topic:

Our own Bodhicitta is,  
In fact,  
The origin of all things.  
Do not look for it anywhere else.

There has never been anything above it.  
There are no conventionalities for talking about it.  
It is enlightenment.

Everything is perfected in this jewel of the sky.  
It may appear as anything at all.  
This is why this very mandala  
Is perfected in this,  
Regardless of how the mandala may appear.

It is an essence that has no form.

It is like a water-moon.  
An embodiment of form  
May appear to be anything,  
But it is perfected in this.  
This is the heart-essence of existence.  
All the Buddhas,  
None excepted,  
Are perfected in this.

This is the heart-essence of non-existence.  
It has no foundation or roots.  
This heart-essence of the truth  
Has no body of any kind that can be shown.  
The Buddhas,  
However,  
Open up when they see this:  
Their own heart.

All the elements are perfected  
Within the dominion of the sky.  
All the Dharmas are perfected  
In the space of the circle.[\[8\]](#)  
All the Buddhas are perfected  
In their own hearts.

This is the view of the magnificent garuda.  
Everything is perfected in the heart of excellence  
That does not pass into nirvana.  
This is why it is called:  
“The Great Perfection.”

The apparition of good things that come from this  
Is an obstruction.  
It is grounds for error.  
Essentially, they are not spoken of anywhere.

Those who do not see this total perfection  
Cannot possibly see the Victorious One.

Then Vajradhara asked the Blessed One:

What is there to think about this heart-essence of perfection?

Then the Blessed One entered the equanimity of the samadhi of the Great Compassionate One, and intentionally spoke on this specific topic:

This heart-essence of just what is  
Is not a thought,  
Is not our attention,  
Is not to be meditated on,  
And is not a visualization.  
There is nothing to visualize.

We will not be healed  
By holding on,  
So we let things settle into their own true natures.  
Our thoughts are ideas,  
So we do not think of anything at all.  
The best thought  
Is not to practice any philosophical theories.

We place ourselves into the fullness,  
Without dividing our senses from their objects.  
We must not force our senses  
Into things that are not their objects,  
For they do not end with these objects.  
From the beginning,  
This is how it is.

It is best not to divide objects as they are  
From reality as it is.  
In the spacious sky of the All Good  
Everything is spontaneously perfect.

When we protect the cuckoo on festive occasions,  
We succeed in our recitations and contemplations.  
This is the same.

How could anyone else cleanse our own spirit?  
We may sing out the scriptures,  
But until we succeed at the thing we need: the Great Perfection,  
There is no Great Perfection.

For this reason,  
Even those who are engaged in the objectives of yoga  
Do not meditate on this.  
They do not seek it.  
They let it rest in its own place.

Meditating on a mudra as a body  
Is a ground for deviation.  
Dividing cause and result into two  
Is a path of delusion.

There are no two truths.  
They don't even have a name.  
Virtue and evil are non-dual.  
It is best to do evil.

There is no object to be united with.  
The apparent world is primordial Buddhahood.  
It is not born and does not end.  
It cannot be conceptualized  
As being anything at all.

This is a concern for the Victorious Ones,  
But there is no way at all  
To meditate on it.  
It is the space of the sky.

We settle into our own true natures,  
The uncontrived reality of our natural condition.[\[9\]](#)

From the Tantra of Great Bliss, this is chapter two: Teaching that the Heart-Essence of the Secret Upadeśa is in Fact the Great Perfection.



# THE COMPLETE PERFECTION OF THE MANDALA OF THE HEART OF THE SECRET UPADEŚA

Then Vajradhara asked the Blessed One:

What is it that is called a “view”?

The Blessed One entered the equanimity of the samadhi that has nothing to visualize, and intentionally spoke on this topic:

No one can discover  
The true space of a view.

The dhyāna meditation on emptiness  
Is a view,  
And it fails.

Those of the vase of wisdom  
Have no path.  
Conceptual constructions are demons!  
They are Vajradhara himself!  
We are like giant garudas  
Playing on the waves of the sky,  
Yet there is a great difference.

This is the level of the excellence  
Of wisdom that does not turn back.

It is a pure level.  
This cave of wisdom  
Is a resort for all of us to visit.

The spacious path is not to be stuck.  
Being without a station and without ideas,  
It does not depend on anything.  
It does not stay anywhere.

The great Vajradhara then asked:

What is it that is called: “The equanimity of supreme pleasure”?

The Blessed One, the All Good One, entered the equanimity of the samadhi of great bliss, and intentionally spoke on this topic:

For everyone,  
The true embodiment of our bodies  
Dwells forever in the pleasure that is the supreme secret.  
This is the self-originating Blessed One.  
It is single,  
And embodiment of the highest greatness.  
It is the spirit of excellence for everyone,  
No one excepted.  
It is the evenness of total unity.  
It is pure.  
We grip the halter of essential reality.  
We have no desire.  
We are also not free from desire,  
For we join together with all the Buddhas,  
None excepted.

We also do not visualize any middle way.  
Totally perfect non-duality  
Is the best vehicle.  
It is the great bliss of all the Buddhas.  
It is the true master of all the Buddhas.  
It dwells within eternity itself.

Its bodies are like  
The reflections of the moon.  
A variety of practices for enlightenment is best.

Those present include Victorious Over Demons,  
Embodiment of Totality,

Every Vehicle,  
The Unmoving One,  
And the rest of the ones who abide on the spokes.  
Their mudras of amazing magical illusion  
Include jewels, swords, lotuses,  
Vajra *gandhe* drums, wheels,  
Lilies and perfume flowers,  
The smell of oil lamps,  
Blazing tambourines and mirrors.

A great assortment of these  
Appears from out of the wheel.  
This is how it is:

Desire and freedom from desire,  
The three worlds,  
The three realms,  
The three times,  
The three existences,  
The three excellences,  
Total freedom and lack of freedom,  
Equality and inequality,  
And all the rest:  
They spin around in the way of wheels.

All the many kinds of different mandalas,  
Beyond our imagination,  
And all the living beings there are,  
None excepted,  
And all the supreme victors,  
Holy ones who have no equal,  
Those of the dominion of the Dharma,  
Are joined into unity  
With all the Buddhas.

Vajrasattva is the Tathagata.  
The Bodhicitta is, in fact, a vajra.  
It is the true soul of all the Buddhas.  
All of the Buddha's mandalas  
Are perfected in the mandala of our supreme hero.

Vajrasattva's magnificent sky,[\[10\]](#)  
The All Good spaciousness  
Of the dominion of the Dharma,  
Is a magnificent path of purity.

It liberates everyone.  
It is unborn and does not end.  
So we do not contemplate anything.

From the Tantra of Great Bliss, this is chapter three: The Complete Perfection of the Mandala of the Heart of the Secret Upadeśa.

TEACHING  
THAT THE HEART ESSENCE  
OF THE SECRET UPADEŚA  
IS A ROAD THAT IS DISTANT  
FOR THE TIRTHAKARAS AND THE AUDITORS

Then Vajradhara asked:

Blessed One,  
Please make use of the magnificent methods of heroes  
As applications for the assortment of gods.

The All Good One entered the equanimity of the samadhi where everything is an application for this assortment, and said these words:

In all the rituals made of ideas  
We use a variety of rites  
To bring things into union.

An awareness of our own power  
Arises within us.  
There is no assortment of Dharmas  
That come from anyone else.

Sentient beings have conceptual boundaries  
That are vast beyond thinking.  
The perfectly pure Buddha  
May manifest as anyone at all.

The sky appears to us  
As if it were somewhere else.  
The subject creates the object, everywhere.

These are not the statements  
Of the children of the Victorious One.  
They were put together on the side.  
They deviate,  
Due to our not interacting with the lives of others.

We use an atom's significance,  
To posit that there is oil,  
Using the reasoning  
That accumulations of atoms exist in lumps,  
But accumulations and atoms are incompatible,  
So this has no meaning.

Dependent connections, illusion, and all the rest,  
Have no methods for coupling.  
They lack wisdom.

The best thing about a variety of gods  
Is that they fully bring the three worlds into an essence.  
Our protector is joined together  
With all the Buddhas.  
Through his unobstructed purity  
The unsought mandala is spontaneously perfected.

The mandala of dependent origination  
Is just a designation.  
The virtues of purity are most vast.

We will not be satisfied with looking at a mere body.  
Seeing by looking at things is not fitting.  
This, therefore, is a profundity  
That is greater than great.

Self-originating wisdom  
Is not something to be sought out.  
The path of liberation  
Is also taught after liberation.

From the Tantra of Great Bliss, this is chapter four: Teaching that the Heart Essence of the Secret Upadeśa is a Far Road from the Tirthakaras and the Auditors.



TEACHING  
THAT THE CONVENTIONALITIES  
FOR THE INDIVIDUAL FAMILIES  
OF THE SECRET UPADEŚA  
ARE SUBSUMED WITHIN THE FAMILY  
OF THE UNCHANGING

Then the Blessed One, the All Good One, entered the equanimity of the samadhi that shows the mandala of a hero, and intentionally made this speech:

The secret circle is not a duality.  
It is the mother of pure wisdom.  
She is the true Blessed One herself,  
The god of the gods.  
I bow to this great hero!

Sentient beings are not complicated.  
The unborn is a brilliant application  
For what has happened  
And what will happen.  
We reject the exaggerations  
Of being born or not being born.

The source of all the jewels,  
Forever considered to be most excellent,  
Emits light.

We plant a blazing victory banner,  
That is like the sky,



And the light-bearing sun  
Grants us empowerment.

The pleasure of the Dharma  
Is to bring forth purity.  
A red lotus that is fully open  
Is the best.  
Desire itself is the supreme secret.

The ambrosial body of the illuminator of all things  
Transforms everything,  
While retaining its lordship.

We show our fist,  
In the way of the Tathagata.  
The wisdom of the many things  
Has many kinds of greatness.  
Great works of virtue  
Appear to be special.

We hold to the supremacy  
Of the circle that is the origin of all things.  
How could anything exaggerate this heart-essence,  
Which has no origin and is not born?

There has been nothing to do,  
From the beginning.  
This is beyond our works.

Families and wisdoms are conventionalities.  
This is why the magnificent originator[\[11\]](#)  
Is the Blessed One.

From the Tantra of Great Bliss, this is chapter five: Teaching that the Conventionalities for the Individual Families of the Secret Upadeśa are Subsumed within the Family of the Unchanging.

## TEACHING ALL THE SAMAYA FOR THE SECRET UPADEŚA

Then the Blessed One entered the equanimity of the samadhi of magnificent protection, and intentionally spoke on this topic:

The samaya themselves,  
The practices,  
The hosts of gods,  
Their primordial good works,  
Obstructions,  
The development of a residence,  
The five major implements,  
And the five emotional problems:  
These are the samaya for magnificent methods.

The branch samaya  
Are fifty-two or ten.

Not to give up our guru,  
To serve our guru,  
Not to break the current of the mantra and the mudra,  
To delight in engaging in the most pure path,  
And not to speak of things that are secret:  
There are fifty-two branch samaya,  
But each of these fifty-two  
Is split up by the wise,  
Two by two,  
For a sum of ten.

The five root samaya  
Also have wisdoms and powers,  
So there are ten,  
And each of them,  
Three by three,  
Is also made clear,  
Without distortion.

The precious jewel of samaya  
Forms the vajra  
That is the foundation of the ocean.

The emptiness in our stomachs is filled.  
The great originator,  
The Blessed One,  
Dwells in fullness.  
So it is that the Blessed One dwells naturally  
In all living things.

We may make attributions about it,  
Through our own revertedness,  
But, to be brief,  
Holy ones will not get self-originating liberation  
From anything else.

From the Tantra of Great Bliss, this is chapter six: Teaching All the Samaya for the Secret Upadeśa.

## PRACTICING THE UNSURPASSED VEHICLE OF THE SECRET UPADEŚA

Then the Blessed One entered the equanimity of the samadhi that is not teeming with problems, and intentionally spoke on this topic:

It is not appropriate to measure or obstruct  
The body of the Sugata,  
The Victorious One.  
It is not infested with any problems.

Those who have desire, hatred, and ignorance,  
Who act out of pride and jealousy,  
Are, according to the supreme and unsurpassed vehicle,  
The practitioners who turn out to be the best.

To cut through things with no regard for these five  
Is the very best.  
There is nothing better.

It is proclaimed that those of bad castes,  
Fishermen,  
People with moles,  
Those with the reverted views of the inferior vehicles,  
The rude,  
And such people as the purple-reeded ones,[\[12\]](#)  
Who work for the sake of killing  
Will succeed with this supreme vehicle.

Those who have done the five inexpressibles,  
Those for whom nothing is holy,  
Robbers, market thieves, generals of armies,  
And those who turn the wheels of evil  
Will succeed using this supreme vehicle,  
For it is the unsurpassed great vehicle.

Those who enjoy taking lives,  
Adulterers,  
Takers of what others have not given,  
And those who are constantly practicing their lust  
Are the recommended recipients  
For this unsurpassed vehicle.

Those who practice union with mothers and sisters,  
Those who eat feces and urine for their food,  
Those who fight with and blame  
The monks and their dhyāna meditations,  
And those who burn temples and the Sutras:  
These are the ones that please the Buddha.  
They also act to retain the holy Dharma.  
These fortunate people  
Are not different than the most pure Buddha.  
They play in their completion  
Of the two great accumulations.

A butcher carries a sharp razor.  
Those who work for purity  
In the abodes of the six kinds of living beings  
Are heroes on the road to freedom.  
They embody enlightenment.

The land that all the Buddhas go to  
Is happy.  
Equanimity without thoughts  
Is the embodiment of the Dharma.  
We are not held by what we take in,  
Like the moon on the water.  
Through the playfulness of the All Good One  
The profundities of the vowels and consonants are taught.

*E Ma'o!*

The meaning of the Dharma has emerged!  
The practices of a master of the Dharma are pure.

Without regard to cleanliness and filth  
We eat everything.  
Being without compassion,  
We kill everything.  
When we unite with the things we see  
This is what is called: “The Supreme Vehicle.”

From the Tantra of Great Bliss, this is chapter seven: Practicing the Unsurpassed Vehicle of Secret  
Upadeśa.



OFFERING WITHOUT CONCEPTIONS:  
IF WE OURSELVES OFFER THE SECRET UPADEŚA TO  
OURSELVES  
WE WILL HAVE MADE OFFERINGS  
TO ALL THE MANDALAS

Then the Blessed One, the glorious All Good One, entered the equanimity of the samadhi in which we are kings when we offer bodily fluids and excrement to all the mandalas, and intentionally he spoke on this topic:

We must not use the smell of sandalwood  
For our offerings to the mandalas of the three jewels,  
And to the three existences.  
We must use the five objects of desire  
For our offerings.

Know that there is no mandala  
Other than the self.[\[13\]](#)  
Our true self is the owner of the mandala.  
Feces are implements for our success at equanimity.  
To eat them physically,  
And to make offerings of them  
Will please everyone in all the castes.  
The goddesses will also be satisfied.

In his effort to see Bodhisattvas,  
A skillful person who has a vessel,  
Whether it is a new vessel  
Or an old vessel



It is not definite,  
Fills it full with feces, urine, unclean bodily fluids, and blood,  
And makes offerings with it  
Every day and every night  
To the great mandala of his true self.

Once the mandala of the primary deity is pleased,  
He will succeed with all the mandalas  
Of all the family lineages,  
With no exceptions.  
He will see the mandala  
Of the unsurpassed.

When we make offerings with a new vase  
By generating, beaming out, reconvening,  
Display and illumination  
Of a mandala that measures a hundred hundred-thousand miles,  
These beautiful offerings we make will not be blessed,  
And will not be enjoyed.  
They will not cause our siddhis to actually appear.

Those who are wise in methods  
Make offerings to themselves.  
There is a difference between  
The offering of a hundred hundred-thousand mandalas  
And the mandala that we offer to ourselves,  
For it is a great siddhi that lets us accomplish everything,  
While we take on the attitude  
Of a great lord of wrath,  
Whose costume is a mandala of angry frowns.

Then even though the written letters may be evident to us,  
We do not see the mandala of the peaceful ones.

From the Tantra of Great Bliss, this is chapter eight: Offering without Conceptions: If We Ourselves Offer the Secret Upadeśa to Ourselves We Will Have Made Offerings to All the Mandalas.

# TEACHING THE NATURES OF THE FIVE GREAT MANDALAS TO BE OUR FIVE EMOTIONAL PROBLEMS IN THEIR PURITY

Then the Blessed One entered the equanimity of the samadhi of the uniqueness of the holy truth, and intentionally spoke on this topic:

Then the king who holds the secrets  
Made a request to the Blessed One  
So that the meaning of these secrets  
Might be retained.  
He said: “Please explain what is holy.”

So the holy lord,  
Who is the soul of all things,[\[14\]](#)  
Meditated on three distinct mandalas  
Which the Buddhas who appear throughout the three times  
Practice in their bodies, speech, and minds.

On a vajra ground that is unchanging and stable,  
Resting in the center of the dominion of the sky,  
We are equal as one with unsurpassed wisdom.

Practitioners who are doing the practice  
Of the path to wisdom’s freedom  
Are killing all the sentient beings.  
They are shaking up the three worlds,  
And when everyone has been killed,  
They will be in the land of the unshaking Buddha,

Whose vajra body  
Is the king of this supreme family.[\[15\]](#)  
His very essence is clean,  
And has no stain.

The undammed river of Buddhahood  
Is a great blessing  
For those who work on the practice  
Of the total perfection of enlightenment.

When we meditate brilliantly  
On the mandala of ignorance,  
This is the mandala of a Tathagata.  
It is the completion of all the mandalas of the families.

The mandalas of anger, pride, lust,  
Jealousy, and all the rest,  
Are perfected in the mandala of the Victorious One.

If we desire empowerment  
Into these five holy mandalas,  
We will be empowered.

Vision keepers[\[16\]](#) desire supreme Buddhahood.  
The mandalas of the five come from it,  
And all of these are what we truly work with.  
These mandalas,  
Beginning with lust,  
Are undivided in body, speech, and mind,  
And are pure in the samayas for the families.

The king of secret mantras,  
Vajradhara,  
Comes from the wisdom of selflessness.  
Those who are working on the meaning  
Of the secret vajra  
Must work with all the Buddhas.  
To do this,  
We meditate on these secret mandalas.

One who worships the Three Jewels,  
Performing services for the mandalas of these five,  
Will succeed in the three excellences.  
His heart will be stable.  
He will attain wisdom.

Practitioners who practice mantras for these mandalas,  
Who have inferior intellects,  
Who have an attitude of reverted views,  
Who eat vomit and reject the Buddha,  
And who are experts in the meanings of the views,  
Are supreme practitioners in the practice of mantra.  
They move after the totality of the sky,  
For all the mandalas of the Dharma  
Are subsumed within the mandala of the sky.  
So it is that without offering up any mandalas  
We have the great mandala of primordial Buddhahood.

A yogin who practices this is fortunate.  
He plays in the spontaneously-formed objects of illusion,  
Without separating his own objectives  
From those of others.

The self-originating mandala  
Is perfected within ourselves.  
The character of the sky  
Neither acquires nor discards anything.

The teachings on the mandala of ignorance,  
As it plays in the illusions of relative reality,  
And emerges from the mandala of non-conceptualization,  
Are amazing.

From the Tantra of Great Bliss this is chapter nine of the Vajra Reality of the Ultimate Truth of the Secret Upadeśa: Teaching the Natures of the Five Great Mandalas to Be Our Five Emotional Problems in Their Purity.



# THE SECRET UPADEŚA ON ACHIEVING BOTH SIDDHIS WITH SIGNS AND SIDDHIS WITHOUT SIGNS

Then the Blessed One, the All Good One, entered the equanimity of the samadhi that subsumes the siddhis, and he intentionally spoke on this topic:

The mandalas of body, speech, and mind  
Are miraculous.

The heart-essence of supreme siddhi  
Is the Blessed One,  
The body of a *N r̥ i*.[\[17\]](#)

The king of the ashes of *N r̥ i*,  
Vajradhara,  
Has brought together all the heart-essences  
Of the secret mantra.  
He does not reject the five kinds of living beings.  
He retains the four Maras.

We do not visualize that our bodies, speech, or minds  
Are truly in their own place.  
The equanimity that does not dwell on anything  
Is that our body, speech, and mind  
Are a vajra embodiment.

The realms of sentient beings are endless.  
It is difficult for a Victorious One to find Buddhahood.  
This is why the mandalas abide

In the center of the pure dominion of the sky,  
And are all subsumed into a Hū ṃ .

We meditate that our *citta*[\[18\]](#) is a Hū ṃ .  
We brilliantly put our own form into this Hū ṃ .  
The mandala of Hū ṃ  
Is a magnificent light.  
We contemplate on its manifestation  
As the five colors,  
Vajrasattva being the primary of the Victorious Ones.

Our *citta* is a Hū ṃ ,  
Then, suddenly,  
Our body, speech, and mind  
Are Vajradhara.

The primacy of Hū ṃ  
Is the supremacy of our lord,  
The heart-essence of the embodiment  
Of all the mandalas of all the families.  
They are condensed into a Hū ṃ .

This Hū ṃ is the supreme syllable.  
It is a light that blazes  
At the center of the heaps that form us.

It shatters,  
And a five pointed vajra shines forth.  
It is the vajra of the heart-essence of the Victorious Ones.  
It is the supreme vajra.  
It is Vajradhara.

The heart-essence of this vajra is stable.  
It subsumes the wheel,  
And all the rest.  
A mandala that resembles a Hū ṃ  
Is an astonishing miracle.

It shatters,  
And there is the path to the Buddha's enlightenment.

This is a vast accomplishment.  
To attain the siddhi  
Of secretly joining into union  
With the Buddhas of the past, future, present,

And those whose appearance is undefined,  
There is no other way  
Than the shattering of syllables.  
Even if the Victorious Ones looked for one,  
They would not find it.

There is no other significance to having siddhis  
Than this.  
One who has perfection,  
Who is skilled in the applications of the senses,  
Will not consider melting all their senses together.

When the Hūṃ in a picture or a drawing  
Is illuminated,  
We do not become attached to Vajradhara,  
And we are not attached to any attachment.  
This is the supreme attachment.  
It is the king.

When we do not visualize any entities,  
We fully complete all the retreats.  
It is difficult to find the siddhi of greatness.  
We will succeed when we rely on wisdom as a method.

Mere names seem to depend on other things,  
But directly perceived happiness  
Comes from ourselves.

From the Tantra of Great Bliss, this is chapter ten: The Secret Upadeśa on Achieving Both Siddhis  
With Signs and Siddhis Without Signs.





NOT CLAIMING  
THAT THERE IS A TEACHING THAT SAYS:  
“THE SECRET UPADEŚA ARE SOMETHING  
OF SOME SORT  
THAT WE MEDITATE ON.”

Then the Blessed One entered the equanimity of the samadhi in which there is nothing to meditate on, and intentionally spoke on this topic:

Those who would attain the Buddha’s enlightenment  
Must look into the meaning of the Unwritten.  
We must investigate the speech that has no essence.  
The excellent way of enlightenment is a great happiness.

Manifestations of the vajra of wisdom  
Do not divide Buddhahood into a cause and a result,  
For we have come forth from out of the Dharma of the Unwritten.  
For this reason,  
People who are true manifestations  
Do not display any definite physical accoutrements,  
For we do not take measure of the meaning  
Of something that is invisible.

The holiness of the wheel of the Dharma  
Is that it is not visible  
In the same way that the conceptualized deeds of a manifestation are.  
The supreme embodiment of this heart-essence  
Has been made famous in the Tantra of the Unwritten.[\[19\]](#)

The hearts of all the Buddhas,  
And likewise of all the vajra teachers,  
Are endowed with the five wisdoms.  
This is the heart of hearts.

A heart of secrets is sure,  
Yet it becomes a path toward every fruition.  
The vajra of wisdom is like the sky.

Without visualizing anything at all,  
There is stupidity.  
All the Buddhas of the four times,  
With no exceptions,  
May seek for this,  
Over three eons,  
But even these Buddhas will not see it.

When physical beings  
Who have bodies, speech, and minds,  
See what is invisible,  
They will have completed the third level,  
But even Bodhisattvas on the tenth level  
Retain the finest samaya  
For the Buddha's supernatural perception.

In the center of what seems to be the sky,  
Without any visualization,  
There is the holiness of the Buddha's mandala.  
It is not to be visualized,  
But once we find it,  
We are mature.

The contemplation of the Buddhas and Bodhisattvas  
Is an unchanging equanimity.  
We do not meditate on any heart-spell for any mantra.  
We do not cling  
To the offering of a mudra.

When we are not attached to writing implements,  
Our stainless protectors are the Three Jewels,  
A thought that brings us into true dhyāna meditation  
Is made manifest as the five wisdoms,  
And other holy things.

The Buddhas are equal to the dominion of the sky.

We meditate while in a place of supreme Buddhahood,  
With mudras that include cast images.  
We dwell on the path of total freedom.  
Using it as a basis,  
We find the path of the Victorious One,  
And then stay within the essence  
Of the mudra of totality.

The immeasurable palace of blazing wisdom  
Is possessed of a throne and of offerings.  
In the heart-essence of self-aware equanimity,  
We are primordially perfect.

We abide in the essence.  
The essence of a heart of equanimity  
Is not something that there are any teachings about,  
We do not, however, dwell on causes  
That come from anything else.  
We dwell within the true purity of a mirror.

The heart-essence  
Of the three total unions[\[20\]](#)  
Is not something that can be exemplified.

The path of the Victorious One  
Is the magnificent mandala  
Of the vajra sky.  
We do not work on any heart spell,  
Such as the Vajra Wheel.  
We give up exaggerations.

Within a circle,  
We settle smoothly into an equanimity without visualizations.  
This resembles the pure worship of the Buddha.  
Without seeking it,  
We settle into an invisible reality.  
This is meditation.

When we look around for this and that,  
We will not get the meaning of this coming from that.  
Perfectly pure Buddhahood  
Turns into a long road.

Being without attachment to any true meaning,  
Either internal or external,

We do not settle on anything.  
One who quits doing this  
Has the supreme path of freedom.  
One who meditates  
On the three vajra indivisibilities  
Is joined into  
Vajrasattva himself.

When we touch on this,  
We stay with it,  
In the same way that alligators do not let people go.

From the Tantra of Great Bliss, this is chapter eleven: Not Saying That There is a Teaching that Says: “The Secret Upadeśa Are Something of Some Sort That We Meditate On.”

TEACHING  
THAT THE SECRET UPADEŚA  
ARE BEYOND THE LEVEL OF PERFECTION  
AND THAT THERE IS NOTHING TO LEARN  
ON THE LEVELS

Then the Blessed One entered the equanimity of the samadhi of not studying, and intentionally spoke on this topic:

A Bodhisattva is an embodiment of a vajra.  
He spins the wheel of the orations brilliantly.  
The embodiment of the three bodies  
Is A.

Not to be divided by anything whatsoever  
Is the embodiment of a vajra.  
In the end,  
We give up our differences.  
When something transcends sounds, names, and words,  
It will demonstrate no personal essence.

Those who have achieved the level of being fearless heroes  
Do not need to study about the level of Buddhahood.  
It is insubstantial.  
It is pure by its very nature.  
The Vajrayana is unsurpassed!

A teaching that there are entities

Within these Dharmas that are unborn  
Has not been proclaimed.  
The Victorious Ones have taught about generation.

*E Ma'o!*

Dharmas are like dreams.  
Appearance is empty.  
It is secluded by its very nature.  
The supreme level of unsurpassed wisdom  
Is not to dwell on the levels of the Bodhisattvas.

If excellent practitioners  
Who practice mantras  
Wish to discover the unshaking supreme Dharma,  
They must be taught everything about desire,  
And when they practice their desires  
With the wisdom of lust  
They will have studied through the levels,  
And have reached to the end.

This luminous bliss is like a water-moon.  
There is just an appearance.  
There is nothing that is naturally there.  
We may have achieved the level of the Buddha's purification,  
But we will succeed by using the teachings  
On the good things about desire.

With no attachment to form,  
We will be free from attachment,  
Then there will be the cohesion of the first five.

It has been proclaimed  
That the levels themselves are not to be studied.  
For as many eons as the sands of the Ganges,  
Inconceivable numbers of living beings  
Have worked in fields,  
And for applications that will succeed.

Yogins who are masters at mantras  
Meditate on supreme enlightenment,  
Then, all of a sudden,  
They kill everything.  
After that,

They are born as the children  
Of the one who is victorious over the Victorious Ones.

When the conventionalities of relative reality are absent,  
The ultimate reality of perfect enlightenment  
May appear or not appear.  
When we do not seek it,  
Everything will be at peace,  
For there is no true nature.

We are free of things like illusions and optical deceptions.  
We leave behind the levels where we count ideas.  
The embodiment of equanimity  
Does not divide cause and result.  
It is like a water-moon,  
Or a dream,  
Or something like that.

Everything is clear in just this self-awareness,  
So we say: "This self-awareness is also like this!"  
This is not something that we teach to someone else.  
This is why we settle our self-awareness,  
Which is self-originating,  
Into its own peace.

This is beyond the dominion of the non-conceptual.  
That is why the heart-essence of equanimity  
Is like a water-moon.

Do not separate the body from the wisdom.  
The heart that does not waver,  
And does not visualize anything at all,  
Transcends the word "water-moon."

It is beyond thought,  
And transcends the things we work toward.  
It is totally lacking in verbal conventionalities.  
We have no object for our visualization  
That is called: "Meditation,"  
We do not give it the name of a transmission,  
So we are not confused by any other concern of logic.

This is single,  
Primordially vast,  
And primordially present,



So all the Buddhas are also stamped with its seal.

The true character of the All Good One  
Is to play around in playfulness.  
From the beginning,  
The All Good One  
Is the level of everyone!

Its greatness and smallness,  
Its vastness and dimensions,  
Are not to be measured.

The basis for both stability and shaking  
Is not present without attachment,  
And without thought,  
So we must not remain attached  
To the flavors of samadhi.

Our clinging to entities  
Is primordially cleansed,  
So we do not have even a name  
For what is not an entity.  
For this reason,  
This supremely secret reality  
Will not be heard of elsewhere,  
With the organ of the ear.

In the same way,  
The organ of the tongue as well  
Has not even an atom to say about it.  
This is beyond conventional objects,  
And there is no part of it that is merely dedication.

There is nothing to show  
By saying: “This.”

From the Tantra of Great Bliss, this is chapter twelve: Teaching that the Secret Upadeśa are Beyond the Level of Perfection and that There is Nothing to Learn on the Levels.

SHOWING  
THE DEVIATION THERE IS  
IN DIVIDING RETREAT PRACTICE  
FOR THE SECRET UPADEŚA  
INTO FOUR TYPES

The Victorious One who holds a vajra in his hand[\[21\]](#)  
Asked all the great heroes  
About the four kinds[\[22\]](#) of retreat.

So the Blessed One, the All Good One, entered the equanimity of the samadhi of the retreat, and intentionally spoke on this topic:

The mandalas of the body  
Are as many as the sands.  
The number of them for the speech and the mind  
Is just the same.  
When we are truly working on the mandala of the Buddha,  
As demonstrated through our five supernatural cognitions,  
We brilliantly organize the domain of the world,  
Using our vajra body, speech, and mind.

Everything is the body of Vajrasattva.  
This is inconceivable.  
We make a place,  
And a spontaneously made mandala blazes forth there.

Our true selves are embodiments of the Bodhicitta.

So it is that Vairochana and the rest  
Blaze forth as embodiments of Vajrasattva.  
In the same way,  
Our embodiment of the Bodhicitta,  
May blaze in any way at all,  
But our true self  
Does not move away from enlightenment.

Vajrasattva and the others who are Bodhisattvas  
Did this retreat.  
It is called: “The supreme retreat.”

Those who are the finest of the true practitioners  
May inspect the generative forces and domains  
Of the vajra heaps,  
But according to the Vajrasattva from the Ganges,[\[23\]](#)  
The embodiment of the Bodhicitta’s true soul  
Is what we call our true retreat.  
The lord of the mantras has spoken brilliantly on this.

In our efforts to work on this mandala,  
We use the heart-essence of our awareness  
To meditate on a body.  
It blazes with O ṃ Āḥ Hū ṃ Tra ṃ Sva

An isolated essence of appearance and emptiness  
Is also the best thing to work on.  
A lord of mantras who meditates  
Invokes this heart-spell  
When doing his practice.

Any mandala at all will be fine.  
The word that makes something a magnificent practice  
Is the heart-spell that is our Yidam deity’s own mantra.  
When we chant it we are Vajradhara.

We think of the five Vajrasattvas,  
Who can surely be embodied  
In any way that pleases them,  
As if they were ornaments for our crown.  
These masters succeeded in achieving the wisdom vajra  
Through using secret mantras.

Those who keep their lord on their head,  
Live in an elevated mood,

For they are in the visible presence of Vajrasattva.

So it is that we arrange the deities  
For a retreat that is in the sky.

The master from the path of the vajra,  
In the mandala of the lotus of the sky,  
Swirls the master's ambrosia  
Into the lotus.

The body of a lusty woman or a naga woman  
May be most certainly amazing,  
But it is blessed by the great wisdom of purity,  
So we must meditate on it.  
It will bring our retreat practice to a great completion.

Those who know the applications for the retreat samaya  
Will have a quick retreat.  
A quick retreat  
Is one where once we know that a meditation,  
Such as Vajrasattva,  
Will, of its own nature,  
Shine out as a magnificent practice,  
Then we will know how to cleanse  
A thousand hundred-thousands  
Of mandalas of blazing light,  
Circles of luminescence,  
Into the Bodhicitta.

Through a summary understanding of this essence,  
We will know the samaya for the retreat.  
This is also the best way to do a retreat.  
It is the basis for what we have to work on.

We must unite in a magnificent project.  
A is the mandala for the retreat.  
O ṃ is the close retreat.  
Hū ṃ is called: "The project."  
Sva is proclaimed to be a magnificent project.  
Hū ṃ is the master who sits on our heads.

If there were any source or application  
That would make us go in an instant  
To the excellent abode of Amitabha,  
Then it would also be fitting

That we seize the Buddha in our hands.

The samaya for the retreat of the Buddha  
Are for the children of the Victorious One  
Who understand union.  
We join up on the level of unsurpassed wisdom,  
In only a moment.

This approach to Buddhahood  
Uses our awareness.  
Buddhahood and awareness are inseparable.  
They are together on the level of the unsurpassed.  
The words of the mantra are a holy project.  
It is a magnificent project.

Now the four kinds of retreat practice  
Must each be subdivided into four parts.  
The mandala of total purity  
Has no divisions,  
So it is the best approach.

It is the rapid retreat,  
For we are perfected spontaneously.  
We apply everything to our practice.  
The best way to work on things  
Is without acquiring or abandoning anything.  
This is not a place to stay  
For practitioners of severe austerities.  
Those who retain the A and the Par[24]  
Wish for some illusory happiness to appear,  
But this has the problem  
That we are clinging.

There is one true nature,  
But it is not certain how we will see it,  
And how it will appear to us.

The happiness there is in our desire for appearances  
In our seeking attitude,  
And in mandalas such as the retreat practice  
Is one where this obstructs that,  
And there are major problems.

Enlightenment is a portal for every avenue.  
Meditating on apparel is like a moon on the water.

Without attachments,  
And without stain,  
Things will happen.  
To meditate on them  
Is a childish occupation.

From the Tantra of Great Bliss, this is chapter thirteen: Showing the Deviation There Is in  
Dividing Retreat Practice for the Secret Upadeśa into Four Types.



# TEACHING THAT THE SECRET UPADEŚA DO NOT DWELL WITHIN THE VIEWS OF THE SAUTRĀNTIKAS AND THEIR KIND

Then the Blessed One, the All Good One, entered the equanimity of the samadhi that is not static, and spoke intentionally on this topic:

Neither samsara nor nirvana  
Thinks of anything at all,  
Or exists anywhere.

Yoga is rapid.  
When we engage in it  
We will not think about any non-conceptualization,  
But we will use the wisdom that understands specifics  
As a true objective of holiness,  
A path of truth.

This is beyond the topics we talk and think about.  
We use the essence of our self-awareness,  
Whether or not it comes from causes and conditions,  
To bring things into equanimity.

This is the basis for the true essence of all things.  
The ten perfections are a single wisdom.  
To assume that things that exist  
Come from out of a non-existence,  
Or that habitual patterns on the surface,  
Such as illusions and dreams,



Are like clouds,  
Or to assume that non-existence  
Comes out of existence,  
Where the wisdom of peace  
Is a deep depression,  
And we live in our attachments  
To the flavors of samadhi,  
Then we will fall into the cessation  
Preferred by the Auditors.

An attitude in which we think:  
“I am meditating”  
Occurs,  
Then, in a peaceful abiding on unexaggerated emptiness,  
We have an unceasing absence of consciousness.  
Our minds do not think about any conceptualizations.  
We simply get rid of our ordinary consciousness.  
Our fears and our understandings are not joined together.

After we have personally appeared  
On the level of the heart-essence of wisdom  
For a long time,  
It is fitting that we succeed.  
If we throw our minds  
Onto the trails of events and feelings,  
Or become attached to the flavors of samadhi,  
Then we have not cleared away  
The extreme positions  
Of the two horns  
Of eternalism and nihilism.

This ordinary mind is a naughty boy,  
Born into a crowd that has no consciousness.  
We do not dwell on our mind's hopes and fears,  
But meditate on something that is pure,  
Something that we do not visualize.

We rest in equanimity,  
Without thinking of anything at all,  
Without visualizing,  
And without contriving anything.  
We do not have the attitude  
That holds to things as being merely atoms,  
For this is also the holy dominion of the Dharma.  
It is the wind of unborn and uncontrived wisdom.

The omniscient king of wisdom  
Keeps count of the finest hearts  
Who plummet the depths  
Of the three times,  
The three embodiments,  
The three excellences,  
And the wisdom *bhaga*.

This is visible,  
And it is appropriate to think about it.  
A demarcated consciousness does not occur  
In any of the definitions we make with false ideas.

When we are not distracted  
From being focused one-pointedly on our objectives,  
We are level in our parts,  
Totally even,  
Equal in our fields.  
The way of peaceful abiding is to be found in this.

We understand that  
The true nature of a multifaceted entourage  
Is not singular or plural.

Without a one,  
There will not be a many.  
If we say that the many are in the one,  
The two horns of eternalism and nihilism become evident.  
For this reason,  
We assemble a text about the two truths,  
Then we finish up with all the established theoretics,  
Using the essential reality of each individual one,  
As we hold onto our own established conclusions.  
We believe that dharmas are illusory.

Those who wear the rosary of wisdom have everything.  
They dwell on the levels of the Perfections,  
But the meaning of this is unthinkable.  
Even the Victorious Ones have not thought about it.

For this reason,  
The dhyāna[\[25\]](#) of greatest virtue  
Is just dhyāna.  
It is not something to think about.

This is a reality we do not think about  
And do not study.  
Wisdom is born out of our own ideas.  
We give the name of a gate  
To a narrow place,  
And use our minds  
To seek clarity in isolation.  
We take a remoteness in our spirits  
To be isolation.  
When we analyze this,  
We will be using this analysis for our meditations.  
We give it the names of cause and result,  
And carefully discriminate both virtue and vice.  
We say: "I have appeared into this world!"  
We develop a supreme joy in taking things up and casting them off.

Furthermore,  
An embodiment of unsurpassed enlightenment  
Transcends names, words, and dhyāna,  
Which are a long road to perfect Buddhahood.  
We must not remain on it.

A mere name takes on the power of a word.  
This does not happen after the fashion of mantras.  
This Dharma is unborn.  
There is something special about its true essence.  
From out of something that we do not visualize,  
And we do not conceptualize,  
The Buddha of wisdom brilliantly appears.

The Buddha did not appear.  
There is also no Dharma.  
The Sangha did not happen,  
And will not be formed.

Attachment and non-attachment  
Are pathways for words.  
According to the middle way,  
They are like the echoes from the rocks.

It is said that bliss and sorrow have the same cause.  
The protector of those who live  
Speaks with his mind.

From the Tantra of Great Bliss, this is chapter fourteen: Teaching that the Secret Upadeśa do not Dwell within the Views of the Sautrāntikas and Their Kind.



## THE SECRET UPADEŚA ON HOW LIBERATION THROUGH THE THREE YOGAS IS UNSTAINED BY FAULTS

Then the Blessed One, the glorious All Good One, entered the equanimity of the samadhi where everyone is liberated from levels, and he intentionally spoke on this topic:

The supreme and the supremely humble  
Are fields for deliverance.  
Those who do not take the vase of empowerment to their ears,  
Who reject the unsurpassed,  
Who ridicule their gurus,  
And do such things,  
Are fields for deliverance.

We meditate on being embodied  
As a keeper of secret mantras.  
We contemplate that there are five seed-syllables  
On spokes that are at our navel.  
On the five peaks of our two hands,  
There is a sun to the right,  
And a moon to the left.

There are ten thrones,  
Ornamented with precious jewels,  
For the male and female great ones of the five lineages.  
The five fathers are to the right.  
The five mothers are to the left.  
We set out the scripture  
For the letters of the seed syllables

And the mantra.  
We recite them,  
And our bodies transform into blazing light.

In the place of the previous entity,  
There is a moon.  
We rest on top of it,  
Laying on our backs.

There is a moon in our hearts.  
We imagine that on top of it  
There is the body of the Remover of Obstructions.[\[26\]](#)

We recite his heart-spell,[\[27\]](#)  
Then join our hands,  
And from the juncture where they join,  
Clouds of joy pour out.

The body of the Remover of Obstructions  
Has the fathers and mothers of the five lineages  
On its head.  
These ten are a mandala.  
It blazes with light,  
And, with just a motion of a twist of our hand,  
The immeasurable palace of the Remover of Obstructions  
Opens up with a blast,  
And a hero comes forth.

He comes forth with the full insignia  
Of an embodiment of the Victorious Ones,  
A light that illuminates everything blazes forth,  
And we chant the heart-spells of the lineages.[\[28\]](#)  
The two groups of five melt into ten,  
Then dissolve into space.  
We form into a body,  
And blaze as the Remover.

We liberate the apparent world with its three excellences,  
While there is not an atom there to be liberated.  
There is nothing to take up or cast off.  
This is a path of freedom.

Nothing binds or frees us.  
This is the dominion of the Dharma.  
When self-awareness becomes completely clear,

It prevents our losing freedom  
Due to killing even the most excellent of sentient beings.  
We only turn into Vairochana.

Once we maintain a continuous samadhi  
That all sentient beings are pure from the very beginning,  
We may kill the supreme or the supremely humble,  
And unite in bliss with our consort's sky.  
This is not liberation.  
It is supreme happiness.

When we understand that  
There is nothing for compassion to take hold of  
In the mandala of non-conceptual wisdom,  
We liberate everyone in the three realms,  
With no exceptions,  
While Vajrasattva's own body  
Is the equal of all things,  
From the very beginning.

Sentient beings come from ideas.  
Sentient beings are certainly not Buddhas.

One with the vigor of youth,  
Who eats horse meat, dog meat, and ox meat,  
Will surely be born into the five families of Victorious Ones.

That which is called "life"[\[29\]](#)  
Is the sky.  
In the sky,  
There is just the sky.

A person who is wise in primordial playfulness  
Is a hero of magnificent methods.  
For him,  
There is nothing to be taken in with compassion.

The fire at the end of the eon  
Will burn the sky.  
The water of life will churn the ocean.  
The playfulness of wisdom is also life.  
The way in which a rainbow melts into the sky  
Is how life itself melts into the sky.  
Life and the sky are one.



This is why there are no sentient beings  
To be taken in with compassion.  
It has been proclaimed by Vajrasattva  
That a division in the holiness of sentient beings  
Does not exist.

For people who are skilled in methods,  
Killing emotional problems is the supreme objective.  
We fight with monks on the path to enlightenment.  
The Blessed One has proclaimed  
That those who are the most excellent of the Auditors,  
Are the best of all.

To desire the unexcelled level of wisdom,  
And enter the equanimity of the level of enlightenment  
Is wonderful.  
It is liberation.  
It is a path of happiness,  
But it is not the same as a path of freedom.  
There is no supreme bliss in it.  
That is why we perfect ourselves  
Through doing the five inexpiables,  
And dwell on the level of supreme wisdom.

We may do all the deeds of union and of emancipation,  
But we will not have done even an atom's part of anything.

The sky does not give birth to ideas,  
While ideas themselves are like the sky.  
The unattached sky is free from attachments.  
Our greatest personal objective  
Appears to be the sky.  
We are fully cleansed in the Bodhicitta,  
Which is why great compassion does nothing at all.

The superior quality  
Of this great wave of superior virtues  
Is never recommended to anyone.

From the Tantra of Great Bliss, this is chapter fifteen: The Secret Upadeśa on How Liberation through the Three Yogas is Unstained by Faults.



## THE SAMAYA OF UNION

Then the Blessed One, the All Good One, entered the equanimity of the samadhi in which we are liberated through union, and intentionally spoke on this topic:

Those who wish to join together  
In the Mahamudra,  
And attain a result of total liberation  
Must take care for the path of enlightenment.  
To do this they will place their mother, children, and sisters  
Into the center of the circle of blessings.  
On its spokes we place women of good family.  
Then we meditate on the Mahamudra.

We clench our left hand at our heart,  
Then draw it away from our heart,  
As we would an iron hook.  
Then we take hold of the white lady.[\[30\]](#)  
We eat our own excrement,  
And make a summons with the heart-spell.

Our right eye is turned up,  
And our left eye is turned down.  
Then, with a huge smile,  
We recite O ṃ .

There is an O ṃ in our secret vajra.  
Its edges are encircled with *Maha*.  
We imagine that there is a Mu ṃ  
On the white lady's *bhaga*.

The tips of the two tongues meet.  
The mouths join.  
The blessing of the white lady  
Is her magnificent dominion.  
There is a secret joining  
Of the two sets of sensory powers.

We recite the heart-spell,  
And generate excitement.  
If we then eat semen, blood, and excrement,  
We will succeed in all the mandalas of the lineages,  
None excepted.

All the women in the world's domain,  
However, many there may be,  
Use the union with a physical mudra,  
And this is very practical for all of them.

The vajra rests in the center of the lotus,  
Without removing it,  
Resting it there like that.

Once we see that we are joined together,  
Our lips join.  
In this we hold numberless ten-millions of secret mantras.  
All the Buddhas pour forth from this.

This is how we will attain  
The enlightenment that is like a vajra sky.  
This is the greatest secret of all the Buddhas.  
It is a miraculous samaya.  
We keep our pathway  
On the goddess's own crown,  
And through her blessings,  
Our bodies transform,  
And as we exhale, we chant: Hū ṃ .

A master chants: Hū ṃ ,  
And his body becomes a blazing Hū ṃ .  
The woman,  
Whoever she may be,  
Is a goddess,  
A blessed queen of the Hū ṃ .

Insert the vajra into the woman's opening,  
Keeping the secret union stable.  
Move and thrust.  
Then make a union into non-duality,  
And all the Buddhas,  
None excepted,  
Will emerge.

This is why it is proclaimed  
That the master of the Hū ṃ will succeed.

The Ma ṃ , Pa ṃ , and Tra ṃ are as they were from of yore.

A woman is one who has taken the way of the goddess,  
And stands upon the spoke of a blazing wheel.  
This woman,  
Whoever she may be,  
May sometimes think about the way of the path.  
It has been proclaimed that she will succeed  
As a master of a path such as this.

Women with young bodies are beautiful,  
But we must also not discriminate.  
Those who are both young and old,  
Who are not beautiful,  
Are blessed with the arrogance of a goddess.

The heart-spell for arrogant women and their kind is:

Hū ṃ Lāsyē | Tra ṃ Māle | Trīḥ Gīrti | Anīrti |

We recite this heart spell,  
As is fitting.  
Our body transforms into blazing light,  
And suddenly we are uniting with a beautiful youth,  
Whether she is old or young,  
With this as our only reality.

We do not let go.  
We use the fan,  
Then we eat and drink of the fluids and excrement.  
We will transform into a lord,  
Such as Earth Heart.[\[31\]](#)

We chant the heart-spell:  
Dhūpusālogandhema.

There is a transformation in ways,  
And she is a sixteen year old girl.  
She has taken on a body worthy of worship.  
We make up fantasies,  
And fluids emerge from out of secret pathways.

The cave of the lotus brings pleasure.  
A thrill of many delights appears there at the gate.  
If we drink from and lick  
Girls who we meditate to have the forms  
Of beings such as Maitreya,  
We will become masters of the goddesses of offering.

When we chant: Krodha Khak ṣ i  
Women in a wrathful rage  
Will surround the doors of the wheel and its spokes.  
Stationed there.  
We chant the heart-spells of these four wrathful women,  
And contemplate their forms.  
When we are actually uniting with a woman,  
Our fluids will satisfy her with an array of delights.

We do not stop with fluids and excrement.  
When we eat and drink them with a crone[\[32\]](#) or two,  
We will become masters over the great wrathful one, Vijaya,  
And others.

This is how the great mandala of the blazing wrathful one  
Is described to be supremely magnificent.  
It is a brilliant delight  
For all the groups of women and girls  
In uncounted thousands of ten-millions of worlds.

We must use this lust that makes us glorious  
To make ourselves stable.  
The master of discipline  
For this community with its women of power[\[33\]](#)  
Has magnificent methods.

A master who would control the haughty  
Recites the heart-spell,  
And makes them crazy.

He unites with them playfully,  
And wakes them up.

A master is one who considers all women  
To be women of power,  
And will actually unite with all of them.  
Within the pathways of his vajra  
The fluids will emerge.

He sprinkles her feet with lilies,  
And pleases her so that she is satisfied,  
Coming forward at the door.

When both partners are drinking and licking,  
Like jackals gliding over a mountain slope,  
We are masters for the women of power.  
Moreover,  
All the mandalas of the supreme victor  
Beam out and reconvene,  
And we must work accordingly.

A lord and master of all the secret mantras  
Who has held all these women,  
As many as there may be,  
And has satisfied their lust,  
Is equal to all the Victorious Ones,  
And will enjoy a vajra ecstasy.

After we join the vowels and the consonants together,  
We stamp them with a seal,  
An elaborate mudra.  
In the space of a single moment,  
Everything is united.

The woman that is the white lady,  
Women of good family,  
Goddesses,  
Naginis,  
And all the rest  
Are to be joined with.  
There is no doubt.

Horses, cows, buffalo,  
Dogs, pigs, vultures, bears,  
And all the rest,

Whichever they may be,  
Are Naginis.

Goddesses and their kind  
Have things to gain and to lose,  
And there are no women's organizations  
That they do not join.

When it is the time to engage in a great practice  
For the earth,  
With its rocks and trees,  
We must gather with the lords of the mandala.

The vision of self-awareness  
Is the greatest of yogas,  
For it clears away our ideas,  
And we join with something that we do not gain or lose.

We use an attitude of having no doubt  
To unite with our mothers and sisters in samaya.  
We are bound by the mudras of our shared ideas.  
In splendor, we unite as one together  
In a glorious bliss.

Those who are expert in the union of the Mahāyoga  
Turn the wheel about a land where there is happiness,  
So why should we even talk about  
How those who have attained the unchanging  
Use a view that is stainless and pure  
To promote the unexcelled pathway of the Buddha's enlightenment?

All unions are the vestiges  
Of those who move in bliss.

The dakini's secret moon,  
An embodiment of the circle, [\[34\]](#)  
Is, for a Bodhisattva,  
The substance of all the Buddhas.

By travelling over three paths,  
Or over any path,  
We will not be purified.  
Critical boys do not understand union.  
Through union we get unsurpassed wisdom.  
This is truly it.



There is no doubt.

The three times are one.

There is no difference.

We have no past.

We have no future.

This has been present since the primordial.

In being encompassed by the embodiment of the Dharma

We are one.

This is why the great

Live with a true nature of greatness.

Nothing whatsoever divides us.

This is why the totality of union

Is the supreme bliss.

From the Secret Upadeśa of the Tantra of Great Bliss, this is chapter sixteen: The Samaya of Union.



## THE HEART-ESSENCE OF THE SECRET UPADEŚA IS NOT STAINED BY ANY FAULT

Then the Blessed One, the All Good One, entered the equanimity of the samadhi in which we are not stained by faults, no matter what we do, and intentionally spoke on this topic:

The sorrows of living beings  
Do not move within this Bodhicitta.  
In this same way,  
We live in an equanimity  
That is like the end of the sky,  
Which matches with the detailed qualities  
Of anything that there is.

We may make an attribution,  
Saying: “This is karma,”  
But if we fall under the power of karma  
We will not have self-originating wisdom.

Causes, in fact, resemble vajra problems.  
This is unborn,  
So it will not be destroyed.

Our hearts have been enlightened  
Since the primordial.  
Our dominion is not shaken  
By thoughts of a search.  
The mandala of wisdom  
Is, in fact, a mandala.  
It is through our thoughts

That the mandalas,  
However many there may be,  
Appear.

Mandalas come from mandalas.  
All the mandalas of the Buddhas  
Abide in the heart  
That holds a mandala.

It is difficult,  
Even for all the Buddhas,  
To define this heart.  
It is a mandala  
That brings the three domains of obstruction  
To their completion.

The enlightenment that comes to us  
By means of excellent methods  
Is, in fact, granted as a vajra empowerment.  
It is truly a dominion of thusness.

Our thoughts,  
As many as there are,  
Are boundless.  
The oral transmission  
Of the vehicles of ideas  
May be searched throughout  
For some grand significance,  
A heart-essence that is correct,  
But we will not find it.

An equanimous mind  
Has equanimity for all things.  
It is the path to freedom.

Self-awareness is not stained  
By any problems that may come  
From exaggeration and denigration.  
It is an unobstructed purity.

The holiest retreat practice  
Is the mind.  
This is the unmistakable pathway  
Of those who have gone to bliss.

It is truly the dominion of thusness.

The Buddha speaks  
Without exaggeration or depreciation.  
This is the heart-essence  
Of the meaning of the supreme secret.  
It is the mandala of a heart of bliss.

Our own minds are stable,  
And are wish fulfilling jewels  
And wish fulfilling trees.  
They have been empowered  
For all our fields of practice.

This is a heart of excellence.  
It is not a practice field for the critical.  
The definition of the sky  
Is that it is a totality  
That is profound, vast, and spacious.  
Wisdom unites with its own dominion.  
This is how a dominion is effectively united with a dominion.

Our mind of itself has no base or root.  
It is not masculine, feminine, or neuter.  
It is not a dominion of color.  
It is an abode for excellent virtues.  
There is nothing that it does not move.  
This is why people everywhere in the ten directions,  
None excluded,  
Are not killed or seized  
By any Buddha.

This unborn and unending mandala  
Is the essence or the fruition  
Of both the things that transcend this world  
And the things of this world.  
This is why the mandala that has no cause or result  
Is, in fact, a dominion that is not born  
And does not end.

The embodiment of the unchanging swastika [\[35\]](#)  
Stands within it.  
It plays in the two great accumulations, [\[36\]](#)  
And in their completion.

The visible mandala of wisdom  
Is neither visible nor invisible.  
It is also not divided  
Between being existent and non-existent.

Self-awareness is primordially pure.  
This heart-essence is without source.  
It is unborn.  
It is evident on account of its uncontrived and uncreated character.

Happiness and sorrow have a common cause.  
Our soul[\[37\]](#) grants empowerment to our soul.  
There is nothing that is destroyed,  
And there is no destroyer.

A vajra soul[\[38\]](#) does not engage  
In anything at all.

The Buddha has brought together  
All the Dharmas,  
With none excepted,  
Into the heart-essence of enlightenment.

We look at everything,  
Whether it is external or internal,  
As an embodiment of the heart-essence of enlightenment.

Those who dwell on this path of excellence  
Are forever freed from horrible lives,  
And are on the level of enlightenment.

There is no true nature to this.  
It may appear to be anything.  
One who remains in the unspeakable state  
Where we let go of written words and grammar  
Will not be stuck on grammar or words.  
His heart will not dwell on a heart,  
And there is nothing that will obstruct it.

From the Tantra of Great Bliss, this is chapter seventeen: The Heart-Essence of the Secret  
Upadeśa is Not Stained by Any Fault.



## THE VIEW AND SAMAYA OF THE SECRET UPADEŚA

Then the Blessed One, the All Good One, entered the equanimity of the samadhi of an endless view, and intentionally spoke on this topic:

Any names or conventionalities we may hold onto  
In the world,  
The identity of which  
Is a mandala of illusion,  
Are definitions  
That are to be individually deconstructed.

Self-originating wisdom is most fortunate.  
It does not exist.  
It is not non-existent.  
It is not to be visualized.  
It has no true nature.  
It is purity itself.  
It was not created by anyone.  
It is self-originating.

All things are of one taste in this dominion.  
For a rich woman,  
Whose dominion is just what it is,  
Everything,  
With no partitions,  
Is the path to enlightenment.

Everything is born from out of the dominion of equality.



In just being born,  
There is no birth.  
Karma and the habitual tendencies of karma  
Do not exist.  
Our merit is the purity of all things.  
We are not stained by anything.  
We overcome everything.

The unchanging swastika  
Is the embodiment of the great perfection.  
This is also the level  
On which there is no birth or death.  
The dominion of the Dharma  
And sentient beings  
Are not two things.  
In reality,  
They are one.

The pair: Total purity and emotional problems  
Are not to be separated.  
They have a single character.  
Their status has been determined:  
They are unborn.  
Emotional problems are not to be contrived to be remedies.  
This is not a Dharma for the Materialists.[\[39\]](#)  
This is a dwelling on what is,  
Just as it is.

To have no I,  
And no self,  
Is to be the best of the Victorious Ones,  
Those who are thoroughly cleansed  
Of the causes and results that make up relative reality.  
Emotional problems are, in fact, enlightenment.  
Everyone,  
With no exception,  
Lives in bliss.

Then again the Blessed One, the All Good One, entered the equanimity of the samadhi of essential purity, and he intentionally spoke on this topic:

When we separate our dominion from our wisdom,  
And our mind seeks origins and applications for its wisdom,  
We work on meditation with the three kinds of samadhi.  
We stop up the doors

To the five pathways of our emotional problems,  
But when we are aware of our self-awareness itself,  
The appearance of these five pathways  
Is just an idea.

Both ideas and non-ideas are absent here.  
The absence of both is, in fact, the correct path.  
All the vehicles,  
As bountiful as they are,  
And none excepted,  
Fail to speak according to the way that it is,  
While our ideas,  
As bountiful as they are,  
Are the stages of our lungs,[\[40\]](#)  
Which, in the same way, accommodate each one,  
And illuminate them all.

The unsurpassed and supreme Vajrayana  
Is, itself, the root of all things.  
It is like water falling into  
The space of the ocean.  
The real essence of an ocean's water  
Is that it is not to be condensed,  
For it is condensed naturally.  
Its real essence is a supreme vehicle.  
The ocean is a lotus jewel.

Vajrasattva's true body  
Does not move away from  
The way things are.  
It is like the light from the rising sun.  
It shines on limitless living beings throughout the three worlds.

The fields of the Sugatas  
Are an inconceivable enumeration of the vehicles  
In which we do virtue.  
It has never been proclaimed  
That the things we do in the field of compassion  
Are not meaningful.

Every teaching that accords with what is true  
Brings together an understanding of this self-originating dominion.  
Those who have stainless and pure intelligence  
Are yogins who are fortunate.

We have nothing to generate with our samadhi.  
We have nothing to study with our three wisdoms.  
We have nothing to meditate on that uses the analytics of a view.  
We have no mandala,  
And have no mandala to meditate on.  
All our fields of practice  
Are primordially pure.

Self-originating wisdom  
Wanders through the mandala in which all things are equal,  
And all are without duality.  
This is not to be contrived as being a path.

Then Vajradhara asked:

How are the samaya for the view to be divided,  
And what is the best view?  
Also, what is the best samaya?

Then the Blessed One, the All Good One, entered the equanimity of the samadhi that divides up the views and the samaya, and he intentionally spoke on this topic:

Ignorance, desire, hatred,  
Pride, and jealousy:  
These are the big five.  
After we abandon them,  
There will not be any nirvana.  
Not abandoning them is, in fact, the path of enlightenment.

We will always use the five kinds of ambrosia.  
Their virtues, just as they are,  
Make them the finest of implements.  
They are causes for our unsurpassed success.  
We must eat them without regard to cleanliness or filth,  
And we will acquire the jewel of Buddhahood.

Our own view is our samaya.  
A view is not something that exists separately.  
Samaya themselves have been proclaimed to be views.  
This is why both views and samaya  
Are to be retained on the unmistaken path.

Samaya is the supreme union,  
While liberation is said to be the best view.  
In union there is, in fact, liberation.

In liberation there is, in fact, union.  
Union, liberation, views, and samaya:  
These are the bases for emptying out  
The places where life is horrible.

In an unsurpassed field  
We brilliantly unite.  
For those who are hot,  
The medicine is to be cool.  
For those that are cold,  
There is the medicine of warmth.

Coolness and warmth,  
Gentle and rough:  
These have equal parts,  
And this is how we demonstrate  
The views that we understand.

In the brilliantly diffused pure lands of the Buddhas,  
The mandalas of the Tathagatas do appear,  
Along with their infinite manifestations.  
But they appear due to the blessings there are  
In the views.

The ten directions,  
The four times,  
And everything else  
Appear to us individually,  
As we define our own ideas.

It may also be that  
Samaya are subsumed within our views.  
When we understand the significance of our views  
And of our samaya,  
Our embodiment and our wisdom will be inconceivable.

When we understand the significance of self-aware wisdom,  
We attain that swastika that has no birth or death.

Desire, hatred, and even ignorance  
Emerge from the path of great enlightenment.  
The five kinds of wonder there are in doing everything  
Have also been proclaimed to be:  
“Ornaments for reality’s dominion.”

The mudras of wisdom and magnificent methods  
Also come from great enlightenment.  
This has no border,  
No center,  
And no plurality.  
It is totally pervasive,  
While it does not go anywhere at all.  
Yet in the same way,  
It does not abide in anything.

We do not give birth to ideas about the sky,  
While these speculations are indeed like the sky.  
The unattached sky is free from blueness.  
The sky appears to us  
Due to our own personal interest.

From the Tantra of Great Bliss, this is chapter eighteen: The View and Samaya of the Secret  
Upadeśa.

## THE GREAT MANDALA OF THE SECRET UPADEŚA

Then Vajradhara asked:

Blessed One,  
Please explain the significance of the two kinds of stainless mandalas.

Then the Blessed One, the All Good One, entered the equanimity of the samadhi that is elicited by the two kinds of mandalas, and the Tathagata's vajra body, speech, and mind brought out these forty-two letters. This is what emerged:

A Ka Kha Ga Gha Nga |  
Tsa Tsha Dza Dzha Nya |  
Ṭ a Ṭ ha Ḍ a Ḍ ha Ṇ a |  
Pa Pha Ba Bha Ma |  
Ya Wa Ra La |  
Śa Ṣ a Sa Ha K ṣ a |  
I Ī | U Ū | E Ai | O Ou |  
Dza: Hū ṃ Ba ṃ Ho: |

The entire domain of this world  
Rose up  
To be a cause for this physical mandala.

The ten directions were shaken through the four times.  
The three thousands,  
The one thousand,  
The two thousand,

And the five elements  
Shook.  
They shook to the extreme.  
They totally shook.

Then the Blessed One spoke out intentionally on this topic:

The great mandala abides in our selves.  
Our five heaps  
Are the five perfect Buddhas.  
All of our consciousnesses, generative forces, and domains  
Are male and female Bodhisattvas.

The mothers of wisdom,  
Whose domain is the sky,  
Are the true essence of the uncorrupted mandala:  
Earth and water are Eyes and Māmaki.  
Fire and wind are White Garment and Tara.  
They are primordially removed from the thousands of domains  
That are in the ten directions.

The great mandala of self-originating life  
Is that of the wrathful father and mother.  
It has four gates.  
The blazing light of this great mandala  
Is the vast abode of Akani ṣṭ a,  
Which never stops moving through the ten directions,  
And which has no border or center.

Our foundation is the brilliantly clear light  
From the wheel of measureless wisdom.  
It is immeasurable.  
It transforms into a square.  
There are four doors.  
The designs around the doors  
Are especially beautiful.  
Their four magnificent facades  
Are especially beautiful.

There are dismounting points, ladders,  
Nets made of precious jewels,  
Half-curtains, pearls, *Asma* dancers,  
Bouquet carriers, and young lads.

There is a variety of music,

A variety of scent,  
A variety of tastes,  
And a variety of things to touch.  
They appear in alignment with the ten directions.

The dominion of the immense palace  
That appears there by itself  
Is the dominion of the Victorious One's Dharma.  
Its jewelry  
Makes the blazing mandala of just what is  
To shine.

In the immense palace of blazing wisdom,  
A magnificent mandala with four corners,  
There is a wheel with four spokes.  
It has a band around the circumference.  
The four corners are wondrous in their ornamentation.

The square is a totality.  
The design around the doors is beautiful.  
Using massive clouds of jewels and of music,  
The mandala of blazing wisdom  
Is ornamented,  
As if it were a magnificent palace.

On top of thrones made of  
Lions, elephants, horses, buffalo, and eagles,  
There form seats,  
Thrones that are ornamented by a sun, a moon, a lotus,  
And a precious jewel.

The vajra king and queen  
Have one face and two hands.  
These four:  
Earth Heart, Sky Heart, Avalokiteśvara, and Vajrapani,  
Circle off to the right.  
The four Bodhisattva mothers:  
Lāsyē, Māle, and the rest  
Turn in a circle to the left.

On the corners there are these four:  
Maitreya, the All Good One, the Remover of Obstacles, and Mañjuśrī.  
The four goddesses of offering  
Are arranged as in the above,  
Starting from the right of Earth Heart.



Dispersed between them  
We place the six Sages.

Then we place the male and female All Good Ones  
Behind and in front of the vajra wheel.

Detailed to the doors,  
There are the four wrathful ones.  
On the right are the women.  
On the left are the men.  
Between the male and female wrathful ones  
We place the four door-matrons in the middle.  
The good women are in front.  
The good men are behind.  
The primary figure is white.  
He is Vajradhara.

A yellow mirror spins in a circle.  
There is a blazing jewel of verdant wisdom.  
The wisdom of ideas is a red lotus.  
The wisdom of success is a green crossed-vajra.  
The precious pens are white and yellow.  
The sword is dark blue.  
The lotus is white.  
The vajra is green.  
The *naga* tree is red.  
The wheel is orange.  
The sheaves of grain are white.

Mañjuśrī is yellow.  
He holds an utpala flower,  
A white mirror and a blue rosary.  
His tongue is red.  
His fingers are whitish green.

The incense fire is yellow.  
The flower is dark blue.  
The lamps are bright red.  
The perfumed water is green.  
The burning one wears armor of yellow.  
He holds a red book and a lake of jewels.  
He anoints the Victorious Ones.

The fire-water is black.  
The vajra is light yellow.

The club is dark blue.  
The scorpion mudra is red.  
The staff is green.

The wrathful women blaze in rage.  
Their iron hooks are white.  
Their nooses are yellow.  
Their chains are red.  
Their bells are green.  
Their blazing mandala is unsurpassed.

This great mass of blazing light rays  
Surrounds the great mandala in a circle.

Then the Blessed One, the All Good One, entered the equanimity of the samadhi of uttering the heart-spell of his speech, and this heart-spell of his speech emerged from his body, speech, and mind:

Bru ṃ Tsakra Biśuddhe | Hū ṃ Vajrasatva Hū ṃ | O ṃ Bairotsana Dziga O ṃ | Sva Ratna Sva |  
A ṃ Amrita A ṃ | Ha Praloki Ha | Mu ṃ Dhātu Śvari Mu ṃ | La ṃ Di Śvarati La ṃ | Ma ṃ Moharati  
Ma ṃ | Pya ṃ Ragalogati Pya ṃ | Tra ṃ Saha Hri Tra ṃ | K ṣ a Garbha K ṣ a | Tra ṃ A Garbhaya  
Tra ṃ | Hrīḥ Padma Padmo Hrīḥ | Dzi Vajrapā ṇ i Dzi | Hū ṃ Lāsye Samaya Ho | Tra ṃ Māle  
Samayastva ṃ | Hrīḥ Girti Rago Ha ṃ | Anirtiya Svāhā | Mili Mahāyami Svāhā | Thli ṃ Padra  
Thli ṃ Svāhā | Hū ṃ K ṣ ukhanggeya Svāhā | Mu ṃ Mañjuśrī Gaya Svāhā | Hedukru ṃ Svāhā |  
Sapu ṣ pa Svāhā | A ṃ Mayuke Sukeni A Svāhā | Ho Gandhe Tsitta Tratha Svāhā | Hū ṃ Trailokya |  
Byīkatra Pha ṭ | Hū ṃ Yamānata Krida Pha ṭ | Hū ṃ Padmanata Krida Pha ṭ | Bigananta Krida Pha ṭ |  
Hū ṃ Haprajñāta Krida Pha ṭ | O ṃ Dāramahā Ekrodhiśvari Dzvalani Pha ṭ | O ṃ Dāhimahāratna  
Ekrodhiśvari Dzvalani Pha ṭ | O ṃ Padmamahā Ekrodhiśvari Dzvalani Pha ṭ | O ṃ Karmamahā  
Ekrodhiśvari Dzvalani Pha ṭ | O ṃ Abamunekra ṃ Svāhā | O ṃ N ṛ i Muneḥ ṃ Svāhā | O ṃ K ṣ a ṃ  
Sumune Bra ṃ Svāhā | O ṃ Trimune Bru ṃ Svāhā | O ṃ Pramune K ṣ a ṃ Svāhā | O ṃ Dudzamune  
Saśoka Svāhā | O ṃ A A Samanta Heta Svāhā | Vajrasatva Samanta O ṃ Hū ṃ Hū ṃ Vajra Vajra Dza  
Dza Kruda Svāhā | Hū ṃ Ākarmaṇa Svāhā | Pa ṃ Padmakule Svāhā | Ha ṃ He Ha Ha Svāhā |

This mandala of speech  
Emerged from his body, speech, and mind,  
So it is famed as his mandala  
Throughout all the dominions of the world.

All of these magnificent mandalas  
Were made to hold the mandalas of wisdom,  
So the heart-spells of the five wisdoms  
Were also made to melt into this:

O ṃ Tathāgato Jñāna Mahā Svabhāwa Atmako ‘Ha ṃ  
O ṃ Vajra Mahā Jñāna Svabhāwa Atmako ‘Ha ṃ  
O ṃ Ratna Mahā Jñāna Siddhi Vajra Svabhāwa Atmako ‘Ha ṃ

O ṃ Padma Mahā Jñāna Anurakto Vajra Svabhāwa Atmako ‘Ha ṃ  
O ṃ Mahā Śūnyatā Jñāna Karma Vajra Svabhāwa Atmako ‘Ha ṃ

The heart-spells of the five wisdoms  
Also emerged from his body, speech, and mind.  
When they are recited  
Light will shine,  
And then will brilliantly dissolve.  
The sounds of the heart-spells  
Make all and everything luminous.

Within this magnificently blazing mandala,  
The mandala comes from a mandala.  
The mandala of a mandala has a mandala.  
The true identity of the mandala of speech  
Is perfected in its being a mandala  
That blazes in so many ways.  
Its luminescence is, in fact,  
An embodiment of a vajra of speech.

We imagine that the heart-spell  
Of the lineage of two tens,  
And the five particulars,  
Is just the size of a sesame seed,  
And the sun and the moon  
Are just the size of turnip seeds.  
We position ourselves above them,  
And work on uniting.

We work on reciting the heart-spell  
As we circle in a dance.  
On the right meridian we place Hū ṃ .  
On the left meridian we place Mu ṃ .  
The two unite.  
They subsume each other,  
And in the way of clapping,  
We are entwined into non-duality.

The mandala is effulgent.  
Our right forefinger is a blazing O ṃ .  
Our left points in a Lam.  
We control the Hū ṃ , Mu ṃ , and the rest.

Then, in the way of clapping,  
We are non-dual.

We are entwined,  
And this makes the mandala glow.

The ten fathers and mothers blaze.  
Entwined in pairs,  
They glow.

We imagine that the first letter O ṃ ,  
And the rest of the four,  
Are just the size of mustard seeds.

We place there the four classes of written letters,  
Beginning with the gutturals,[\[41\]](#)  
Just the size of sesame seeds.

On the knuckle of the first finger of our hand,  
We make an arrangement as in the above,  
Using arrogance and the other four attitudes.  
We do this in the way of clapping.

When we clap,  
The two are brought together,  
To overcome each other.  
We are entwined in non-duality,  
So our mandala glows.

We imagine that there is a sun  
At the root of the O ṃ ,  
A blazing letter O ṃ ,  
Just the size of a small pea.  
We imagine that the heart-spell of wood  
Is on top of this,  
Just the size of a white mustard seed.

In the space below the Hū ṃ  
We imagine the heart-spell for sheaves of grain,  
Just the size of a mustard seed.

In the space below the O ṃ ,  
We imagine the heart-spell of a wheel,  
Just the size of a mustard seed.

In the space below the Ha  
We also imagine the heart-spell of an utpala flower.

In the space of the Lam,  
We place the moon.

Then we must imagine  
The heart-spell of incense.

In the space below the Mu ṁ  
We must imagine the heart-spell of flowers.

In the space below the Pya ṁ  
We must imagine the heart-spell for oil lamps.

In the space below the Tra ṁ  
We must imagine the heart-spell of scent.

The eight male Bodhisattvas,  
And eight female Bodhisattvas,  
Join their palms,  
And entwine in father-mother union,  
Until they control all others.

Delusions of a duality  
Are a blazing light.  
It makes this magnificent mandala glow.

The tip of the Sva is blazing,  
And its edges are greater than  
The pinnacle of the sun.  
In its middle are the humans.  
The asuras are on the side.  
On the summit of the moon  
There are the animals.  
The hungry ghosts are between.  
The hells are placed lower.  
They are placed there in the style of a drama,  
Fitting for the audience.

At the root of the O ṁ of the sun  
There is Vijaya.[\[42\]](#)  
At the root of the Lam of the moon  
There is the lady Vijaya.

At the summit of the Hū ṁ of the sun  
There is an iron hook.  
At the root of the Mu ṁ of the moon

There is a noose.

At the root of the A ṃ of the sun

There is an executioner.

At the root of the Bya ṃ of the moon

There is a lady executioner.

At the root of the Ha of the sun

There is Hayagriva.

At the root of the Ha of the moon

There is the lady Hayagriva.

In the depths of the sun

There are iron chains.

In the depths of the moon

There is a blazing bell.

Between the root and the depth

Of the Sva of the sun,

An entwining light blazes forth,

And becomes special.

In the depths of the moon

There is the lady of entwinement.[\[43\]](#)

When the father and the mother

Join with each other,

Each controlling the other,

The mandala of their union

Is a blazing light.

We imagine that the entire mandala is glowing.

We meditate on a body,

The heart-essence of which is Hū ṃ .

We suck our two hands,

And on top of them we draw the mandalas

For four individual beings.

We place a vase that is filled

With the five essences

In the center of the mandala.

For the great mandalas and their kind,

We use brilliant ornamentation,

With ornaments above,

Ornaments below,  
And ornaments in-between,  
To present a style of ornamentation.

We surround it with  
An assortment of food and drink of many flavors,  
An assortment of garments, boots, and hanging adornments,  
And an assortment of the specific items used for offerings,  
Then we offer it with our samadhi.

Offering without being conscious of it  
It said to be the greatest offering,  
So when we make offerings and such things,  
We use great offerings.

There are measurements for producing  
A mandala of a physical image,  
But those who are so endowed  
Will use the presence of samadhi.

The rituals for the levels,  
And such things,  
And the stages for painting on  
The insignia of a drop,[\[44\]](#)  
According to the way of great things,  
Such as mandalas,  
Is that the mandala of merit  
Is summoned from the mandala  
Used for the correct granting of an empowerment.

The first great mandala  
Is our engagement in our guru's mind,  
And then the students enter,  
And we grant the empowerment.

The extent of our ability  
Will be whatever we prefer.  
We apply our experience.

So it is that for a great mandala  
A great empowerment must be imparted.  
The skillful will use any mandalas we wish:  
One mandala, or three, or five,  
Nine, or thirteen, and so on.

We imagine an embodiment of our lineage  
At the center,  
And then arrange the male and female Bodhisattvas.  
Another way is to arrange things in a way we find mentally agreeable.  
Another way is to arrange a consorted couple.  
Another way is that of a great mandala,  
With a center and spokes,  
Which may fit with any meditation we may be doing.

It is proclaimed that we must use wrathful ones  
To act as door protectors.  
It is proclaimed that the great mandala of the wrathful ones  
Is also to be done in this way.

A totality of varied things will appear,  
But there is no mandala  
That appears by its own nature.  
This, indeed, has been described to be wisdom.

From the Tantra of Great Bliss, this is chapter nineteen: The Great Mandala of the Secret Upadeśa.



# THE SPONTANEOUS PRESENCE OF THE PERFECTION OF ALL THE UPADEŚA, COMPLETE WITH NOTHING LEFT OUT

Then the Blessed One entered the equanimity of the samadhi that is spontaneously realized, and intentionally spoke on this topic:

All of the horrible existences,  
None excepted,  
Are our domains,  
And while our senses are pure,  
They are polluted by our conditions,  
And we become unstable.

We understand forms and such things  
To be selves.  
This is the gradual development of the abodes of Brahma.[\[45\]](#)

When we do not understand equanimity or form  
We do not understand that there is no supporting basis for names.  
Our abode is transformed,  
And from out of the four generative forces,[\[46\]](#)  
We are born into a place  
At the summit of the world.

So it is that birth and all the rest  
Are inconceivable.  
No one whosoever created them.  
They exist naturally.  
There is nothing whatsoever that contrives

The mandala of natural luminescence.  
It is not polluted.

If we understand that there is no duality,  
Then who will do the contriving?  
Who will understand?

This is not something that is shared in common  
With anyone.

Of all the Dharmas that appear to resemble this,  
And all the Buddhas of the ten directions  
And the four times,  
There is not even one  
That is apart from his soul.[\[47\]](#)

They are held by the highness and lowness of their vehicles.  
Their bodies are maintained  
As if they were Buddhas,  
Or male and female Bodhisattvas incarnate.

This is a space of equanimity  
In which subjects and objects are not a duality.  
Everything turns out to be a state of equanimity.  
All the mandalas, external and internal,  
And the sounds and entities,  
However many there may be,  
Are all perfected  
Within the heart-essence of our gathering.

An analogy is that  
Just as a dancer  
Shows collections of undamaged shapes  
From out of her hands,  
Our undamaged bodies  
Are made fully luminescent  
By a heart of effortless and supreme perfection.

When we do not attribute this to be any self or other,  
We fully retain the mandala in its entirety.

All things are in the dominion  
Of their own occurrence.  
In their variety,  
They shine out like lightening.

In this very shining,  
They are like rainbows.

There is no true nature to this.  
It is All Good.  
This, in fact, has been described to be  
The embodiment of the Dharma.  
Embodied in its totality,  
Our lineage is bountiful.

The eight secret charnel grounds are quiet.  
The sounds of entities  
Come from non-entities.  
Assortments of yoga  
Are quiet and empty.  
Assortments of Dharma  
Are perfected in our minds.

The heaps of Dharmas  
Are perfected in this domain.  
Just as the sun, the moon,  
And all the planets and stars  
Are perfected in the unvisualized bounty of the sky,  
And then the dominion of the sky  
Is perfected in purity.  
The heaps and the domains are, in fact, Dharmas.

The mandala of the Dharma  
Is perfected in the Dharma.  
There is nothing to exemplify  
By saying: "This."

The act of exemplification  
Is a conceptual construct.  
Until we have finished with conceptual constructs,  
However many there may be,  
We will not find the path of the Buddha's enlightenment.

The embodiment of the Dharma  
Is not an idea.  
It is not an equanimity.  
We do not hold onto it  
By grasping at it.  
It is like a water-moon.

By the playfulness of the All Good One,  
The vowels and consonants have been profoundly explicated.  
Origins and applications,  
As we understand them,  
Are like the little monkeys that hit the ground  
After the humans have left.  
There is a lot of work to be done,  
While there is no self.  
It is by the power of our self-awareness  
That we receive empowerment.

The yoga of definitions  
Is just an idea.  
It dwells in the space of a great equanimity.  
Consciousness and considerations,  
In all their variety,  
Are presented to be an unmoving and self-originating circle.

There is no I or self in this.  
It is not dirtied by the dust of conditions.  
It is naturally pure,  
So everything is, in fact,  
The heart-essence of the one who moves in bliss.

Where would we go?  
What would we be born as?  
There is no substance which is born into the world.  
The great garudas soar through the sky.  
And the nagas who live in the ocean are destroyed,  
For the body of the garuda of itself is not acceptable to them.

The supreme Vajrayana is unsurpassed.  
It is effortless.  
It does not fail.  
It brings everything together.  
It destroys ideas.  
It decimates the levels.  
All the vehicles,  
None excepted,  
Are devoured in its stomach.

This dominion is beyond our thoughts,  
But there are innumerable statements about it  
That say: "This."

This is why there are no Tantras in written letters.

There is no meditation.  
The sky is beyond deeds,  
So we do not seek.  
We do not practice.  
We do not shift.

We must finish up with our ways of meditation.  
We must overcome our ways of practice.  
The heart-essence of self-awareness does not move,  
So who would want it for a path of discovery?

Those who maintain the purity in their dominion of equanimity  
Are the same as the ones that mount oxen,  
Then work with what follows.  
After they are thrown off,  
They seek for Buddhahood.

*E Ma'o!*

This is the practice field of the Buddhas!  
It is not a place that we will find  
By searching for it.  
There are no objects  
That accord with the six Dharmas.  
We are like blind people,  
Scrutinizing the sky.

The path of purity that goes higher and higher  
Is in agreement with the effortless Dharma,  
But if we travel toward it on a path,  
We will not see it,  
As if it were the end of the sky.

In the heart-essence of perfected primordial equanimity,  
There is nothing that must be practiced or protected.  
There is neither liberation nor non-liberation.  
This is beyond our ideas of virtue and non-virtue.

Causes and results are inseparable.  
There is no freedom or enlightenment to be achieved  
Through working on rejecting the five kinds of emotional problems.

This is the river of primordial thusness.  
We will not find the path of the perfect Buddha

Through austerities, travelling, protecting, trying, or seeking.  
Using vows, our root enlightenment is distant.  
Using roots of virtue,  
We build a basis for the birth of sorrow.  
This also makes us be born into a horrible life.

When we enact union with prostitutes,  
Or take the lives of all sentient beings,  
We practice disgusting things  
On the very level of the All Good One,  
And we are extremely happy.

From the Tantra of Great Bliss, this is chapter twenty: The Spontaneous Presence of the Perfection of All the Upadeśa, Complete with Nothing Left Out.

## THE SECRET UPADEŚA HAVE NO VIEWPOINT

Then the Blessed One, the All Good One, entered the equanimity of the samadhi that does not look into the variety of views, and intentionally spoke on this topic.

There is no outside or inside.  
This is the space of great wisdom.  
Everything is truly within everything.  
This is the embodiment of glory.  
It is the natural mandala  
That is perfection itself.

It follows that with spontaneously realized perfect equanimity  
Objects and awareness are not two things.  
There is no earlier or later.  
This is the dominion of the way it is.

There is no result  
In which someone like Vajrasattva  
Is visible to our sight.

Gathering and not gathering,  
Dwelling and not dwelling:  
These are not the root.  
They are causes for downfalls.  
We even count levels,  
And bow to applications.

Generation, practice, and worship

Are inherently pure,  
So they are inherently present.

We do not need austerities or difficult practices.  
We do not need to use levels and quests to seek things.  
This is unsurpassed wisdom.

We do not need to count it,  
Or to honor its applications.  
This is effortless.  
It is beyond our deeds.

We do not need to generate,  
To practice,  
Or to do anything.  
This is the unborn space of bliss.

When we worship,  
There is no Victorious One to worship.  
This is a supreme victory,  
An embodiment of perfection.  
It is not necessary to exemplify it in writing.

This is the naturally clear light.  
We do not need to praise or blame it.

This is beyond the shapes of our heaps.  
It is beyond the lights of the five wisdoms.

This is not a color or a shape.  
When we look at this,  
There is nothing to see.

It is, itself, beyond the word “view.”  
In this there are no causes or results.  
Its excellence is that nothing whatever divides it.  
This is called “a gathering.”  
It brings everything together,  
Like the wind from the ocean.

There is not anything that really exists,  
So a variety of non-entities  
Is what actually appears.  
In this appearance  
There is nothing at all.



We may practice all variety of vehicles,  
But their lack of reality is, itself, correct.  
The best of results  
Is not to be bothered by heroes.[\[48\]](#)  
This is the way of Vajrasattva himself.

Our happiness in the present,  
And that which is later,  
Are either directly perceived,  
Or come from behind.  
There are problems with this,  
So we must not rely on it.

This has been our heart-essence from the primordial,  
So the three times are one.  
There is no difference.

For Bodhisattvas,  
Lords,  
And All the Victorious Ones in their fields,  
With none excepted,  
The great perfection is the great perfection.  
It is beyond thought,  
Unspeakable,  
The supreme path.  
It is the basis of the ten perfections.

According to the conventions of the supreme siddhas,  
Exaggeration, depreciation, and the four yogas  
Are completely pure embodiments  
That are primordially stamped with the seal.

It is open.  
It is open.  
The three realms are primordially awake and open.

It is spoken.  
It is spoken.  
This mighty lord of virtues  
Is beyond the conventions of speech.  
It is unspeakable.

Even in our meditation,

We have ideas about ideas.  
The embodiment of self-awareness  
Is actually not to be meditated upon,  
And not to be sought.

We settle into our natural condition,[\[49\]](#)  
The thusness of the way it is.  
This settling is also a settling  
That is not a settling.  
The thing that we settle into  
Is the heart of Vajrasattva.  
The Buddha himself does not have  
A teaching that says: “This.”

From the Tantra of Great Bliss, this is chapter twenty-one: The Secret Upadeśa Have no Viewpoint.

## THE WAY IT IS WITH THE SECRET UPADEŚA

The Lord of Secrets, Vajradhara, asked:

Blessed One,  
What is thusness?  
Please explain this.

The Blessed One, the Lord of Bliss, the All Good One, entered the equanimity of the samadhi on the varieties in just what is, and intentionally spoke on this topic.

*E Ma'o!*  
The true essence of the totality of the many things  
Is unborn,  
From the primordial.  
It is the Bodhicitta,  
Pure in every way.  
Its true nature is indivisible.

The primordial and the ending are not to be divided.  
From the beginning,  
They are the same.  
This is the ocean of the Victorious Ones.

The three times and the three existences  
Are of essence an equality.  
From the beginning,  
The wisdom of the All Good  
Has been the supreme dominion.

It has no clear divisions,  
So there is no good or bad,  
Nothing to take up or to reject.  
We do not come or go,  
So the three times are perfected  
Instantaneously.

This mandala emerges from total equanimity.  
The true nature of wisdom  
Is in our own ideas.  
We have nothing to say about  
A wisdom that is not born from ideas.

The heart that does not divide between self and other  
Has true wisdom.  
When we do not see this heart-essence,  
And have not studied any higher knowledge,  
We search for something else.

We may teach sentient beings  
Who are in the dark,  
But they will not hear.  
We may exemplify,  
But they will not see.  
They seek their true selves  
In something else,  
So they do not become Buddhas.

We do not see any teachers  
That are not like this.  
They desire to have a path,  
So they travel along a path.  
They desire to travel,  
But they are unable to go.

The true meaning is hidden,  
So nobody sees it.  
What is this knowledge?  
What are these practices?  
Who can know?

We work to sit naturally.[\[50\]](#)  
This is superior to work and deeds.  
The practices in someone's mind  
Become the practices of enlightenment.

If we do not give up the definitions  
That are the ideas and practices of our intellects,  
We will not remember,  
And we will not discern,  
That the cause of our spinning  
Is that we did not give them up.

The uncorrupted, undivided, directly perceived Buddha  
Does not exemplify  
That there is any significance to our cravings for this.  
Anyone who practices to this extent,  
Using the awareness of the intellect,  
Is practicing a real form  
For the clouds in the sky.

How can we understand that there is no sky?  
A cloud appears,  
But it is not possible that it be covered.

In *swastika* Buddhahood,  
Which is completely pure,  
Everything is equal,  
From the beginning,  
And is completely pure.

When we abide on the plain level of non-conceptualization,  
This state makes us understand  
That the selfless great spirit [\[51\]](#)  
Is the origin of all things.  
That is why the uncontrived path of the Victorious Ones  
Is an unsurpassed wisdom that is unstoppable,  
And has no cause or origin.

It does not examine,  
And there is no practice.  
This is beyond the powers  
Of the methods that hold to a self.  
It is an abode of knowledge,  
Just as it is.

There does not exist a proclamation by anyone  
That teaches about this kind of great spirit.  
The way that it is  
Is the correct path to enlightenment.

The best life is to have nothing to take up,  
And nothing to cast off.  
It is unsurpassed.

This is the *dhāra ṇ ī* for the unmoving.  
We do not join or part from it.  
The wisdom that understands  
Is a treasure of wish-fulfilling jewels.  
It is difficult to teach,  
And it is not appropriate to change its meaning.

Who is it that appears  
As if he were an image in a mirror?  
Holiness is not taught to be something like this.  
There is no extremely clear awareness  
That resembles ignorance.  
It is difficult to teach the specifics  
On the holy retention of jewels,  
For they are like seals stamped  
On the opening of an iron box.

Our true heart-essence is luminous,  
Without external or internal shadows.  
This is a totally unmistaken view,  
Just as it is.

Do not abandon samsara!  
Suffering is the path of enlightenment.  
This is beyond our fields of practice:  
Views and what we must view.

The holder of the lamp of wisdom  
Is beyond delusion.  
Great compassion churns the wisdom of playfulness.  
This is beyond meditation, practice, thought, and speech.  
A Buddha is a Buddha,  
Just as he is.

A mind of thusness,  
Where just what is  
Is just like that,  
Is a stable and unchanging magnificent samaya.  
The lamp of a spacious heart has been blazing,  
From the beginning.  
This is amazing and astounding.

It is a magnificent playfulness.  
The world has been an effortless sky-space,  
From the beginning.

Self-aware wisdom arises  
From out of the state of ignorance,  
Without our visualizing anything at all,  
And when it does,  
Thusness is a pathway that accommodates sentient beings.

The true nature of all living things is thusness.  
Children who do not understand adulterate it,  
On account of their delusions.  
This is the same as when  
The medicine itself seeks the doctor.

The wisdom of self-awareness  
Is an unchanging river of bliss.  
It is the way things are  
When we do not abide  
In either the external or the internal.

It is difficult to teach this  
By saying: “This,”  
And there is nothing in-between.

From the Tantra of Great Bliss, this is chapter twenty-two: The Way It Is with the Secret Upadeśa.





## THE OCCASION FOR EMPOWERMENT INTO THE SECRET UPADEŚA

Then the Blessed One, the All Good One, entered the equanimity of the samadhi of imparting empowerment, and intentionally spoke on this topic.

The perfect empowerment of wisdom  
Is the king of self-awareness himself.  
The wheel that enacts the empowerment  
Is an unattached foundation  
For our abiding in equanimity.

The total clarity of self-awareness  
Grants the empowerment of wisdom.  
In the way that it is,  
Self-awareness abides in thusness.

This thusness is inconceivable  
In its expansion and contraction.  
This is the body of bodies:  
An embodiment that transmits a variety of empowerments.  
The king of self-awareness  
Grants empowerment to the three existences.[\[52\]](#)

The best empowerment  
Is enacted by playfully bringing everything together.  
The perfect empowerment  
Is the effortless path that resembles ignorance.

All the mandalas of the Buddhas,

None excepted,  
Are embodiments of the Victorious Ones.  
When we do not work to focus our consciousness  
On the five bodies, the five wisdoms,  
The empowerment, or on the Dharma,  
That is the best of the best.  
When we do not work to focus on the empowerment,  
That is the best empowerment.  
The mandala that subsumes the many things  
Is the best mandala.  
To dwell in the perfection of these three things that are the best  
Is the best empowerment.

From the beginning,  
We have not dwelt on any conventional name,  
For the past, the future, and the present are not definite.  
While we designate something to have no birth or ending,  
There is a body that unites the three great times.

We are primordially equanimous,  
So there is no gradual presentation.  
This is not singular or plural.  
It is beyond positions.

The empowerment in which we set out ornaments,  
Things we have accumulated as offerings,  
Is spontaneously perfected,  
And is naturally present.  
There is nothing that obstructs it.  
Because it is spontaneously present,  
We do not dedicate.  
We do not think.  
This is pure from the primordial,  
So it is our ambrosia.

Even the special qualities of the twelve generative forces[\[53\]](#)  
Are spontaneously realized by their very nature.  
The wisdom of the three embodiments  
Arises under the circumstance of the empowerment.  
The empowerment is also perfect.

There are no five empowerments  
That are to be received through some higher thinking.

From the Tantra of Great Bliss, this is chapter twenty-three: The Occasion for Empowerment into

the Secret Upadeśa.



## THE TOPIC OF THE SECRET UPADEŚA IS BEYOND THOUGHT AND IS UNSPEAKABLE

Then Vajradharma Vajradhara asked the Blessed One, the All Good One himself:

Please teach us the meaning of being unthinkable and unspeakable.

The Blessed One, the All Good One, entered the equanimity of the samadhi where there is no thought, and intentionally spoke on this topic:

I bow to the unspeakable state that is beyond thought!

I bow to the supreme teacher of teachers!

I bow to the unparalleled pathway,

That path that is praised by all!

I bow to the heart-essence of the Dharma,

Just as it is!

I bow to the river that holds effortless knowledge!

I bow to that body that holds primordial knowledge,

Just as it is!

All that makes up a supreme practice:

Total liberation through the levels,

The rule of the way,

And all the rest:

These are the mothers of the Sugatas.

The path of supreme liberation that accommodates everyone

Is actually Buddhahood.

This is subtle,

And difficult to understand.

It is a path for everyone.  
Non-conceptualization is beyond our ideas.  
Without this, that will not occur.  
So it is with the path of supreme liberation.

This is not to be visualized.  
It is not static.  
It is uncomplicated.  
It is beyond all our thoughts.  
Words will not strike at it.  
It is not a shape or color  
That is in the domain of our senses.

This is firm.  
It is difficult to teach.  
There is not even an atom to be said of it.  
It is not a path that is to be taught  
By saying: "This."

It is not singular.  
It is not plural.  
After we have used logic to deconstruct it,  
We continue to use what it means in what we do.

The things the meditators  
Who were the Rishis of old  
Believed to be real meditation  
Were deviant in specific ways,  
And they were ill.  
The path of attachment to meditation is a disease,  
And it finished them off.

The intent of their debased practices  
Is not in the scriptures.  
It is a delusion.  
They believe that there is a path of practice  
At the end of words,  
But the causes and results that they think about  
Resemble chasing after an optical illusion.

To use profound understandings  
To seek for unsurpassed Buddhahood  
Is extremely easy.

This does not come from anyone else.  
It is just what it is.  
We believe it to be superior.

The correct path to enlightenment  
Is not to be exemplified in words.  
If we look at what they truly are,  
They are delusions.

The path of equality is neither pure nor impure.  
Ignorance and wisdom are not to be divided  
In any way at all.

To be without moving or shaking  
By one's very character  
Is to live as a king of samadhi.

There is no visualization that we look at  
And say: "I see it this way."  
It is the eye that sees things directly,  
And this is why we call it:  
"The eye of omniscience."

It has no border or center,  
So it is called: "Naturally spacious."

Without acquiring anything,  
Or rejecting anything,  
We achieve the king of equanimities.

Our minds and our habitual tendencies  
Are not two things.  
They are mixed, and they are equal.  
They appear to us when we grasp at them.

We do not throw out or reject  
Any of the dharmas that are permanent.  
We use the method  
In which no form of any kind is necessary  
For this self-originating reality,  
And we play within it.

The Dharmas that are totally rejected,  
And that no one accepts:  
The five emotional problems

And the five inexpressibles,  
Are paths of purity.  
When we enter them  
We attain the king of equanimities.

Do not abandon anyone,  
Be they women or anyone else!

We may put the meanings  
Of the accounts of the years  
Of our five emotional problems  
And our five inexpressibles  
Into our logical intellects,  
And we may define the three kinds of samadhi,  
Making use of philosophical theories,  
But we will be deviating from the transmission of effortlessness.  
This is a delusion.

We dwell in the land  
Of effortless and spontaneously perfected bliss.  
This is the heart-essence of the greatness  
Of our wisdom's self-origination.  
It is not to be visualized.  
It does not move.  
It is beyond any report.

We abide totally within a transmission  
That is already beyond our works,  
Just as it is.  
It is a state that is unborn and does not stop,  
Like the sky.  
It is not to be taught  
By saying: "This."  
It is the embodiment of the one circle.[\[54\]](#)  
It does not expand or contract.  
It is the path of freedom:  
Holiness itself.

This is not an idea.  
It is not a conceptualization.  
It is beyond wisdom and methods.  
It has no extremes.  
It has no center.  
There are no instructions on its essence.



It is uncontrived,  
Like the sky.  
It is beyond the objects that we talk and think about.  
It is immeasurable.  
Its magnificent significance has no exemplar.  
It is the Victorious One's heart.  
It is the river of perfect enlightenment.  
It is difficult to teach it  
By saying: "This."

The All Good  
Is a great bliss that is sure.  
We place ourselves thusly, like this,  
And we do not seek for it,  
For it is not to be sought.  
This is why the mother of the Sugatas  
Is a light that is totally victorious.

Fortunately,  
This is not to be exemplified in writing.  
It is beyond conventionalities,  
For it is not possible  
That Vajrasattva leave his body behind.  
Whatever he does,  
He is the character of the All Good One.  
He is the Victorious One.  
He does not meditate or practice.  
His ideas are unsurpassed.

Do not cling to words!  
Do not hold onto what your ears hear!  
This is the path of enlightenment!

When we do not depend on anyone,  
And have no views or direct perceptions,  
That is the best practice.  
The circle of the holy truth  
Is beyond shapes and names,  
So we have nothing to meditate on.

The Rishi meditators practice a path of desire,  
And a path of deviant cravings.  
To maintain quietude and seclusion,  
Without an overabundance of words,  
Clears away the sickness of delusion.

The most excellent king of medicine  
Is expert in the special pathways.  
He will remove the disease.  
We will take our denseness and instability  
As a path,  
And we will heal.

You are the doctor Bodhisattva  
Who makes us heal.  
O Maker of Happiness,  
I bow to you.

From the Tantra of Great Bliss, this is chapter twenty-four: The Topic of the Secret Upadeśa is Beyond Thought and is Unspeakable.

## THE SECRET UPADEŚA HAVE NO CONTEMPLATIONS OR MEDITATIONS

Then the Blessed One entered the equanimity of the samadhi in which there are no thoughts, and he intentionally spoke on this topic:

The unborn Bodhicitta  
Is the basis for the many things.  
It is not to be exemplified by saying: “This.”  
It is the embodiment of Buddhahood.

When we do not practice philosophical theoretics,  
That is the best approach.  
When we have no thought whatsoever,  
That is contemplation.  
The holy Bodhicitta,  
The Buddha,  
And our own minds  
Appear to be different,  
As does lightening,  
But this is how we settle into our own natural state. [\[55\]](#)

We may meditate and contemplate,  
But this is beyond the objects of our thought.  
The self-awareness of the Sugata  
Is self-arising,  
And settles into its own peace.

Not to think anything at all

About the heart-essence of thusness,  
And not to define anything:  
This is how we must think.

There is no essence to our thoughts,  
Whatsoever.  
We do not seek them as our objects,  
And we must not look for them anywhere else.  
The heart-essence of self-awareness  
Is to be sought in the space of self-awareness,  
But if we seek for this self-awareness,  
As something that is definitely present,  
This presence will surely be beyond  
Any words we may compose.  
Our composition will also have no teaching  
That says: "This."

To think or not to think:  
This is how we must think.

Then the Blessed One entered the equanimity of the samadhi that makes us excellent, and he intentionally spoke on this topic:

When the judgments of our minds  
Do not appear,  
This is itself  
An unsurpassed heart.  
This is a reality for which  
There are no teachings.

It is a space that we do not work to transcend.  
It is the path of the supreme and perfect heart.  
It will not be grasped by wisdom and means.  
It does not present a mudra.  
It is beyond any embodiment.

From the beginning,  
Our mudra is not visible.  
There are no contemplations for it.  
Not contemplating is, in fact,  
The best contemplation.

The magnificent methods of the Bodhisattvas,  
Who have finished all their quests,  
And have transcended karma,

Are beyond our thoughts,  
For they are victorious.

Coupled consorts  
Are subject to interpretation,  
And might not be holy.

He who has a blazing light in his heart  
Will have the heart of the Dharma.  
The noble path is not distant.  
It is a path of splendor.  
The noble ones all dwell on high.

This is not taught in the scriptures,  
For there is nothing to teach.  
The one who manifests in the center,  
Among the perfect Buddhas  
Is indeed a Buddha of patience.

*E Ma'o!*  
There is not even an atom of conventionality in this,  
So there is nothing to exaggerate or depreciate.  
This is not some object  
To be heard about or visualized.  
There is nothing here that must be studied.

The Bodhicitta has no limits.  
It is beyond the things we talk about,  
However many there may be.

There is no basis on which to put a name.  
Not being mistaken  
Regarding the penetration of the doors  
Is the best form of holiness.

It is not necessary to establish  
That there are two kinds of truth.  
There is not even an atom of this  
To be exemplified in writing.

*E Ma'o!*  
This field of practice for our minds  
Is difficult to define.  
It does not exist.  
It does not exist even in the thoughts of the Rishis.

This unthinkable circle is beyond discussion.  
It is inappropriate to think about it,  
Saying: “This is enlightenment!”

We have dwelt in its equanimity  
From the beginning.  
It is the finest of hearts.  
It is pristine,  
But there is nothing to think about it.

In the same way that the wind and the water  
Do not stir inside a well,  
When we do not make up a view that says: “This,”  
Regarding viewpoints,  
And we do not move toward something else,  
That will be our attainment of a heart of excellence.

This attainment is, itself,  
Not something to be desired.  
When we settle into a place  
Where the five are blazing,  
And are equanimous in the luminescence  
Of the circle of wisdom,  
We will achieve this heart-essence  
In only a moment,  
Rather than seeking for it  
For a hundred hundred-thousand eons.

The ambrosial Bodhicitta  
Has no thoughts.  
It does not think.  
It has no meditation.  
It is beyond the words “wisdom” and “methods.”

For these reasons  
There is no Buddhahood in the mind.  
It does not move from within.  
It is not a place that we can seek.

From the Tantra of Great Bliss, this is chapter twenty-five: The Secret Upadeśa Have No Contemplations or Meditations.



## THE CONTENTS OF THE TANTRA

Then the Blessed One entered the equanimity of the samadhi that is free from every Dharma, and he intentionally spoke on this topic:

*E Ma'o!*

It is because we are travelling toward high status  
That we do not find the path to enlightenment.  
It is because we dwell in an unmoving nature,  
That we do not use any great medicine.

It is because of the disease of the three poisons  
That we never have the chance to be alive.  
To hope that our delusional ideas will be a path  
Is a river of shadows.

The desire that we become enlightened  
On account of our searching for it  
Is a topic for conceptualizations.  
The best happiness  
Is not a topic for our thoughts or our speech.

Delusions about enlightenment are always hungry.  
They devour the Dharma.  
Those who keep to the topics of these views  
Do not see the Buddha.

The desire for enlightenment is a flawed understanding.  
There is no Buddha.  
The perfect Sugata is not to be visualized  
As being anyone at all.



The Buddha is our teacher,  
But to attribute a name to him is a mistake.  
The use of words in relative reality  
Is a river of ideas.

We may find Dharmas,  
Be they Buddhist or Non-Buddhist,  
But they will contradict the ones  
That are said to have been proclaimed  
From the mouth of our teacher.  
These teachers and teachings  
Do not find any path to enlightenment.

This thing that has no birth or ending,  
That we do not visualize,  
And is not present,  
Is not something to talk or think about.  
Neither is there anything proclaimed about it.

If the path of enlightenment was to be found  
Just because our teacher proclaimed it,  
There would be a transmission by stages  
From the teacher of our teacher,  
And it would be impossible for the Buddha  
To attain Buddhahood,  
Even in an eon.

Dispel the disease of searching!  
This has been effortless from the beginning.  
When we are infected with the disease of searching  
Our deluded hearts become obstacles.

This is like the sky.  
It has no true nature.  
Groups will form that use words,  
Such as “planet” and “star,”  
But there is no end to them,  
And they will not be depleted.  
There is no final depletion of them.

We may profess anything,  
And anything may happen,  
But to attribute it to the Vinaya,

Or to the Sutra literature,  
Is a mistake.

From its very depths,  
This does not have anything  
To be done on the stages of the vehicles.

The Buddha has no father,  
No mother,  
And no children.  
He also has no Dharma.  
He has no Three Jewels.  
He has no practice field for his senses.  
He has no form.

There is nothing that may be described to be  
An embodiment of the Dharma.  
This, however, is deep.

As if they were moons on a mirror of water,  
Hosts of gods have appeared to explain this.  
Their vehicles are inconceivable.  
They have turned the things  
That have been explained by an embodiment of the Dharma  
Into a mere semblance,  
Something that accords with them individually.  
Their explanations come from someone else,  
So the hopes that we attain them  
Are Dharmas of delusion.

The hope to acquire Buddhahood  
From someone else  
Is an erroneous path.

It is not necessary  
To practice these miserable austerities.  
Prioritizing causes,  
Such as the gathering of the accumulations,  
Is a path of delusion.

This is spacious.  
It is magnificent.  
It is the great Dharma,  
The Dharma of the heart.

It is a cure for the desire  
To travel and study in smallness.  
Greatness is not to be visualized.  
If we think that it is an aspect of smallness,  
We will be lost on the pathway  
Where we travel through great and small.

From the beginning,  
This has not been a Dharma  
That refers to what was proclaimed,  
Or was not proclaimed,  
What is vast,  
What is to be visualized,  
Or what appears.  
This is spontaneously perfected.

This is not to be connected with anyone  
Who teaches by saying: "This."  
There is nothing to be understood  
Through it being taught.  
There are no words to say.

This is not a dharma that is born or passes away.  
It appears in its oneness.[\[56\]](#)  
This oneness is also a bounteous root of roots.  
It is the origin of our heart's true nature.  
It is none other than the embodiment of the Dharma.

This spacious heart  
Is not conceived through a direct experience  
Of any kind.  
There is no object to be apprehended.  
There is also no abode of the mind.  
The embodiment of the Dharma is all-encompassing,  
So there is no Dharma that might be taught.

We dwell as we are,  
In a land that appears by itself,  
And is not a visualization,  
But with the disturbance from a single minute atom,  
We lose all of the ten directions.  
It is not appropriate to pile atoms into lumps.

The four times, in fact,  
Also do not exist.

There is nowhere that we see anything amazing.  
The eye that sees this  
Has no form for its form,  
So there is also nowhere for its essence.

This has no embodiment.  
It may appear to be embodied,  
But its body has no limbs.  
Its limits are not to be exemplified.  
This is why there are no writings in this dominion.

This Dharma is difficult to teach.  
It is like listening to a corpse.  
There is nothing to be said.

This is a place of natural greatness.  
It is a place for all things,  
Just as they are.

This is the emptiness of the empty.  
Emptiness does not exist, either.  
The dominion of the Dharma that is like the sky  
Does not exist.  
Wisdom is free.

There is no object to hold onto  
As a meditation.  
There is nothing to work out  
In our minds.  
There is nothing whatsoever to teach.  
There is no heart of hearts.  
Teaching this Dharma in a variety of ways  
Is a deviant pathway.

There is nowhere that we can settle down  
With the thought that our nature is the sky.  
This is difficult to scrutinize,  
Even with our most extremely quick thoughts.

The five emotional problems have been,  
From the beginning,  
The finest of heart-essences.  
They are the heart of hearts,  
The heart of the Dharma.

It does not appear to be real.  
It fulfills all the accoutrements of our lust.  
Our apparel is a blazing light.  
It appears and it withdraws.  
It encompasses the place where we are.  
This is not some other place.  
It is the place of the heart.  
It is difficult to teach.  
The Rishis of old who were meditators  
Also did not get this.

Lack of desire,  
The absence of an object of desire,  
And a basis for desire:  
These are said to be holy.  
There is nothing more to be explained.

Any description we may make  
Is a hope to exemplify the Buddha,  
And is a great delusion.  
Delusion and the path of enlightenment  
Are just ideas.  
They are not things that we may acquire.

It is not possible  
That one who desires to achieve high status,  
As it is,  
Will find it.

Dharmas do not come to exist  
From out of thusness.  
Dharmas that exist are not to be found.  
They are embodiments of ideas.  
There is no essential objectivity to them.  
They are beyond philosophical theories.

Obsessing about practice is an obstacle to freedom.  
The desire to be freed through a search  
Is the work of children.  
The true Dharma of the All Good One is great.

The twelve branches of causes and conditions  
Is a group that is not to be practiced.  
It does not go anywhere.  
It does not stay anywhere.

Self-aware wisdom is our own mind.  
It is the best.

Even if we are butchers and prostitutes,  
Or we have done inexpressible things,  
Nothing will obstruct us,  
For we understand self-awareness.

As things are,  
The doers of evil are the finest community.

There is nothing to learn or to study,  
So there is nothing to be written out.

The entire dominion of the Dharma  
Is contained within this great bliss,  
For it is magnificent and spacious.

These spacious skies are not free from birds.  
Wisdom does not depend on method.  
There are no atoms that do not move,  
Just as they are.  
There is no failure in our objective.

Those who follow along the trails  
Of the practices of the Rishi meditators  
Cling to conventional words for their highest views.  
They take hold of something,  
Saying: "It is,"  
And engage in the objective they are seeking.

This Dharma is not to be taught  
By saying: "This."  
This is primordial Buddhahood.

The teachings about holy things  
Have no essence.  
I grant empowerment into the way  
Of the lord who has created all things. [\[57\]](#)

There is nothing to be related,  
So there is nothing to be written out.

To have meaning or not to have meaning,

To be happy or not to be happy:  
These are entirely absent here.  
This is why we must not meditate.

We settle into the way it is,  
Just as it is,  
Just as it is with a circle:  
Without thinking,  
Without disturbance,  
Without a view,  
And without a meditation.

In the same way that oxen who are tortured by thirst  
Do not change,  
Even though they drink,  
It will not come to pass  
That a heart of self-awareness  
Will come to us from someone else,  
For we ourselves,  
Just as we are,  
Abide without changing,  
And our wisdom shines  
In the midst of all the Buddhas.

Be free from practicing communities.  
Be free from trails of thought.  
This is the best of the best:  
The embodiment of a glowing heart.

We do not desire Buddhahood.  
We do not desire to be Tathagatas.  
We do not use words for practice.  
We have no writings.

If Vajrasattva were not shining from above,  
We would not find the meaning that there is  
In written teachings.

There is no object to think about.  
It is inappropriate to visualize anything.  
There is no path of success.  
There is no end to the functions of words.

We will not see our objective  
By working on doors and studying levels.

Our limitations will not be removed  
Through the practice of the three samadhis.  
We will not find our objective  
By working toward something that is a result.

In the same way that everything comes to us naturally  
From a wish-fulfilling tree.  
Everything occurs to us naturally  
When we are in this excellent place.

Those who desire the meditations of the Rishis  
Must not seek for them.  
To dwell in an unspoken equanimity,  
And have no mantra words of any kind to recite:  
This is the best form of recitation.  
To have nothing whatsoever to contemplate,  
That is our meditation.

This heart-essence of excellence  
Is a place for everyone.  
It is not a thought.  
It is not an attainment.  
We place ourselves in the way it is,  
Just as it is.

Then Vajradhara asked:

Blessed One,  
Unchanging Light, [\[58\]](#)  
What is the meaning of this Tantra?

The Blessed One entered the equanimity of the samadhi of praising the Tantra, and he intentionally spoke on this topic:

Primordial equanimity:  
This is the spaciousness of the circle.  
Not to depend on anything  
Is the essence of a circle.

The Victorious One,  
The Buddha himself,  
Is correct.  
Not to think about anything at all:  
This is a heart of excellence.



This is spacious and vast.  
Its inner depth is deep.  
It is inappropriate that anyone measure it,  
Even a little.

This is the sky.  
No one can estimate it.  
It is beyond having a body or a voice,  
And there is nothing to designate as being a mind.

This is certain.  
There is nothing to be taught  
By saying: “This.”  
There is nothing to be contrived  
By saying: “This is primordial Buddhahood.”

Just as a magnificent garuda soars through the sky  
On the trackless pathways of the birds,  
This king of the effortless transmission  
Is astounding to us all.

Do not contrive to study it.  
From the beginning,  
We have needed nothing whatsoever  
For our supreme result,  
For we are primordially Buddhas.

From A Razor for the Lotus and a Sword for the Wheel,[\[59\]](#) the King of Tantras on the Heart-Essence that is the Origin of All Things,[\[60\]](#) the Magnificently Embellished Tantra,[\[61\]](#) The King of All the Tantras,[\[62\]](#) this is chapter twenty-six: The Contents of the Tantra.

It is finished.

This was translated by the Indian preceptor Śrī Singha and the Tibetan translator Vairochana.



# THE NATURAL INTENT OF THE SECRET HEART

In the Indian language:

Vajra Guhyagarbha Satva Mahākhabyertha Tantra

In the Tibetan language:

rDo rje sems dpa' nam mkha' che

gSang ba'i snying po rnal ma don gyi rgyud

In the English language:

The Tantra on the Natural Intent of the Secret Heart

Of Vajrasattva's Magnificent Sky



## THE BASIC SCENE

I bow to the glorious Vajrasattva!

I will explain this in words, for once.

The Blessed One,  
Being by his very nature the great perfection,  
A spontaneously formed wisdom,  
A king of self-arising awareness,  
A circle of clear light,  
Great bliss,  
Was in the palace of awareness  
That does not pass away or change,  
In a single company that had no divisions  
With the Buddhas of the three times,  
The sentient beings of the three realms,  
And those who have views about the path.

Then Vajra of Awareness addressed the Tathagata King of Awareness with these words:

*E Ma'o!*

The secret of all contemplations  
Is a state of emptiness, peace, and compassion.  
This is the most excellent magnificence of a heart of hearts.

Please speak well  
On the meaning of the great perfection.

Then the Tathagata King of Awareness spoke on the significance of the great circle that is not to be sought out:

The sphere of the self-arising secret circle  
Subsumes every Dharma,  
With none excepted.

We succeed spontaneously,  
Without travelling and without seeking.  
This is not something that we acquire through study.  
It is a space of perfection.

The king of awareness is totally luminescent.  
He is the one who perfects  
Everything that we may desire.

The path to total freedom  
Is an ocean of wisdom.  
It perfects all the vehicles,  
And is spacious like the sky.

Self-awareness is a true heart of goodness.  
The dominion of the Dharma is the true nature of all things.  
It is empty of exaggerations and denigrations.  
It is one.  
It absolutely does not have parts.  
We gather everything into a single vehicle.  
Uncorrupted wisdom is pure.

The self-arising circle of the sun rises up.  
Its great pervasion is the embodiment of the Dharma.  
Great emptiness is the seal of awareness.  
It is pure from the beginning,  
And it will not be left behind.

Secret wisdom is the Bodhicitta.  
It is identical to the magnificent sky.  
The great circle is a primordial teaching.  
We live in a dominion that does not expand or contract.  
There is no object for us to visualize  
That we might exaggerate or depreciate.

The clarity of self-awareness  
Has no center or border.  
It is the true nature of everything.  
It is secret.

This is why it is empty  
With respect to objects,  
Things that ideas and analytics can hold onto.

One who dwells in the equanimity of undistracted awareness  
Does not contemplate the teachings on the wheel of samadhi.  
In a contemplation that comes to him by itself,  
Everything is perfect.  
Spontaneous success without a search  
Is something that comes from ourselves.

The Mahamudra dwells in the self.[\[63\]](#)  
The seal of awareness has no substance.  
It is a state of non-meditation  
That cannot be left behind.  
This is the blazing light of a heart of wisdom.  
It abides in the self,  
For it is the heart of everyone.  
It is, in fact, a self-nature  
That is difficult to plumb or measure.

We are perfected in the heart of the one vehicle.  
It perfects all Dharmas,  
For it lives in our spirits.  
It remains there naturally,  
In the circle where all our intentions are fully perfected.  
It has no stages.

An awareness of the heart  
Is the Tantra that is meaningful.  
This Tantra is the quintessence of our vehicle.  
The seal of wisdom is supreme perfection.  
We do not leave it behind.  
It brings an end to all the applications of our consciousness  
That concern themselves with what there is.

A mind that has no cause will have no conditions,  
So how would it be born or end?  
We are finished from the beginning,  
So there is nothing to do.  
We are perfected spontaneously,  
So we have nothing to contemplate.  
We are perfected through ourselves,  
So we have nothing to work on.

The significance of non-visualization  
Is not something to meditate on.  
We are perfected in a single instant,  
So we have nowhere to travel toward.

The seal of the awareness of wisdom  
Is perfection in the total fruition of our liberation.  
The secret word of self-originating awareness  
Is not to be spoken.  
We know it by its meaning.  
This is something that abides in unity.  
To look for differences is a path of delusion.

The heart of this  
Is the perfection of the mind itself.  
It is not something that was created by our memories,  
Our senses, or our attitudes.  
We live in what happiness there is,  
Without avoiding it or working on it.

So he spoke.

From the Tantra on the Natural Intent of the Heart this is chapter one: The Basic Scene.



## PLANTING THE TRANSMISSION OF SPONTANEOUS SUCCESS WITHOUT A SEARCH

Then again the Blessed One, the Tathagata, the King of Unsought Awareness entered into the equanimity of the samadhi of spontaneous success, and proclaimed these words:

The dominion of the Dharma is not to be sought.  
We succeed spontaneously, without a search.  
Effortless non-seeking is the way that it is,  
From the beginning.  
This self-originating secret dominion is unspeakable.  
It is beyond the objects that we define, clarify, and process.  
It cannot be distinguished from  
A pure awareness of the three times.

Awareness is an indivisible union  
That is perfected spontaneously.  
We do not accumulate  
A space for primordial Buddhahood.  
It is not to be learned.  
There is nothing to think of or say  
About the space of endless awareness.

Everything has been perfect since the primordial.  
The true self is spontaneously perfected.  
We do not travel over any levels.  
We do not study on any path.

To study samadhi without understanding it

Is the disease of illusion.  
To settle into our unsought self-nature  
Is success.  
When we enter this space without distraction,  
That is meditation.  
When our awareness is perfected in unity,  
That is a gathering.  
When our self-nature does not join to anything,  
That is samaya.  
When we succeed spontaneously, without a search,  
That is fruition.

To maintain that a duality  
Comes from out of a state of non-duality  
Is an obstruction for the circle.  
When we hold that the one circle is dual  
We are fettered by ideas.

There is one truth,  
But we make attributions about it  
That are based on erroneous transmissions.

There is a unity that we cannot think of,  
But we use false ideas as references  
To think about it.  
We gather up causes and conditions  
To signify self-origination.  
We look at the impure as being pure,  
Making disturbances for the pure.  
We are chained by the mudra of conceptualization,  
And we destroy the mudra of wisdom.

Unspoken wisdom is the supreme proclamation.  
It is ruined when we speak of it.  
Through meditating on a mandala of definitions  
We reject the mandala of wisdom.  
Through meditation on equanimity and emptiness  
We lose the mudra of great bliss.  
Through craving for definitions and words  
We fall into extreme views.

Supreme bliss does not distinguish  
Anything at all.  
It plays in its dominion.  
The heart of hearts is the wisdom of awareness.

The meaning of meanings  
Is when the meaning of everything  
Touches our minds.  
The Tantra of Tantras  
Connects all things  
In a natural perfection.

The transmission of effortless perfection  
Is stamped with the seal of great bliss,  
Primordially.

This is not something that can be left behind.  
It is luminous in its spontaneous realization.  
The self-originating is one,  
It is self-apparent,  
But is looked at in nine ways.  
The play of this spontaneously-realized form  
Is most amazing.

Its true nature is one,  
Yet it is complete in every virtue.  
Through letting things be, without seeking them,  
All our virtues are completed naturally.  
In the result that happens by itself,  
Spontaneously made without assembly,  
There is nothing but awareness.  
From the primordial,  
We are perfected spontaneously.  
We do not get this through study.  
It is a purity that is represented symbolically.

This is a freedom from visualizations,  
Pervasive like the sky.  
We will not find the wisdom of awareness  
By saying words  
About the inconceivable, unspeakable dominion of the Dharma.

When the seal of great bliss  
Is stamped upon our settling into non-searching,  
Everything will clearly be  
The mudra of the supreme bliss of wisdom.  
This is not emptiness.  
It is not non-emptiness.  
It is the middle.

What this is  
Is what it is.  
There is no self or other at all.  
All our thoughts are exhausted.

We have no consciousness of union.  
The dominion of supreme bliss  
Is empty and self-luminous.  
It is self-aware.  
It conforms to the dominions of the three seals.  
It is not possible to leave it behind.

In the dominion of the three embodiments,  
We are not without the recognition of symbols.  
They are brilliantly obvious,  
Are not disturbed,  
And are not obstructed.  
Our undisturbed nature is luminescent.  
This is Buddhahood.

The wheel of being undisturbed  
Cuts through obstructions.  
When we think about being disturbed or undisturbed,  
We are not disturbed.  
We do not use the four times  
To separate the undisturbed from the disturbed.  
We recognize the measure of the time,  
According to our instructions,  
As great bliss.

When both disturbance and non-disturbance are clear,  
It is certain that we will succeed in our holy contemplations  
Spontaneously,  
Even though we do not apprehend  
The clarity and luminescence of a disturbance.

The three evils are the same,  
With respect to happiness,  
So we have no fear of samsara.  
We experience this success spontaneously,  
So we have no hopes or fears regarding a result.  
In the miracle of awareness,  
There is no need to seek, practice, or work.

So he spoke.

From the Tantra on the Heart's Intent, [\[64\]](#) this is chapter two: Planting the Transmission of Spontaneous Success Without a Search.



## PUBLISHING THE THREE TRANSMISSIONS WITHOUT CONTRIVANCE

Then again the Blessed One, the King of Awareness dwelt in the samadhi of publishing everything, and proclaimed these words:

*Kye!*

O yogins of this great assembly,  
Our own minds are perfect.  
They are naturally clear.  
The unspeakable is not published  
Using grammar, logic, and proofs.  
The essential meaning of the unspeakable  
Is exemplified by proving  
That our awareness is not contrived.

We must understand awareness experientially,  
Just as we experience the wetness of water.  
If we do not have the experience  
To understand how things are,  
Then no matter what words or symbols for words  
We may talk about,  
We will be following after ideas  
About the doors of the symbols.  
We will lose the truth,  
And be bound in the irons of conceptualization.

There are no dharmas that are not pervaded  
By the circle of self-originating awareness.  
It does not expand or contract.

In this dimension we are perfected.  
The transmission of the vajra  
Of the awareness of great bliss  
Is obvious in itself,  
Without our contriving it.

We settle this into this.  
When we are settled  
We will succeed spontaneously,  
Without exertion.

We succeed spontaneously,  
Without a search.  
As an analogy,  
This resembles the light of the sun.

The true nature of the uncontrived mind,  
And the proofs about the way it is with awareness,  
Are not what this is,  
And are not anything else.  
Non-dual awareness is perfected in a single moment.

The great bliss of total perfection  
Is neither wide nor narrow.  
The heart of our own mind's spontaneous realization  
Resembles the awareness of an experience.  
In which we have no awareness of any clear light  
Of any kind.  
We perfect our self-awareness within our own dominion.

The transmissions that use magical words for their methods  
Exemplify spontaneous success without a search,  
Even though the great bliss of self-originating clear light  
Does not move from its non-dual intent.

This is a method for understanding everything.  
However things seem,  
Apply them toward the intent of happiness.  
This is a teaching on a method of discipline  
From among the oceans of practices  
That accommodate our engagements.

To differentiate between gradual and instantaneous  
Is to divide a single entity,



Based on great and small particularities in our ideas.  
In the significance of non-duality,  
They are obviously one.

The bountiful vehicles that are methods of discipline  
Are one  
In the heart-essence of the self-originating vehicle.  
Self-originating awareness is not an accommodation.

An ocean of teachings  
Is perfected in our hearts.  
This is real,  
But if it is not methodically exemplified,  
Then even though we are pervaded by a single self-origination,  
We are like the children of kings that wander around.  
We do not understand our own characteristics.

So it is that while our true nature is one,  
We use the power of our thinking  
To divide it into separations.  
We use symbolic instructions that are connected to meanings  
To understand the mudra of the unspeakable mind,  
And just as soon as we are sure of the meaning  
We are so fortunate as to be liberated without any effort.

We do not leave the meaning of great bliss behind.  
We enter the path of the mind  
Without looking for it,  
And it takes us to the end.

This is not gradual, but instantaneous.  
Our awareness is perfected in the effulgence of the mind.  
We succeed spontaneously, without a search.  
We have no position or preference.  
This position-less self-origination is pervasively clear.

Without cause,  
And without conditions,  
The Bodhicitta is spontaneously perfected  
Without our gathering up anything.  
It is perfected in a single moment.  
Self-originating light encompasses us pervasively.  
Its blessings of compassion do not come or go.

According to the perfected transmission

Of the one vehicle,  
Which is our own mind,  
Everything without exception is stainless and completely pure.

We are done with all our work,  
Nothing excepted.  
We succeed spontaneously.

This is not contrived.  
It is not to be sought.  
We succeed spontaneously.  
Our thoughts do not dwell on emptiness or applications,  
So they are empty.

The things that corrupt the transmission of liberation  
Come from placing ourselves where there is no peace.  
They are the fetters we make by looking for ideas.

Movement is not to be associated with the mind of awareness.  
We abide by a method in which we do not search,  
And we do not practice.  
Nothing can disturb this.  
We go where we please.

This does not expand.  
It does not contract.  
It fills in vacant areas.  
We will understand it by settling ourselves,  
Without meditating,  
As we dissipate.

Do not think!  
Do not practice!  
Do not seek any object!  
This is the cause!

The unattached Bodhicitta is not a contrivance.  
This Tantra on the Heart's Intent [\[65\]](#)  
Cuts through our conceptions about clarity and non-clarity,  
The holy and the ordinary.

So he spoke.

From the Tantra on the Heart's Intent, this is chapter three: Publishing the Three Transmissions without Contrivance.



# TEACHING THE METHODS BY WHICH THE BODHICITTA IS TO BE UNDERSTOOD AND THE WAY TO UNDERSTAND IT

Then the Blessed One, the King of Self-Originating Awareness, entered the equanimity of luminous purity, and proclaimed these words:

The Bodhicitta is not static,  
By its very nature.  
The three-hundred-sixty false understandings  
Turn out to be ways of making something existent  
Out of non-existence,  
And continue to be vehicles  
For the world of our cravings.

The Bodhicitta is not generated.  
It does not end.  
It is like the sky.  
It does not depend on anything.  
It is beyond ideas and practices.  
It has been proclaimed to be  
The vehicle of uncontrived perfection.

The ten scriptures[\[66\]](#) that have been published  
Clearly teach that there is one true nature.  
This is the core of three transmissions,  
Brought together.  
It is a secret treasure that joins all the tridents.

Mind is self-originating.  
It pervades space.  
It is not a dharma that is to be divided up.  
It is through the special qualities of playfulness  
That the teaching that the mind is, in itself, nine spaces  
Has been promulgated.

The transmission of the view of self-originating perfection  
Brings everything together,  
With nothing left out.  
All things are perfected in a single circle,  
And they play within a single self-originating heart.  
The secret circle is a dominion for all things.  
It remains natural,  
Without border or end.

The secret in all things  
Is self-originating sentience.  
Self-awareness is devoid of non-awareness.  
We abandon the consciousness  
That awareness is an idea or an application.

The transmission of the treasure of the samadhi of awareness  
Plays in a dominion  
Where there are no hopes or fears.  
Self-awareness does not contemplate the dominion of an object.  
The emptiness of the All Good is not contrived,  
So all the specifics on the methods of the All Good  
Are perfected in clarity,  
Without confusion.

For this reason they are like  
The planets and the stars arrayed in the sky.  
All things are perfected in a single circle,  
So the ten great resolves  
Of being without tasks or searches  
Are not to be sought out in any ten true natures.  
That would be like a universal monarch holding onto land.

A most excellent prince, a fortunate one,  
Who is taught this methodically  
Will understand it.

We use three resolves for an uncontrived method

To bring things together into luminous wisdom.  
Everything is subsumed within the three realities.[\[67\]](#)  
This will set the meanings of the symbols free.

Everything is just the mind.  
However we may divide up the special qualities of playfulness,  
As we encounter and do away with views,  
We remain in the reverted city of non-understanding.

The benefit of self-originating perfection  
Is that it is a magnificent method  
That requires no search or practice  
By which we touch upon a contemplation  
That cannot be disturbed.  
We join together the ways  
That the three lineages are exemplified.  
This is the true nature of uncontrived perfection.

For so long as ideas are our cause  
This will be beyond our comprehension.  
I am teaching this in conformity with the powers of thoughts.  
This is something you must know well.

Our unsought true nature is spontaneously realized.  
Total perfection is primordially encompassing.  
It is well known that it is astounding.

We are perfected in one moment,  
Without contrivance and without study.  
Any search for some thing that occurs to our intellect  
Is, in fact, a search for a spontaneously realized true nature  
That has not been contrived.  
Anyone who uses the magical key of awareness  
To open the door of the mandala of self-originating methods,  
Will see the great bliss there is  
In spontaneously realized self-origination that is not contrived.

We do not join with or part from this treasure of awareness  
In any of the three times.  
It is spontaneously realized, without contrivance.  
It is not to be sought.  
We discontinue our consciousness for visualizing things,  
So we are not disturbed.

There is a single self-origination,

But its manifestations are countless.  
We abide in a circle of non-duality,  
So we have nowhere to travel toward.  
The welfare of living beings is clear in our minds,  
So we are finished with what has already been done.  
Everything is perfected spontaneously,  
So we do not work toward any fruition.  
The unborn is entirely pure,  
So we do not clear away obstructions.  
The effortless is perfect by its very nature,  
So we are free from any good works.

When we understand only this,  
We accomplish everything.  
Everything is perfect.

This is what is described to be  
Living in the unity of the circle of the great perfection.

So he spoke.

From the Tantra on the Heart's Intent, this is chapter four: Teaching the Methods by which the Bodhicitta is to be Understood, and the Way to Understand It.



## SELF-ORIGINATING PERFECTION

Then again the Blessed One, the King of Self-Originating Awareness, entered the equanimity of the samadhi of great bliss, and proclaimed these words:

Great bliss is a heart of luminous self-awareness.  
Everything, with no exceptions, is perfected  
In the state of non-duality.  
The heart of hearts  
Is the path of natural emptiness.  
Great bliss tastes like the end of the sky.  
This is the best of hearts.  
We live within its intent perfectly  
When we understand  
That unborn clear light is bliss itself.

Supreme bliss will not fit into the domain of the sky!  
It is vast!  
It is great!  
The state of the circle is to be one.  
It has one essence,  
But there are bountiful ways to understand it.  
The special characteristics of our result  
Have been proclaimed to be beyond reckoning.

The heart-essence of the unborn  
Is a dominion that is not to be exaggerated or denigrated.  
In the heart-essence of the unborn  
We see Buddhas and sentient beings.  
We do not see the heart-essence.  
We see the perfected mind itself.

There is nothing that reaches the end,  
For nothing is written down in this dominion.

The significance of this self-originating great bliss  
Is especially noble.  
Those who delight in grammar, speech, and words  
Do not understand what this means.

The heart of hearts does not visualize  
Any thought or statement.  
Not thinking and thinking are not a duality.  
They have a single end.  
They do not dwell in any center or extreme,  
So they are not to be examined or conceptualized.

We abide in the way things are,  
Without understanding and without thinking.  
Self-awareness that is not conceptualized  
Is great bliss.

Without seeking it,  
We abide in the dominion of awareness.  
The true circle of the secret of great bliss  
Continues,  
In a way in which it pervades the sky.

The heart of the unborn  
Is the Bodhicitta.  
It dwells in a state that cannot be joined or parted from.  
We place ourselves in the heart of self-originating enlightenment,  
A natural state that we do not seek,  
And we do not work on anything.

Something may be in a state of wisdom,  
But to the face of our thoughts  
It will be wrong.  
An optical illusion may be taken to be water  
By our intellects,  
While in reality,  
There is nothing to put down or take up.  
The consciousness that makes attributions is inconceivable.

The true nature of the Bodhicitta  
Is that awareness and everything there is  
Are there at the same time.

They are there,  
Without any stages.  
So it is that they are a great bliss.

An uncontrived heart is the supreme intent.  
It is well known to be an excellence  
That is self-originating and is not to be sought.

The mind of awareness blazes by itself,  
Without our seeking it,  
Without any consciousness of some shining butter lamp.  
We use the way of the unmoving to discriminate it.

The Mahamudra accommodates everything.  
Ideas about definitions will not move it.  
We are primordially stable  
Within the wheel of our own natures.  
A mandala of awareness  
Is not something we generate.

The home of blazing wisdom  
Is adorned with the luminosity  
Of unobstructed self-origination.  
The three times are the Victorious One's own nature.

All our intentions are perfected  
In the state of non-duality.  
The King of Self-Originating Awareness  
Has no consciousness of awareness  
That has its origin in memory.

All our mantras, mudras, offerings,  
Our austere practices and our great deeds  
Will, without our seeking it,  
Become a mountain of reversions that binds us.

What shall we do?

We give up all our tasks,  
With no exceptions.  
We do not act.  
We do not seek.  
We do not hold onto anything.  
We come into our own nature,

Which is without consciousness.  
We settle into self-originating bliss.  
We are free.

Understand this by placing yourself into your own nature,  
Without seeking it.  
It is a secret space  
That is not some emptiness that we have contrived.  
We accustom ourselves to engaging with  
The objects of our awareness.

An ordinary mind is an equanimity  
That has no happiness.  
It is, of itself, the flavor of great bliss.  
The clear light of wisdom is great bliss.

Everything, with no exceptions, is just the mind.  
It is stainless.  
When the mind itself,  
It being naturally pure,  
Is in balance with the way things are,  
Without our seeking it,  
It is stamped with the seal  
Of self-originating great bliss.  
Awareness illuminates its objects without moving.

When the mind of the Mahayana  
Is itself perfected,  
There is no need to refer to  
A path where we traverse over levels.

This is not to be sought.  
We accomplish it spontaneously.  
It is not to be worked toward.  
It is primordial Buddhahood.

So he spoke.

From the Tantra on the Heart's Intent, this is chapter five: Self-Originating Perfection.



## WORKING WITH THE MUDRA OF GREAT BLISS

Then again the Tathagata, the King of Self-Originating Awareness, made his own true nature totally clear. He proclaimed these words:

The ancestor of the ancestors  
Of all the Victorious Ones of the three times  
Is the King of Awareness,  
The self-originating Bodhicitta.

The mind is, itself, a spontaneously perfected great bliss.  
It is perfection itself.  
I myself am the Victorious Ones of the three times,  
The perfect Buddhas.

When we engage ourselves in the uncontrived Bodhicitta,  
We do not see.  
We are not free.  
We are stuck in samsara's mud.

Those who place themselves in this spontaneous realization  
Without seeking it  
Are the fortunate children of the Victorious Ones.  
They are my heart.

So he spoke.

Then the Bodhisattva Vajra of Awareness asked:

*Kye!*

The true nature of the Victorious Ones of the three times  
Is physical, verbal, and mental.  
This is a teaching of the King of Self-Originating Awareness,  
Which is you.

Your heart is one.  
It is self-originating wisdom.  
What do you think about this topic of contemplation?

So he spoke.

The great King of Awareness proclaimed his response:

This mudra of supreme bliss  
Is the true nature of everything.  
Everything is subsumed within  
The state of this contemplation.  
It leaves nothing out.

Do not dwell in a consciousness that thinks and practices!  
Everything is pervasively illuminated  
By self-originating light.  
The heart-essence that is the true nature of everything  
Subsumes all things.

The great secret is not contrived.  
Pacify your exaggerations and depreciations.  
They are not this true nature.  
This is beyond all definitions.

This is not a true self.[\[68\]](#)  
It is spontaneously perfected.  
It is the heart-essence of everything.  
It is not anything at all.  
The heart-essence of non-existence exists!

By virtue of the natural perfection of effortlessness,  
Compassion arises,  
Like the light of the sun,  
Without our seeking it.

All the vehicles are perfected  
In a single self-origination.  
So the soul[\[69\]](#) that perfects all meanings  
Through understanding one word

Dwells in supreme bliss,  
Just as it is,  
Without doing anything,  
And without remaining still.

When we place ourselves in our own nature,  
Without seeking,  
Our thoughts will be exhausted.  
If we live by a method  
In which we are not disturbed  
Our chains will be broken.

According to the significance of natural purity,  
The dominion of the Dharma,  
Which has no boundary or center,  
No outside or inside,  
Is not to be meditated upon.

We let things fade away,  
Without being disturbed,  
Becoming accustomed to our own nature.

The mudra of playfulness is one.  
It cannot be stopped.  
Emotional problems are the self-luminescence of wisdom.  
They are not to be rejected or worked on.

Do not traverse a pathway!  
Do not study on a level!  
It is not possible to leave behind  
The state of spontaneously realized wisdom.  
If fulfills the wishes of all the kings,  
Who are equal to the sky.

All things, with no exceptions,  
Are a single circle,  
And we are perfected in its dominion.  
The way this is  
Is unborn,  
Does not stop,  
And does not seek.

This is the heart-essence of the supreme vehicle.  
It perfects everything.  
Our natures are spontaneously perfected



Without our doing anything.

This is beyond ideas and practices.

We use all things as objects for our play.

We will not understand

The uncontrived heart-essence of the Bodhicitta

When we are using an awareness

That follows the trails of signs and conventionalities.

We throw away the things we crave,

And the things we analyze,

So we are not chained by a dualistic understanding

Of non-duality.

We place ourselves in our own nature,

Without any contemplation,

And our obstructions are cleared away.

From the beginning,

We are cleansed of darkness,

So there is no need to clean anything.

This is realized spontaneously,

So we do not request it from another person.

It is perfected in ourselves.

It is not to be denied.

It is not to be travelled over.

We dwell in our own nature,

Without effort.

This itself is perfection.

We do not contemplate, seek for, or work on any deeds.

We do not divide virtue from evil.

We are primordially without stain.

There is no fault

In the total union

That comes from practicing the methods of desirelessness.

The domain of the Victorious One is astounding.

The heart-essence of self-originating luminosity

Perfects all things.

Nothing whatever stops it.

It works to train living beings.

Whatever way our own nature may be

Is the way in which we live.

Clear light is not in a duality

With the self-originating mind.

All our searches for a practice and a meditation  
Are delusions.

We succeed spontaneously

In the practice that we do,

Without seeking to.

When we understand this heart-essence

Of self-originating perfection,

We will never speak of “being obstructed”

Or “not being obstructed.”

From the Tantra on the Heart’s Intent, this is chapter six: Working with the Mudra of Great

Bliss.



## EMPOWERMENT INTO THE EFFULGENCE OF AWARENESS

Then again the Blessed One, the King of Awareness, spoke out on the so-called “effortless natural perfection.”

The mind itself is self-originating.  
I have transmitted the empowerment well.  
Everyone has received the empowerment  
For the pervasive space of self-origination.

The empowerment of great bliss,  
The spontaneously perfected king of goodness,  
Does not depend on receiving an empowerment.

The space of empowerment  
Is the perfection of our own minds,  
So that they are luminous in complete perfection.  
It does not depend on an empowerment  
Into the mandala of a mudra.

In the state of this unspeakable heart,  
Everything is perfect,  
So I do not refer to an empowerment  
Into the bliss of the words in a mantra.

Beyond all definition,  
Our minds are perfect.  
So we do not seek for meaning  
In implements or in samadhi.

The great empowerment  
Of the Brahmanic vase of royal investiture  
Is not granted.  
We are perfected by our own natures.  
When we understand this,  
We will live in a bliss we achieve spontaneously.  
This is the supreme empowerment.

The King of Awareness  
Grants empowerment to everyone.  
Do not contrive to depend upon  
Empowerments that are conceptually defined.

When we understand  
The supreme empowerment of empowerments,  
The empowerment of profound perfection,  
We will be spontaneously perfected,  
Without being imparted anything.

This is primordial Buddhahood.  
It is not a compounded thing.  
It is an empowerment without birth or ending.  
It is not to be traversed gradually.  
It is an empowerment of perfection in a single instant.

We do not need to understand it  
To succeed.  
We are perfected in our own nature,  
Which is what we have been from the beginning.

The meaning of perfection,  
In the circle of our own nature,  
Is beyond speech,  
But it is exemplified as being a delightful wisdom.

It is a luminous wisdom.  
It is our indivisible true nature.  
It is not to be visualized.  
It is a wisdom that has no definition.  
There is nothing that transcends spontaneous realization.

The seal is stamped.  
Receive the four empowerments  
Of uncontrived spontaneous perfection

In the empowerment into the effulgence of awareness  
With happiness!

Awareness that is received through searching,  
And instructions that are received through time,  
Are methods of acquisition used by unfortunate transmissions.  
We use a method in which we place ourselves  
In a self-originating condition,  
As is appropriate.

A magical mirror of jewels  
Is displayed in the mind.  
Meditate well in your heart  
On the instructions from the aural transmission.  
They are bound with the sign of a seal.  
Keep them well, for the duration.

So he spoke.

From the Tantra of the Heart's Intent, this is chapter seven: Empowerment into the Effulgence of Awareness.



## PRACTICING MAGNIFICENT METHODS

Then again the Blessed One, the King of Unseeking Awareness, proclaimed this chapter on practicing magnificent methods:

Yogins who have entered the space of wisdom  
Teach people who have investigated the orations,  
And who keep to the mudra,  
The supreme bliss of self-originating awareness,  
Which is a mental ease.

They open the door with a sign,  
Which is a key of jewels.  
When they penetrate well  
The three awarenesses,  
Which are the samaya for awareness,  
And are not to be protected,  
They will be serious about not transgressing.

They will receive all the empowerments  
Of supreme bliss,  
Which is spontaneously perfect by its own nature.  
The one who is spontaneously perfected through his understanding  
Has proclaimed this.

He has opened the door  
To the treasure of awareness  
That is in the three transmissions.

The interpretable transmissions



Are to seek and not to seek.  
In the transmission of what is sure,  
We will understand  
The transmission in which ideas are, in fact, the mind.  
These arise uninterruptedly  
From what self-originating clarity is.

Our path of practice  
Is obviously anything that is, in fact,  
Great bliss.  
We do not travel over any path.  
We do not study on any level.  
We live spontaneously,  
In the self-originating perfection  
Of our hearts.

The heart-essence of all dharmas  
Is one.  
It is the Bodhicitta.  
It does not exist in numbers, divisions, or differences.

Because the aural transmission  
Is a true method for understanding these things well,  
We will get an excellent liberation  
Through being instructed in its significance.

We roll the root into one,  
And examine it evenly.  
We will understand the true meaning  
Through dividing it up,  
But the meaning of a good understanding  
Is that we stay in the one.

So he spoke.

From the Tantra of the Heart's Intent, this is chapter eight: Practicing Magnificent Methods.

## THE SUPREMACY OF UNTREMBLING AWARENESS

Then again the Blessed One, the King of Self-Originating Awareness, said that there are no dharmas that transcend non-duality:

For all the Victorious Ones of the three times,  
The true samaya for awareness  
That settles into itself  
Is primordially perfected  
In our nature of self-originating perfection.

We live in this nature,  
But if we do not have the bond  
Of self-originating perfection,  
We will not get beyond the deviant pathway  
Of samaya that are defined.

The three samaya of perfection  
Are to engage in what we like  
Without being disturbed.

All the bounteous samaya  
That the Victorious Ones of the three times  
Use to train living beings,  
By means of the door of speech,  
Are, according to the meaning that we do understand,  
No more than one.

This is not a contrivance.

It is a transmission of settling into ourselves.  
There are no dharmas  
That are not stamped with the seal:  
The three natures[\[70\]](#) and the one circle,[\[71\]](#)  
So no one whosoever exists who transgresses them.

In the samaya of the unerring heart  
We use a memory of undisturbed clarity  
To go to the end of clarity.

The mind that experiences great bliss  
Teaches the mandala of the mind.  
The true mandala of awareness,  
Which is the source of all things,  
Will not become totally perfect in the future.  
It is a subject that is not to be left behind.  
It must be taught well.

What is apprehended by the mind  
Does not change through the three times.  
The vajra samaya is a transmission of signs.  
Use the words of the instructions  
To understand this clearly.

According to the samaya  
Of spontaneously perfected great bliss,  
We live naturally,  
Within an untrembling understanding  
Of what is meaningful.

When we use exemplifications  
Of the meaning and nature of this,  
And use the samaya of grammatical definitions  
For the uncontrived and for our contemplation  
It will not be possible for us  
To get beyond our personal objectives.

The true heart of the holy ones  
Is a perfect contemplation  
Of self-originating awareness.

As it is with the true nature  
Of water and the ocean:  
They are indivisible,

Vastly diffuse,  
And well-known to be astounding,  
The transmission of a perfected heart  
In a single moment  
Is a self-originating unity.

It has no differences.  
There is nothing that surpasses this.  
It is completely perfect.  
This is the samaya of unsought spontaneous perfection.  
It is stamped with the seal of the wisdom mudra.

There are no stages.  
This is self-originating primordial Buddhahood.

So he spoke.

From the Tantra of the Heart's Intent, this is chapter nine: The Supremacy of Untrembling Awareness.



## SETTLING INTO HAPPINESS WITHOUT TRAVELLING

Then again the Blessed One, the Tathagata King of Awareness, spoke on what it means not to study or travel.

The true nature of the Bodhicitta  
Has no stages that may be applied  
As causes and conditions.  
It is by force of the attributions made by false ideas  
That we calculate numbers  
For an incalculable intent.

In the search for something other than  
The one that does not travel,  
We travel.  
We look at something that has no stages  
In terms of stages.  
Where there is a single heart-essence,  
We use our ways of seeing  
To develop an inconceivable number  
Of ways to travel on a path.

There is a single heart-essence,  
But no matter where we travel  
We will not find the meaning  
Of travel-free perfection there.

The total perfection

Of the pervasive dominion of the Dharma  
Has no edge or border.  
It is perfected in an instant.

Awareness that does not travel  
Is spontaneously perfected.  
Without seeking any enumeration of ideas  
About the five paths and the ten levels,  
We realize our own self-natures spontaneously.

The vehicles of seeking  
Are reverted Dharmas.  
Perfection in one instant  
Has no stages.

We live forever in self-luminous light.  
There is nothing to meditate on  
As a form for our samadhi.

Our results are achieved spontaneously  
Within ourselves.  
So when we divide the Buddha from sentient beings  
We are empty.

No one travels on the path of the self-originating heart,  
But we are, instantaneously,  
In a place of perfection.  
This resembles the way in which  
The sky encompasses everything  
Without travelling.

The Mahayana is a path  
In which the mind itself is perfect.  
There are no Dharmas,  
With no exceptions,  
That it does not encompass.  
The result that we do not travel towards  
Is natural perfection.

There are no paths.  
There are no stages.  
The path of the mind  
Is not a conception.  
The mind of clarity  
Has no thought or action.

It is just like entering a river.

With the three characteristics,  
Which are the true natures of all things,  
The three embodiments are perfected in a single moment.  
This is why we do not work on  
Gathering accumulations and cleansing away obstructions.

From the beginning,  
The great perfection is the Bodhicitta.  
The mind of effortless awareness  
Is engaged in its spontaneously realized nature.

A mind that is totally undisturbed  
Is a path  
For a stainless pure mind.  
We do not travel on it.  
It is primordial Buddhahood.

So he spoke.

From the Tantra on the Heart's Intent, this is chapter ten: Settling into Happiness without Travelling.





## PLACING AWARENESS INTO HAPPINESS

Then again the Blessed One, the King of Self-Origination, spoke on the meaning of the secret awareness of the spontaneously realized vajra:

All Dharmas are one in the Bodhicitta.  
The mind is, of itself,  
An even clear light.  
To settle down like this,  
Without disturbance,  
Into a spontaneously manifest domain,  
Is the best.

To encounter the meaning  
Of self-originating perfection,  
We settle into our uncontrived true nature  
At the very instant there is an object for our awareness,  
And we stay that way.

The undisturbed river of awareness  
That settles into itself  
Shines with memory,  
And has a pattern.  
The heart-essence of equanimous self-awareness  
Is not contrived.  
Engage in what you like!

An untroubled intellect shines with clarity.  
We understand it by its motion.  
It is evident by its clarity.  
We melt into its dominion,

And we blaze in light.

The heart of wisdom  
Combines the brilliant and the corrupt.  
The circle melts into an absence of any true nature.  
We dwell in the clear mind  
Of the wisdom of awareness,  
Which we realize spontaneously,  
Without a search.

We do not use our minds to make obstructions,  
And we also let our bodies and our voices  
Settle into dissipation.

Give it up!  
Let it be!  
The Bodhicitta is beyond visualization.  
Live naturally!

The intellect that does not change  
Through the three times  
Is engaged in a space of perfect wisdom.  
The total purity of the three resolves of the awareness  
Is uncontrived,  
Just as it is.

The secret mind  
That we do not join or part from  
Shines in this dominion.

The awareness that is the source of memory  
Is perfected in this dominion.  
We place our own minds,  
As they appear without our prejudices,  
Into whatever we enjoy,  
And we do not move.

The wisdom of self-awareness is inconceivable.  
We engage in a dominion  
Where there is no consciousness.

Everything is perfect,  
Without any acquisition or rejection,  
So there is absolutely nothing

To hold onto as a definition,  
Great or small.

The intellect that puts the three times into one  
Abides in the mind's true nature,  
Without our seeking it.

Use the mind of the equanimity of great bliss  
To see!

From the Tantra on the Heart's Intent this is chapter eleven: Placing Awareness into  
Happiness.



## ASSIGNING THIS TO THE FAMILY OF THE MAHAYANA

Then the King of Self-Originating Awareness spoke on the instructions for the king of vehicles:

*E Ma'o!*

This is the heart-essence  
Of the bodies, speech, and minds,  
Of all the Buddhas.

If we prioritize wealth and fame,  
And use our failing minds to promulgate it  
Among the perverse people of the world:  
Those who have no faith or samaya,  
Who are poor in wisdom, compassion, and Bodhicitta,  
And poor in the five requisites for holiness,  
Who are small in study,  
Who are arrogant,  
Who have little respect,  
Who have great avarice,  
Who are lost in factions and unholy things,  
Who cling to their positions,  
Believing in them and reflecting on them,  
Who prioritize fame in the world,  
Who reject the possibility of enduring purpose,  
Who work for fame and to make others afraid,  
Who have not received the words of instruction  
In the aural transmission,  
Who explain the secrets falsely,

Who do not have the resolve of the wisdom of awareness,  
The objects that we see will demolish us,  
And at the instant we fall down,  
We will be lost from the family of the free.

All those who keep the faith and samaya,  
Who possess faultless virtue,  
Who are immersed in the significance of the Mahayana,  
Who serve the Dharma and their guru,  
Who do not look out for their bodies or their lives  
When they would please their Vajra Guru,  
Who are supported by the seven precious things,  
Who have little lust for material things,  
Who are not impoverished,  
Who are ascertained to be in the secret family of the Mahayana:  
We must open the door of secrets for them.

These are the words of the holy ones.  
If we bestow the secret significance on  
Those who do not give away their precious things immediately,  
Do not have an attitude of service to the holy ones,  
And have failed to be Vajra Gurus,  
The only place for us to go  
Will be the vajra hell.  
We will be held to our commitments,  
Just as we have made them.

So he spoke.

From the Tantra on the Heart's Intent, this is chapter twelve: Assigning this to the Family of the Mahayana.

The Tantra of the Natural Intent of the Heart of Vajrasattva's Magnificent Sky[\[72\]](#) is finished.

THE TIBETAN TEXTS

THE TANTRA OF GREAT BLISS





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# THE TANTRA OF THE NATURAL INTENT OF THE HEART

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## ABOUT THE TRANSLATOR

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



- [1] bDag nyid, Ātmātā
- [2] A reference to Generation stage yoga.
- [3] Rab snang
- [4] rDo rje snying po
- [5] bDe ba chen po'i rgyud
- [6] Yi ge med pa. This is the title of one of the Tantras in this class, translated in Secret Sky: The Ancient Tantras on Vajrasattva's Magnificent Sky.
- [7] Phyag rgya chen po, the "Great Seal."
- [8] Thig le, Bindhu
- [9] Gyi nar
- [10] This is the first verse in chapter 30 of the Kun byed rgyal po.
- [11] 'Byung ba chen po
- [12] sMug sbugs pa
- [13] bDag, Atman
- [14] Kun bdag
- [15] Rigs
- [16] Rig 'dzin
- [17] This is the seed syllable of the word for "human."
- [18] The Sanskrit word for "mind."
- [19] Ye ge med pa'i rgyud. It is possible, but not certain, that this refers to a text by the same title that I have translated and is to be found in Secret Sky: The Ancient Tantras on Vajrasattva's Magnificent Sky.
- [20] Kun spyor gsum
- [21] Lag na rdo rje 'chang
- [22] bsNyen pa rnam gzhi. Page 475.2. "gZhi" here is a mistake for "bZhi," as clarified by the colophon on 478.6.
- [23] Gangā'i rdo rje'i sems dpa'
- [24] It is likely that these syllables indicate nerve channels, in keeping with the descriptions found in The Tantra on Vajrasattva's Magnificent Sky. See p. 221 of Secret Sky: The Ancient Tantras on Vajrasattva's Magnificent Sky.
- [25] Tibetan: bSam gtan. Chinese: Ch'an. Japanese: Zen
- [26] sGrib pa rnam sel
- [27] sNying po
- [28] Rigs
- [29] Srog
- [30] dKar mo
- [31] Sa snying
- [32] Dregs mo
- [33] dBang phyug ma
- [34] Thig le
- [35] gYung drung
- [36] Merit and wisdom.
- [37] bDag, Skt. Atman
- [38] rDo rje'i bDag
- [39] gDos po can
- [40] gLo, possibly to be read bLo, meaning mind or attitude.



- [41] mThong byed. These are usually Ka Kha Ga Gha and Nga.
- [42] rNam rgyal
- [43] ‘Khyil ma
- [44] Thig
- [45] The abodes of Brahma is generally a reference to friendliness, compassion, joy, and equanimity.
- [46] sKye mched
- [47] bDag, Atman.
- [48] dPa’ bo, Skt. Vīra
- [49] Gyi nar
- [50] Gyi nar
- [51] bDag med bdag chen
- [52] Srid gsum. This may refer to beings that live under the ground, on its surface, or in the air.
- [53] ‘Du mched bcu gnyis.
- [54] Thig le
- [55] Gyin ‘dar
- [56] gCig pu
- [57] Kun byas dbang phyug
- [58] ‘od mi ‘gyur ba
- [59] sPu gri pad ma ral gri ‘khor lo
- [60] Kun ‘byung snying po rgyud kyi rgyal po
- [61] rGyas pa chen po’i rgyud
- [62] rGyud thams can kyi rgyal po
- [63] bDag, Atman
- [64] sNying po don gyi rgyud
- [65] sNying po don gyi rgyud
- [66] Lung bcu
- [67] De nyid gsum
- [68] bDag nyid
- [69] bDag, Atman
- [70] Rang bzhin gsum. These are the three natures as presented in Yogacara philosophy.
- [71] Thig le
- [72] rDo rje sems dpa’ nam mkha’ che snying po rnal ma don gyi rgyud

[i]

## Notes to Introduction

See The Great Image: The Life Story of Vairochana the Translator by Ani Jinba Palmo. Shambhala: 2013.

[ii] Ibid p. 105

[iii] The Great Tantra of Vajrasattva: Equal to the End of the Sky. Translated by Christopher Wilkinson. Create Space: 2015.

[iv] See Beyond Secret: The Upadeśa of Vairochana on the Practice of the Great Perfection, Translation by Christopher Wilkinson. Create Space: 2015 p. 118

[v] See “The *Mi nub rgyal mtshan Nam mkha’ che* and the *Mahā Ākāśa Kārikās*: Origins and Authenticity” by Christopher Wilkinson in *Revue d’Etudes Tibétaines numéro vingt-quatre — Octobre 2012* p. 23.

[vi] rNying ma rgyud ‘bum mTshams brag dgon kyi bri ma, National Library, Royal Government of Bhutan, Thimpu, 1982. 46 Vols.

[vii] The Rgyud ‘bum of Vairocana : A collection of Ancient Tantras and Esoteric Instructions compiled and translated by the 8<sup>th</sup> century Tibetan Master reproduced from the rare manuscript belonging to Tokden Rinpoche of Gangon by Tashi Y. Tashigangpa. Leh,

Ladakh, 1971. 8 Volumes. The Secret Intent of the Heart is in Vol. 2, p. 313-337.