

**Treasury of the sphere of heavenly space of the highest reality.
The purest (drop) of the vajra Chariot of the secret mantra.
Instructions on cutting off hopes and fears and attachments.
Oral instructions on meeting your own face of the natural state.
The deepest drop of the heart of Saraha's supreme practice**

The glorious Vajra from Uddiyana, born in a lake, and Saraha, who attained the highest real attainments! Bless all my children and students! I ask you to bless, help bring (instructions) of the King of the Teaching into the three spheres of being!

The self and the great objects of grasping are destroyed on their own level. Therefore, the truth of the absence of selfhood is directly seen. The secret and vast heavenly space that liberates everything without effort is the vast sphere of Great Bliss, bhaga Samantabhadri. In this sphere, it establishes the initial unity of E-Vam. At this level of satisfaction, the country of Akanishtha, which manifests itself, the sun of primordial pleasant inherent wisdom shines like the wheel-chakra of the energy of Saraha's manifestation, the king of the manifestation of magical illusion, teacher with disciples.

[First] there are instructions for the wise Somendra:

Having opened the gates of the great treasury of the vast sphere of higher reality, [I am make] the great secret guide "Decorated circle of indestructible jewel." It is the gift, as the heart's jewel, of the unchanging vajra of the spontaneous liberation of the self. When this time comes, the clear lamp of the great and all-embracing clear light itself manifests itself. Having arisen, this luminous luminosity, which is beyond efforts, also frees the grasping of the Self for objects. And the personality that learns by collecting and spreading (the light in practice) of gathering and well-wishes is self-arising to partake of this (state). The object and the subject are like the edge of a necklace from the hands of a monkey.

Being in the balance of methods and wisdom, the natural state, which is shown by examples and marked by signs, you will immerse yourself in the mother's belly, sowing a vast sphere of bliss and emptiness. So you will attain the level of the king of the vessel, the state of the enlightened one that performs rituals.

The great emptiness is shown as heavenly space. It is said that such an example of emptiness cannot be purified, since it is difficult (to imagine) emptiness.

Kye! The Face that unites in itself all the Victorious and the Sons! You are ripening the stream of consciousness of happy students! The teacher who embraces all families by the power of liberating the space of cyclic existence and nirvana! Know (about me)!

The acquisition of the jewel of the human body, which possesses the abilities and achievements, as well as the birth of a good cause and fruit, which is associated with gathering and ripening, are like the flower of Udumvara, because both are difficult to find! Let the level of omniscience be quickly acquired!

By meditating on the meaning of this, you will clear your mind. To do this, reflect on your own nature of freedoms and gains and meditate on the reasons that are difficult to obtain. Having done so, I will first say about the eight unfreedom of internal and external, which arise from different places of birth.

Because of the intense suffering of heat and cold, the hellish beings do not even have a moment to rest. What should they do if they do not have the freedom to implement the Teaching?

Hungry spirits are burned by the intense heat of thirst and hunger. They are not free because they suppress thoughts that are different from the desire for food and drink.

Animals are burned by intense suffering due to stupidity and submission. They do not have the space of freedom, because they do not have the eye of awareness that distinguishes between good and bad.

Long-lived gods constantly experience the taste of joy, pleasure and bliss. Being such, they are connected with themselves, since discrimination is not born for immersion in the Teaching. One should meditate on the fact that one was not born in the four external, unfree states of birth, and that it is joy to acquire the "inner" body of a human body.

But even if you have acquired an internal - a human body, then there are four unfreedom, when you do not become a vessel for the Teaching.

These are the four. If you are born a heretic or a barbarian, you will use false meditation and view. If you are born in an extreme country or in a dark time, you will not be free, because you will not comprehend the essence of the good and the harmful. As for those who are unconscious, being an unacceptable body or mind, like the dumb and others, they are not free, because they cannot meet the symbols of words and meanings and do not have a mind that is immersed in the Teaching. But since he is not free in the practice of the Teaching even after being born in the eight non-freedoms, one should not be born there in any way. And this freedom that comes from oneself as the practice of the Teaching.

Moreover, there are also reasons for the practice of the Teaching, which are shown by the pure necessity of ten attainments. So if you have not acquired a human body, then without meeting with a deep Teaching, you will gain a connection with the foundation for a human body.

Even if you acquire a human body, you may not encounter a deep Teaching. But he found the foundation of the human body.

If, having acquired a human body, you are not born in a central country, then the teaching will not be spread there. So birth in a particularly noble central country is the acquisition of a place.

If the gates of the senses are not clean, then you will be a bad vessel of the Teaching. Therefore, due to the purification of existing flaws, he will have the acquisition of a vessel for the sense organs.

Even if those who give up serving their parents, because they did not come to the teaching due to the influence of bad deeds, acquire human birth, they do not meet the teaching even as human beings, because they behave meaninglessly. Thus, there is the acquisition by the possession of the deeds of the realization of the Teaching.

When they remain in faith and do not generate faith in relation to objects, which are unacceptable for faith, heretics and others, this is called gaining the jewel of faith in special teachings and objects of faith. These five are called the five own gains of purity in relation to their own face.

Since the Enlightened One came into the world is the acquisition of a special Teacher, the acquisition of a deep path and utterances of the holy Teaching, the acquisition of precious Teachings and objects of the unquenchable Teaching, the acquisition of one's own destiny to perceive what is, the acquisition of a holy teacher, which is a virtuous friend. These five are called gains from others, since they are shown as external objects.

All of this was a listing of one's own freedoms and acquisitions. And one should conceptually meditate on the essence of what has been shown like this: *"This perfect human body with eighteen freedoms and gains that are present in the present is the good fruit of the virtue of the past. And if now you do not use it with meaning, then when these fruits of the past run out, the benefits will be suppressed. And the time will not come for the attainment of the state of bliss"*. Thinking in this way, one should encourage oneself to the virtue of the three gates.

As for the good foundation of a pure body with all the qualities similar to those, then having carried out a general analysis of all your sensations and your own vision of the six families of beings, you should adhere to this listing. And thinking over this, you will enter through the mind on the path of the Teaching, which is extremely important.

Keeping (your mind) on the idea of a human body, freedoms and gain for some time, (practice) meditation on impermanence.

Say the following:

"The outer vessel, the universe, is impermanent, abides and collapses. The inner content, living beings, wander in a terrifying (state of) birth and death. (This) is like a change in the manifestations of time in years, months, days. Teacher! (I) comprehend in mindfulness. impermanence and death."

Say so and meditate in your mind (as follows). Although these external manifestations, this universe-vessel, are assembled in the form of bodily forms, which upon contact seem rigid, but in the end it is destroyed forty-nine times by fire, seven times by water and once by the wind, so that it becomes empty like heavenly space without any or particles. If we also analyze such components as home or country, then having appeared earlier, they were created by the parents. The good is also characterized by clinging to the self. And if you are proud of all this, then when you look, relying on strength and habit in practice, you should look in the same way as a tool for all wealth, the one who acts, the one with which they work. The content of being, all living beings, having previously disappeared, appear later, like a collection of (moments) of time. This is the aspect of change and movement.

All parents, living beings, whom I see and feel, do not have certainty in life, years, time of birth and death.

While meditating in your mind about death from your own state, meditate also on the impartiality of death. If you analyze with your mind the entire length of life, from birth to the present, then not a single moment will be long. Relying on thinking that although born as a human is not true, you will benefit from the lack of time (for fun).

Meditation on the source that is immutable and non-transferable, and regret (cyclical existence) - (presented) at two key points.

Kye! Let it be heard by you, a great being! If this key meaning is not there, then whenever you practice the Teaching, diligence with regard to amenities, and also the entourage-surroundings are like a cow in summer, like a frog with an open mouth, and like the shining of light from a pennant. They are useless.

I and the ancestors of hundreds of siddhas, sitting on this supreme chariot, acquired two goals. All the Victorious of the three times, together with their sons, riding on this great chariot of superiority, came to the city of great liberation. May those who have come and those who will come - adhere to these undoubted instructions!

"In the dungeon of intense unbearable suffering (all) are unhappy, unable to (find) happiness even for a second. Let them free themselves from the ocean of cyclic existence, which grows due to the increase in boundless deeds."

These are the reflections on the essence of this: *"If you reflect on the sufferings of hellish beings, then eight hot hells are sequentially located, starting from the Black threads and up to Avichi. The heat of the fire of the end of the epoch exceeds the flame of this world sevenfold. The heat of the hell of the Black threads is sevenfold (exceeds) it. that increasing sevenfold each time and becoming stronger, shows a flame that will return down to Avichi's hell. words, how*

to survive the corresponding suffering? " Build a thread of thought and clear your mind.

These are the reflections on the essence of this: *"In the eight cold hells (cold) also a hundredfold (exceeds) the wind, which is like the destructive (wind of the end) of the era, prickly and cold. And the skin cracks from the cold like a flower of Udmvara from being hit by a golden hammer. Now even the cold for one day is unbearable. How then to experience the suffering of many eras, when it destroys the mind?"* When you grab suffering with the rope of the mind, you will purify the mind.

"The second lower existence is hungry spirits. Hunger and thirst burns out there and fire blazes in the body. The third is animals. Here you also constantly burn in intense suffering from stupidity and service to others. In the upper three, even people have birth, old age, illness and death. The demigods are quarreling. The gods are suffering from death and overthrow. Therefore, everyone is suppressed and burned in the great dungeon of suffering from the flame of such suffering. (Suffering like this), he will not even have a hair that will (experience) happiness in continuous suffering." Thinking this way, you will unfold the stream (of being) and clear your mind. This is the actual practice leading along the path of the Teaching.

By clearing your mind in this way, you will get on the path and you will be able to come to a state of non-return. If you do not purify your mind in this way, then even being on the path of the Teaching, you will not have a reason-mind due to uncertainty, which is like a stone on a steeper. It can be easily knocked over. Since this is involvement in all Teachings, one should constantly generate great sorrow and regret. This is the third.

"When white and black deeds ripen unmistakably, the mind is captured, respectively, by habitual tendencies, happiness and suffering, which are formed as skill in behavior-practice as a cause and a fruit. Know (about me) the teacher, Protector, that is infallible in everything!"

Say so and constantly analyze the flaws of your own flow (being). In doing so, (bring about) renunciation of the harmful behavior.

In this ocean of suffering, the cyclical existence of three spheres (being), strong unbearable suffering is constantly outstripping. The reason for this is negative deeds.

Therefore, the unvirtuous there are like that. The three deeds of the body: suppressing life, taking what is not given, and practicing perverted desire. The four acts of speech: lying, speaking (leading to) strife, harsh words, meaningless speech. Three actions of the mind: the mind full of attachment, the harmful mind and (possessing) false views. Total ten. Since they unite all destructive deeds, these are fundamental. They, through actions that are shaped by motivation, shape suffering in three aspects - large, medium and small. Due to actions with anger, they end up in the Avichi hell. By acting with desire, you become a hungry spirit. Because of actions with stupidity, you go to the animal world. Such are actions that are shaped by intention. The fruit is also unvirtuous, which corresponds to the magnitude and the cause - they generate, respectively, by the force of intention, tangible and intangible objects with their own weight, which corresponds (to the magnitude and the cause). Among the non-virtuous there are the definite and the indefinite. Certain - the murder of parents, a teacher, an arhat, the shedding of the blood of the Victorious by virtue of a destructive mind, a total of five. And since after them you will definitely fall in Avichi, then these are certain disastrous deeds¹.

Others, which differ from them, are destructive deeds that are vague and do not correlate with violations of the heart's obligations. This is non-fulfillment or suppression due to attachment and desire, which seem to be higher, grounds, intention-motivation, obligations, completion. Since in the implementation of this there is no certainty in the movement, which correspond to one type of birth, they are called "undefined pernicious deeds"². After all, even if you admit mistakes, they will easily arise.

In virtuous deeds there are also polluted and uncontaminated ones, Contaminated ones - the incompleteness of a vast enlightened attitude. In the case of the great (the most complete fulfillment) - (you will be born) in the sphere of forms, the middle one - the god of the sphere of desires, the small one - the human king, etc. And until the fruit of this virtue dries up, a good result will be generated. After all, it is said that (what is manifested) corresponds to merit, being formed by it.

Uncontaminated - complete fulfillment - fulfillment of motivation - an enlightened attitude. Being incomparably high, the uncontaminated will lead to the high. So the wisdom of comprehending the absence of selfhood is perfect in the manifestation of the unity of levels and the path, two levels of the perceiver and the perceived. Since freed from the three spheres (being), you will gain permanent happiness, this corresponds to "liberation".

Thus, an unmistakable practice that corresponds to the essence of the sutras, tantras and oral instructions regarding acceptance and rejection as causes and fruits of white and black deeds is a great vehicle that leads to the city of great liberation. This is the fourth point.

"Phat! Primordial basis, primordial purity, unlimited Samantabhadri! Own nature, inherent purity - Khechchari! All-embracing compassion, the most extensive Wrathful! I take Refuge in you! Manifest the perfection of aspirations-thoughts!"

1 Those. cases in the performance of which the result will be clear and easily identifiable.

2 Those. acts with an indefinable result in advance.

This description of its own manifestation is as follows. Instantly, from the level of the highest reality, an all-perfect pure country and Khechchara, the state of Great Bliss, appear. In the middle - in front of me and all living beings, in the heavenly space on a corpse, a disc of the moon and a lotus flower (appears) the Black Wrathful Mother (hereinafter Throma Nagmo), which is inseparable from the root teacher. Dark blue, in the right hand - a cutting dagger, in the left holds a skull lid with blood. Two legs stand in a dance pose and stand on a corpse. The face shines, the tongue rotates, the three eyes are cold³. The hair on the head is red and is a stream that falls from the top of being⁴. A black pig's head rises on top of the head. The breasts are swollen, the lotus is wide open. Decorated with eight cemetery attributes. She is in the sphere that unites the fire of intrinsic wisdom and the accumulation of light.

On the head⁵ there is a teacher who embodies all bodies of perfect pleasure - Vajravarahi. Red, holding a dagger and a skull. Dances in a dance pose. Located in the realm of the blazing flame of primordial wisdom. Above her head is the teacher - the nature of the all-perfect mandala of the body of the Teaching - Samantabhadri. Dark blue, nude, sitting in vajra position on a seat made of lotus and disk of the moon. At the heart, it shows the seal-mudra of unity with emptiness. She is in the sphere of the drop-essence of dark blue light, being radiant. Imagine it.

They are surrounded by holy teachers who have nine lineages of transmission. Faced with me and other beings, they are here and look, relying on great compassion and love. While meditating in this way, imagine that you and all living beings are heading for Refuge in them, relying on the nature of the unity of the three gates.

Starting from this time, and up to attaining the state of the Enlightened One, we take refuge in you! We turn with prayer! Praise! We rely! We hope (for you)! We bring three gates⁶! May we comprehend everything thanks to you, whether it is an increasing feast, a red feast, joy and satisfaction, good and harmful (qualities)! We pray you bless the three gates with three vajras!

Think so. This is the point that the mind notes.

The Yogi on his way to Refuge should say this three times with ease. And having carried out throwing three times, he must do three early ones - to give birth to great faith and contempt for the veils of inexhaustible matter on the basis of the image of the bodily form that rests in the mind, the Enlightened One; to generate faith without regret even for a single syllable as part of the Teaching; not regret the dress and apparel of those who follow the assembly of the sangha. These three should be obtained.

The three later ones are not to rely on Refuge and not to praise the objects of refuge of non-Buddhists and barbarians, gods of worldly existence, nagas, spirits of the country, demons causing diseases, kings, local protector deities, sorcerers; discard intentions and actions that harm living beings; not follow non-Buddhists and bad friends who adhere to false practices and beliefs and act in opposition to the Teaching.

Because of all this, appropriate acceptance and rejection is seeded in practice. This is the fifth holy point.

Phat! All beings should be liberated from the ocean of being! Please think (about this) of the highest saints - objects of Refuge! I am in the practice-training of generating an enlightened attitude! Let the (state) of the glorious be obtained, who can purify the cyclic existence!

In the direction of the mind towards higher enlightenment, there are two - aspiration and fulfillment. The first is the attitude of striving. When a mood arises on the basis of the four immeasurable ones, this is called the "enlightened attitude of aspiration ." In short, think as follows: "(It is necessary to cultivate) mercy towards all living creatures- parents, who are burned by unbearable suffering in all states of endless cyclical existence. May they all become happy thanks to me! May they be free from suffering! May they all be free from suffering! will be free on the basis of great equality! " Relying on the nature of such reflections, you will engender a jewel - an enlightened attitude. And this is the attitude of striving.

Then, for action, one should comprehend the deep method of completion as a manifestation of the unity of the six Perfections⁷. To do this, in front of you in heavenly space, breed the teacher and all the Enlightened Ones and Bodhisattvas. Having done this, (meditate in faith):

I praise you with faith!

Victorious and Bodhisattvas who abide and walk in all ten directions and three times! In order to free all living beings from the great ocean of being, I am in practice-training, turning my mind to the highest enlightenment. Accordingly, in order for me to free and remove all living beings from the great ocean of being, I must devote myself completely to practice-training, having generated a jewel - an enlightened attitude!

As you say this in your mind and speech, grasping the rope (of such thoughts), persevere tirelessly for six periods of the day and night in fulfilling this obligation. This is the holy point about the path.

Practice-training is as follows: "Everything done, whatever the virtue, polluted or not, is seen without

3 The text can be translated - eyes number three.

4 Presumably - tied into a knot at the top of the head, falling like a stream.

5 Those over her.

6 Body, speech and mind.

7 Paramita.

limitations and attachments, near and far for the sake of all living beings that embrace space!" This is a short practice-training. Here, constantly and everywhere, one should discard the four connections-oneness, which harm all living beings as the absence of restrictions, addictions, near and far. Keeping this in mind in one's own stream (consciousness) in all three times, one should sow in a vast way the implementation of deeds, repentance for mistakes, practice and offering (merit) for all living beings.

Restoration of Bodhisattva Vows and Commitments: Perfect purity of moral discipline should be comprehended as key to protection.

Two aspects are also helpful in the practice of giving-accepting suffering.

First. In accordance with it, thinks like this:

Let (in me), above mine, let all the habitual tendencies and sufferings of all living beings that (suffer) from great unbearable pain in the ocean of suffering of cyclic existence ripen! May I alone, having experienced them (suffering), now eternally free all living beings from suffering! May all living beings find my happiness and all causes and fruits! May they have the highest happiness, having acquired all that!

The second is associated with inhalation and exhalation. Imagine that with my breath my happiness and all causes and fruits dissolve in all living beings. Dissolved, they become supreme bliss. This happens as you exhale. While inhaling in accordance with the breath, imagine that all the veils, the destructive and suffering of all living beings, dissolve in yourself. Dissolved, they are freed from all suffering. So clear your mind. When you do this constantly, then the essence-heart of the key moment is indicated. And it should be comprehended like that.

This is the sixth point.

This is followed by the mandala offering:

Phat! The external objects are established as the most extensive three thousand (worlds). The fully perfect inner glorious (offering) is established as one's own body. Intimate freedom-space is established as spontaneous and manifest in itself. Having completed the two accumulations in this way, I offer them to the Victorious!

Say this and imagine the following. Offer the mind-manifested description of the outer, the inner, and the secret as a method of offering the mandala. Here, the external manifestation is a mountain measure, four continents together with the remaining small continents in the universe-vessel. And since there is not even a particle that would not be perceived by me among the myriads (particles), then I offer, having acquired everything with my mind.

The inner (offering) is described as one's own body. Bring it up, presenting it as clean. The skin is the base of the golden Maheshwara. The spine is the king of the Meru mountains. The right hand is the eastern continent of Purva Videha. The right leg is the southern continent of Jambudwipa. The left leg is the western Aparogation. The left hand is the northern Kurava. Small body parts and fingers - sub-continents and small continents-islands. Ribs - rings on a metal mount.

Flesh is a golden mountain. The intestines are the great sea of manifestation. The kidneys are horses of knowledge. The liver is a cow that does what you want. The spleen is the Amolik plateau-slate. The diaphragm is the world of the gods. The heart is a vase of the treasury. Chakras and channels, divine offerings, glorious and fortunate substances and symbols, kingdom, etc. the splendor of people and gods. Blood and urine are streams of rains and rivers. Adam's apple - crystal crystal mortar. The throat is the flow of the Ganges speech. The head is Vijaya's palace. Catfish is a crop harvest. The nose is Rahula. The eyes are the sun and the moon. Ears - lack of shape. The brain is the nectar-amrita of the gods. Hair on the skin is a wealth of people and nagas. After presenting all the perfect qualities of the glorious, offer it as an inner mandala.

All-basic consciousness is a golden foundation. The troubled mind is the king of the mountains. Eight clusters (segmental consciousness) - four continents and sub-continents. The discriminating consciousness-mind is the sun and the moon. Appeared from the mind - the qualities of the glorious, fulfilling everything. Having manifested this, present it as a secret mandala.

Also, imagining this so that the accumulations of primordial wisdom and spiritual merit will be collected by me and other living beings, bring it mentally.

This is the seventh key point.

This is followed by the seven branches of collecting savings.

Phat! Praise to the Victorious (manifested in) three bodies! I grant you body offerings and all pleasure-wealth! I repent of the collection of veils and mistakes of the three gates! I rejoice at all the gatherings of white virtue! Spin the Wheel of Teaching that teaches one and all! I ask you, Victorious ones, to stay here without going into nirvana! I offer to all beings the root of my virtue! May everyone, without exception, acquire the state of the Enlightened One!

Say it. In the heavenly space in front, contemplate in the land of the assembly, which has no limitations of form, teacher, all the Victorious and Sons. All of them appear in front of you as body parts (in large numbers). Then give praise. Presenting external, internal and secret offerings manifested without attachment and clinging to all wealth and your own body, make offerings. Reveal obligations, repenting with force for the destructive created and all the evil and destructive deeds that you have accumulated in all lives. Rejoice in all pure virtue and the path of the noble,

bodhisattvas, self-enlightened, student-listeners and ordinary beings.

Having manifested, equal to the particles of your body, as shown earlier, the Victorious ten directions, induce the Wheel of Teaching to rotate, bringing the golden wheel, the shell that is twisted to the right, the seven jewels⁸. Imagine this being fulfilled.

Perform with one-point concentration the prayer that all the Victorious and the Sons of the three times and ten directions abide without going into nirvana until the ocean of the worlds of beings is empty. Imagine this being fulfilled.

Having gathered together everything that was done by me, all the manifested roots of virtue in three times, I offer it completely to all living beings.

Based on seven branches, the key point of collecting savings is reliably shown.

This is the eighth section.

This is followed by the practice of reciting and meditating on the three bodies.

Phat! Instantly, just as all manifestations are realized in the sphere of sleep, in the middle of a completely clean country, on a seat of the purest flower of an eight-petalled lotus, discs of the sun and moon - (manifest) I - Throma Nagmo. With one face and two hands. The right one holds a cutting dagger, the left one holds a skull lid with blood. Two legs are in a dance pose. On the head is the head of a black pig. Decorated with eight cemetery decorations. With an extremely wrathful arrogance, I dwell in the realm of the blazing flame of inherent wisdom. In the heart there is a ladanka-gau made of elephant and moon, inside of which there is a dark blue syllable Hum (ॐ).

revolves around the edge. The rays of light from there are purified, just as the sun's rays come into contact with ice, all accumulations of diseases, negative influences, harmful, veils, coupled with the material form and so on. After being purified, they become pure. Above the head is the Vajravarahi pleasure body. red, clear. Possesses a dagger and a skull cap. Two legs stand in a dance position on a seat made of lotus flower and moon disc. It arises in the realm of the gathered together fire of intrinsic wisdom and accumulation of light. Above her head is the body of the Teaching, the great Mother of the sphere (the highest reality) - dark blue Samantabhadri. Nude, in vajra position. He presses on the ground with both hands. It arises in the sphere of primordial luminosity of the round drop-essence of the light of inherent wisdom. In the heart of the mistress of the family, the bodies of the Teaching and the bodies of pleasure glow with white and red light, respectively, the syllables A (ॐ) And Bam (ॐ). They are also surrounded by necklaces of

mantras. The streams (of being) from me and all living beings are purified by rays of light from them. After being purified, one is realized as a body of primordial purity and clear light. Meditate like this.

ཨོཾ་བཏུ་ཀློང་ཀ་ལི་བུ་རི་ནི་ས་སམ་པ་པུ་པུ་ཕྱིནྱེ་ཀུ་ཅུ་ཡེ་སྒྲུ་རྒྱུ་

oṃ vajra krodhi kali baṃ harinisa sarva pāpaṃ śīntaṃ kuruye svāhā

Repeat this many times. In conclusion:

From the mantra necklace in the heart of the mistress of the family, Vajravarahi, rays of light instantly arise, which have five types of color and warmth. Having arisen, they dissolve in the heart of Throm, my essence. Dissolving, they turn into a white drop-essence of light. It dissolves into the heart of the heavenly deity of primordial wisdom - the body of pleasure. In my heart, Vajravarahi, is the red syllable Bam (ॐ), surrounded by a mantra necklace. All

obscurations-kleshas, deeds-karma and habitual tendencies of the three spheres (being) are purified from it by rays of light. After being purified, the three spheres (of being) appear as a pure country, a deity, mantra and the highest reality arise. When you contemplate this, (repeat):

ཨོཾ་བཏུ་ཕ་ར་ནི་བུ་རི་ནི་ས་སམ་པ་པུ་པུ་ཕྱིནྱེ་ཀུ་ཅུ་ཡེ་སྒྲུ་རྒྱུ་

oṃ vajra varahi baṃ harinisa sarva pāpaṃ śīntaṃ kuruye svāhā

Imagine that, radiated from the mantra necklace in the heart of the mistress of the Samantabhadri family, I and all manifestations dissolve in the nature of the sphere of the highest reality.

ཨོཾ་བཏུ་ཕ་ར་ནི་བུ་རི་ནི་ས་སམ་པ་པུ་པུ་ཕྱིནྱེ་ཀུ་ཅུ་ཡེ་སྒྲུ་རྒྱུ་

8 Seven jewels: precious wheel, jewel, queen, elephant, minister, horse, general.

om vajra varahi baṃ harinisa sarva pāpaṃ śīntaṃ kuruye svāhā

Repeat while you can.

In conclusion:

From the heart of mother, Samantabhadri, rays of dark blue color are emitted. Having dissolved in my heart, the heart of Vajravarahi transforms, dissolving as above into a sphere of red light. Then they dissolve in the heart of the body of the Teaching - the heavenly deity of primordial wisdom. Through this, in my heart, the heart of Samantabhadri, the syllable A (ॐ) of white color appears, surrounded by a necklace of mantra. By rays of light from it, cyclic existence

is destroyed in the sphere of great nirvana. And all the Victorious ones become the essence of one taste with the sphere of primordial wisdom.

ཨོཾ་བརྒྱ་མཐུན་ལྷ་ཨོཾ་

om vajra samantabhadra om

Because by repeating this one realizes cyclical existence and nirvana as the great sphere of the vast (space). Realizing, at the end of the root mantra add:

དཱམ་ཀུ་ཡ་ས་མ་དྱི་སྒྲིམ་ཨཱཱེ

dharmakāya samati siddhi a āḥ

Repeat this while you can. In the end, rest in balance in nature, free from speculation.

When you practice repetition and meditation in this way, the mind should not deviate towards (anything) else. In this case, the three gates are inseparably mixed with the three vajras. This purifies manifested being.

This is the ninth - the holy point of practice in immeasurable nature.

This is followed by the realization of ripening by the power of the play-manifestation of the three vajras and three gates.

In guru yoga (say):

Phat! In the self-manifested, completely pure great sphere of the highest reality, the pure country of the unchanging Great Bliss, one's own knowledge, primordial wisdom, manifests itself as a red Wrathful one! Beautiful, with a cutting dagger in her right hand, and a skull lid with blood in her left. Two legs in a dance pose, decorated with bones, a flame of fire blazes. In the heavenly space in front of me is the sphere of the drop-essence of rainbow light. (There is) a Glorious Entity that fully embodies the teachers of the three lineages, the root teacher is the bodily form of Vajravarahi. In his right hand he holds a cutting dagger; in his left he holds a skull lid. Two legs in a dance pose, adorned with six bone ornaments. The black head of a pig rises on its head. Peaceful, smiling, radiant. Shines with youth (marked) with signs and marks. Above the head is Samantabhadri, which is in equilibrium. Around - a gathering of the Enlightened Ones, Bodhisattvas and holders of knowledge. They all appear like sesame seed pod, being perfect and not mixing (with each other). Being invoked by the rays of light from the sphere (higher reality), they manifest themselves inseparably.

Hum! The purest supreme continent of continents is the continent of Khechchara! A jewel from the highest of places, the sphere of the highest reality of Akanishtha and the purest of the highest continents - the continent of Khechchara, which embodies all the teachers of the three lines of transmission! A magical manifestation of the Lady of Khechchar, who dances holding the transmission line! I pray you come for the (bestowal) blessing! Bless my stream (of consciousness) to ripen and (gain) liberation! Blow on me so that (could) follow inseparably!

གུ་རུ་ཏ་ཨི་ནི་ས་མི་རྒྱུ་ཨཱཱེ

guru harinisa siddhi hūm

Phat! A glorious Essence that embodies the Enlightened Ones of the three times! A jewel, a teacher with unrelenting kindness! The master of the encompassing (everything), the Master of the wheel (of the Teachings). Vajra holder! A treasury that is perfect in shining qualities, knowledge-wisdom, love of opportunities! A powerful hero that frees beings from existence! I turn to you with faith, mindful of qualities and kindness! Look with a compassionate gaze!

Unfold with your face and come with the power of thoughts from the sphere (the highest reality)! Think (of me) with wisdom and love, without interrupting this flow in three times! I offer you my own body, wealth and roots of virtue, being free from desire, clinging and attachment! By the power of the mighty heat of faith, with the faith of the three gates, I rely on you, constant protector!

In you I take refuge, an unmistakable Refuge! By the power of unchanged for three times of faith in relation to the Guide and the Helmsman, (which leads through) seeing, listening, remembering and touching, I praise you! I offer the manifested being and everything manifested by the mind! I regret all my mistakes and failures! I rejoice in virtue! By constantly rotating the Wheel of Teaching! Please stay (without going into nirvana)! May the ocean of the creatures' worlds be emptied completely!

I turn to prayer, Jewel-teacher! Hold (me) with compassion, heavenly deity of inherent wisdom! Bless, supreme Protector of beings!

Bless to have the essence of freedom and gain! Bless me to remember death in my heart! Bless him to be knowledgeable in a state of acceptance and rejection! Bless me to turn away from attachment to cyclic existence! Bless so that understanding of purposelessness appears in the stream (of consciousness)! Bless you to control your flow (of being) unmistakably! Bless you to rely on the flow (of being) without attachment! Bless me to remember about freedom and helplessness! Bless me to stick to uncharted terrifying places! Bless so that I could (be) inactive in mountain solitude! Bless that with firmness you cite the infallible Teaching! Bless that you trust with unchanging faith! Bless me to remember the inseparable teacher! Bless me to gain real attainments without performing (heavy austerities)! Bless me to gain great confidence without fear! Bless that you comprehend the absence of truth in manifestations! Bless me to comprehend the wisdom of lack of selfhood! Bless me to see the openness (of space) without objects! Bless me to adhere to a stable (state) without errors! Bless to connect awareness and environment together! Bless me to comprehend the Great Perfection of non-meditation!

May, having beheld the uncreated natural state, the face of my own basis, I will acquire the vast (essence) as the glorious essence of the four bodies!

Phat! Phat! Phat!

To attain the four empowerments (say the following):

Father-teacher who knows the Enlightened Ones of three times! Cleanse the body of the son and the veils of the channels! I ask that by manifesting ripening by the empowerment of the vase-body, transform the body into a body of manifestation! Yes, I will now be the holder of the maturation guide! A-la-la!

Phat! Phat! Phat!

Father-teacher who knows the Enlightened Ones of three times! Cleanse the speech of the son and the curtains of the winds! Reveal ripening and liberation by secret empowerment of speech! Bless speech to become a body of perfect pleasure! May I now be the holder of the conduct of the initiation of longevity! A-la-la!

Phat! Phat! Phat!

Father-teacher who knows the Enlightened Ones of three times! Clear the mind of the son and the veils of drops-essences! Bless that when matured and liberated by the power of the empowerment of wisdom-mind, the mind becomes the body of the Teaching! May I now be the holder of the mudra seal! A-la-la!

Phat! Phat! Phat!

Father-teacher who knows the Enlightened Ones of three times! I ask you to clear the two veils of the son and the usual tendencies! I ask you to manifest ripening and liberation by the great empowerment of the essential word, to breathe into me the glory of the four bodies of space! May I now be the holder of the conduct of spontaneity! A-la-la!

Phat! Phat! Phat!

The great space of the stream of thoughts of the teacher-father dissolves in me in the form of dark blue light. I awaken in the sphere-space of the great perfection of absolute nature. nonduality manifests itself with the foundation, the nature of primordial purity. (I manifest) enlightenment in nature - a young body-vase. Let now (be revealed) the equality of cyclic existence and nirvana! A-la-la!

Phat! Phat! Phat!

Instantly, all dharma particles that are united by cyclic existence and nirvana in the highest reality are destroyed in the nature of emptiness, the highest reality-dharmata, like destruction in the sphere (higher reality) of an illusory mechanical machine. Then in the land of Khechchara, completely pure and free from change in Great Bliss, I manifest as a heavenly deity of inherent wisdom. Red, in my right hand - a cutting dagger, in my left I hold a skull lid with blood. Two legs are in a dance pose. I stand on a seat made of lotus flower and sun disc. The nude body is adorned with bones and garlands of white lotus flowers and adorned with a necklace. With three eyes I look into the heavenly space. I manifest myself without my own nature as a cluster of light that is illuminated by flashes. I manifest without

clinging to anything, like a dream, a reflection of a bodily form or the moon in water.

In the heavenly space in front of me, on a seat made of a lotus flower and a disc of the sun, is Mother Vajravahni transmission lines. Red in color, with one face, two hands. The right one holds a cutting dagger, the left one holds a skull lid with blood. Two legs in a dance pose. Perfect in six bone ornaments and graveyard attributes. Located in a blazing sphere of crimson flame of primordial wisdom.

Above the head is the body of the Teaching, Samantabhadri. Nude, in a pose of balance. legs crossed in vajra posture. Placed on a seat made of lotus flower and moon disc. Around - surrounded by a luminous cloud, a shining host of all teachers, the root of the line of transmission. All faces are turned to us and look (with compassion). Meditate on them as being (here, coming) from nature that has compassionate love and compassion.

All of them have a white syllable Om (ॐ) on their heads. In the larynx - red A (अः). In the heart - blue Hum (ह्रं). All shine like the light of a hundred thousand suns. Behold them as a treasury of great primordial wisdom and dedication. When you perform the prayer with one-point concentration, relying on the nature of unflagging faith and aspiration, then at the end you should contemplate the attainment of the four initiations in accordance with contemplation.

From the white syllable Om (ॐ), which shines like the moon on the fifteenth day on the top of the Teacher, the white syllables Om (ॐ) emanate like a stream of arrows or meteors from heavenly space together with rays of light.

And from the top of my head (where they go), they plunge into the body. All habitual tendencies, seeds, veils and destructive things that have been accumulated on the basis of the body are purified, becoming completely pure. The empowerment of the vase-body is obtained. (Obtained) the blessing for the manifestation of the body as a vajra body. One should think that one really comes to the level of the manifestation body.

From the red syllable A (अः) in the throat, like garudas and lightning from heavenly space, red syllables A (अः) appear along with rays of red light. Dissolving in my throat, all habitual tendencies, veils and destructive things that have been accumulated on the basis of speech are cleared. The secret initiation of speech is acquired. (Obtained) the blessing for the manifestation of speech as vajra speech. You should think that you really come to the level of the body of perfect pleasure.

From the dark blue syllable Hum (ह्रं) in the heart, like darkness, from thunderclouds from the heavenly space, the dark blue syllables Hum (ह्रं), together with rays of light, radiate. Dissolving in my heart, they completely cleanse all

habitual tendencies, veils, destructive, obscurations-kleshas, karmic deeds that have been accumulated on the basis of the mind. Empowerment of intrinsic wisdom and wisdom-mind is acquired. (Obtained) the blessing for the manifestation of the mind as a vajra mind. You should think that you really come to the level of the body of the Teaching, the primordially pure mind.

Again, from the five places of the teacher, five-colored rays of light arise. Dissolving in my five centers, they cleanse all the veils of the cognizable and obscurations-klesha. Once you have purified, you gain the perfect empowerment of the word. The mind and manifestations are transformed into essence-nature. (Obtained) a blessing of greatness in relation to the spontaneous fulfillment of two goals. Meditate that you acquire the level of the essential body of nature.

Then the mind of the Teacher in the form of a dark blue drop of non-conceptual nature and light - dissolves in my heart.

Everything is transformed into the natural state of the highest reality, dharmata. This is how the empowerment of the energy of awareness-rigpa is attained. Indeed, the level of the king of the Teaching of the three spheres (being) is reached. The only level of the four types of reference holders ends in manifestation. I myself, disappearing into the drop-essence of red light, dissolve in the heart of the precious Teacher. Resting in the womb of the unchanging body of the Teaching, resting in balance in the nature of primordial purity, unborn width (space).

In this chapter there is a relationship with the transference of consciousness, which opens the gates of

primordial wisdom.

This is the tenth chapter.

Then follows the first of the special cycle.

Establishing one's own manifestation as a mandala of primordial wisdom is as follows. First, three are mainly investigated - body, speech and mind. Then it is established as a natural state, the mind as that which has eliminated color, form, extremes of eternal existence and non-being. They are again introduced into the divisions of mindfulness and thoughts and set on the path. Then, mixing together, the object and the one-point (concentration) appear. They are formed from space. This is called "*relying on independent mindfulness*." Clear awareness arises in the nature of emptiness.

This is the establishment of mindfulness as being in emptiness. Mindfulness is destroyed in nature without reasoning. The essence that dwells in nature is its own consciousness. This should be said for awareness when you stand in the way.

Then, having thus established the natural state, the root of the flaws in the view and meditation is eliminated (as follows). I am not hair and body hairs. I am not bones and flesh. I am not blood and piss. I am not teeth and fingers. I am not guts and smelly guts. Likewise, there is no object in the head, arms and legs, forms and parts of the body, which would be the basis for me. Likewise, from my point of view, the five objects of the sense organs, the vessel and the contents are the grounds for attaching names. If you establish designations and matter in that which is marked by immutability and indestructibility, then you are established as truth. If you clear the designations of the unchanging vajra as a form that emerges from elements and elements that bind to their own objects as true, then it will be so. If you dispel, destroy everything and crush everything, then there will be nothing. Behold the hidden object shown above, which is beyond the parts-limitations of matter and the smallest particles. Since all this corresponds to ten examples of illusion, how can one assert, by virtue of the emptiness of oneself, the absence of an object as an object in everything manifested? If it is true I, which perceives as truth the light of the day and an indication of the place, then how can you comprehend the visions of sleep during and during sleep as untrue? After all, during the day, daylight is seen as true, and in a dream, manifestations of sleep are true. The manifestations of the day also remain during sleep. When you die, you destroy the taste of objects; during the day, all manifestations of sleep disappear. From what, then, do dream beings and objects arise? Dreams are hidden in the form skandha. When it manifests, the body arises from causes and conditions. What are the reasons and conditions that kill this person, that dies marching into the distance? Now, in the bodily form of causes and conditions, the manifestation of innards and suffering is possible. If you free yourself from this, what will you gain? Likewise, one's own nature, which arises in three times, appears equally in time. And when something experienced and non-experienced is manifested, what is perceived as true is perceived in the past tense. When arising and non-arising, the future tense manifests. When there is an aspect of the manifestation of non-gain and delusion, then the present arises due to attachment in matter. Therefore, if the manifestations of objects are established, then why cannot the cave of deluded lies disappear?

As for the object of all hopes, the enlightened Bhadra, if one perceives the vessel and contents, then he is not purified. And since the Enlightened One has no name, the seeding of names is ignorance. Having cleared the inner space of the egg of ignorance, you will reveal the essence of your own vast radiance of inherent wisdom. Being free and without parts, you will be equal to the all-encompassing space. And also a manifestation from the nature of omniscience will appear. It is free of the senses. It is not a vessel and content, characteristics, substance and form. (Why? Because) forms, substances and names are called "living things". How can you see an enlightened being or a living being in the manifestation of a vessel, contents, living beings? If you see, what will be higher because of the lack of specialness and nobility? If he is not noble and has not experienced bliss, then only the elements and form, longevity, happiness, good friends, a good place, a beautiful form, a great magical manifestation are indicated. All this also applies to the realm of form and the demigods.

The Enlightened one is an object that is beyond clinging to duality. The Enlightened one is an object that is beyond clinging to the self. The enlightened one is an object that transcends interdependence. The Enlightened One is an object that transcends objects and clusters. The Enlightened one is an object that is free from speculation. The Enlightened one is the object, the three gates of complete liberation. The Enlightened one is the object that has destroyed the (duality) of the perceiver and the perceived. The Enlightened one is an object that has transcended time. The Enlightened one is an object of unlimited direction. The Enlightened one is an object as nature-essence of four bodies. What can be the vision of the bodily form? The Enlightened one is an object in a young body-vase. Also, everything is perceived as a substance. The Enlightened one is the essence that encompasses cyclic existence and nirvana. Why do they see the external and the internal. The Enlightened one is the essence of the enlightened mind, which rests in the mind of all, as well as in the intellect. The Enlightened One is the unbroken essence that transcends sides and manifestation and dissolution. The Enlightened One is the essence of the only drop essence that suppresses colors and shapes. The Enlightened one dwells in the mind of all living beings, there is a body of learning as the nature-essence of living beings. It is indistinguishable from the very nature-essence. Acts with the eye of wisdom. Manifesting

is not an object of action or duality. Adheres to seclusion, perceiving the absolute level as a clean country. And he acquired (this level), being a person who moves outside objects. Opens the hidden fruit with the eye of wisdom, which looks with clarity at the relative and absolute levels. The Enlightened one does not wander in his own stream. He destroyed the usual tendencies regarding his own nature and being in the circle of the three spheres and objects of fear and attachment. As for the acquisition of external objects from the self, he transformed the state, manifesting himself as something else. Believes constantly, adhering to the syllable A, which is perceived as true. Other real attainments that come from there are formed as the base of the burning iron. The ritual cleans from people and hellish beings. Thus, son, the most delicate part of the bosom is revealed, which contains the dry and fragile suffering of begging in the age. Thus, the lords of creature states fill everything to the brim in the east, south, west and north. If not analyzed, it is established as true. If analyzed, then everything disappears as a lie. Likewise, the phenomena of manifested being are absent as dual and different from nature, being transformed. Behold equality in the nature of nonduality. There is nothing that revolves in a cyclic existence other than a cyclic existence. There are no objects that come from manifestations. If you from the transmission that comes in an appropriate way experience in practice the suffering, then how is it possible that there is no suppression of the harsh, which does not disappear and is not experienced now. Unmistakably and undoubtedly, the causes of circulation and the fruits of white and black (deeds) are manifested through the husk of delusions of the mind and manifestations. Happiness and suffering ripen as not inherent in nature. The essence that is invisible as different from that is free from fear and empty. Everything there is guarded by the deities that provide protection. Everything is suppressed by obstacles that do harm. If empty, then harmful objects are filled with matter. If empty by particles, then it is destroyed accordingly. How can we destroy everything with regard to bodies if they are not there? The body annihilates the absence of the body. What is the Refuge, with or without particles? Thus, there is nothing in the absence of form. Form does not bestow protection on the one who possesses form. The lack of form (acts) in a similar way. Happiness or suffering cannot be bestowed or obtained. The depiction of experiencing manifestations of delusion shows examples of white and black causes and fruit. The knowledgeable Saraha speaks of all cyclic existence as all-deceiving and surpassing it as an absolute level. It also shows manifestation and mind as all-deceiving to itself and nature itself as an absolute level. All previously done deeds, accumulated defilements, habitual tendencies, veils and good deeds are present in relation to the realization of good and useful actions as empty objects. Whatever accumulates, a union is indicated. Since there is no object, how can action exist. Thus, manifestations are self-empty dharmo particles. When you understand this, (you will be) in a natural state.

If you do not understand nature-essence as a state, then you will never acquire an object. Therefore, it is introduced into the comprehension of discrimination (nature). In the vast, self-arising primordial base, the heart-essence of the Sugata by the power of wisdom (abides) the great fundamental clarity, the body of the Teaching, which is not perceived by the eyes. Having thrown away the atoms, it shines in the particles of the eyes. The basis of cyclic realization (manifests) fatigue, like a traveler who has received a wealth-burden. From it, due to being bound by ego-clinging, all the dharmo-particles of sensuality, vessels and contents, objects are manifested. Because of the self, the self is acquired as a bodily form. In bodily form, the mind is the master of the house. The segmental consciousness that adheres to the five senses arises from past self-grasping. Therefore, you follow the object when you grab onto yourself and the other. The magician who grasps at the outside is called by me the mind that clings (to perception). It is established as two aspects of mental constructions. The emptiness of external objects is emptiness of its own essence. The emptiness of the inner mind is the emptiness of one's own essence. You will not be freed by being bound by the great rope of grasping at duality, establishing a relationship with the perceived and looking at dividing your own current (mind).

The manifested objects, being external objects, disappear on their own level. The self, being internal, is on its own level. There is emptiness in between, and meditate on that. So you will come to a stream of freshness. You will point slightly to the attainment of liberation.

Thus, the mind that is deluded about the perceiver and the perceived is not formed from nature itself. It is also not formed through the very nature-essence. One's own nature, being self-arising and self-manifested, manifests itself equally as nature-essence. Nature-essence is the dwelling of cyclic existence and nirvana as uncreated (non-fabricated), it is beyond coming and going. By the force of separation of knowledge and ignorance due to misunderstanding and separation of the original foundation, it is said about enlightened and living beings. Natural, all-perfect, the eye of wisdom, unborn, not disappearing, beyond clarity and obscurity, surpassing thoughts that are transformed by meditation - this is what they say about self-arising inherent wisdom. One should meet with amim oneself as the original enlightened one and the highest reality. Since the perfect remedies from yoga that meet in this way the face of the natural state, (show) a meeting with nature-essence, the essence that transcends conditions, then you travel without clinging to terrifying places. And zealous in the mistakes of hopes and fears due to clinging to an object. Thus, you will proceed to the highest level of your own liberation - the king of Heruka.

This is the eleventh chapter.