Introduction to the Mahamudra "Inborn Union"

Removing the Darkness of Ignorance

Through the Ornament of Luminous Primordial Wisdom

By the matchless Drikungpa Kyobpa Jigten Gönpo (1147-1217)

Translated by Jan-Ulrich Sobisch
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༄༅། ྲེགས་རིས་ཀྱི་ལོ་རྒྱལ་ཁབ་གྱི་ཡོན་ཏན། ལམ་ཁུངས་སོགས་བོད་མོ་འི་རྩེག་

བོས་མེད་ཤིས་ཤིས་རྣམ་སྐྱོང་།

འོག་གུ་ལོ་རྒྱལ་ཁབ་གྱི་ཕྲིན་པོ་།

མི་བཞིན་སོགས་པའི་ཤིག་གི་ཕྲིན་པོ་།
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By the matchless Drikungpa Kyobpa Jigten Gönpo (1147-1217)

I bow before the gurus,
who remove the darkness of the ignorance of beings
by expanding a thousand lights of unimpeded compassion
throughout the unborn, pure sphere of truth [that is like] space. <468>

With the wish of benefiting others and in accordance with the teachings of the guru
I will write an introduction that draws from sūtra and tantra,
which clarifies the mode of existence as it is
through the absolute nature, the inborn primordial wisdom.

The introduction to the true nature of the mind as dharmakāya through the pith instructions\(^1\) of mahāmudrā "inborn union" has three parts:

1. The preliminaries, consisting of four practices,
2. the actual practice of the two introductions,
3. and the conclusion with the way of maintaining the experience.
ཉོན་མོངས་ལེགས་པར་བོད་ཡིན་པའི་དིང་ཕྲ་བཞི་ལོ་ཐུབ་མཐོང་།

གཉིས་སི་ཞེས་པ་བོད་ཡིན་པའི་ཐོབ་མཐོང་ཞེས་དཔོན་དོན་བོད་ཡིན་པའི་ཐོབ་མཐོང་ལེགས་པར་བོད་ཡིན་པར་བོད་ཡིན་ཞེས་སོ།

གཉིས་སི་ཞེས་པ་བོད་ཡིན་པའི་ཐོབ་མཐོང་ཞེས་དཔོན་དོན་བོད་ཡིན་པའི་ཐོབ་མཐོང་ལེགས་པར་བོད་ཡིན་པར་བོད་ཡིན་ཞེས་སོ།

ལོ་ཐུབ་མཐོང་འཕྲི་བཞི་ལོ་ཐུབ་མཐོང་ཞེས་པ་བོད་ཡིན་པར་བོད་ཡིན་ཞེས་སོ།

ལོ་ཐུབ་མཐོང་འཕྲི་བཞི་ལོ་ཐུབ་མཐོང་ཞེས་པ་བོད་ཡིན་པར་བོད་ཡིན་ཞེས་སོ།

ཟིབ་ཞེས་པ་དམིགས་པར་བོད་ཡིན་པར་བོད་ཡིན་ཞེས་སོ།
1. The preliminaries

1.1. [Turning the mind towards the Dharma]

Train yourself with regard to deeds (Skr. *karma*), cause, result, death, and impermanence and
develop a strong aversion [to cyclic existence]. Practice by directing your thoughts to that,
which [is necessary] for the short term: Those born in the past, too, have died, those taking
birth at present, too, will die and those existing at present will also die; whatever I do, I, too,
will die today or tomorrow; leaving nothing behind, I will be gone.” Then:

How pitiful! Not recognizing their mind as dharmakāya, their own nature, all
the [other] suffering sentient beings, too, grasp things they hold to be their own; they grasp a Self where there is no Self.

1.2. Guru yoga

The second sub-section is "causing the blessings to come fast," i.e. the guru yoga. The source
of all experience and realization arises from the blessing of the guru and one’s devotion.

That which is not expressed by others, the inborn,
which cannot be found anywhere,
is to be known through continuously viewing the guru as dharmakāya
and through one’s own merit.²

*(Hevajratantra)*

And similarly:
To be recollect the guru even only for a single moment is a hundred-thousand times more [effective] than practicing for one-hundred thousand eons a deity that possesses the major and minor marks. Praying once to the guru pleases [him more] than one million ritual service recitations.

(*Trisamayavyūhatantra*)

Since this has been taught, think: “I will obtain complete Buddhahood for the sake of all sentient beings. For that purpose I will pray to the guru, who is the embodiment of the four kāyas.”

<470> Practice so that on the crown of your body, visualized as the tantric deity, on a precious throne with lotus, sun and moon seat, remains your principal guru, whose body in the form of Buddha Vajradhara blazes with the major and minor marks, who smiles and, being absorbed in many samādhis, is pleased with you. Then practice so that the gurus with their lineages dissolve into the heart of the guru as snow falls on a lake and that he is the embodiment of all gurus. Also after all Buddhas, bodhisattvas, and tantric deities of the ten directions dissolved into [his heart], practice so that he is the embodiment of all Buddhas and make offerings; offer your body and wealth without reservations and pray with fervent devotion from the depths of your heart:

I take refuge in the guru, the precious Buddha. Please bless me that I may abandon the grasping of a self! <471> Please bless me that contentment may arise in my mind! Please bless me that I may instantaneously realize that the mind is unborn! Please bless me that confusion may be purified in itself! Please bless me that everything that exists arises as dharmakāya!
མི་མ་མེད་པའི་དོན་དོན་དག་མི་འིང་བཤད་པ་དང་། བསྐོད་པ་ འིང་བཤད་པ་དེ་ཡང་དུག་པ་རེད། འིང་བཤད་པ་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད། རང་གི་རྣམ་ཐོས་ཕྲོ་གྲོ་དཔྱད་ནད་དུག་པ་རེད། རང་གི་རྣམ་ཐོས་ཕྲོ་གྲོ་དཔྱད་ནད་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་ རང་གི་རྣམ་ཐོས་ཕྲོ་གྲོ་དཔྱད་ནད་དུག་པ་རེད་ནད་དུག་པ་རེད་ནད་དུག་པ་རེད་ནད་དུག་པ་རེད་ནད་དུག་པ་རེད་ནད་དུག་པ་རེད་ནད་དུག་པ་རེད་ནད་དུག་པ་རེད

དེ་ཐལ་དཔྱད་ནད་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད

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དེ་ཐལ་དཔྱད་ནད་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད

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དེ་ཐལ་དཔྱད་ནད་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད་དེ་ཡང་དུག་པ་རེད

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Thus upon praying and visualizing [that], a stream of nectar of primordial wisdom from the body, forehead, throat, and heart, etc., of the guru, who is the embodiment of all Buddhas, descends from your aperture of Brahma. Thereby all your bad karma, evil deeds, obscurations, damages and loss of pledges of beginningless transmigrations are purified and your body is filled with the nectar of life and undefiled primordial wisdom. Think that thereby your body and mind are perfectly blissful and pray [to the guru] in four sessions.

The four modes of conduct in between sessions
(1) [Think:] “Whatever I will do, I will die today or tomorrow just the same;” (2) just by the heartfelt awareness of thinking “Please heed me, guru,” let tears stream down your face; (3) think that by dissolving the guru into you from time to time the body, speech, and mind of the guru become inseparably mixed with your body, speech, and mind, and remain in that state; (4) dedicate your wholesome imprints.

1.3. Practice and recitation of the hundred syllables of Vajrasattva
On the top of your crown in your ordinary form arises on top of a lotus and a moon from a $hū$/um$\underdot$ a white Vajrasattva with one face and two arms, holding a vajra with his right hand at the heart and resting the bell of the left hand on his thigh. With his right leg stretched out and his left bent he is adorned with precious jewels. The hundred syllables circulate clockwise around the syllable $hū$/um on top of the moon in his heart and emanate rays of light. Thereby a stream of nectar of primordial wisdom descends from the hearts of all Buddhas and bodhisattvas in the ten directions and dissolves into the crown of Vajrasattva. Then a stream of nectar arises from the whole body of Vajrasattva and particularly from the $hū$/um of his heart, $<$473$>$ which falls down from the toe of his right foot, entering your aperture of Brahma. Think that thereby all evil deeds, obscurations, damages and loss of pledges of your body, speech, and mind are expelled as black-colored forms and that undefiled nectar takes their place. Recite the hundred syllables as much as possible, perform offerings when you interrupt [the mantra recitation], dissolve Vajrasattva into you, think that thereby the body, speech, and mind of Vajrasattva have become inseparably mixed with your body, speech, and mind, remain in that state and finally dedicate [the wholesome imprints].
1.4. Mandala

The mandala [practice has] two parts: The mandala to be established and the mandala to be offered. The first. Clean the mandala well and visualize a square celestial palace made of precious material with four gates. In its center and in the four directions are precious thrones supported by eight lions endowed with sun, moon and lotus seats. Practice so that your principal guru remains on the central throne, in the East the tantric deity, in the South the Buddha jewel, in the West the Dharma, and in the North the Sangha jewel. They emanate rays of light. Thereby the principal guru and all the gurus of the lineage dissolve into the guru, the assemblies of the tantric deities dissolve with the tantric deity, the Buddhas of the ten directions dissolve into the Buddha, immeasurable Dharmas dissolve into the excellent Dharma, and immeasurable noble Sanghas of śrāvakas, solitary Buddhas, bodhisattvas, etc., dissolve into the Sangha.

The second part is the mandala to be offered. Place a single heap in the center of the vast golden ground made of precious material and [visualize it as] the supreme mount meru of the center of the world, place one in the East [and visualize it as the continent] Pūrvavideha, one in the South [and visualize it as] Jambudvīpa, one in the West [and visualize it as] Aparagodānīya, and one in the North [and visualize it as] Uttarakuru. Place one [heap] between the center and the Eastern [heap and visualize it as] the sun and place one [heap] between the center and the Western [heap and visualize it as] the moon. Fill up the spaces in between with various precious [materials of] the three-thousand [world systems] in the form of piles so that it is perfect [with] possessions and wealth of gods and men, offer your body, possessions, and the wholesome imprints accumulated in the three times without reservations and [pray]:

Excellent Guru! I offer my body, all my possessions and roots of my wholesome imprints. Please accept it completely. Please cause the supreme realization to dawn in me! Bless me that an uninterrupted experience may arise!

[Pray] similarly:
བོད་མོང་ཚིག་ལྡན་དགའ་བོད་པར་བན་པའི་དཔེ་བཤེར་བོའི་
སོ་སོ་སྤྲན་གཙུགས་པའི་འབྲ་བོད་དཔེ་བཤེར་བོའི་
བོད་ཀེར་རྩེགས་པར་སྐྱེ་བཤད་བོད་ཀེར་རྩེགས་པར་
སྡེ་ཁོངས་བོད་ཀེར་རྩེགས་པར་སྐྱེ་བཤད་
བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་
བདེན་པོ་ལ་བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་
བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་
བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་

བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་

བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་

བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་

བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་

བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་

བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་

བོད་ཀེར་རྩེགས་པར་སྡེ་ཁོངས་
Assembly of tantric deities! I offer my body, possessions and all roots of my wholesome imprints. Please accept it completely. Please cause the supreme realization to dawn in me! Bless me that an uninterrupted experience may arise! 

Lord [Buddha], supreme jewels! I offer my body, possessions and all roots of my wholesome imprints. Please accept it completely. Please cause the supreme realization to dawn in me! Bless me that an uninterrupted experience may arise!

Thus pray with these and other [recitations]. [Then], having performed the preliminaries for a long time, perform the actual practice.⁶

2. **The actual practice**

The second part has two sections:

2.1. **The introduction of the true, absolute nature of the mind**

2.2. **The introduction on the basis of appearances**

2.1. **The introduction of the true, absolute nature of the mind**

The first part has two sections:

2.1.1. **Calm abiding**

2.1.2. **Superior insight**

2.1.1.1. **With support**

2.1.1.2. **Without support**
ིལ་ཐབས་པ་ཡིན་པའི་སྲིད་མེད་

སྒྲུབ་ལྡན་བཟང་པོ་མཉམ་ལྡན་ནས་སིམས་ཆུང་ཐབས་དེ་ཡིས་ཐོབ་པའི་ཟུན་མེད་ཀྱི་ཐེམ་བཅའ་མེད་ཀྱིས་ཐོབ་པའི་ཆུལ་སོགས་ཀྱི་ཚིག་བཤད།

སྐབས་ཀྱི་ོབ་མཐོང་སོགས་གྲུབ་དཔལ་མཆོད་པའི་སྲུངས་སྤྱོད་དུས་ལ།

དྲུག་པར་བཟོད་པ་བུ་མས་ཕྱོགས་འཛིན་དངོས་པོ་ལྡན་པོ་སྲིད་མེད་གིས་བྱེད་པ་

ཡོད་པའི་གེ་གི་གཟོང་གིས་བཤད་པའི་པ་འདི་མཚན་

དབང་པོ་སྡེ་མཐོང་གི་བྱེད་པའི་སྦྱིར་

ིབ་མི་དུལ་འཛིན་གྱིས་

ཡིལ་བར་མི་འཇིན་དངོས་པོ་

མིང་ཤེས་ཞིང་གི་ཚིག་བཤད།

མིང་ནས་ཞིང་བཞི་བཞི་གཞི་གཟིགས།
2.1.1.1. Calm abiding with support

Sit correctly with the body posture [in accordance with] the crucial instructions regarding the body, think: “I will obtain Buddhahood for the sake of all sentient beings,”\(^7\) and practice so that your guru remains on the crown of your body that is visible as the tantric deity. Produce a heartfelt devotion, fix your gaze on something [endowed with] characteristics such as a twig or a pebble in front of you,\(^8\) without allowing at all any mental activities regarding the past, future, or present \(<477>\) and concentrate your mind. Practice remaining [in that state] without allowing your mind to be distracted by something else and disengage [while your concentration is still] stable. Discontinue [the concentration on] the object, such as a stone, rest for a while, and practice again as before. Make efforts like that for brief periods but very frequently and practice in four sessions.\(^9\)

Try to establish also during the whole period between sessions a vivid awareness free from mental activity, without allowing one’s thoughts to wander towards dualistic confusion.\(^10\) The eyes gaze down a straight line along the tip of the nose. Behave in a slow manner during all kinds of conduct such as walking and sitting, too.

Through much gazing and holding the mind
adjust yourself until you remain in a state of awareness.

(Tilopa)\(^{11}\)

2.1.1.2. Calm abiding without support

“Without support” has two sections:

2.1.1.2.1. Tightening

2.1.1.2.2. Loosening
2.1.1.2.1. **Tightening**

Apart from the body posture and the gazing, which is like before, you tighten your awareness a bit, gaze into space along the tip of the nose and remain in an instant without distraction [and] with one-pointed concentration. Do not perform even the slightest practice of something that has an object or characteristics and eliminate distractions immediately!\(^\text{12}\)

In the mahamudra free from mental activity,

there is not the slightest bit to be practiced; thus do not practice!

That which is not separated from the meaning “non-practice” is the supreme practice.

Since this has been taught, practice the mind making very small sessions. Perform, as before, all conduct between sessions, vividly aware. While doing so, at the beginning it will be so that mental processes proliferate extensively. That is a sign for a slight settling of the mind. Before [you experienced] that slight settling [of the mind], mental processes arose carelessly without their measure of arising being recognized.\(^\text{13}\) Whenever mental processes proliferate in any form, recognize that stirring, recognize without distraction one stirring, two stirrings [etc.], and having recognized every stirring [of the mind] without losing the focus, rest a bit. \(^\text{<479>}\) Practicing like that, the stirring of the mind itself does not become the support of mental fixation and you remain with complete clarity, free from mental stirring.

2.1.1.2.2. **Loosening**

Body posture and gazing are as before. Having relaxed body and mind through loosening, remain relaxed and at ease in a state of absolute non-mentation in natural awareness. By practicing that moment of undistracted awareness in that state, there arises an experience of crystal clear awareness.

Get accustomed as much as possible
to the nature of the mind that is without discursive elaboration, like the state of space,\(^\text{14}\)
དེ་ཚུལ་བསྐོད། སྐྱེལ་བ་ཕྲིན་ཕྲན་མོ་སྐྱེལ་བ་ཕྲིན་ཕྲན་མོ།

དེ་རིང་ཁང་དེ་རིང་ཁང་དེ་རིང་ཁང་

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an ocean, a crystal or a flower,

vivid, naked, pure,

without mental stirring and distraction.

Since this has been taught, observe your experience and practice until you gain stability.

2.1.2. Superior insight

Body posture and gazing are as before. Apart from that, with your gaze directed into the space of the sky, slightly invigorated awareness and the mind established relaxed and at ease in its natural state, stare at the essence of the luminous mind that remains in complete clarity, so that the mind stares at itself: How is this essence of the mind? By practicing in that way and gaining perfect certainty, a crystal clear, genuine, naked, and vivid awareness of a luminous yet not definable mind unfolds. Until you reach that state, praying to the guru and practicing repeatedly, the mental processes subside of their own accord and that relaxed one-pointed remaining of the mind in its own nature is “calm abiding.” In that state, there exists no linguistic or intellectual expression for the nature of the mind, but despite that, the luminous and unceasing crystal clear, genuine, naked, and vivid awareness [of the nature of mind] is a thing to be seen that is not seen, a thing to be experienced that is not experienced and a thing one becomes confident or certain about. Nevertheless it is linguistically not expressible. This is “superior insight.”

If you dedicate yourself wholeheartedly to the authoritative [instructions] of the guru and strive respectfully, there is no doubt that the inborn will arise.

Since it is without color, attributes, words or illustrations, unable to express it, I will try a rough illustration:

Like a young girls joy in her heart,

Holy Lord, whom could it be told?

(Saraha)
ཐེམགས་ དེ་ཐོན་ཏེ་བསྐུར་བརྩ་རིང་རིགས་པའི་དམ་པོར་ཐུབ་ཅིང་མི་ཤེས་དུས་འཇུག་
དང་། དེ་ལྗོངས་འབྲེལ་ཐོན་ཏེ་བསྐུར་བརྩ་རིང་རིགས་པའི་དམ་པོར་ཐུབ་ཅིང་མི་ཤེས་
ཅར་བྱུང་བསྡུས་ཐེམས་ཅིག་མི་ཤེས་དུས་འཇུག་

ོར་མ་ས་གུང་གི་དབང་པོར།
ོར་མ་ས་གུང་རྒྱུད་བཤད་པ།
ོར་མ་ས་གུང་གི་ེབ་བཤད་པ།
ོར་མ་ས་གུང་གི་བཤད་པ་བཅས་ལ།

ོར་མ་ས་གུང་བཤད་པ་བཅས་ལ།

ོར་མ་ས་གུང་བཤད་པ་བཅས་ལ།

ོར་མ་ས་གུང་བཤད་པ་བཅས་ལ།
Just that nature of the mind, the crystal clear, genuine [awareness] that is free from the extremes of arising, ceasing and abiding, is called “mahāmudrā” or “dharmakāya.”

This is mahāmudrā;
it is free from stains;
for this there is neither anything to negate nor to establish;
it cannot be found through paths and antidotes;
it is the body of all Buddhas;
it is the foundation of all qualities;
it arises spontaneously.

(Rab tu mi gnas pa de kho na nyid-tantra)

Just this aware, empty, and naked nature of the mind is the triple gem in the definite sense,
and it is also the mantra, mandala, etc. in the definite sense. <482>

Those who possess the glory of the triple gem
are perfect with regard to their self-aware primordial wisdom.
They constantly reveal
this way of being awakened that bestows bliss.

(gNyis med rnam rgyal)

And furthermore:

This [awareness], which is mantra recitations, austerities, burnt offerings, mandala-[deities], and mandala rituals,
is in short the visible expressions of what is summarized as "mind."

(Hevajratantra)
Even the three kāyas are complete in a moment of immediate awareness. [Its] completely unestablished nature is the dharmakāya, [its] unimpeded expression is the sambhogakāya, and both of them inseparable and abiding nowhere is the nirmanakāya.

[It] reveals the way of the inseparability of
that, which is unborn, the dharmakāya,
that, which is unimpeded, the sambhogakāya,
and that, which is abiding nowhere, the nirmanakāya.

(*gNyis med rnam rgyal*)

This nature of your mind, the ultimate nature, the self-aware, naturally luminous inborn primordial wisdom, <483> is also inseparable emptiness and compassion, inseparable two truths, inseparable method and insight, and inseparable [stage of] production and completion. The completely unestablished original natural state is the insight, namely emptiness. The completely unimpeded expression is the method, namely compassion. The inseparable unity of both, namely emptiness and compassion, is taught in the following.

The meaning that is intended by all the Buddhas
is inseparable emptiness and compassion,
the single nature of the minds [of] the beings.

(*gNyis med rnam rgyal*)

Having loosened the mind into its own nature, there is nothing to be practiced apart from being undistracted from the state of the "luminous and empty" and the "aware and empty."

Since the inborn is free from discursive elaborations,
it is nothing to be practiced.
Do not interrupt
the stream that is by nature uninterrupted.

(*lHan cig skyes pa bsam gyis mi khyab pa'i rgyud*)
ིས་གསུམ་དཔག་ གཞི་ལམ་གཏོང་པོ་དོན་བསམ་བུ་དང་པོ་བཟུང་དང་།
དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་དང་པོ་གསུམ་གཏོང་པོ་དོན་བསམ་བུ་དང་།
དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་དང་པོ་གསུམ་གཏོང་པོ་དོན་བསམ་བུ་
དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་དང་།

ལམ་གཏོང་པོ་དོན་བསམ་བུ་

ལམ་གཏོང་པོ་དོན་བསམ་བུ་

དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་

དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་

དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་

དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་

དོན་དེ་བཞི་ལམ་དཔོན་བཟུང་
Recognize therefore any stirring of the mind or mental process that arises from a state of continuous uninterrupted mindfulness of the four kinds of conduct and \( <484 > \) they will dissipate like snow falling upon a lake. By continuing like that for a long time, the “experience of uncontrived self-abiding” is such that also during the four kinds of conduct [going, sitting, lying down, standing\(^{23} \)], luminosity, emptiness and awareness become more and more manifest.

The undistracted mind looks at itself.

When the mind itself realizes its true nature,
even the distracted mind arises as mahāmudrā.

[This is] the state of self-liberated characteristics, the great bliss.

2.2. The introduction on the basis of appearances

The introduction [on the basis of appearances] has two parts:

2.2.1. Introducing mental processes as dharmakāya

2.2.2. Introducing appearances as dharmakāya

2.2.1. Introducing mental processes as dharmakāya

Take the body posture as before and remain loosening and relaxing your mind in its own nature. Thereby, in the state of nakedly staring at the essence of the nature of the mind that remains luminous and without stirrings, crystal clear and genuine, look directly at the essence of any mental process that stirs and look carefully whether there is a difference between the abiding and the stirring mind. \( <485 > \) Repeatedly practicing as [described] above and gaining certainty with regard to the stirrings of the mind, their unimpeded arising will reveal itself as the luminous and empty. For example waves move in the water as waves, but just these waves are water. Apart from the water, there are no waves, apart from the waves there is
བོད་ལྡན་བཤད་ཆོས་ལེགས་པར་བོད་ལྡན་ཐོགས་པར་མཐོང་ རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ དེ་ཤོད་དོ། ། རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ ཞེས་་བསྟོད་དོ། ། རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ གཉིས་པ་ཚེད་དོ། ། རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ ལྷེ་ནག་ཆོས་ལེགས་པར་མཐོང་ རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ བོད་ལྡན་ཐོགས་པར་མཐོང་ རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་

།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།
།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།
།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།
།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།

རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་ རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་

།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།
།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།
།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།
།རྒན་པོ་ཆོས་ཀྱི་སྐྱིད་ལྟེག་།
no water. Similarly, in the state of the luminous, empty absolute nature, various mental processes arise, yet both are without duality.

This is called *samsāra,*
this is *nirvāṇa.*
Abandoning *samsāra,* *nirvāṇa* is not realized elsewhere.

(*Hevajratantra*)

Therefore, by looking directly at the essence of whatever mental process arises, when you remain without mental stirrings wherever you abide [with your awareness] without identifying mental processes, a blissful joy unfolds in the heart. Neither a distinct “bad” stirring of the mind is necessary nor is it necessary to search specifically for an antidote, such as primordial wisdom. <486>

When you recognize just that, what binds you,
you become free.24
When this special path is realized,
you proceed to Buddhahood within one lifetime.

Therefore, if a stirring of desire abruptly arises, without following it, look directly at its essence and remain [in this contemplation] without allowing distraction to occur. Thereby, since desire arises without basis and root, without abandoning it, desire is purified in itself. This is also called “liberation in itself,” “discriminating primordial wisdom,” or “Buddha Amitābha.” It is similar when the five defilements arise. Through looking at their essence without following them, they arise as self-purified, self-liberated, without basis and root, and they are then called “five primordial wisdoms” and “five Buddhafamilies.”
བོད་ཡིག་དུས་དབང་གིས་བཞིན་གྱི་

ཁོང་དཔའ་དག་གི་ཐབས་ཀྱི་བོད་

ཁོང་དཔའ་དག་གི་འབྲོས་བཞིན་

ཁོང་དཔའ་དག་གི་དབང་གིས་

ཁོང་དཔའ་དག་གི་ཐབས་ཀྱི་བོད་

ཁོང་དཔའ་དག་གི་ཐབས་ཀྱི་བོད་

ཁོང་དཔའ་དག་གི་ཐབས་ཀྱི་བོད་

ཁོང་དཔའ་དག་གི་ཐབས་ཀྱི་བོད་

ཁོང་དཔའ་དག་གི་ཐབས་ཀྱི་བོད་

ཁོང་དཔའ་དག་གི་ཐབས་ཀྱི་བོད་
The great appearance of whatever is possible,
is Vairocana himself.  
Because it does not diverge from the supreme essence, <487>
this is also Akshobhyavajra himself. 
Because it is empowered with the supreme necessary and desirable [things]
and bears fruits, this is Ratnasambhava. 
[Because] immeasurable experiences [arise] from a single element,
this is the shining Amitabha. 
Because the meaningful, the inborn
is realized, this is the accomplishing Amoghasiddhi. 
It is the Lord of all! 
(Phyag rgya chen po rab tu mi gnas pa-tantra)

Thus, through direct looking at arising mental processes, they become self-liberating, without
having an own nature.

It is also called taking the five poisons as the path,
like the planting [of the seed of purity] into the poison with the help of a
mantra.
This contains the pith instruction of taking the five poisons as the path.
(Phyag rgya chen po rab tu mi gnas pa-tantra)

[The four yogas of mahamudra]
[The one-pointed yoga]

Therefore, if you look with undistracted awareness directly at the variously arising playful
expressions of the absolute nature of the mind, they dissipate unidentified without root.
Since all that arises is the ultimate nature,
if whatever arises is left as it is with mindfulness, <488>
it arises and is emptiness.
King of yogis, do not have doubts!
(Avalokiteshvara)

[The yoga of non-proliferation\textsuperscript{31}]
Therefore, by looking at the essence of whatever defilement or mental process arises, just that defilement arises revealing itself as being without existence.

Allowing these defilements to stir, you are awakening.
Whatever is the essence of defilements is also the essence of awakening.
(Blo gros mi zad pa bstan pa)

[The yoga of single taste\textsuperscript{32}]
At the various occurrences of the unimpeded arising of the playful expressions of the absolute nature of the mind, the taste is the same without rejecting or accepting it and [you] maintain [that state].

Bhagavan! To realize all phenomena as sameness is awakening.
ཐེག་པ་གྲགས་ཐེག་པ་བཀའ་ལམ་སུམ་སྦྱོང་ཤེས་མཆེ་པོ་ལ་ཐོད་དུ་

དེ་ལ་འཐོས་དུས་པའི་ལམ་སུམ་སྦྱོང་འར་བའི་ཐོད་དུ

དེ་ལ་འཐོས་དུས་པའི་ལམ་སུམ་སྦྱོང་འར་བའི་ཐོད་དུ
Bhagavan! For that reason the Bodhisattva does not consider himself to be far from awakening.

\textit{(Blo gros rgya mtshos zhus pa)}

\textbf{[The yoga of non-practice$^{33}$]}

Therefore, by continuing the four kinds of conduct in an undistracted state, self-aware primordial wisdom arises by itself and after it arises the dualistic confusion \textless 489\textgreater dissolves into self-liberation.

This self-aware primordial wisdom completely conquers the confusion of karma like a light in the darkness of eons. It is like finding a person.\textsuperscript{34}

\textit{(Jñānaådåkinī)}

Therefore, having ascertained that, maintain it.

\textbf{2.2.2. Introducing appearances as dharmaåkāya}

Apart from the body posture and the gazing, which are as before, gaze at any suitable appearance in front of you and allow the mind to relax and be at ease without grasping [characteristics]. Again produce a heartfelt devotion for the guru and practice [on the basis] of this appearance free from stirrings of the mind, undistracted, for a long time. Thereby, when the mind remains in its absolute state, appearance and mind vividly arise as inseparable without leaving the appearing objects "outside" and the mind, which would be something other than appearances, being "inside."

The inborn nature of the mind is the dharmaåkāya. \textless 490\textgreater

The inborn appearances are the light of the dharmaåkāya.
བིང་ཐུན་མེ་ཤི་ཐོད་བདེན་བཅོས་ཤིས།

བིང་ས་པར་ལས་ཐོབ་ཅན་ལེགས་གཞན་ལ་ཐོབ་ཅན་པར་དེ། ལྷེ་རིམ་ལེགས་པར་ས་པར་ལས་ཐོབ་ཅན་ལེགས་གཞན་ལ་ཐོབ་ཅན་པར་དེ། ལེགས་ཐོག་སོགས་པར་གཞན་གྱི་བོད་ལྟར་ཐོབ་ཅན་པར་དེ་དེ། རིམ་འཛིན་ཐོབ་ཅན་ལེགས་གཞན་ལ་ཐོབ་ཅན་པར་དེ་དེ། ལེགས་ཐོག་སོགས་པར་གཞན་གྱི་བོད་ལྟར་ཐོབ་ཅན་པར་དེ་དེ། རིམ་འཛིན་ཐོབ་ཅན་ལེགས་གཞན་ལ་ཐོབ་ཅན་པར་དེ་དེ། 

ལོ་བོ་ལྟ་སུ་མོ་ི་བདེན་བཅོས་ཤིས་

དོན་དི་དཔེ་བཤད་སམ།

༣༥་པར་འདོད་སུ་མོ་ི་བདེན་བཅོས་ཤིས་

དབེན་དང་རང་གནད་ཆིའི་ཁུ་།

དབེན་དང་རང་གནད་ཆིའི་ཁུ་།

དབེན་དང་རང་གནད་ཆིའི་ཁུ།

དབེན་དང་རང་གནད་ཆིའི་ཁུ།

སོགས་ཐོག་སོགས་པར་གཞན་གྱི་བོད་ལྟར་ཐོབ་ཅན་པར་དེ་དེ། རིམ་འཛིན་ཐོབ་ཅན་ལེགས་གཞན་ལ་ཐོབ་ཅན་པར་དེ་དེ།
This is the inborn inseparability of appearances and mind.\(^{35}\)

\((l\text{Han cig skyes pa’i bsam gyis mi khyab pa-tantra})\)

Therefore, the nature of the mind is its natural radiance that appears naturally and unimpeded. A mind that has not realized its own nature and that holds the appearing objects to be real arises as an erroneous appearance. Accordingly, it occurs as if appearance and mind are being dissolved into inseparability; but it is not so that formerly separate things become one after they have merged—they have always been like that!

All beings arise from me.
The three realms also arise from me.
All this is pervaded by me.
Another nature of the beings cannot be seen.

\((H\text{evajratantra})\)

Therefore, apart from the natural expression of the inborn, there is not even the smallest thing established in the outer world.

Since they did not arise in the first place,
phenomena are non-existent from the beginning.
Like space they have no substance.
This reveals how awakening is. \(<491>\)

\((G\text{uhyasamājatantra})\)

And in the sūtra it is taught:

Visible form does not arise from anywhere, it does not go anywhere and it does not abide anywhere.
Therefore when appearances appear in various forms, they are from the beginning the natural expression of the absolute, the inseparable appearance and emptiness, free from the extremes of the three [modes] arising, ceasing, and abiding.

Everything that possibly appears is mahāmudrā,
the great bliss, the ever-excellent.
This is the freedom of the mind.
You should look at it, Lord of Yogis!
(Rab tu mi gnas pa-tantra)

It is furthermore taught that all visual and audible phenomena are inseparable appearance and emptiness and like a dream and an illusion.

Visible and audible phenomena are things without characteristics,
like illusions, mirages, and reflections.
The nature of the mind [to whom] illusory appearances [arise] is like space.
[That which is] “without boundaries” and “without center” cannot be understood by anyone.
The various rivers such as the Ganges <492>
have a single taste in the salty ocean.
Similarly, the imputed mind and the various mental factors are to be known as having a single taste in the dharmadhātu.
(Shavaripa)

Therefore all visible and audible phenomena are inseparable appearance and emptiness, sound and emptiness, awareness and emptiness, like space.

There is neither form nor someone who sees.
There is neither sound nor someone who hears.
There is neither odor nor someone who smells.
There is neither taste nor someone who tastes.
There is neither touch nor someone who touches.
There is neither mind nor mental factors.

And:

Phenomena are empty by their very own nature.
The [discriminating] mind\(^{36}\) that holds emptiness becomes in itself pure.
Without a [such] mind, there is nothing to be mentally active about.
This is the path of all Buddhas.
(Maitripa)

3. Conclusion: The way of maintaining the experience

In a state, where the mind is kindled through [contemplation of] death and impermanence, produce the notion that the guru is the actual Buddha, pray with heartfelt devotion, relax your awareness in its natural state <493> and remain in a state of non-distraction. Thereby a luminous, crystal clear, naked and vivid awareness unfolds, which is free from stirrings of the mind. This [awareness] must bring the four kinds of conduct to perfection. This is called “attaining stability, to be nailed through habituation.” It must be maintained without distraction for a long time.

A practice, once it has been developed, that is not taken care of, is like a lost precious jewel in the mud, a king who falls to the position of a subject and a lion who becomes a companion of a dog. Therefore someone who maintains revulsion [against saṃsāra] is necessary.
གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།

གུང་འགྲུབ་པོ་སེམས་དཔའི་དོན་དབང་ཕྲུག་བོད་རིགས་ཅན་གྱི་སྒྲིག་སྤྱོད་བསྒྲིས་བརྒྱད་པའི་གཞན་སུ་བསྡུས་བཅོས་པ་དག་ཐེག་མཆོག།
Therefore make renunciation the foundation [lit. “feet”] of practice. Keep death close at heart. Cast all concern for this life far away. Make devotion the head of your practice. Pray with heartfelt devotion to the guru. By identifying in your practice all subtle and coarse stirrings of the mind from a state of a crystal clear and genuine luminosity and emptiness, they will be recognized as something that lacks own being.

The king of elixirs transforms grains into their essence. Similarly, through the elixir of experience all that possibly exists remains in its blissful state. Whatever arises, whatever is seen, is without arising and free from mental proliferation. Since nothing can be identified therein, “mere being empty” is not necessary.37

(Siddha Gling-chen Gongs)

With regard to that, there are various “highs” and “lows” of experience. Sometimes the awareness is luminous, empty, naked, vivid and full of certainty. Sometimes it is unclear, nebulous, and uncertain. You may think: “What has happened to my practice?” Sometimes unidentified stirrings of the mind may variously proliferate. You may even get irritated and distressed. Since these are the “highs” and “lows” of experience, leave them as they are, neither rejecting nor accepting them.

Be not attached if [the mind] abides, let go if you are exhausted.
Do not hold it together but allow it to disperse.
Whatever is deliberately held is confusion.
Look at the crows flying up from a boat!38

(Shantipa)

Therefore, if [your mind] abides, leave it in the state of abiding. You do not need to deliberately stir a thought. If [a thought] stirs, identify each stirring. You do not need to deliberately hold the mind. If you become lethargic, pray to the guru and invigorate awareness. Through practice, lethargy will be purified in itself and cease. If you get excited,
focus deliberately on that. Through practice excitement will be liberated in itself and will
dissipate into the luminous and empty. In this way, by identifying the various situations of
happiness and suffering through mindfulness, they will become self-purifying and self-
liberating and they will dissipate.

Whichever characteristics arise in the six doors,
Leave them as they are: self-arising, self-dissolving.
When they are seized by true reality,
the three poisons and the five poisons cannot harm you.
When they are not seized by true reality,
even when one practices all aspects of the paths
how could one obtain the excellent stages of temporary happy births
and complete liberation?
The one who knows this is freed from all defilements.

Therefore it is necessary to practice a continuous undistracted mindfulness during the four
kinds of conduct. <496>

Your true nature reveals itself. Look at it!
If you lose the gaze of an undistracted mind,
the distracted mind will not realize the true nature.
The jewel that is the true nature will be lost in the midst of a jumble of things.
(Saraha)

If you continue undistracted, the true nature will emerge in the four kinds of conduct.
Sometimes, even when you do not hold it through mindfulness, the luminous and empty
appears by itself while you take a stroll during which you are without grasping.
“Absorption” and “Non-Absorption”—
nothing is established in this!
Self-liberation of phenomena is the dharmadhātu.
Self-liberation of the stirrings of the mind is mahāmudrā.
Non-dual equanimity is dharmakāya.39
It is like the flowing of the stream of a great river.40
(Maitripa)

Therefore, by continuing in this way for a long time, a decisive confidence will arise from within.

In front of me, behind, in the ten directions—
whatever I see is true reality.
The protector has cut off confusion on this very day.
Now I will ask no more questions of anyone. <497>
(Saraha)41

When practice reaches perfection, one attains fully realized Buddhahood.

Because the two obscurations and the two selves42 are cleansed: “cleansed”
(=Bud).
Because self-awareness, self-luminosity and primordial wisdom are fully
developed: “fully developed” (=ddha).
I, Mila, call that a Buddha.43
(Milarepa)

And furthermore:
བོད་ཐོས་

བོད་ཐོས་

བོད་ཐོས་

གཟུགས་ཐོས་

གཟུགས་ཐོས་

གཟུགས་ཐོས་
The imputed mind purified in the sphere [of reality]—
to label this “Vajradhara” is merely an imputation.
(Shavarippa)

* * *

The great bliss with which one is not united and from which one is not
separated, is the dharmakāya.
Non-dual union is mahāmudrā.
By the merit of writing this briefly summarized introduction
may all sentient beings obtain the four pure kāyas.

The Introduction to Mahamudra "Inborn Union": Removing of the Darkness of Ignorance
Through the Ornament of Luminous Primordial Wisdom composed by Kyobpa Jigten Gonpo
is completed.

[The translation of this text has been ordered by H.H. Kyabgon Chetsang Rinpoche in the first
week of April 2003 in the Drikung Kagyu Institute, Dehra Dun. Later the translation and the
Tibetan text were edited and polished several times in the Drikung Thubten Shedrub Ling,
Center for the Studie and Translation of Buddhist Teachings and Practices, in Hamburg,
taught this text at the Garchen Dharma Institut, Munich. Through his blessings and teachings
I have been able to improve my translation in several passages.]

1 "Pith instructions" (Skr. upadeśa) convey the guru’s experience directly to suitable disciples.
They are most often short and "pithy," rather than in the technical style of commentaries. They
almost exclusively focus on practice.
2 This is a central quotation from the Hevajratantra, which occurs many times in Jigten
Sumgon’s teachings. It is indeed crucial for all Kagyupas. Unable to find a suitable literal
meaning I have tried to translate the Tibetan expression "bla ma ’i dus mtha’ bsten pa"
according to its meaning as expressed in the following passage from Jigten Sumgon’s
collected works: "It does not mean to provide many offerings and services to the guru and to
remain a long time with him. It means to view him as dharmakāya and beyond this certain
conviction never to view him as something else" (’bul ba che ba dang zhabs tog mang ba
The guru is the embodiment of the dharmakāya, for his mind is realized awareness and emptiness, of the sambhogakāya, for his speech is realized sound and emptiness, and of the nirmānakāya, for his body is realized visible form and emptiness. To realize that the guru is simultaneously all three kāyas is the realization of the svabhāvikakāya.

Garchen Rinpoche explains "contentment" (dgos med) as "being satisfied with mainly practicing Dharma and not needing to do much besides."

The "aperture of Brahma" is the point on the crown of the head which is marked by the center of the hair swirl.

Garchen Rinpoche specified in general that the practice of guru yoga is to be continued until one is fully convinced that the guru’s mind and one’s own mind are one and the same, Vajrasattva is to be practiced until one perceives one’s body as pure appearance and emptiness and mandalas are to be offered until there is no more grasping of a Self.

Garchen Rinpoche pointed out that an indispensable prerequisite for the practice of calm abiding in this context is warm-heartedness for all sentient beings. A practitioner who remains indifferent to other beings and is only concerned about his own welfare has the strong tendency to differentiate into a world outside of himself and an inner practice. Such an attitude is in stark contrast to the practice of mahāmudrā.

A thing is consciously apprehended by the dualistic mind by way of the thing’s characteristics. Here Garchen Rinpoche instructed that such "a thing" as a pebble or a twig is used to focus one’s eye-consciousness (and with it the mind). One should, however, resist from analyzing the thing; it should be merely held in one’s undistracted concentration.

Within each main session of the day several brief periods of concentration are recommended for the beginner. Garchen Rinpoche further warns against a fixation on the pleasures of such practice. If one gets caught up in the pleasurable feeling of full concentration free from thoughts, one should briefly interrupt the practice, for example by vigorously shaking one’s body, and then start again.

Garchen Rinpoche explained that while one should remain fully aware of what one is doing at all times between sessions, one should avoid to be caught in a web of thoughts.

This two lines are a direct quote from Tilopa’s Gangama Instructions to Nāropa.

Garchen Rinpoche explained that this is like looking at a room full of people, fully aware of everyone, yet avoiding to focus on a single person. One does not allow any fixation of the mind on any individual characteristic and remains undistracted and with pure awareness in that state.

Garchen Rinpoche illustrated this with the well-known example of the sun beam shining into a room, through which one suddenly becomes aware of how many dust particles floating in the air went previously unnoticed.

"Space" is used here as an example in the sense that nothing that appears within space can change the nature of space itself. Similarly, whatever stirring occurs within the mind cannot change the nature of mind.

No matter how huge waves are and how violently they crash, they are never able to destroy the ocean.
A crystal, like a mirror, reflects light or images. In doing so, it never has to move towards the object reflected, it always remains were it is.

A flower, such as the lotus, may blossom inmidst mud, but when it unfolds, its blossom is pure, untouched by whatever filth surrounds it.

"Vivid" (Tib. sang ge) conveys the notion of being wide awake, clear, free, open (like space), not fixated (on characteristics) and relieved in the sense of having recognized the true nature of something, like recognizing a rope where one previously saw a snake. It furthermore correlates with the above notion of "space" and "ocean."

"Naked" is here to be understood in the sense of "being completely uncovered."

"Pure" is to be understood as "a freshness of each single perception." (All illustrations for this verse were provided by Garchen Rinpoche. The Tibetan text was here corrected by H.H. Kyabgon Chetsang Rinpoche, who reads sol le ba instead of sal le ba).

Another version is recorded by Kurtis Schaeffer, Dreaming the Great Brahmin, Oxford University Press, p. 154: Free of color, quality, words, and examples,// It cannot be spoken, and in vain I point it out.// Like the bliss of a young woman, desirous for love,// Who can teach its noble power to whom?//

Garchen Rinpoche has pointed out that to teach the inseparability of compassion and emptiness as the ultimate nature of the mind is in accordance with the highest view of both mahāmudrā and Dzogchen.

In the Tibetan tradition the second aspect ("standing," Skr. sthita, Yogācārabhūmi: sthānam) is almost always presented as "wandering about" ('chag pa). This is actually one of the few mistaken of translations in the Tibetan tradition. Both the Indian and the Chinese tradition have invariably "standing" and it also makes much more sense, since in the Indian and Chinese traditions there are four distinguishable activities while the Tibetan tradition needs to explain the relevant difference of "wandering about" and "going". Some Tibetan traditions have also come up with alternatives for "wandering about," such as "eating" and even "having bowl movement."

Compare Hevajratantra I.ix.20: By whatever binds the world,// the astute are totally freed.//

The following verse reveals the qualities of the naked awareness of the nature of the mind. The reference to "appearance of whatever is possible" alludes to the dharmakāya (or the mind which is like space), which is the sphere in which everything arises. It also loosely refers to the name of Buddha Vairocana, which (in Tibetan) could be etymologized as "that what causes to appear" (and refers, especially in Sanskrit, to the sun).

The reference to "not diverg[ing] from the supreme essence" directly alludes to "[Buddha] Akshobhya," whose name means "unshakable" or "unmovable." The "vajra" element refers to the quality of being unborn.

Since everything that is necessary and desirable arises from such an awareness, it is like Buddha Ratnasambhava, the "originator or source of the jewel."

Since immeasurable experiences arise from a single moment of the awareness of the nature of the mind, this is compared to Buddha Amitābha, the source of "boundless light."

"Accomplishing what is meaningful" again directly alludes to the name of Buddha Amoghasiddhi. (All explanations of the verse provided by Garchen Rinpoche).
The term “four yogas of mahamudra” is actually not mentioned in the text itself, but it is quite evident that these four yogas are the background of the following four paragraphs and quotations. The mental processes are realized as the “playful expressions of the ultimate nature of the mind” (sems nyid gnyug ma’i rtsal snang). On this stage, the practitioner examines them with undistracted awareness, free from all clinging. That is the “one-pointed yoga” (rtsé gcig).

Whatever arises is left as it is, because the essence of defilement or mental process is also the essence of awakening. In fact, whatever arises is only a defilement or mental process if the practitioner fails to realize it as being without existence and as a consequence “runs after it.” “Running after it” means that he allows the mind to proliferate. A practitioner of this stage does not do that. Therefore this stage is called the “yoga of non-proliferation” (spros bral).

There is no difference between appearance and emptiness anymore. A “playful expression of the nature of mind” is not seen as an “outer” appearance distinct from an “intrinsic” emptiness anymore. The “intrinsic” true nature of the mind is not seen as distinct from an “outer” appearance anymore. From a different perspective, this is the stage where one realizes the inseparability of samsara and nirvana and of the two truths. This is called the “sameness of all phenomena” (chos thams cad nyams pa nyid), which is sometimes also expressed as “single taste of all phenomena” (ro gcig or ro mnyam). This is then the “yoga of the single taste” (ro gcig).

That state of “single taste” is now continued in the four kinds of conduct.

Garchen Rinpoche provides the following explanation: Like one moment of light can remove the darkness of an eon (because darkness cannot accumulate and become "thicker"), the delusion is removed by the self-aware primordial wisdom. It is like a mother who finds child lost long ago."

Garchen Rinpoche explained that mind and appearances arise simultaneously. The delusion, which perceives these as truely existing outside appearances separate from the mind that perceives them is like holding the appearances in a dream to be truely existing outside of the mind.

The discriminating mind (Skr. buddhi, Tib. blo) is essentially dualistic; genuine insight is beyond its sphere, as was said by Śāntideva: "The ultimate truth is not the sphere of the [discriminating] mind;\[discriminating\] mind is taught to be relative truth.\" It is, however, nevertheless able to have an understanding of emptiness, and when it does, it is purified in itself and arises as primordial wisdom.

Garchen Rinpoche explained that phenomena are empty from their own side. It is not necessary to "make" them empty.

This is, according to Garchen Rinpoche, to be understood in the following manner: If crows are flying up from a boat in the middle of the ocean, they always have to return to the boat, because there is nowhere else they can go. Similarly, if thoughts arise, if one gets lost in a perception, this is not happening outside of the mind–where else but within one’s own mind should it happen?

Compare also a verse by Saraha: Objects are totally purified, unable to be relied upon; to be taken up only as emptiness.// Just like the bird who flies from the ship,\[c\]ircling, circling, and landing there again.// (Schaeffer, p. 158).
This line refers, according to Garchen Rinpoche, to the yoga of single taste (see above).

This line refers, according to Garchen Rinpoche, to the yoga of non-practice (see above).

Cf. Schaeffer, p. 143.

No "Self" was found in the person and no substance was found in the phenomena. In Buddhist terminology, this is called the "lacking of the two selves."

This etymology works both in Sanskrit (bud / ddha) and in Tibetan (sangs / rgyas).