

*Wake up to find out that
you are the eyes of the world,
Wake now, discover that you are the song
that the morn-in' brings.*

You Are the Eyes of the World

Longchenpa

Translated by

Kennard Lipman and Merrill Peterson

under the inspiration of

Namkhai Norbu

Snow Lion Publications
Ithaca, NY USA

calling the ultimate content of what you are, which is atemporal and does not come into being, you should visualize a deep blue *Hūm* emanating light rays. These symbolize the non-duality of the nature of one's own mind and body. This light, through its vast matrix of rays, purifies all that presents itself internally or externally within the subject-object dichotomy. Thereby all that presents itself is seen as the gods and goddesses in the highest realm.

In that realm visualize yourself as a deep blue Vajra-being with one mouth and two hands, bedecked with silks and jewels, and seated in the heroic posture of such a being. In your right hand is a vajra held against the heart; your left hand is at your side, holding a bell. Imagine a matrix of light rays spreading like rainbows from your heart to the ten directions. On the crown of your head visualize a lotus stalk where a jewel-encrusted lion sits. Seated on this lion is the master who gives you your basic inspiration as the embodiment³⁶ of the creativity of the universe. His body is blue, he has one mouth, and his two hands form the gesture of meditative equanimity.³⁷ He is the dimension of totality, ornamented by the symbol of freedom from any fabrications and thus appearing without clothes, seated in the vajra posture,³⁸ entirely essenceless.

Now imagine the masters of the lineage³⁹ appearing as a mass of light in the forms of the countless buddhas of the five families, each one fully ornamented in their own fashion, and entirely essenceless. On the tips of light rays spreading from those buddha bodies to the ten directions of the world imagine the dimension of the full rich-

36. The master who first wakes you up to your primordial condition by transmitting a teaching such as this one is here visualized in the anthropomorphic form of the supreme creativity of the universe, symbolizing the *dharmakāya*, the fundamental dimension of reality. See the Commentary, p. 62ff.

37. In this gesture, the hands are folded in the lap with the thumbs touching.

38. In this posture, the legs are crossed, with the left leg beneath the right.

39. The masters who have transmitted this teaching from generation to generation are here visualized in the form of the dimension of the full richness of being, the dimension of archetypes. The Jungian archetype, however, is a confusing mixture of experiences of such a spiritual dimension together with many psychological projections on it.

ness of being and the forms of the six sages, who are the magical dimension appearing for the benefit of the world.⁴⁰ While vajra breathing recite the mantra *Ōm Āḥ Hūm* for as long as you are able.⁴¹ Then everything vanishes into the supreme ordering principle of the universe; while residing in the realm that is essenceless, recite *Āḥ* countless times. After that, having said "May all the phenomena of samsara and nirvana be liberated into the primordial sphere," you may rise. This is a highly esoteric and most excellent exercise.

By training in this visualization for a fortnight, from the realm which realizes random appearances to be like a dream or a mirage, there emerges the self-arising compassion which focuses on sentient beings as well as the realization that all phenomena lack identity.

Thereafter, no mental state will arise which is caught up in the distractions of this life or the eight worldly concerns.⁴² Firm disgust for samsara and the determination to get out of it arise as well. These all emerge as the self-manifestation of the primordial state of creativity.

The Real Subject Matter

The real subject matter, the way the teaching is set forth, has four parts: (1) becoming certain through the perspective of the teaching; (2) transcending limitations through accustoming yourself to this perspective; (3) overcoming obstacles through the way you conduct your life; (4) abandoning hope and fear—the result.

40. The six sages are the concrete manifestation of buddhahood in the six realms of worldly existence (gods, demi-gods, humans, animals, hungry ghosts, hell-beings); i.e., the dimension of apparitional being.

41. In this practice the *Ōm* is pronounced as the breath is inhaled, the *Āḥ* as it is held momentarily, and the *Hūm* upon exhalation.

42. These are traditionally listed as expectations and fear, success and failure, wealth and poverty, praise and blame.

Becoming Certain through the Perspective

Becoming certain has two parts: (1) certainty that what appears is the play of experience itself; (2) determining that experience itself is open.

The Play of Experience

All experiences and life-forms cannot be proven to exist independently of their being a presence before your mind, just like a lucid dream.

All that is has me—universal creativity, pure and total presence—as its root.
How things appear is my being.
How things arise is my manifestation.
Sounds and words heard are my messages expressed in sounds and words.
All the capacities, forms, and pristine awarenesses of the buddhas;
The bodies of sentient beings, their habitations, and so forth;
All environments and their inhabitants, life forms, and experiences;
Are the primordial state of pure and total presence.

Not realizing that everything is nothing other than the manifestation of one's mind is called *samsara*.

Without understanding me, the creativity of the universe,
But investigating the phenomena that I manifest,
You perceive everything dualistically due to your attachment and longing.
Impermanent, apparitional things will fade away.
They are aimless, like a blind man.

Accustom yourself to this nondual reality where the duality of mind and that which appears before mind are like a dream.

All that is experienced and
Your own mind are the unique primary reality.
They cannot be conceptualized according to the cause and effect systems of thought.
Investigate your mind's real nature
So that your pure and total presence will actually shine forth.

The concrete states of matter—solids, liquids, and so forth—should be examined in this way. Remaining for ten days where no otherness can be found, you will realize that not even an atom's worth of anything exists that is separate from pure and total presence. Realizing that, you will certainly be free from all fabricated obsession with the otherness of objects. Moreover, the very being of what is experienced externally, in being an essenceless, open dimension, is shown to be the state of pure and total presence. In being the variety of unceasing experience, it is shown to be the play of pure and total presence. This is not the same as claiming that whatever you experience is mental because what you experience is not a mental event but arises as the play of the state of pure and total presence.⁴³ That claim does not distinguish between mind and the state of pure and total presence. The state of pure and total presence is the clear light, the pure fact of awareness, non-conceptual ever-fresh awareness; whereas mind is the motivating factor of *samsara*: pervasive conceptualization. As *The Two Truths*⁴⁴ says:

Mind and mental events are concepts, mere postulations within the three realms of *samsara*.

Whenever the state of pure and total presence is recognized, mind and mental events cease. Mind is objectification; pure and total pres-

43. A detailed discussion of this topic can be found in *Primordial Experience*.

44. This text, written in Sanskrit by Jñānagarbha during the 8th century C.E., deals with relative and absolute realities. (*Jñānagarbha's Commentary on the Distinction Between the Two Truths*, translated by Malcolm David Eckel, Albany, NY: State University of New York Press, 1987.)

ence does not objectify. Therefore, even the subject which is held to be mental is also seen to be the originally pure state of being.

Experience is Open-Dimensional

Because we are unagitated within, there is no object to seek within.

Since there is no attachment to an object, there is no object to seek as a support.

With the compassion which does not arise, does not cease, and is selfless,

Being-for-others is always available. It does not need to be brought about.

Therefore, examine this present mindful awareness internally, externally, and in between. First, where does it come from? Where does it rest now? Finally, where does it go? Can you determine its color or shape? Wherever this awareness is present, is it an object which appears externally? Is it one of the psychological constituents of a person? Does it exist somewhere in between? Since you have not found this awareness by examining and analyzing what appears externally or internally, you ought to conclude that even the ten essential aspects of tantra⁴⁵ are also not found upon inquiry. When you investigate whether perspective, meditation, commitment, charismatic activity, mandala, empowerment, stages of cultivation, paths to traverse, obstacles to purify, pristine awarenesses, or buddha activity exist in their own right or are founded on something else and do not find any of these to exist in reality, this is known as "The great transcendent nonmeditation, the real significance of the ten primordially pure aspects of tantra."

[Because my creativity is beyond all affirmation and negation,]⁴⁶

45. See the Textual Introduction, pp. 3-4.

46. Brackets around verses from the *kun byed rgyal po* indicate portions of the root text which Longchenpa did not quote. They have been included in the translation for added clarity.

I determine all events and meanings.

Because no objects exist which are not me,

You are beyond perspective or meditation.

Because there does not exist any protection other than me,

You are beyond charismatic activity to be sought.

Because there is no state other than me,

You are beyond stages to cultivate.

Because in me there are, from the beginning, no obstacles,

You are beyond all obstacles; self-arising pristine awareness just is.

Because I am unborn reality itself,

You are beyond concepts of reality; subtle reality just is.

Because there is nowhere to go apart from me,

One is beyond paths to traverse.

[Because all buddhas, sentient beings, appearances,

Existences, environments, and inhabitants]

Arise from the quintessential state of pure and total presence,

One is beyond duality.

Because self-arising pristine awareness is already established,

One is beyond justifying it; the transmission of this great

teaching provides a direct entry into understanding.

Because all phenomena do not exist apart from me,

One is beyond duality. I fashion everything.

According to the capacities of the individual, this will be recognized in three, five, or eleven days.

Accustoming Yourself to the Perspective

After having become certain by means of this perspective, which is based on the absence of any partiality in the pure fact of awareness, begin by relaxing your body and mind in a solitary place. Abandon fear and haste. Seated in the seven-point meditation posture of Vairocana, having been instructed by the master, relax in the ongoing state of complete self-settledness without hope, fear, contrivance, or addition. This is majestic utter sameness—that pure fact of being where mind and what appears are primordially pure. This

itself is the deep experience of the inconceivable, fundamental dimension of reality.

Listen, great being, understand in this way:
 The way things appear are one in their pure fact of being.
 Do not make any corrections here.
 This king, uncontrived sameness,
 Is the conceptless deep experience of the fundamental
 dimension of reality.
 Simply stay with that.

Thus you should let the mind, which is present right now, be in this total sameness of primordial purity that is like the sky and is free of any effort of body, speech, or mind. Relax the mind in that naked state of presence which exists when you are not caught up in whatever objects may appear. Then there arises, without any intellectual elaboration, an ongoing lucidity which is not caught up in any appearances or concepts. This is the deep experience of creativity, the primordial freedom of mind itself.

Listen, vajra being, now practice correctly.
 When meditating on pure, unborn reality
 What appears is neither concretized nor latched onto.
 Because what appears never becomes what it seems to be and is
 intrinsically free,
 By realizing how things are you are freed without having to
 meditate on emptiness.

This is the deep experience of "self-originating clear light."

In this bliss which, in its very being, is free from concepts
 There is nothing to objectify, seek, or contrive with body,
 speech, or mind.
 There is nothing to focus on or characterize.
 Just relax in the reality of this blissful self-generating pristine
 awareness.
 This is the deep experience of self-originating clear light.
 This is the activity, in its deepest sense, of the majestic
 creativity which fashions everything.

Settle into this uncontrived, stainless intrinsic clarity for as long as possible. Whatever thought arises in this dimension should be looked at nakedly. Rest there. By being right there, that thought, without having to be eliminated, is released. Remaining with that state of contemplation, the thoughts release themselves right away like a drawing on water.

In the uncontrived state of the victorious ones,
 Whatever mental states and thought processes arise never
 become what they seem to be.
 If you know that this is the situation
 You are free from all notions about striving.

And,

All the movements of mental activity whatsoever
 Do not distract you from the unborn dimension.
 Know that whatever thoughts arise are meditation,
 Even when not meditating, you will not be distracted.

Then you can gradually enter the realms of the elements—fire, water, earth, wind, and space—introducing those elements into their natural, nonconceptualized condition.

Listen! Your state of pure and total presence,
 And all sentient beings of the three realms,
 Are clearly shown to be the teacher.
 Because you have not seen your mind as the teacher,
 Even after 100,000 aeons,
 When I, the majestic creativity of the universe,
 Manifest as the teacher, your own mind,
 You should listen to this message: your own mind is the
 teacher.
 Out of the state of pure and total presence, the impetus for
 everything
 From which come the five great elements whose very being is
 this state,
 I, the creativity of the universe,
 Arise as the teacher, in five forms of pure and total presence.

Their dimension is the full richness of being.
 Their message is conveyed through their form.
 The teacher teaches its own nature.
 The teacher, the dimension of the full richness of being,
 Cannot be conceived of in terms of identity or difference.
 The five forms of the state of pure and total presence
 Show everything to be the truth itself.

The pristine awareness which belongs to the state of pure and total presence,
 Manifesting as the teacher in the form of the elements earth, water, fire, and wind,
 Does not teach by means of words and letters.
 The one who teaches its own nature
 Cannot be conceived of in terms of self or other
 And teaches the state of sameness and non-conceptuality.
 All the beings of the three realms,
 Realizing this, become equal to all the buddhas.
 Sought-after truth is found by not seeking it.

The pristine awareness which belongs to the state of pure and total presence,
 Manifesting as the teacher in the form of the element space,
 Does not teach by means of words and letters.
 The one who teaches its own nature
 Cannot be conceptualized as self or other
 And teaches the state of nondivisiveness.

These teachers, manifesting themselves among
 All beings of the three realms,
 Teach by means of their own forms;
 By this everyone understands.

Listen, because all you beings of the three realms
 Were made by me, the creativity of the universe,
 You are my children, equal to me.
 Because you and I are not separate,
 I manifest in you.

The five teachers who are my very being,
 Although they have five facets, are shown to be one.
 As that one is me, the supreme ordering principle of the universe,
 You should believe in the same way.

Listen, all you beings of the three realms without exception,
 If I did not exist, you would not exist.
 When you do not exist, the five teachers also do not come about
 And this non-conceptual teaching cannot be taught.

Thus, because what appears is understood to be open, by not grasping after whatever appears, understand directly that whatever is experienced arises intrinsically free, self-originated, uncontrived, and untainted.

In this relaxed state the elements of water, earth (such as mountains), fire (such as the flame of a lamp), wind, and space should be understood in the same way. Through this, whatever appears and all beings will surely manifest in the great naturalness which fosters the state of pure and total presence—the universal creative intelligence.

Therefore, by encountering the elements in this way and by remaining from now on in the dimension of the total natural perfection of all phenomena, faults are primordially purified and all positive traits and opportunities are spontaneously present. Though you still have a physical body, your state is that of buddhahood itself. The scriptural presentation of this says:

In this there is nothing which is not complete.
 One perfect, two perfect, all perfect.
 Because this activity is excellent, it is pure pleasure.
One perfect means that pure and total presence is complete.
Two perfect means what is made by mind is complete.
All perfect means the excellencies are complete.
 Because of this precept of *one perfect*,
 You remain in the state of buddhahood.
 [*Two perfect* means that whatever appears
 Is complete as the magical play of mind.]

All perfect means that
 Everything becomes the five excellencies.⁴⁷
 Those who live in this state of non-activity,
 Though embodied as human or god,
 Are this reality of buddhahood.
 When acting for the benefit of sentient beings through this way
 of being,
 They experience pure pleasure without having to strive.

This passage means that from of old it is predicted that you will arrive at the state of buddhahood.⁴⁸

The Way of Life

This has three divisions: (1) The intrinsic freedom of the passions; (2) Mastering what appears; (3) Making one's free behavior the path.

The Intrinsic Freedom of the Passions

Even the five sense desires can be understood as the activity of pure and total presence.

And,

Even attachment, anger, and stupidity
 Arise from the path of that great pure presence.
 Even the five objects of sensuous pleasure
 Are ornaments of the reality-field.

47. The five excellencies are the teacher, the message, the audience, the site, and the time. All five define spiritual communication. When whatever is experienced appears as these five excellencies, this situation is known as a *mandala*, or integrated structure organized around a unifying center.

48. Early buddhism contains many stories about people who received a prediction from a buddha about their attainment of buddhahood. The reading of this passage serves to predict that the practitioner will arrive at the state of buddhahood.

And,

When you enter this pure path,
 Unsuitable things which otherwise would be eliminated—
 Even the five passions and the five heinous crimes—⁴⁹
 Are wonderfully the same.
 Nothing, not even sex, is abandoned.

In line with these quotes, there are two subjects here: (1) The way of living where the five sense objects, that arise with the five passions, become ornaments; (2) The way of living where the passions are intrinsically free, unattached to acceptance or rejection.

The Sense Objects Become Ornaments

Whatever pleasurable things arise—whether forms, sounds, tastes, touches, or smells—in their appearing they are like a dream or an illusion. They appear without any truth to them. The forms, or whatever is experienced, are empty. In reality your own mind is an open dimension. The previous section talked about this.

Look nakedly at whatever appears at the moment it appears. By relaxing in that state, awareness—in which there is no grasping at appearances as something—arises non-dualistically, intrinsically freed. Thus, because what appears enhances reality, the objects of desire are ornaments of the reality-field.

The Passions Are Intrinsically Freed

Though attachment, aversion, dullness, pride, and envy may arise, fully understand their inner energy; recognize them in the very first moment, before karma has been accumulated. In the second moment look nakedly at this state and relax in its presence. Then whichever of the five passions arise becomes a pure presence, freed in its own place, without being eliminated. It emerges as the

49. The five passions are lust, anger, stupidity, arrogance, and jealousy. The five heinous crimes are killing a saint, killing one's mother, killing one's father, causing dissension in the spiritual community, and slandering the buddhist media.

pristine awareness that is clear, pleasurable, and not conditioned by thought.

Thus, desire becomes discriminating awareness, the unity of bliss and openness. Aversion becomes the mirror-like awareness, the unity of clarity and openness. Stupidity becomes the reality-field's awareness, the unity of appearance and openness. Pride becomes the awareness of utter sameness, the unity of pure presence and openness. Envy becomes the all-accomplishing awareness, also the unity of pure presence and openness.

So then, you do not eliminate passions, as do those who are content with listening and preaching or being independent; you do not refine away passions, as do bodhisattvas; and you do not transform them, as tantrics do—these judgmentally-conditioned passions are pure and transparent in their own place.⁵⁰ This is called the spontaneously perfect, universally creative, self-generating majestic pure presence. In this lies the distinguishing superiority of this approach over all others. By means of this sheer presence, whatever passions arise are freed as the facets of pristine awareness. Thus one definitely gets in touch, right now, with the naturally complete state of being awake to one's capacities.

The Way of Living which Masters Appearances

Know the state of pure and total presence to be a vast expanse without center or border.

It is everywhere the same, without acceptance or rejection.

Blend the nature of mind and its habit patterns into non-duality.

Because entities, whether subjectively conceived or directly experienced,

Are present as ornaments of one's own state of being,

Do not accept or reject them.

And,

50. This is the distinction between the path of self-liberation and the lower paths. See the Commentary, pp. 65–72.

Because they are not divided into self and other,
The apparitional, spontaneously present objects are the play of
pure experience.

And,

Listen: this majestic awareness, freely transforming itself,
Displays the integrated structure centered around the inner
reality of form.⁵¹

Everything that exists and appears

Displays itself in the space of unborn reality.

In this inner reality there is nothing to accept or reject.

All that exists is displayed by me, the supreme ordering
principle.

Listen: this teacher of teachers, the majestic creative
intelligence,

Displays the integrated structure centered around the inner
reality of communication.

Everything that exists and is designated

Displays itself as linguistic communication coming from the
unborn field

And is gathered into this inexplicable inner reality of
communication,

The supreme ordering principle's symphony.

Listen: this teacher of teachers, majestic creativity,

Displays the integrated structure centered around the inner
reality of awareness.

Know everything thought or attended to

To be the substance of the unborn ordering principle itself.

The realms of form, communication, and awareness of the
creative intelligence

Are the three naturally occurring, uncontrived integrated
structures of reality.

51. See above p. 40, note 47.

One who understands the reality of these integrated structures
as complete in a moment without having been set up,
Has understood the core meaning of the spontaneously complete
inner reality.

Thus, because all that is present as form, sound, and thought—ever
since they appeared in time—has existed as these three unborn inte-
grated structures, from the start live this great natural nonduality
without going into any conceptual analysis. Through realizing beings
and their worlds to be these integrated structures, affirmations,
negations, antidotes, and hindrances will definitely be freed in their
own place.

Making Your Free Behavior the Path

Become accustomed to the fact that all we accept or reject, du-
alistically affirm or deny (such as enjoyment and disgust, happiness
and frustration, beauty and ugliness, fear and security, sickness and
health, enemies and friends, love and hatred, or whatever), has one
taste, thus judgments are reversed.

Listen great being: do not create duality from the unique state.
Happiness and misery are one in pure and total presence.
Buddhas and beings are one in the nature of mind.
Appearances and beings, the environment and its inhabitants
are one in reality.
Even the duality of truth and falsehood are the same in reality.
Do not latch onto happiness; do not eliminate misery.
Thereby everything is accomplished.
Attachment to pleasure brings misery.
Total clarity, being non-conceptual,
Is self-refreshing pristine awareness.

And,

Listen: this is how to apply the teaching.
Because all virtue and non-virtue, acceptance and rejection,
beauty and ugliness, big and small,

Are one in pure and total presence,
Realize that there is nothing in reality to accept or reject;
Realize that there is no beauty or ugliness;
Realize that there is no doing or not doing;
Realize that there is no center or periphery;
Realize that pure and total presence is without root, basis, or
origin.

Listen: this is how to apply the teaching.
Do not go against what you do,
Because doing and not doing are unborn.
By knowing this, whatever you do is the unborn reality.

Listen: because the way of life lived according to creative
intelligence
Is like space, it cannot be measured or enumerated.
Being nondual, it is beyond the limits of existence and
nonexistence.
This is pure and total presence's way of behaving.
Even the five desirable things⁵² should be understood as pure
and total presence.

The five objects of desire and aversion are also pure and total
presence.
Understand the five causes of sensation to be the work of this
pure and total presence.
Understand that the three realms and their life-forms are the
activity of the nature of mind.
The way of life which does *not* recognize the unborn
Is not the source of the conquerors, I say.

Also,

Listen! I, pure and total presence, the creative intelligence
which manifests universes,
Do not teach to those who surround me,

52. The objects of the five senses.

A reality that can be affirmed or denied.
 I do not teach about splitting the unique into two.
 I do not analyze that which is beyond analysis.
 I do not correct that which is naturally uncontrived.
 Let whatever you do or whatever appears
 Just be in its natural state, without premeditation.
 That is true freedom.

Also,

The way of living according to me, the creative intelligence,
 Fulfills all aims by letting everything be without striving.
 Because everything is included within this inner reality,
 There is nothing to accept or reject.
 With hope and fear eliminated, anxiety is transcended.
 Whoever recognizes creativity at work
 In the state of sameness where the three times are unborn,
 Is completely beyond verbal understanding or not
 understanding.
 This is the teaching of no acceptance or rejection.

By practicing this self-liberation which is without duality, the castle of antidotes and rejections crumbles. The watchman who attends to the antidotes is destroyed. Antidotes for problems encountered in meditation do not apply here. You are beyond the narrow passage of hope and fear. The spontaneous accomplishment of the state of creativity is without gradual progress and is not based on the three times. Therefore it is called, "completely exhausting mundane existence at the level of extinction into reality."⁵³ By living this way, you necessarily progress in the perspective and meditation.

53. This is the technical name for the fourth stage of *thod-rgyal*, an advanced method of practice found within the mystic guidance instruction of great perfection teachings. See *The Crystal and the Way of Light*, pp. 101–105.

The Result: Abandonment of Hope and Fear

Seek for the buddha nowhere else than in primordial freedom itself, which is rootless and groundless—the pure fact of being aware right now.

Listen: the dimension of being is pure and total presence.
 From pure and total presence comes the dimension of being.
 Not even a single atom can be contrived.
 Therefore the buddha is not apart from mind.

The dimension of the full richness of being is also pure and total presence.
 From pure and total presence comes the dimension of the full richness of being.
 The phenomena which arise from mind
 Have no other form apart from the dimension of the full richness of being.

The dimension of apparitional being is pure and total presence.
 Pure and total presence is the five apparitions.⁵⁴
 There is no benefiting of beings apart from pure and total presence.
 All the buddhas of the three times
 Do not exist apart from this pure and total presence.
 The buddhas of the past have seen and recognized
 Their own minds to be this uncontrived state.
 The present buddhas,
 Recognizing their own uncontrived minds to be uncontrived,
 Even now are bringing about the welfare of beings.

54. Six apparitions are usually mentioned, corresponding to the manifestation of buddhahood in the six realms of worldly existence; cf. above note 40. However, sometimes the realms of gods and demi-gods are lumped together. The "benefiting of beings" refers to the way in which these buddhas act to bring about both the provisional and final welfare, i.e., enlightenment, of beings in these realms.

The buddhas who will come in the future
 Will not teach that this self-arising pure fact of awareness was
 previously contrived.
 This present uncontrived state of contemplation
 Comes from staying on the uncontrived path.

Therefore, in the sphere of this uncontrived, unsullied reality, the
 three dimensions of being and their pristine awarenesses are spon-
 taneously present in their own right, just now, and cannot be con-
 structed or taken apart.

There is not a single state which is not this vast state of
 presence.
 It is the site and home of everything.
 So remain in this which cannot be constructed or taken apart.
 Here it is not necessary to progress gradually or to purify
 anything.

Well, if I am really a buddha right now, are the six levels of reali-
 zation present or not? They are totally, absolutely present!

The sign of this unceasing, self-arising pristine awareness
 Is the utter clarity of the five sense organs.
 This is called *the level of light everywhere*.
 The absence of any form of attachment or objectification
 Is known as *desireless lotus*.
 This state of pure and total presence which does not arise and
 is indestructible
 I also call indestructible comprehension.
 Self-arising pristine awareness is arrayed throughout
 my immeasurable, true nature.
 This is known as *the level of the intense display*.
 All the phenomena which exist in the integrative structure
 Of pure and total presence, my very self,
 Are known as *the level of the great wheel of letters*.
 Because form, communication, and awareness neither come
 about, nor are they destroyed,
 This is known as *the level of indestructible comprehension*.

Here cause and effect are not different.
 The phenomena which arise from mind—good and bad,
 acceptance and rejection—
 Are primordially nonexistent.
 This I call *the level of non-differentiation*.⁵⁵

Though we can distinguish six aspects in this unity, they are not
 other than the singular dimension of self-arising pristine awareness.
 Thus we speak of *the one level of total completeness*.

This present awareness, from the very beginning, is without
 obstructions and does not stir from reality as-it-is. The individual
 clarity of the five sense perceptions and the individual clarity of the
 passions manifesting as the five pristine awarenesses are known as
 the play of pristine awareness. Because they are complete in them-
 selves without having to be sought for, it is not necessary to hope
 or fear.

Listen: the pristine awareness of the creativity of the universe
 Is nonjudgmental and free from all discursiveness.
 Serene and insubstantial, like the sky,
 We call it unborn.
 Without stirring from the unity of self-refreshing pristine
 awareness,
 The details of experience are clearly differentiated without
 being contrived.
 Whoever fully comprehends and actually experiences this
 Is called a *child of the majestic creativity*.

Moreover, there is no goal other than the realization of natural free-
 dom, effortless, faultless, and without defects, the unique fact of
 awareness, self-radiant and free from discursiveness.

55. *Light everywhere* is the eleventh bodhisattva level, *desireless lotus* is the twelfth, *intense display* is the thirteenth, *the great wheel of letters* is the fourteenth, *indestructible comprehension* is the fifteenth, and *non-differentiation* is the sixteenth. For a detailed discussion of the ten lower stages see H.V. Guenther, *The Jewel Ornament of Liberation*, (Berkeley: Shambhala, 1971). The eleventh through sixteenth levels are discussed in the *gsang ba'i snying po* and its many commentaries, for which see *Matrix of Mystery*.

Listen: because I am spontaneously, effortlessly complete,
 I make sure that you, realizing accordingly,
 Will thoroughly comprehend all events and meanings as I do.
 Breathe a sigh of relief in this primordially effortless state.
 I, universal creativity, guarantee this.

And,

Listen: because the nature of mind is spontaneously perfect,
 I do not teach perfection or non-perfection.
 Do not divide pleasure and anxiety into two.
 Be free from hope for nirvana and from fear of samsara.

The perspective of the eight causally oriented approaches involves cause and effect; thus, unconditioned reality is relegated to the background. They claim that the buddha is other than the present awareness. This is like saying that by purifying and transforming the sky there will be another clear sky that is other than this present sky. But in our way of looking at it, by saying that this present mind is the buddha itself, and by attending to its intrinsic clarity, incidental conceptualizations are clarified in the dimension of mind as-it-is, just as we clear up muddy water.⁵⁶ Therefore this is the path of natural, spontaneous perfection, the primordial yoga in which the three dimensions of being arise on their own.

How to Integrate Experiences after Meditation

I am going to speak here from my own experience. This corresponds to the oral instructions of worthwhile masters.

The perspective is unbiased and not subjective; the meditation is the intrinsic clarity which frees whatever arises; the way of life is an

⁵⁶. Muddy water is cleared up by letting it alone, by not stirring it up. The mind becomes clear not by stirring it up with more concepts and arguments, but by letting it be as it is.

unobstructed, dynamic flow; the result is the nonduality of hope and fear. Accustom yourself to what these really mean.

However, if you have no compassion and are confused about what is right and wrong, due to a nihilistic conception of openness, this is an error in perspective. When blocked in perspective by this hang-up that is like a dark abyss, petition the spiritual guide, trust in pure vision, cultivate love and compassion, and train your mind in an awareness of impermanence and the karmic consequences of your deeds. If through obsession with how you characterize things you start taking internal and external entities to be credible, apart from their being mere objects of your point of view, you are stuck in a perspective that hankers after essences and attributes. In that case train your mind in the unobstructed absence of any credibility to all events and meanings and learn that whatever arises is like a dream image which cannot be grasped. When the pure awareness that does not reify appearances arises without any bias or partiality, in the state of clarity cultivate its ongoing flow without being distracted.

If you feel dull or sleepy and your thoughts wander to objects, stay in a cool room with a high seat, exert yourself, and do physical exercises.⁵⁷ When you are distracted by thoughts, which is a pitfall of meditation, train the mind in not grasping after experience with thought. Then when many thoughts may come, do not remain in an internally calm state, but continue to create many thoughts. Recognize the thoughts as they arise. Then when no thoughts come, without being distracted from this state of utter sameness without judgment, integrate with the mental objectification that emerges when external objects do appear. By doing this, when nonconceptual clarity arises, cultivate its uninterrupted continuity. If you become identified with the sheer presence that comes as pleasure, clarity, and absence of judgment, destroy that identification by training in the proper perspective and examining your condition. In that calm, spacious state where whatever appears is not identified with, there is no striving, achievement, meditation, meditator, or haziness. In this uninterrupted, nonconceptual continuity where openness and clarity are united, train the mind in the dimension that is devoid

⁵⁷. Massage or yoga, through controlling the physical body, control psycho-physical energy (*prana*).