

PADMA SMABHAVA



道

www.universaloctopus.com

PADMA SAMBHAVA

PART ONE

INTRODUCTION

This treatise appertains to 'the profound doctrine of Self-Liberation by Meditating upon the Peaceful and Wrathful Deities'.

It expounds the *Yoga* of Knowing the Mind, the Seeing of Reality, Self-Liberation.

By this method, one's mind is understood.

Oh blessed disciples, ponder these teachings deeply.

All hail to the One Mind that embraces the whole *Sangsāra* and *Nirvāna*.

That eternally is as it is, yet is unknown.

That, although ever clear and ever existing, is not visible.

That, although radiant and unobscured, is not recognised.

These teachings are for the purpose of enabling one to know this Mind.

All that has been taught heretofore by the Buddhas of the Three Times, in virtue of Their having known this Mind, as recorded in 'the Door of the *Dharma*', consisting of the Eighty-Four thousand *Shlokas*, and elsewhere, remains incomprehensible.

The Conquerors have not elsewhere taught anything concerning the One Mind.

Although as vast as the illimitable sky, the Sacred Scriptures contain but a few words relating to knowledge of the mind.

This, the true explanation of these eternal teachings of the Conquerors, constitutes the correct method of their practical application.

Blessed disciples, harken.

RESULTS OF NOT KNOWING THE ONE MIND

Knowledge of that which is vulgarly called mind is widespread.

In as much as the One Mind is unknown, or thought of erroneously, or known one-sidedly without being thoroughly known as it is, desire for these teachings will be immeasurable. They will also be sought after by ordinary individuals, who, not knowing the One Mind, do not know themselves.

They wander hither and thither in the Three Regions, and thus among the Six Classes of beings suffering sorrow.

Such is the result of their error of not having attained understanding of their mind.

Because their suffering is in every way overpowering, even self-control is lacking to them.

Thus, although one may wish to know the mind as it is, one fails.

RESULTS OF DESIRES

Others, in accordance with their own particular faith and practice, having become fettered by desires, cannot perceive the Clear Light.

They are overwhelmed by suffering, and are in darkness because of their suffering.

Although the Middle Path contains the Twofold Truth, because of desires it finally becomes obscured.

Desires likewise obscure *Kriya-Yoga* and *Seva-Sādhanā* and even the greatest and sublimest states of mind.

TRANSCENDENT AT-ONE-MENT

There being really no duality, pluralism is untrue.

Until duality is transcended and at-one-ment is realised, enlightenment cannot be attained.

The whole *Sangsāra* and *Nirvāna*, as an inseparable unity, are one's mind.

THE GREAT SELF-LIBERATION

Owing to worldly beliefs, which he is free to accept or reject, man wanders in the *Sangsāra*.

Therefore, practising the *Dharma*, freed from every attachment, grasp the whole essence of these teachings expounded in this *Yoga* of Self-Liberation by Knowing the Mind in its Real Nature.

The truths set forth herein are known as 'The Great Self-Liberation'; and in them culminates the 'Doctrine of the Great Ultimate Perfection'.

THE NATURE OF MIND

That which is commonly called mind is of intuitive Wisdom.

Although the One Mind is, it has no existence.

Being the source of all the bliss of *Nirvāna* and of all the sorrow of the *Sangsāra*, it is cherished like the Eleven *Yānas*.

THE NAMES GIVEN TO THE MIND

The various names given to it are innumerable.

Some call it 'The Mental Self'.

Certain heretics call it 'The Ego'.

By the Hinayanists, it is called 'The Essentiality of Doctrines'.

By the Yogachara, it is called 'Wisdom'.

Some call it 'The Means of Attaining the Other Shore of Wisdom'.

Some call it 'The Buddha Essence'.

Some call it 'The Great Symbol'.

Some call it 'The Soul Seed'.

Some call it 'The Potentiality of Truth'.
Some call it 'The All-Foundation'.
Other names, in ordinary language, are also given to it.

PART TWO

THE PRACTICAL APPLICATION

THE TIMELESSNESS OF MIND

If one knows how to apply in a threefold manner this knowing of the mind, all past knowledge lost to memory becomes perfectly clear, and also knowledge of the future, thought of as unborn and unconceived.

In the present, when the mind remains as it is naturally, it is ordinarily comprehended by its own time.

MIND IN ITS TRUE STATE

When one seeks one's mind in its true state, it is found to be quite intelligible, although invisible.

In its true state, mind is naked, immaculate; not made of anything, being of the Voidness; clear, vacuous, without duality, transparent; timeless, uncompounded, unimpeded, colourless; not realisable as a separate thing, but as the unity of all things, yet not composed of them; of one taste, and transcendent over differentiation.

Nor is one's own mind separable from other minds.

To realise the quintessential being of the One Mind is to realise the immutable at-one-ment of the *Tri-Kaya*.

The mind, being, as the Uncreated and of the Voidness, the *Dharma-Kāya*, and, as the Vacuous and Self-Radiant, the *Sambhoga-Kāya*, and, as the Unobscured, shining for all living creatures, the *Nirmana-Kāya*, is the Primordial Essence wherein its Three Divine Aspects are One.

If the yogic application of this wisdom be thorough, one will comprehend that which has just been set forth above.

MIND IS NON-CREATED

Mind in its true nature being non-created and self-radiant, how can one, without knowing the mind, assert that mind is created?

There being in this yoga nothing objective upon which to meditate, how can one, without having ascertained the true nature of mind by meditation, assert that mind is created?

Mind in its true nature being Reality, how can one, without having discovered one's own mind, assert that mind is created?

Mind in its true state being undoubtedly ever-existing, how can one, without having seen the mind face to face, assert that mind is created?

The thinking-principle being of the very essence of mind, how can one, without having sought and found it, assert that mind is created?

Mind being transcendent over creation, and thus partaking of the Uncreated, how can one assert that mind is created?

Mind being in its primordial, unmodified naturalness non-created, as it should be taken to be, and without form, how can one assert that it is created?

Inasmuch as mind can also be taken to be devoid of quality, how can one venture to assert that it is created?

The self-born, quality-less mind, being like the Three Voids, undifferentiated, unmodified, how can one assert that mind is created?

Mind being without objectivity and causation, self-originated, self-born, how can one, without having endeavoured to know mind, assert that mind is created?

Inasmuch as Divine Wisdom dawns in accordance with its own time, and one is emancipated, how can opponents of these teachings assert that it is created?

Mind being, as it is, of this nature, and thus unknowable, how can one assert that it is created?

THE YOGA OF INTROSPECTION

The One Mind being verily of the Voidness and without any foundation, one's mind is, likewise, as vacuous as the sky. To know whether this be so or not, look within thine own mind.

Being of the Voidness and thus not to be conceived as having beginning or ending, Self-Born Wisdom has in reality been shining for ever, like the Sun's essentiality, itself unborn. To know whether this be so or not, look within thine own mind.

Divine Wisdom is undoubtedly indestructible, unbreakable, like the ever-flowing current of a river. To know whether this be so or not, look within thine own mind.

Being merely a flux of instability like the air of the firmament, objective appearances are without power to fascinate and fetter. To know whether this be so or not, look within thine own mind.

All appearances are verily one's own concepts, self-conceived in the mind, like reflections seen in the mirror. To know whether this be so or not, look within thine own mind.

Arising of themselves and being naturally free like the clouds in the sky, all external appearances verily fade away into their own respective places. To know whether this be so or not, look within thine own mind.

THE DHARMA WITHIN

The *Dharma* being nowhere save in the mind, there is no other place of meditation than the mind.

The *Dharma* being nowhere save in the mind, there is no other doctrine to be taught or practised elsewhere.

The *Dharma* being nowhere save in the mind, there is no other place of truth for the observance of a vow.

The *Dharma* being nowhere save in the mind, there is no *Dharma* elsewhere whereby Liberation may be attained.

Again and again, look within thine own mind.

When looking outwards into the vacuity of space, there is no place to be found where the mind is shining.

When looking inwards into one's own mind in search of the shining, there is to be found no thing that shines.

One's own mind is transparent, without quality.

Being of the Clear Light of the Voidness, one's own mind is of the *Dharma-kāya*; and, being void of quality, it is comparable to a cloudless sky.

It is not a multiplicity and is omniscient.

Very great, indeed, is the difference between knowing and not knowing the import of these teachings.

THE WONDROUSNESS OF THESE TEACHINGS

This self-originated Clear Light, eternally unborn, is a parentless babe of Wisdom. Wondrous is this.

Being non-created, it is Natural Wisdom. Wondrous is this.

Not having known birth, it knows not death. Wondrous is this.

Although it is Total Reality, there is no perceiver. Wondrous is this.

Although wandering in the *Sangsāra*, it remains undefiled by evil. Wondrous is this.

Although seeing the Buddha, it remains unallied to good. Wondrous is this.

Although possessed by all beings, it is not recognised. Wondrous is this.

Those not knowing the fruit of this *yoga* seek other fruit. Wondrous is this.

Although the Clear Light of Reality shines within one's own mind, the multitude look for it elsewhere. Wondrous is this.

THE FOURFOLD GREAT PATH

All hail to this Wisdom here set forth, concerning the invisible, immaculate Mind!

This teaching is the most excellent of teachings.

This meditation, devoid of mental concentration, all-embracing, free from every imperfection, is the most excellent of meditations.

This practice concerning the Uncreated State, when rightly comprehended, is the most excellent of practices.

This fruit of the *yoga* of the Eternally Unsought, naturally produced, is the most excellent of fruits.

Herewith we have accurately revealed the Fourfold Great Path.

This teaching without error, this Great Path, is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

This meditation upon this unerring Great Path is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

This practice relating to this unerring Great Path is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

The fruit of this unerring Great Path is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

THE GREAT LIGHT

This *yoga* also concerns the foundation of the immutable Great Light.

The teaching of this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called 'The Light'.

The meditation upon this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called 'The Light'.

The practice relating to this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called 'The Light'.

The fruit of this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called 'The Light'.

THE THREE TIMES

The essence of the doctrine concerning the Three Times in at-one-ment will now be expounded.

The *yoga* concerning past and future not being practised, memory of the past remains latent.

The future, not being welcomed, is completely severed by the mind from the present.

The present, not being fixable, remains in the state of the Voidness.

THE YOGA OF THE NIRVĀNIC PATH

There being no thing upon which to meditate, no meditation is there whatsoever.

There being no thing to go astray, no going astray is there, if one be guided by memory.

Without meditating, without going astray, look into the True State, wherein self-cognition, self-knowledge, self-illumination shine resplendently. These, so shining, are called The *Bodhisattvic* Mind.

In the realm of wisdom, transcendent over all meditation, naturally illuminative, where there is no going astray, the vacuous concepts, the self-liberation, and the primordial Voidness are of the *Dharma-kaya*.

Without the realisation of this, the Goal of the *Nirvānic* Path is unattainable.

Simultaneously with its realisation the *Vajra-Sattva* state is realised.

These teachings are exhaustive of all knowledge, exceedingly deep, and immeasurable.

Although they are to be contemplated in a variety of ways, to this Mind of self-cognition and self-originated wisdom, there are no two such things as contemplation and contemplator.

When exhaustively contemplated, these teachings merge in at-one-ment with the scholarly seeker who has sought them, although the seeker himself when sought cannot be found.

Thereupon is attained the goal of the seeking, and also the end of the search itself.

Then, nothing more is there to be sought; nor is there need to seek anything.

This beginning-less, vacuous, unconfused Clear Wisdom of self-cognition is the very same as that set forth in the Doctrine of the Great Perfection.

Although there are no two such things as knowing and not knowing, there are profound and innumerable sorts of meditation; and surpassingly excellent it is in the end to know one's mind.

There being no two such things as object of meditation and meditator, if by those who practise or do not practise meditation the meditator of meditation be sought and not found, thereupon the goal of the meditation is reached and also the end of the meditation itself.

There being no two such things as meditation and object of meditation, there is no need to fall under the sway of deeply obscuring Ignorance; for, as the result of meditation upon the unmodified quiescence of mind, the non-created Wisdom instantaneously shines forth clearly.

Although there is an innumerable variety of profound practices, to one's mind in its true state they are non-existent; for there are no two such things as existence and non-existence.

There being no two such things as practice and practitioner, if by those who practise or do not practise the practitioner of practice be sought and not found, thereupon the goal of the practice is reached and also the end of the practice itself.

In as much as from eternity there is nothing whatsoever to be practised, there is no need to fall under the sway of errant propensities.

The non-created, self-radiant Wisdom here set forth, being actionless, immaculate, transcendent over acceptance or rejection, is itself the perfect practice.

Although there are no two such things as pure and impure, there is an innumerable variety of fruits of *yoga*, all of which, to one's mind in its True State, are the conscious content of the non-created *Tri-Kāya*.

There being no two such things as action and performer of action, if one seeks the performer of action and no

performer of action be found anywhere, thereupon the goal of all fruit-obtaining is reached and also the final consummation itself.

There being no other method whatsoever of obtaining the fruit, there is no need to fall under the sway of the dualities of accepting and rejecting, trusting and distrusting these teachings.

Realisation of the self-radiant and self-born Wisdom, as the manifestation of the *Tri-Kāya* in the self-cognising mind, is the very fruit of obtaining the Perfect *Nirvāna*.

EXPLANATION OF THE NAMES GIVEN TO THIS WISDOM

This Wisdom delivers one from the eternally transitory Eight Aims.

Inasmuch as it does not fall under the sway of any extreme, it is called 'The Middle Path'.

It is called 'Wisdom' because of its unbroken continuity of memory.

Being the essence of the vacuity of mind, it is called 'The Essence of the Buddhas'.

If the significance of these teachings were known by all beings, surpassingly excellent would it be.

Therefore, these teachings are called 'The Means of Attaining the Other Shore of Wisdom (or The Transcendental Wisdom)'.

To those who have passed away into *Nirvāna*, this Mind is both beginningless and endless; therefore is it called 'The Great Symbol'.

Inasmuch as this Mind, by being known and by not being known, becomes the foundation of all the joys of *Nirvāna* and of all the sorrows of the *Saṅgāra*, it is called 'The All-Foundation'.

The impatient, ordinary person when dwelling in his fleshly body calls this very clear Wisdom 'common intelligence'.

Regardless of whatever elegant and varied names be given to this Wisdom as the result of thorough study, what Wisdom other than it, as here revealed, can one really desire?

To desire more than this Wisdom is to be like one who seeks an elephant by following its footprints when the elephant itself has been found.

THE YOGA OF THE THATNESS

Quite impossible is it, even though one seek throughout the Three Regions, to find the Buddha elsewhere than in the mind.

Although he that is ignorant of this may seek externally or outside the mind to know himself, how is it possible to find oneself when seeking others rather than oneself?

He that thus seeks to know himself is like a fool giving a performance in the midst of a crowd and forgetting who he is and then seeking everywhere to find himself.

This simile also applies to one's erring in other ways.

Unless one knows or sees the natural state of substances (or things) and recognises the Light in the mind, release from the *Sangsāra* is unattainable.

Unless one sees the Buddha in one's mind, *Nirvāna* is obscured.

Although the Wisdom of *Nirvāna* and the Ignorance of the *Sangsāra* illusorily appear to be two things, they cannot truly be differentiated.

It is an error to conceive them otherwise than as one.

Erring and non-erring are, intrinsically, also a unity.

By not taking the mind to be naturally a duality, and allowing it, as the primordial consciousness, to abide in its own place, beings attain deliverance.

The error of doing otherwise than this arises not from Ignorance in the mind itself, but from not having sought to know the Thatness.

Seek within thine own self-illuminated, self-originated mind whence, firstly, all such concepts arise, secondly, where they exist, and, lastly, whither they vanish.

This realisation is likened to that of a crow which, although already in possession of a pond, flies off elsewhere to quench its thirst, and finding no other drinking-place returns to the one pond.

Similarly, the radiance which emanates from the One Mind, by emanating from one's own mind, emancipates the mind.

The One Mind, omniscient, vacuous, immaculate, eternally, the Unobscured Voidness, void of quality as the sky, self-originated Wisdom, shining clearly, imperishable, is Itself the Thatness.

The whole visible Universe also symbolises the One Mind.

By knowing the All-Consciousness in one's mind, one knows it to be as void of quality as the sky.

Although the sky may be taken provisionally as an illustration of the Unpredicable Thatness, it is only symbolically so.

Inasmuch as the vacuity of all visible things is to be recognised as merely analogous to the apparent vacuity of the sky, devoid of mind, content, and form, the knowing of the mind does not depend on the sky-symbol.

Therefore, not straying from the Path, remain in that very state of the Voidness.

THE YOGIC SCIENCE OF MENTAL CONCEPTS

The various concepts, too, being illusory, and none of them real, fade away accordingly.

Thus, for example, everything postulated of the Whole, the *Saṅgāra* and *Nirvāna*, arises from nothing more than mental concepts.

Changes in one's train of thought (or in one's association of ideas), produce corresponding changes in one's conception of the external world.

Therefore, the various views concerning things are due merely to different mental concepts.

The six classes of beings respectively conceive ideas in different ways.

The unenlightened externally see the externally-transitory dually.

The various doctrines are seen in accordance with one's own mental concepts.

As a thing is viewed, so it appears.

To see things as a multiplicity, and so to cleave unto separateness, is to err.

Now follows the *yoga* of knowing all mental concepts.

The seeing of the Radiance (of this Wisdom or Mind), which shines without being perceived, is Buddhahood.

Mistake not, by not controlling one's thoughts, one errs.

By controlling and understanding the thought-process in one's mind, emancipation is attained automatically.

In general, all things mentally perceived are concepts.

The bodily forms in which the world of appearances is contained are also concepts of mind.

'The quintessence of the six classes of beings' is also a mental concept.

'The happiness of gods in heaven-worlds and of men' is another mental concept.

'The three unhappy states of suffering', too, are concepts of the mind.

'Ignorance, miseries, and the Five Poisons' are, likewise, mental concepts.

'Self-originated Divine Wisdom' is also a concept of the mind.

'The full realisation of the passing away into Nirvana' is also a concept of mind.

'Misfortune caused by demons and evil spirits' is also a concept of mind.

'Gods and good fortune' are also concepts of mind.

Likewise, the various 'perfections' are mental concepts.

'Unconscious one-pointedness' is also a mental concept.

The colour of any objective thing is also a mental concept.

'The Qualityless and Formless' is also a mental concept.

'The One and the Many in at-one-ment' is also a mental concept.

'Existence and non-existence', as well as 'the Non-Created', are concepts of the mind.

THE REALISATION AND THE GREAT LIBERATION

Nothing save mind is conceivable.

Mind, when uninhibited, conceives all that comes into existence.

That which comes into existence is like the wave of an ocean.

The state of mind transcendent over all dualities brings Liberation.

It matters not what name may carelessly be applied to mind; truly mind is one, and apart from mind there is nought else.

That Unique One Mind is foundationless and rootless.

There is nothing else to be realised.

The Non-Created is the Non-Visible.

By knowing the invisible Voidness and the Clear Light through not seeing them separately – there being no multiplicity in the Voidness – one's own clear mind may be known, yet the Thatness itself is not knowable.

Mind is beyond nature, but is experienced in bodily forms.

The realisation of the One Mind constitutes the All-Deliverance.

Without mastery of the mental processes there can be no realisation.

Similarly, although sesamum seed is the source of oil, and milk the source of butter, not until the seed be pressed and the milk churned do the oil and butter appear.

Although sentient beings are of the Buddha essence itself, not until they realise this can they attain Nirvana.

Even a cowherd may by realisation attain Liberation.

CONCLUSION

Though lacking in power of expression, the author has here made a faithful record (of his own yogic experiences).

To one who has tasted honey, it is superfluous for those who have not tasted it to offer an explanation of its taste.

Not knowing the One Mind, even pundits go astray, despite their cleverness in expounding the many different doctrinal systems.

To give ear to the reports of one who has neither approached nor seen the Buddha even for a moment is like harkening to flying rumours concerning a distant place one has never visited.

Simultaneously with the knowing of the Mind comes release from good and evil.

If the mind is not known, all practice of good and evil results in nothing more than Heaven, or Hell, or the *Sangsāra*.

As soon as one's mind is known to be of the Wisdom of the Voidness, concepts like good and evil karma cease to exist.

Even as in the empty sky there seems to be, but is not, a fountain of water, so in the Voidness is neither good nor evil.

When one's mind is thus known in its nakedness, this Doctrine of Seeing the Mind Naked, this Self-Liberation, is seen to be exceedingly profound.

Seek, therefore, thine own Wisdom within thee.

It is the Vast Deep.

All hail! This is the Knowing of the Mind, the Seeing of Reality, Self-Liberation.

For the sake of future generations who shall be born during the Age of Darkness, these essential aphorisms, necessarily brief and concise, herein set forth, were written down in accordance with Tantric teachings.

Although taught during this present epoch, the text of them was hidden away amidst a cache of precious things.

May this Book be read by those blessed devotees of the future!

Vast, vast, vast is Divine Wisdom.

These teachings, called 'The Knowing of the Mind in Its Self-Identifying, Self-Realising, Self-Liberating Reality', were formulated by Padma-Sambhava, the spiritually-endowed Teacher from Urgyan.

May they not wane until the *Sangsāra* is emptied!

道

For more information see: www.universaloctopus.com