



THE FLIGHT OF THE GARUDA

By Shabkar Lama

Translated by Keith Dowman (<http://www.keithdowman.net/>)

Note: (this is transcribed by The Copper Rooster from Mr. Dowman's First Edition. At Wisdom Books (<http://www.wisdompubs.org/>) there is now a Second Edition with added material by Paltrül Rinpoche, to the overall structure of the work, which also has several other treatises and commentaries.)

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Additions in squared brackets [- -] are Copper's interpretations and shared ideation. As such, these square-bracketed comments are ONLY annotations by Copper, and NOT necessarily a part of Mr. Dowman's translation of Shabkar Lama.

NAMOGURUJO:

*Homage and reverence to Lama Choki Gyelpo,
Whose seven-horsed mandala of all-illuminating wisdom and love
Radiates all-embracing beams of boundless compassion
Instantaneously enlightening beings of the three realms.*

*Homage and reverence to Ngakchang Dorje:
From clouds of loving kindness and compassion piled high
In the vast expanse of his radiant, empty dharmakāya,
A downpour of dharma descends upon the earth,
Upon his fortunate disciple vessels.*

*The winds of diligence blowing into the unfurled sails of high aspiration,
The ship of vision carries all beings drowning in the ocean of existence
To the Island of Jewels, the Buddha's trikāya:
Homage to the captain of that ship, Jamyang Gyatso!*

*The sun of wisdom and love of these my three Lamas,
Radiating warming rays of potent grace,
Struck the white lotus of this lucky vagrant,
And the bud of Knowledge fully opening
A thousand petals of mystical experience and insight were exposed.*

*Piled high on the pistils of intelligence
Lies nectar that liberates by taste,
The ambrosial nectar of these songs of vision:
This I offer to my lucky disciples, the swarm of bees,
To drink in devotion to their hearts' content.*

Song One: The Miraculous Nature of Being

EHMAHO! This carefree and free-speaking vagrant with the deep intelligence
 now
 sings "The Flight of the Garuda", a song of vision, facilitating fast ascent of
 all the stages and paths. Listen attentively, my beloved sons and daughters!

Like the roar of the dragon, the great name of Buddha resounds throughout the
 universe, in samsara and nirvana. Constantly vibrating in the minds of the six
 types of sentient beings, how wonderful that this resonance is not silent a
 moment!

They may be ignorant of the Buddha's existence within, but how amazing that
 fools search for him outside! Clearly visible like sunshine, bright and
 radiant, how surprising that so few can see him!

The Mind, the Buddha himself, having neither mother nor father, how
 wonderful it
 is that he knows neither birth nor dying! Suffering all our multifarious
 feelings, how marvelous that he is unaffected for better or worse!

The original face of the mind, unborn and primally pure--how wonderful it's
 authenticity and natural perfection! Intrinsic knowledge itself, our naturally
 liberated nature--how marvelous it is that no matter what occurs it is released
 by letting it be!

Song Two:

The Fundamental Meditation [song titles by Keith Dowman]

EHMAHO! Nobel beloved sons and daughters, listen without distraction! All
 the

Victorious Buddhas of the past, present and future have taught eighty-four
 thousand books of scripture, teaching as boundless as space itself, but all to
 one end: how to realize the nature of mind. The Buddhas taught nothing more
 than this.

If the principal root of a tall tree is severed, its ten thousand branches and
 leaves will wither and die all together; likewise, when the single root of mind
 is cut, the leaves of samsara, such as dualistic clinging, perish.

The empty house that has stood in darkness for millennia is illuminated
 instantly by a single lamp; likewise, an instant's realization of the mind's

clear light eradicates negative propensities and mental obscurations inculcated over countless aeons.

The brilliance and clarity of sunlight cannot be dimmed by aeons of darkness; likewise, the radiance of the mind's essential nature cannot be obscured by aeons of delusion.

Indeterminate is the color and shape of the sky, and its nature is unaffected by black or white clouds; likewise, the color and shape of mind's nature is indeterminate, and it cannot be tainted by black or white conduct, by virtue or vice.

Milk is the basis of butter, but the butter will not separate until the milk is churned; likewise, human nature is the ground of Buddhahood, but without existential realization sentient beings cannot awaken.

Through gnostic [a pure nature of mind, or basic cognizance independent of intellectual constructs] experience of the nature of reality, through practice of these precepts, all beings can gain freedom; regardless of the acuity of his [their] faculties even a cowherd attains liberation IF his [their] existential experience is nondual realization. [caps. mine]

When you realize the clear light of mind's nature, the pundit's words of wisdom are redundant. How relevant is another's description of the taste of treacle when your mouth is full of it?

Even the pundit is deluded if he [one] has no existential realization. He [One] may be skilled in comprehensive exposition of the nine approaches to Buddhahood, but he [one] is as far distant from Buddhahood as the earth is from the sky if he [one] knows of it only from second-hand accounts.

You may keep your strict moral discipline for an aeon and patiently practice meditation for an eternity, but if you have yet to realize the clear light of the mind's immaculate nature you will not extricate yourself from the three realms of samsara. Diligently examine the nature of your mind!

Song Three: Instruction in the Essential Meditation

EHMAHO! Now listen further, all my best beloved sons and daughters! No

matter
 what system of mind-training you practice, unless you realize the nature of
 your
 mind, severing its root, you miss the point of Dzogchen. [Dzogchen]

The errant aspirant blind to this imperative is like the archer who places his [a] target to the front only to shoot off his [the] arrow in another direction. He is like the householder who searches outside for a thief who is still in the house; like the exorcist who sets his [a] spirit-trap at the west door when the demon lives in the east; like the poor man [person] who begs, blind to his [their] hearth-stone of gold.

Therefore, my beloved children, you who wish to resolve life's frustrations and anxieties by the direct method of discovering the nature of mind, examine your minds in the following way:

What we call "mind", is an insistent chatterer, hopping, skipping and jumping about. Try to catch it and it slips away, changing shape or vanishing; attempt to focus it and it will not be still, proliferating and scattering; try to pin it with a label and it resolves into unutterable emptiness. But, it is tis same mind that experiences the gamut of human feeling, and this is the mind that
 must
 be scrutinized.

First, what is the origin of this mind? Is it a function of external phenomena--mountains, rocks, water, trees and celestial breezes--or is it independent of them? Asking yourself where the mind comes from, investigate this possibility thoroughly.

Alternatively, consider whether or not the mind originates from the reproductive fluids of our parents. If so, enquire into the process by which it emerges. Continue this enquiry until it is exhausted and you admit the mind has no origin.

Then secondly, answer the question, "Where is the mind now?" Is it in the upper or lower part of your body, in your sense organs, in your lungs or your heart? If it lodges in your heart, in what part of the heart? What is it's color and shape? Thoroughly investigate the present location of the mind and it's characteristics until you are certain that they are not to be found.

Finally, examine the movement of the mind. When it moves, does it pass through the organs of the senses? In its momentary embrace of external objects, is there physical contact? Is it only a mental function, or are both body and mind involved together? Investigate the process of perception.

Further, when a thought arises with its attendant emotion, firstly, investigate its source. Secondly, find its present location, its color and shape and any other attributes. Look long and hard for the answers to these questions. Lastly, when thought has subsided into itself and vanished, where has it gone? Examine your mind closely for the answers.

At the time of death, what occurs to the mind? How does it leave the body? Where does it exit? Consider these questions and all their ramifications in detail.

Persevere in your careful enquiry, examining the mind until you reach a positive conclusion that it is empty, pure and utterly inexpressible, that it is a non-entity and free of birth and death, coming and going.

The arid assertions and metaphors of others--statements such as "Mind is emptiness!"--are worse than useless. Until you know the answer yourself such statements tend to bring doubt and hesitation to the mind. It is like a dogmatic assertion that tigers do in fact live in a country where it is generally supposed that tigers are extinct. It leaves doubt and uncertainty on the subject. After tentatively examining your mind and having established its nature, it is as if you had explored the valleys and hills where the tigers are said to exist and, having seen for yourself whether tigers live there, are fully informed. Thereafter, if the question of tigers' existence in that place arises, you will have no doubt as to the truth of the matter.

Song Four: Initiation into the Nature of Mind

EHMAHO! Again, my beloved sons and daughters, gather round and listen! During the analysis and examination of your minds in the manner described above, when you failed to find a "mind" that you could point to and say "This is it!" and

when you failed to find so much as an atom that you could call concrete, then
your failure was a supreme success.

Firstly, "mind" has no origin; since it is originally emptiness its essence is insubstantial. Secondly, it has no location, no color and no shape. Finally, it does not move: without moving, it disappears without a trace; its activity is empty activity, its emptiness empty appearances.

Mind's nature is not created by a cause in the first place, and it is not destroyed by an agent or condition at the end. It is a constant quantity: nothing can be added to or taken from it, it is incapable of increase or decrease, and it cannot be filled or emptied.

Since mind's nature is all-pervasive, the ground of both samsara and nirvana, it is without bias or partiality. No form demonstrates its actuality more clearly than another, and it manifests all and every-thing equally without obstruction.

Mind cannot be established or defined as anything at all specific, since it goes beyond the limits of existence and non-existence. Without coming and going it is without birth and death, without clarity and obstruction.

The nature of mind in its purity is like a stainless crystal ball: its essence is emptiness, its nature is clarity, and its responsiveness is a continuum.

In no way whatever is the nature of mind affected by samsara's negativity.
From
the first it is Buddha. Trust in this!

Such is my introduction initiating recognition of the original nature of mind,
the ground of our being, our true existential condition.

Song Five: Admission of Delusion

EHEMAHO! Again, my beloved heart-sons, listen. [in the 'other' translation, this familial phrase is consistently referred to as simply 'children', imo that is so much more to the point!] Hear how Dharmakaya Kuntu Zangpo is free
without
need for so much as an instant of meditation, and how the six types of beings wander in samsara without having performed even the slightest negative or vicious act.

In the beginning, before anything was, nameless samsara and nirvana were pure potential in the original ground of being. This is how Knowledge arose from the ground at that time: in the same way that the natural light of a crystal shines out when a sunbeam strikes it, when the primal awareness of Knowledge was vitalized by life-force, the seal of the Vase of Eternal Youth was broken and spontaneously originated clear light shone in the sky like the light of the rising sun, as pure-lands of pure-being and primal awareness.

Then Dharmakaya Kuntu Zangpo understood this to be his [how about if this read:

"understood this to be spontaneous manifestation?"...with no gender reference?]

spontaneous manifestation, and instantaneously the outer light of pure-being and primal awareness dissolved into the inner clear light. In the original ground of being, pure from the beginning, he [this?] attained Buddhahood.

We unenlightened beings, however, did not understand that the nature of spontaneously originated [original] appearances was [is] our own natural radiance, and unmindful perception and bewilderment were the result. This is called "the ignorance that accompanies every perception."

Also at that [this] time ['time'] the clear light and the appearances arisen [arising] out of the ground of clear light were [are] perceived as two. This is called "conceptual ignorance." It was at this juncture that we fell into the trap of ignorant dualism. [or, It IS at this juncture we FALL into this trap of ignorant dualism.]

Thereafter, [Hereafter,] as the potentialities of our experience proliferated [proliferate] with the gradual widening of the scope of our activity, the entire gamut of samsaric action emerged. [emerges.] Then [So now] the three emotional

poisons appeared [appear] together with the five poisons that evolved [are evolving] from them, the eighty-four thousand forms of passion developing from

the five poisons, and so on. Since then, [Even now,] until [at] this very moment, we have endured [endure] the pleasure and pain of the wheel's constant

revolutions. We spin endlessly in this samsaric existence as if tied to a

waterwheel.

If you need elaboration of this topic, consult Kunkhyen Longchenpa's "Treasury of the Supreme Approach", and the "Dense Cloud of Profound Significance, amongst others.

Now, although your Lama's profound personal instruction has made you aware of the self-deception and delusion harbored in the dark cave of your mind, you have also recognized your mind as Buddha. You have encountered the original face of the Original Lord, the Adibuddha, and you know that you possess the same potential [POTENTIAL] as Kuntu Zangpo. My spiritual children, contemplate this joy from the bottom of your hearts!

Song Six: Initiation into our True Existential Condition

EHMAHO! Again, beloved children of my heart, listen! "Mind", this universal concept, this most significant of words, being no single entity, manifests as the gamut of pleasure and pain in samsara and nirvana. There are as many beliefs about it as there are approaches to Buddhahood. It has innumerable synonyms.

In the vernacular it is "I"; some Hindus call it the "Self"; the Disciples say "self-less individual"; the followers of "Mind-only call it simply "mind"; some call it "perfect insight"; some call it "Buddha-nature"; some call it the "Magnificent Stance" (Mahamudra); some call it the "Middle Way"; some call it the "Cosmic Seed"; some call it the "reality continuum"; some call it the "universal ground"; some call it "ordinary consciousness". Since the synonyms of "mind", the labels we apply to it, are countless, know it for what it really is. Know it experientially as the here and now. Compose yourself in the natural state of your mind's nature.

When at rest the mind is ordinary perception, naked and unadorned; when you gaze directly at it there is nothing to see but light; as Knowledge, it is

brilliance and the relaxed vigilance of the awakened state; as nothing specific whatsoever, it is a secret fullness; it is the ultimacy of non-dual radiance and emptiness.

It is not eternal, for nothing whatsoever about it has been proved to exist. It is not a void, for there is brilliance and wakefulness. It is not unity, for multiplicity is self-evident in perception. [here I think of "in perception... only? ...and I'm inclined to think in answer to this...yes. Then beyond this, follows a thought of total interdependence, regardless of perception or not, of course, and yet beyond this "I" come to a thought of, in reality a non-interdependence due to this very non-separatedness encountered or perceived in total interdependence, spontaneously and, ad infinitum. So anyhow, to continue...] It is not multiplicity, for we know the one taste of unity. It is not an external function, for Knowledge is intrinsic to immediate reality.

In the immediate here and now we see the face of the Original Lord abiding in the heart centre. Identify yourself with him, my spiritual sons [children]. Whoever denies him, wanting more from somewhere else, is like the man [person] who has found his [their] elephant but continues to follow its tracks. He [They] may comb the three dimensions of the microcosmic world systems for an eternity, but he [they] will not find so much as the name of Buddha other than the one in his [their] heart.

Such is my introduction initiating recognition of our true existential condition, which is the principle realization in Cutting Through to the Great Perfection.

Song Seven: Assertion of intrinsic Buddhahood

EHEMAHO! Once more listen attentively, my noble sons and daughters. The three modes of Buddha's being--essence, nature and responsiveness--and the five modes of being, as well as the five aspects of primal awareness are all completed and perfected in the naturally luminous intrinsic knowledge of the here and now.

The essence of Knowledge, indefinable by any term such as color, shape or

other
 attribute, is the dharmakaya; the inherent radiance of emptiness is the light
 of sambhogakaya; and the unimpeded medium in which all things manifest is
 the
 nirmanakaya.

The three modes are explained like this: the dharmakaya is a crystal mirror;
 the sambhogakaya is its nature--brilliant clarity; and the nirmanakaya is the
 unobstructed medium in which the reflection appears.

From the first, people's minds have existed as these three modes of being.
 If they are able to recognize this spontaneously, it is unnecessary for them to
 practice even so much as a moment of formal meditation--the awakening to
 Buddhahood is instantaneous.

In this introduction to the three modes they are defined separately. In truth,
 my heart-children, do not fall into the error of believing them to be separate,
 belonging to different continuums.

From the beginning, the three modes of being are empty and utterly pure.
 Understanding them as a single essence that is the union of radiance and
 emptiness, conduct yourself in a state of detachment.

Further, since the primal awareness of self-existing Knowledge manifests
 everything whatsoever, this awareness is the pure-being of the Creator,
 Vairocana; since it is unchanging and unchangeable, it is the pure-being of
 Immutable Diamond, Aksobhya-vajra; since it is without centre or
 circumference,
 it is the pure-being of Boundless Light-form, Amitabha; since it is also the
 gem that is the source of supreme realization and relative powers, it is the
 pure-being of the Fountain of Jewels, Ratnasambhava; since it accomplishes all
 aspiration, it is the pure-being of the Fulfiller of All Ambition, Amoghasiddhi.
 These deities are nothing but the creative power of Knowledge.

The primal awareness of Knowledge is mirror-like awareness because of the
 manifest clarity of its unobstructed essence. It is awareness of sameness
 because it is all-pervasive. It is discriminating awareness because the entire
 gamut of diverse appearances is manifest from its creativity. It is the
 awareness that accomplishes all actions because it fulfills all our ambition.
 It is awareness of the reality-continuum, the dharmadhatu, because the single
 essence of all these aspects of awareness is primal purity. Not so much as an

atom exists apart from these, which are the creativity of intrinsic knowledge.

When a pointed finger introduces you directly and immediately to the three modes--essence, nature and responsiveness--and the Five Buddhas and the five aspects of awareness, all together, then what is experienced is brilliant, awakened Knowledge unaffected by circumstance and uninfluenced by clinging thought; it is cognition of the here and now, unstructured and unaffected.

All the Buddhas of the three aspects of time arise from this Knowledge. Constantly identify yourselves with it, beloved sons and daughters, because this is the spirituality of all the Buddhas of the three aspects of time.

Knowledge is the unstructured, natural radiance of your own mind, so how can you say that you cannot see the Buddha? There is nothing at all to meditate upon in it, so how can you complain that meditation does not arise? It is manifest Knowledge, your own mind, so how can you say that you cannot find it? It is a stream of unceasing radiant wakefulness, the face of your mind, so how can you say that you cannot see it? There is not so much as a moment of work to be done to attain it, so how can you say that your effort is unavailing? Centered and dispersed states are two sides of the same coin, so how can you say that your mind is never centered? Intrinsic knowledge is the spontaneously originated three modes of being, which is achieved without striving, so how can you say that your practice fails to accomplish it? It is enough to leave the mind in a state of non-action, so how can you say that you're incapable of attaining it? Your thoughts are released at the moment of their inception, so how can you say that the antidotes were ineffective? It is cognition of the here and now, so how can you say you do not perceive it?

Song Eight: The Method of Attaining Conviction

EHMAHO! Once again, beloved sons and daughters, listen with devotion!
 "Mind in its insubstantiality is like the sky." Is this true or false, my children?
 Confirm it by relaxing completely and looking directly at the mind, gazing with your entire mind, free of all tension.

"The emptiness of the mind is not just a blank nothingness, for without doubt it is the primal awareness of intrinsic knowledge, radiant from the first. Self-existent, natural radiance is like sun-light." Is this indeed true? To confirm it, relax completely, looking directly at the nature of your mind.

"There is no doubt that it is impossible to objectify or grasp thought or the movement of memory. This capricious, changeable movement is like the cosmic wind!" Is this indeed so? To confirm it, relax completely, looking directly at the nature of your mind.

"Without doubt all appearances whatsoever are our own manifestation. All phenomena, whatsoever manifests, is like reflection in a mirror." Is this indeed so? To confirm it, relax completely, looking directly at the nature of mind.

No experience is possible anywhere but in the mind, so there is nothing to see other than that seen at the moment of vision. No experience is possible anywhere but in the mind, so there is nothing to meditate upon other than mind. No experience is possible anywhere but in the mind, so there is nothing to do other than what is done in the mind. No experience is possible anywhere but in the mind, so there is no samaya to be sustained outside the mind. No experience is possible anywhere but in the mind, so there is no goal to be reached that is not in the mind.

Look, look, and look again. Look at your own mind!

Project your attention into external fields of space, and, attentively watching the nature of your mind, see if it moves. When you are convinced by observation

that the mind does not move, retract your attention and concentrate upon the mind within, and look carefully for the projector of diffused thought. When you have decided that there is no entity responsible for thought patterns, look carefully for the color and shape of the mind. When you arrive at the emptiness that has no color or shape, look for a center or circumference. Certain that middle and margin are the same, search for an inside and an outside. Finding no distinction between inside and outside, you arrive at Knowledge, which is vast as the sky.

"By virtue of its all-penetrating freedom this Knowledge that has no center or

circumference, no inside or outside, is innocent of all partiality and knows no blocks or barriers. This all-penetrating intrinsic knowledge is a vast expanse of space. All experience of samsara and nirvana arises in it like rainbows in the sky. In all its diverse manifestation it is but a play of mind."

You need only look out from the motionless space of intrinsic knowledge at all experience, illusory like the reflection of the moon in water, to know the impossibility of dividing appearances from emptiness.

"In a state of Knowledge there is no separation of samsara and nirvana." Look out from the motionless space of intrinsic knowledge at all experience, illusory like the reflection in a mirror, and no matter what manifests it can never be tasted, its existence can never be proved. In this dimension samsara and nirvana do not exist and everything is the dharmakaya.

All beings wandering in the three realms of samsara remain trapped in dualism until they realize that within their own perception resides the primal awareness that is the ultimate identity of all experience of samsara and nirvana. Due to the power of the delusive subject/object dichotomy, they hold samsara and nirvana to be different states of mind. They remain bound because, where in truth there is nonduality, they see a duality.

In reality no distinction between samsara and nirvana can exist in anybody's mind. However, when the worldly fool rejects some things and indulges in others, avoiding the "bad" and cultivating the "good", despising one while loving another, then due to partiality, prejudice and bias, aimlessly he [one] wanders through successive lives.

Rather than attain the spontaneously accomplished three modes of intrinsic knowledge [essence, nature, responsiveness] without striving, thick headed aspirants explore the techniques and stages of many time-consuming methods of "self-improvement", leaving them no time to reach the seat of the Buddha.

"Emphatically, all phenomenal appearances whatsoever are one's own vision." Look out from the state of motionless intrinsic knowledge and all light-form and animate existence is like reflection. Appearances are empty, sound is empty and indeed one's own nature is originally empty.

Similarly, turn your attention inwards to the mind that is the viewer, and your thought processes, naturally subsiding, are empty like the sky, unstructured, free of conceptual elaboration, utterly indeterminable, beyond description, concept and expression of any kind.

All events whatsoever are an illusory magical display of mind and all the magical display of mind is baseless and empty. When you have realized that all events are your own mind, all visual appearances become the empty dharmakaya.

Appearances are not binding. It is through attachment to them that beings are fettered. Sever all delusive attachments, children of my heart!

Song 9: Mist, Dream and Optical Illusion

EHMAHO! Best beloved, fearless sons and daughters, without applying the spur,
the horse will not gallop; without thorough churning, the butter will not separate; without detailed explanation you will not be convinced of my meaning.

So while I sing my long but lyrical songs, listen in comfort, relaxed, without drooping ears!

Until you perceive all appearances as mind you will never realize the meaning of emptiness. To facilitate this understanding, you favored children must apply yourselves fully to a diligent analysis and thorough search. Firstly, where do appearances come from? Secondly, where are they now? Lastly, where do they go?

During your examination you will see that just as mist arises out of the sky and dissolves back into the sky, appearances are the magical display of your mind, arising in the mind and vanishing back into it.

Take as an example the shimmering effect seen by a man [person] with an impaired sense of vision when he [they] gaze(s) ahead. Although the shimmering appears to exist in front of his [their] eyes, nothing is there--it is an optical illusion.

In the same way, when mental functions are impaired by negative propensities that cause clinging to apparently external objects as discrete and substantial entities, then visual and auditory phenomena appear to exist where not so much as an atom can be proved to have ultimate reality. Everything is a figment of the mind.

All these figments of mind are baseless and empty. They are non-existent light-forms, apparition and magical illusion, like the reflection of the moon in water. Compose yourself in the reality of inseparable appearance and emptiness!

Now, in our sleep we may dream of our native country, our parental home, and our relatives or friends, as if they were actually present, and an appropriate strong feeling may arise. Although our family and friends are not actually present and we have not stirred an inch from our beds, we may experience a face-to-face encounter with them of the same vivid intensity as in the waking state.

Each and every sensual experience of our lives is an experience similar to last night's dream. Just as we attach labels to dream entities, objectifying and clinging to them as substantial entities, so appearances are modified and apprehended by mind in the waking state. In the same way that dreams have no substance, so the figments of the mind, all appearances whatsoever, are also empty.

Song 10: The Mind-Created Universe

EHEMAHO! Only children of my heart, most well-beloved! All appearances are indeterminate and equivocal, so much so that what some can see, others cannot.

Further, regarding the sentient beings of this world, some conceive of the world as earth, some conceive of the world as fire; some conceive of the world as wealth and others conceive of the world as suffering.

Some sentient beings conceive of water as water, some conceive of water as fire, some conceive of water as nectar; some conceive of water as their home, while others conceive of water as earth.

Some sentient beings conceive of fire as fire, some conceive of fire as wealth;
some conceive of fire as their home, while others conceive of fire as food.

Some sentient beings conceive of space as space, some conceive of space as
their
home, while others conceive of space as earth.

Thus, insofar as appearances are equivocal, they appear as they do through the
power of the karmic proclivities of the perceiver. The four elements conceived
of as the four elements are human perceptions.

Other beings conceive of the earth as the fires of hell, as the farmers' wealth,
or as the misery of the racially oppressed.

Likewise, the fire-gods conceive of fire as enjoyment, hungry-ghosts with
bodies
of fire conceive of it as their home and fire-flies conceive of it as food.

Likewise, regarding water, denizens of hell conceive of it as fire,
hungry-ghosts see it as pus and blood, elephants conceive of it as earth, the
gods know it to be nectar, shape-shifting gods conceive of it as jewels and a
shower of flowers, and nagas conceive of it as their home.

Finally, regarding space, all the gods conceive of space as earth, since they
are made of space.

Furthermore, all phenomenal appearances manifest in whatever manner they
have
thus been perceptually defined.

When Devaputra asked Sakyamuni, "Who made Mt. Meru, the sun and the
moon?", the

Buddha himself said, with his own lips:

"In answer to that, surely no creator exists other than the karmic
potentialities and habitual patterns and conditioning of our thought processes.
These define and label appearances, reifying and objectifying them, forming
them

accordingly. All things are created by our own minds."

Again, Devaputra asked the Buddha, "Our habitual thought patterns and
conditioning may form the nature of appearances, but from whence comes the

solidity and density of Mt. Meru, the sun, the moon and so on?" And the

Buddha

replied:

"In Benares there once lived an old woman who visualized herself as a tiger and transformed her human body into the body of a tiger, and the people of Banares, having set eyes upon her, fled, and the city was deserted. If in a very short time an old woman can effect such a transformation by visualization, is it not indeed probably that appearances have been created in the same way, when the mind has been conditioned by karmic propensities instilled from beginningless time?"

Thus all things are created by mind.

Further, Hindu sadhus are wont to visualize themselves in a solitary place in order to prevent distraction from the mundane hustle and bustle and diversions round about them, and after they have attained a tangible solitude to live in even other people can appreciate it.

One Hindu yogin is alleged to have visualized a rock in the sky, and after it became as stone it impeded the human body.

Therefore, since all appearances are modified by conceptualization, they are the mind's self-manifest display, and all such manifestation is in reality empty.

Further, denizens of the short-lived hells conceive of their bodies as doors, pillars, ovens and ropes, and so on, and suffer the pain of it. In whatever way appearances are conceived in the mind, inevitably in that form they manifest.

All the pleasure and pain of all sentient beings of the six realms is created only by their own minds. On account of this, while you remain absorbed in equanimity, strive for conviction that all things are your own mind's illusory magical display, insubstantial appearances with an empty essence.

Further, it is said in the scriptures that the three dimensions of microcosmic world systems of suffering beings exist in a single speck of pollen on a pistil of the lotus that Saint Mountain Lake, Muni Himavat-sara, holds in his hand.

The scriptures also assert that when the yogin adept on the path of the Immediate Crossing has fully potentiated his vision of reality as Knowledge, he sees boundless Buddhafields, and also boundless fields of residence of sentient beings of the six types, in each and every pore of his body. Into each of the

six realms he projects emanations to transform the different beings, and the ultimate purpose of all those beings is served as in a dream.

In such ways all experience of samsara and nirvana is the natural and spontaneous manifestation of one's mind, and the ground of this spontaneous display is emptiness. You must cultivate and sustain conviction in the dimension of emptiness and radiance, remaining free of all attachment to it.

Furthermore, it is said that in a single speck of dust there are as many Buddhafields of infinite dimension, and also innumerable realms of sentient beings of the six types, as there are motes of dust on the earth. The Victorious Buddhas have said that none of these Buddhafields and realms of sentient beings intermingle, affect each other, or produce any ill omen.

And again, people say that in the stomach of every insect there is an infinite number of hives of microscopic insects. People also believe that in the reaches of space there are an infinite number of cities constructed upside down, and, likewise, innumerable other cities built on their side or right side up. If you question who made these cities in this way, the answer given by the Victorious Buddhas is that they were all conceived in the minds of the sentient beings who perceived them.

You must understand that the nature of mind, from the beginning, is like space, and that all experience is also, necessarily, like space. All relative visual and auditory experience is only the natural and spontaneous manifestation of mind in itself.

Although, indeed, there are changes in the mindstream at death, it is the mind's projections that change--there is no external change.

Since all experience is the manifestations of mind, all manifest appearances are baseless and empty. Sustain the experience of the state of Knowledge where there is no duality between radiance and emptiness, where there is luminous appearance without substance, like the reflection of the moon in the water.

All visual appearances, everything that you see, are the spontaneous manifestation of mind. The chalice, the inert phenomena of the world that form a receptacle, is mind; the elixir, the animate existence of the six types of sentient beings that inhabit the world, is also mind; the blissful phenomena of gods and men of the upper realms are mind; the painful phenomena of the three lower realms are mind; the loss of awareness and the passion that manifests as

the five poisons are mind; the noumena of Knowledge and primal awareness, self-existent and spontaneously arisen, are mind; the manifestations of negative thought processes created by cyclical mental habit patterns that potentiate transmigratory tendencies are mind [karmic propensities ?]; the manifestation of positive thought patterns, Buddhafields, are mind; the phenomena of obstacles erected by hostile forces, spirits and demons are mind; fully manifest divinity and spiritual powers are mind; the manifest diversity of discursive thought is mind; the phenomenon of one-pointed thoughtless
trance

is mind; the phenomena of apparent concrete entities with color and shape and other attributes are mind; that which is indeterminate and without specific characteristics is mind; phenomena in which there is no duality of unity and multiplicity are mind; phenomena that cannot be established in any way as either existent or non-existent are mind.

There is no noumenal or phenomenal manifestation whatsoever that is not
mind.

The mind is like an artist. The body is created by mind, as are all the many worlds existing in the three dimensions of microcosmic world systems: all of them are also drawn by the mind. All beings possessing this puerile mind are seduced and inveigled by the pictures drawn by their thought processes.

Thus it is of crucial importance to cultivate absolute conviction that all things are the illusory, magical display of mind.

Such is my introduction initiating recognition of mental projections, the concepts of dualistic thought processes, as mind.

Song 11: The Natural State of Gnostic Freedom

EHMAHO! Listen further, noble, beloved sons and daughters of my heart! The Buddha taught that the creator of all these appearances mentioned above, mind
in

itself, has no knowable essence and neither color nor shape nor any other characteristic. From the beginning empty and intangible like the sky, the nature of mind is unquestionably empty and baseless.

However, although we may use the sky as a metaphor indicating the nature of mind, it is only pointing at mind's emptiness. Mind is also cognitive, its emptiness manifesting everything: the sky is non-cognitive, an empty, blank

nothingness. The sky, therefore, does not illustrate the nature of mind.

Such is my introduction initiating recognition of emptiness as appearances.

From the very beginning appearances and emptiness are indivisible: because
the
mind is empty, appearances are unimpeded, and ungraspable phenomena arise
in the
dimension of emptiness as variegated radiance. Appearances, on the other
hand,
do not obstruct or fill emptiness: although they are manifest, their nature is
originally empty.

For the yogin who realizes the indivisibility of phenomena and emptiness like a
rainbow in the sky or the reflection of the moon in water, every experience of
samsara and nirvana is a play of magical illusion. Watching the play of
indivisible appearances and emptiness, the yogin whose intellect and mental
processes are still is content.

Are your minds still, my beloved children? Look to see if the emptiness and
appearances of your mind can actually be divided. Appearances and emptiness
are
indivisible. [!]

Such is my introduction initiating recognition of indivisible appearances and
emptiness.

It follows, then, that naturally indivisible appearances and emptiness, the
inherent radiance of self-existent Knowledge, clear and alert, constitutes the
three modes of being that are the Buddha's spontaneously originated dynamic.

Therefore, children of my heart, without regard for sessions and intervals of
formal practice, in constant meditation sustain this recognition day and night.

Such is my introduction initiating recognition of natural, spontaneous gnostic
liberation.

[the term 'gnostic' here is associated with 'jnana', or 'ye shes'. I
feel that the translator may have felt more that 'gnostic' has more of a
deterministic effect, here in the west. In another version, it is translated
simply as..."This is how non-duality is the natural freedom".("Flight of the
Garuda", Rangjung-Yeshe Pubs.)]

Song 12: The Crystal Metaphor and the Dynamic of Being

EHMAHO! Listen again to this vagrant's song! There are two ways of defining the three modes of being: in terms of Knowledge as the universal ground of being, and in terms of the process of appearances emanating from the
 Knowledge
 that is the universal ground.

Clearly understanding these two definitions you will intuitively recognize samsara and nirvana as pure-lands of the three existential modes.

This is the definition of the three modes of being that structure original Knowledge. I have used this metaphor previously, but here it is again:

Original intrinsic knowledge is like a crystal ball: its emptiness is the dharmakaya's nature; its clear natural glow is the sambhogakaya; and as the unimpeded medium of whatever appears, it is the nirmanakaya.

That is how the three modes of being are defined as original Knowledge, and although they are not identical to it, neither are they separate from it.

Just as the five colors of the spectrum arise out of a crystal, so the manifestations of the ground of being arise out of original Knowledge. In the process of manifestation the pristine emanations of the Buddha's Pure-Lands and the bewildering emanations of phenomena and of beings, all things
 whatsoever, are empty in essence, and this emptiness is the dharmakaya; their nature is radiant light, which is the sambhogakaya; and their unobstructed manifest diversity is the nirmanakaya.

This is how the three modes of being are defined as the process of
 manifestation
 of appearances in the universal ground of being.

The distinction between these two definitions is rarely made, but it is vital that it be clearly understood. It was made clear to me through Longchenpa's generous explanations.

If you understand this, then you know that the entire universe of phenomena
 and

noumena and the energy that animates it is, and has been from the beginning,
the
spontaneously originated mandala of the three modes of being, and that it is
futile to look for the pure-lands of the three modes anywhere else.

If people were capable of spontaneous reflexive recognition of just the six
types of sentient life as the three modes of being, then without the necessity
to perform even the slightest practice of meditation, they would all attain the
Buddhas' awakening.

Further, since the three modes of the ground of being are ultimately the
dharmakaya, do not regard the three as different. Since the three modes of the
process of manifestation in the ground of being are the rupakaya, do not regard
them as different either. Ultimately the dharmakaya and the rupakaya are also
not different: in the dimension of the dharmakaya, emptiness is the one taste.

Finally, reaching the end of the path, after appearances manifesting in the
ground have spontaneously dissolved back into the ground, when the dynamic
of

the universal dharmakaya is revealed, the ultimate goal is attained.
Thereafter, without stirring from the space of the dharmakaya, the two aspects
of the rupakaya (sambhogakaya and nirmanakaya) are displayed like a rainbow,
and
there is an uninterrupted stream of activity for the sake of all beings.

[Song 13 to follow--after a brief recap, for either discussion
or peaceful reflections...I don't necessarily agree, with the wording of
this translation, and here's why:

A personal note: I don't fully agree with Mr. Dowman's translation here.
In Song 12, I see that something DOES arise from original "Knowledge" to be
sure, BUT, insightfulness speaks and says it's NOT ground of being arising
OUT of original Knowledge...on the contrary! AS ANY infinitude, and AS
THIS spontaniety, this spontaneousness, here is, has, and can be no starting
point from which to arise!

*To the best of my understanding through this present moment, pure
emptiness/awareness which is identical to space (dharmakāya AS it's aspects or
attributes...AS what WE see as processes already involved AS infinite
refinement) is quite beyond any Knowledge or knowing whatsoever. I feel, it is
Knowledge which arises from this pure undifferentiated ground of being.*

To be unable to conceive of no-thing whatsoever beyond knowledge is just fine and quite common...in fact highly understandable and frequently recommended.

AS Such 'I' purely cognize this (as an exemplary): nothing infinitely permeates any and all beings and objects of Knowledge. Knowledge however, has inherent to it's very nature being as that it is reifying, dualistically contrived, compartmentalizing as well as segmenting. In it's very nature also it signifies quantity and quality...while it's 'ego', it's 'self' - contrived from (it's) birth and "blessed" by it's recognition of only (by it's nature) partial knowledge and narrowness of perspective, directs attention(s) to ownership, and qualification(s) for merit or it's lack, and attempts to assign anything whatsoever to anything whatsoever in order to reflect on itself as substantial and right-directed. From square one, such things (knowledge and ego) cannot ever in any truth 'step-outside-of', or even 'in-to', a situation whereby stock and calculation might be taken of nothing whatsoever.

Although granted that knowledge is quite natural (given it's limitations), it appears to me as a product of human habit to even entertain the notion that perhaps Knowledge might permeate any-single-thing whatsoever, or even all things in any totality and then turn, formulate and submit a report on knowing this...which is nothing to know. (!) At this crossroad I repeat that the opposite of complete is not incomplete, but simply beyond completion - as a conceptual construct and derivative of knowledge. In this is no "nutshell universe", unless one were to conclude that there is no limit to the shell. But as such, here or there would be no shell - no?

Knowledge, I see, cannot possibly know anything as complete either in or as it's entirety which is inclusive of knowledge itself, (for completeness denotes a beginning and an end, and IN this is self-limiting) other than this which it is able to merely think, know or recognize. Insightfulness beyond any given point, is naught other than pure wisdom, and quite natural. Infinity lies beyond, yet through anything merely known...or ever dreamed.]

Song 13: Instruction in Creative Emotivity

EHMAHO! Now listen once again to this vagrant singing! At one time or another
all of you have been injured by others. Conscientiously recollect in detail how others have wrongfully accused you and victimized you, humiliating you and grinding you into the ground, and how you were shamed and deeply mortified.

Brood on these things, letting hatred arise, and as it arises, look directly at its essence, at hatred itself. Then, discover firstly where the hatred comes from, secondly, where it is now, and finally, where it goes to. Look carefully for its color and shape, and any other characteristics.

Surely the vision of your anger is ultimately empty and ungraspable. Do not reject anger! It is mirror-like awareness itself.

Then, all you lovers, think of the beautiful man or woman in your heart. You gluttons, consider the food you crave--meat, cake, or fruit. You strutting peacocks, recall and dwell on the clothes you like to wear. You avaricious traders, think about the form of wealth you desire--horses, jewelry, or cash. Carefully considering these matters, allow desire to arise, and when it arises look directly at its essence, at the greedy and lustful self. Then discover firstly where it comes from, secondly where it is now, and finally where it goes to. Look carefully for its color and shape, and any other characteristics.

This vision of your desire is ultimately empty and ungraspable. Do not reject it! It is discriminating awareness.

When you are tired, depressed and dull, accept your sloth, and as it arises gaze directly at its essence. Who is it that is slothful? Firstly, where does it come from? then, where is it now?, and finally, where does it go to?

This vision of your sloth is ultimately empty and ungraspable. Do not reject your stupidity! It is awareness of the vast plenum of space, the reality-continuum.

Then think about your class and status, your race and influence and your wealth.

Consider how handsome or how beautiful you are, and how pleasant and effective

your voice. Recall to what extent you are virtuous and successful in study, contemplation and meditation, in reading and writing, in learning in the sciences and arts, and also in the ritual arts, and in converting and controlling others, and so forth. After considering your talents and virtues, thinking that you are a little superior to others, allow pride to arise. As it appears, look directly at its essence, at pride itself. Discover firstly where it comes from, then where it is now, and finally where it goes to. Look carefully at its color and shape and for any other characteristics.

This vision of your pride is ultimately empty and ungraspable. Do not reject your pride! It is awareness of sameness.

Then consider how much more influential and wealthy others are than yourself. Recall their talent and success, their large numbers of followers, their wisdom and ability in the arts and sciences, their superior singing, oratory and effective speech, their superior knowledge of life and how to live it, and their worldly wisdom and persuasiveness. After you have considered all the talents and virtues of others, allow the fear that they are superior to yourself to arise, together with envy and jealousy. Upon its arising gaze directly into the essence of jealousy, at jealousy itself. From where does it come? where is it now? and finally where does it go? Look carefully at its color and shape and at any other characteristic.

The vision of your envy is ultimately empty and ungraspable. Do not reject your jealousy! It is all-accomplishing awareness.

If you intuit the nature of your passions this way, emotional defilement becomes primal awareness. [I love this!] How ridiculous to expect to find primal awareness and emptiness after you have suppressed passion! How tragic to spend your life searching for something in a place where it is inconceivable that you should find it!

After you have realized the five poisons as emptiness by this method, it is unnecessary to examine every passion that arises as described in this introduction; there is no need to search for the seat of the passion, its present location, its eventual destination, its color and shape, and so on.

Once you have understood the five poisons as emptiness, avoid pursuing the passion from the moment it arises.

Such is my introduction initiating recognition of transformed emotional expression, and such also is my instruction in purification through creative emotional efflorescence.

If you have practiced purification through creative emotional efflorescence by the method described above in the past, henceforth whenever the five poisons--defiling passions--arise, by virtue of your habitual reflexive

recognition of their hidden core, emptiness and primal awareness will arise as one. Then, release and the arising of appearances are simultaneous!

In the biographies and teaching of the Lamas of the past, the axiom "The greater the passion and the greater intensity of discursive thought the greater the dharmakaya" occurs frequently. Know that it means exactly what it says!

For beginners, when powerful and intense emotion arises it is best to examine the passion and then to rest in equanimity.

This is the Lamas personal advice, so keep it in your heart.

Such is my introduction initiating recognition of spontaneous release of the five poisons.

Song 14: Instruction in the One Taste of Sense-Impressions

EHMAHO! Once more listen to me, beloved sons and daughters who I treasure like my heart! Wrap soft, silken clothes around your body and observe the mind that thinks "How soft!" Wrap coarse yak wool or sheepskin around your body and observe the mind that thinks, "How coarse!" When observing the mind, emptiness is the one taste in both perceptions.

Look at the form of a beautiful statue or a great painting and observe the mind that thinks "How beautiful!" Look at the form of a hideous frog and observe the mind that thinks "How repulsive!" When looking at the mind, emptiness is the one taste in both perceptions.

Put something sweet like molasses or honey in your mouth, and observe the mind that thinks "How sweet!" Then taste something like ginger and look at the mind that thinks "How pungent!" When observing the mind, in both perceptions emptiness is the one taste.

Smell something aromatic like sandalwood incense and look at the mind that thinks "How pleasing!" Then smell something repungnant like asafoetida or wild

garlic and look at the mind that thinks "How foul!" When observing the mind, emptiness is the one taste in both perceptions.

Listen to the sound of a bell or flute, and observe the mind that thinks "How lyrical!" Listen to the sound of stones grating or hands clapping and look at the mind that thinks "What cacophony!" When observing the mind, emptiness is the one taste in both perceptions.

Imagine that you are reborn as a world emperor ruling the lands of the four continents, that you are surrounded by an entourage of queens and ministers, in a palace constructed out of the five types of precious substance (gold, silver, turquoise, coral and pearl), where you are eating a feast of a hundred tastes.

When such a vision arises in your mind watch the mind that thinks "How delightful!" Then imagine yourself a beggar without even a single companion, with nowhere to lay your head but a cow shed, where rain drips in from above and

moisture seeps in from down below, your body afflicted by many diseases, your

hands and feet rotting off from leprosy, tormented by so many troubles that truly you know the meaning of suffering. When such a vision arises in your mind, watch the mind that thinks, "Oh, the pain!" Observing the mind, both in happiness and sadness, emptiness is the one taste.

After you have realized the emptiness of the six sense-fields in this way, whenever any positive or negative feeling arises from any of these fields you need not examine them as in this introduction. Every perception is without foundation, released from the beginning and empty; and refraining from pursuing

any of them at the moment of their inception, relax into your own space, into the nature of your mind. Undoubtedly, every sense impression is spontaneously released.

Such is my introduction initiating recognition of the spontaneous release of the six sense-fields.

Song 15: The Non-Duality of Quiescence and Movement

EHEMAHO! Again listen attentively, my noble sons and daughters! Relax, let yourself be at rest in the free space of mind's original nature, and observe the

quiescent state of mind. Gazing into the mind at rest, you abide in the infinite space of Knowledge. Know, therefore, beloved children of my heart, that a quiescent mind is an empty mind in a state of knowledge.

Such is my introduction initiating recognition of quiescence as an adornment of mind.

Then, as thought moves in the mind, observe how it is manifest: it moves not the slightest degree out of the space of empty and radiant Knowledge. Know, therefore, that an active mind is still an empty mind in a state of Knowledge, beloved sons and daughters.

Such is my introduction initiating recognition of the movement of mind as its play.

No matter how large or violent the rolling wave, it cannot escape the ocean for a moment. In the same way, mind, passive or active, cannot escape Knowledge and emptiness to the slightest degree. If it is quiescent, it is in a state of Knowledge, so you can relax. If it is active, whatever arises is the radiant glow of Knowledge itself, so again, relax.

The assertion that mind in quiescence is in meditation and that an active mind is out of meditation, signifies failure to understand the inherent emptiness of both quiescence and activity, and it indicates that quiescence, movement and Knowledge, these three, are not yet fused into one.

Therefore, best beloved sons and daughters of my heart, because quiescence and movement are both states of Knowledge, and because in the past you have fully comprehended both these states separately, now in your existential praxis you should condition yourself in the experience of quiescence, movement and Knowledge as one.

Such is my introduction initiating recognition of nondual quiescence and movement.

Song 16: Introduction to Dzogchen--with Cautions

EHMAHO! Listen, only beloved children of my heart, listen with your ears

attentive and calm! Set the sweet melodies of this vagrant minstrel, Tsokdruk Rangdrol, upon the white peaks of your heart with the Sweet-voiced Maiden!

When we have established that all experience is the one taste of emptiness, we have no attachment or aversion to samsara or nirvana. The error of apprehending external entities either as aliens or as allies, as enemies or friends, is precluded. No "self and other" dichotomy arises in any situation: all things are known as the one taste of emptiness.

The following is a complete exposition distilled into aphorisms. In the pinnacle of approaches to Buddhahood, the Great Perfection known as Dzogchen, the whole of samsara and nirvana has been realized as unfounded and acausal.

From the beginning, "Buddha" is the one taste of the dharmakaya. In the Dzogchen dimension there is no distinction between gods and demons. In the Land of Dzogchen there are no Buddhas and no sentient beings. In the ground of Dzogchen there are no moral dualities. There is no near or far on the Dzogchen path. There is no attainment or non-attainment of the Dzogchen goal. There is no correct or incorrect behavior in Dzogchen. There is no meditation or non-meditation in the reality of Dzogchen. Such is Dzogchen vision.

When we realize this Dzogchen vision, all constructs pertaining to the gross and subtle planes of the three doors subside, and, thereafter, like tangled wool made manageable by moistening, our three doors--body, speech and mind--reach a state of quiet, self-directed responsiveness.

Coincident with the development of a happy, glowing, thought-free samadhi is the birth of authentic compassion, which is like the love a mother holds for her only son, except that here the love is directed towards all beings roaming in samsara who lack the Dzogchen vision. This compassion is a very special feature of Dzogchen vision, and this you must know.

After you have resolved that all things are empty, if then in your conduct you abandon virtue and no longer shrink from vice, you have fallen under the spell

of a demon of infinite and intense evil. It is crucial to avoid this demonic pitfall.

Such are my introductions initiating recognition of Dzogchen, the Great Perfection.

The following introductory advice about Dzogchen is crucial. While you have yet to realize that all visual and auditory experiences of the relative, external world are totally empty, when you contemplate Dzogchen vision you will tend to ask "Why meditate?" In order to counteract this tendency, remember to perform these exercises:

While making supplication to the Lama, observe your mind. From time to time, when you are in a relaxed state of concentration, observe your mind intently. At these times you will feel totally contented, and appearances will arise as emptiness so vividly that you will think, "Although I can touch those things out there with my hand, there is really nothing there!" Profound affirmations and confident thoughts will certainly follow, like, "This is definitely the Dzogchen vision!" At such times you will gain confidence in your vision. But do not spoil it by clinging to it. Just relax in spacious detachment.

Even if you do not practice what is transmitted in this introduction, if you have understood that everything manifests from your own heart center as reflexive forms of emptiness, at the time of death, no matter what fears arise in the bardo, you will attain the Buddha's awakening in the universal ground, pure from the beginning.

He [Anyone] who practices the substance of this introduction without having received the transmission is like someone who starts in error on the first day and remains in error until the fifteenth. To say "I've realized emptiness!" when you have not yet understood that there is no reality in any experience of the relative world, is a great falsehood.

In order to avoid such pitfalls at the outset, as described above, sit at your Lama's feet, and having established the nature of your original existential condition through direct transmission, you will avoid any deviation, double binds and pitfalls that may arise later on. Therefore, my dearest children, keep this advice in your hearts.

Song 17: Aphoristic Instruction on the Dzogchen Path

EHMAHO! Once more, most beloved sons and daughters, listen! After you
have
fully intuited and established the original existential condition of the
Dzogchen vision, you must utterly sever the ties of attachment and aversion to
your family and homeland.

Go alone to the forest or to a mountain hermitage. Abandon all physical work
and dwell at ease; cease all verbal expression and remain in silence;
transcend all objects of thought and let your mind merge with space. In this
state, relax, without attempting to change anything, and without diffusion or
fixation of your consciousness.

When the mind is free of all ambition and all belief-supports, that is Dzogchen
vision. Abide in a state of non-meditation. Realize Dzogchen's goal of
non-attainment.

Further, when you are composed in equanimity, living the vision, do not
become
entangled in any web of judgmental thought by saying to yourself, "Now I've
arrived at a state of Knowledge!" or "Now I'm caught in manic depression!"
No, stay wakeful in the continuum of reality without any notion of present or
future attainment, flexible and responsive in unobstructed freedom.

You cannot perceive non-conceptual truth with your structured intellect, and
you
cannot reach the place of non-action through temporal activity. If you want to
attain the non-conceptual goal of non-action, rest in naked Knowledge free of
dualistic grasping.

The supreme vision is free of all conceptual duality. Supreme meditation is
free from the cultivation of some attributes and rejection of others. Supreme
action is beyond all striving and effort. The supreme goal is ever immanent,
beyond aspiration.

Looking for 'it', the vision cannot be seen: cease your search. 'It' cannot be
discovered through meditation, so abandon your trance states and mental

images.

'It' cannot be accomplished by anything you do, so give up the attempt to treat the world as magical illusion. 'It' cannot be found by seeking, so abandon all hope of results.

Do not be biased or partial, thus spoiling your free and easy uncontrived consciousness of the here and now by clinging attachments. This radiant insubstantiality, Knowledge of the here and now, this is the summum bonum of all

vision. This all-pervasive, all-embracing object of mind transcending the intellect, this is the summum bonum of all meditations. This unforced, detached, free and easy spontaneity, this is the summum bonum of all behavior. This unsought, spontaneous accomplishment, present from the beginning, this is the summit of all attainments.

The matrix of vision is observation of emptiness and radiance without clinging to it. The matrix of meditation is maintenance of reflexive release without clinging to it. The matrix of action is relaxation with a free and easy response to the six sense-fields. The matrix of the goal is collapse of all expectation and apprehension.

When the mind has no limitations, we see the sovereign vision. When it has no point of reference, we practice sovereign meditation. When we are free of all inhibition and indulgence, we perform sovereign activity. When mind is free of hope and fear, we have attained the sovereign goal.

As there is nothing to see, abandon all fixed ideas, all preconceived notions and all parameters of vision. As there is nothing upon which to meditate, let be whatever arises adventitiously. As there is no particular way to behave, give up evaluation, judgment, and criticism. As there is nothing to attain, forsake all expectation of results.

Whatsoever can be is Knowledge, so do not cling to any one thing. Nothing is 'it', so do not judge and criticize. No intellectual concepts are valid, so do not presume.

Primally pure intrinsic knowledge, naturally radiant, transcends the intellect and objects of mind, so there is nothing to see. As its essence has no root or ground, there is nothing to meditate upon. As its reflexive release is beyond all limitations and extremes, there is nothing to do based on conscious and

rational design. As it is beyond striving, accomplishment and ambition, there is no fruition.

Its essence is emptiness, so abandon self-denial and self-improvement. Its nature is empty radiance, so let your diligent effort drop away. Everything is unobstructed, so forget your preferences. Just as phenomena arise, let them be, and do not cling to them.

The yogin's perception is like the flight-path of a bird in the sky. The bird's flight-path vanishes without a trace: each previous perception vanishes without repercussion--do not attempt to prolong a perception by pursuing it and clinging

to it. The bird's future flight-path is as yet nonexistent: do not anticipate the next perception. The present bird-print in the sky is colorless and shapeless: the present perception has an ordinary, unremarkable form--leave it alone and refrain from contaminating it or modifying it by applying antidotes.

Just as phenomena arise let them be and do not cling! This is the radical, essential practice during the daily round. If you do not cling to whatever, or however, phenomena appear, emotional defilements, naturally freed, are sublime,
primal awareness.

The vision is unoriginated, non-conceptual, capable of any departure whatsoever,
for in intense concentration the vision has no specific content. Meditation is a natural, innate process of being free, for in intense meditation there is non-meditation. Conduct is a performance of magical illusion, innocent of any distinction between giving and taking, abstinence and indulgence, for intense activity is purposeless. The nature of the goal is absence of both hope of attainment and fear of failure, for with intense practice the goal vanishes.

In past, present and future the mind is acausal and baseless. Its spontaneous manifestation of vivid appearances is a constant wonder. From the first to the last the nature of all experience is pure! miraculously arisen! eternally free! completely free! effortlessly accomplished! This ordinary consciousness, unforced and authentic, is the Buddha's dynamic, a vast space without limitation.

What is more, with effort, examining and contemplating the mind, you do not see

its intrinsic original nature. In the unthinkable, inscrutable ordinary nature of reality there is neither meditation nor non-meditation, neither distraction nor non-distraction. Many are liberated through natural no-meditation.*

*[Here in the text is a footnote I think is important to include, in an attempt to clarify, and avoid misunderstanding: *At this stage reflexive recognition of the nature of mind has become a habit. Examination of the mind is now an obstacle to the spontaneous arising of Knowledge. No-meditation indicates a state where even*

the notions of meditation and meditator are absent, free of both meditation and non-meditation when both states are self-conscious. This double negative has the same meaning as Naropa's mahamudra statement of simple negation, the oft-quoted lines:

*Without thought, deliberation or analysis,
Without meditation and without action,
Without doubt or expectation,
Mental constructs and dualities spontaneously dissolve
And the original face of reality shines forth.*

The mendicant pilgrim is best placed to recognize anonymous, unlearned (or learned) realized beings whose attainment has arisen in spontaneous no-meditation.] -end of footnote-*

In the unthinkable, inscrutable, ordinary nature of reality there is no difference between freedom and bondage. No matter what arises, when you perceive your original nature the joy arises automatically -- and what joy!

Trapped by the thought of desiring thoughtlessness, conflicting thoughts multiply, and in mounting frenzy you run aimlessly hither and thither. Relax and merge into the primal space of Knowledge, which is free of coming and going.

Cut loose and just let be. Then, ready for anything, you remain firm and stable, as solid as a rock.

Grasp this paradox, my sons and daughters! There is not so much as a mote of dust upon which to meditate, but it is crucial to sustain unwavering attention with presence of mind.

Song 18: Obstacles to Dzogchen Practice

EHMAHO! Once more gather round and listen, my children! It is absurd to try
to
purify external objects, which are insubstantial appearances, the natural forms
of emptiness. They are empty from the beginning, like the reflection of the
moon in water.

It is absurd to apply forceful antidotes to thoughts and concepts, and internal
objects. They vanish by themselves without a trace. It is absurd to try to
improve mind's manifestations with your renunciation, your practice of
self-improvement, or your hopes and fears. They are free from the beginning
and
primal awareness by nature.

Do not dress up Knowledge, which is naked clarity itself, in the clothes of
elaborate intellectual analysis. Rather, rest in relaxation in that magnificent
sameness that is without partiality. Stay free and easy, without a care in the
world, in the place where there is no residue to perception.

No matter what thoughts arise in that space, know them to be the natural
radiance of impartial and spontaneously existent Knowledge. Then we are able
to
let go of the mental residue of perception. Abandoning the manifestations of
mind to vast all-embracing space as the play of elusive, effervescent,
shimmering reality, we immediately reach the plenum of Kuntu Zangpo's
dynamic
mind.

The foregoing is called the universal, self-liberating yoga of the naturally
accomplished and originally liberated Great Perfection.

Although we do not move, we arrive at the Buddha's seat. Although we do not
practice, the goal is spontaneously accomplished. Although we do not abandon
emotional defilements, they are purified as they stand. Thus our Mind is the
same as the dynamic minds of the great Lamas, and following in their footsteps
our karma is exhausted.

You should understand the enormous significance of this, my sons and
daughters.

By the generosity of the wise old man Choki Gyelpo, I, Tsokdruk Rangdrol,

attained the spontaneously originated, dynamic mind of Vagrant Non-action.

This non-action may be crucial, but it is not understood by some. Everything is already done, but they say, "I must work hard!" Everything has been liberated from the beginning, but they say, "I want to be free!" Everything is at rest from the beginning, but they say, "I want peace of mind!" The mind is in meditation from the beginning, but they say, "I must meditate!" The vision exists from the beginning, but they say, "I must see it!" The goal is attained from the first, but they say, "I must reach it!"

People who trust in an analytical view are learned, but they know only the taste of dead words and divisive concepts. They claim understanding, but it is an idle boast. They meditate, but their meditation consists of mental structures. They examine the mind, but cling to duality. They are successful, but it is all in samsara.

It is certain that the intellectual with an analytical view of reality has no connection with the Heart-essence of the Great Perfection, the Dzogchen Nyingthig. No specific activity is necessary, for action does not lead to the exhaustion of karmic activity. It is beyond reckoning in terms of action and inaction.

In the non-meditation beyond meditation, meditation is detrimental. Beyond vision, where there is nothing to see, upon what can you focus? Beyond seeking,
where there is no seeking, there is no finding. Knowledge is direct recognition of the here and now.

How ridiculous that someone should have this explained and not listen. Such a person has no connection with Dzogchen.

When you observe something that is arising in a dynamic mind of immense space,
utterly pure from the beginning, then there is no duality of samsara and nirvana.

To have taken this Mind as the subject of my song will indubitably please the Victorious Buddhas of the past, present and future.

"However," you may ask, "although at first I may rest free and easy when perceiving external, delusive objects of mind, later will I not again regress into bewilderment?"

The answer to your question is that ordinary individuals attached to their ego will certainly go astray. But as for the yogin who understands all appearances as causeless and baseless and who refrains from attempting to change himself [oneself] or phenomena, rejecting some things and cultivating others, because
he

[one] is naturally composed in detached equanimity he [one] will not err.

"Are there no potential traps or dilemmas in this dimension?" you may further enquire.

There is no pitfall or trap possible on this path. Dilemmas and traps are caused by clinging and attachment. If there is no attachment to anything that may arise, what can possibly be the cause of downfall?

However, when Knowledge arises co-emergent with an object, looking at the essence of the thought of what has arisen should not be considered the meditation. The crucial practice is to constantly sustain the aspect of Knowledge that is naked radiance.

Furthermore, when Knowledge is quiescent, neither diffused nor concentrated,
the

lack of concepts and thoughts associated with the quiescent aspect is not the central point of the meditation. In that state you should sustain clarity and strength of mind, crystal clear and acutely awake.

If you fail to understand this vital point and think, "Observing either diffusion or quiescence of mind is the essence of meditation," you will go astray, my sons [children]. Mere quiescence is a trance state of the gods and mere diffusion is ordinary conceptualization. You may meditate on these but
you
will not attain Buddhahood.

In short, until you realize your goal, at all times whatsoever you should sustain the aspect of Knowledge that is naked, unobstructed clarity, maintaining a vivid awareness of it as a crystal ball. After your goal is attained, continue to sustain constant identification with that state.

It is said that the central reality of the vision of Cutting Through is Knowledge, and that Knowledge should be sustained in all its radiant clarity by stripping the mind naked. This point is of unique importance. It is an aphorism reduced from a hundred words, so remember it well, beloved sons and daughters.

Song 19: The Four Infallible Guiding Stars and the Four Unshakeable Bolts

EHMAHO! Once again, sons and daughters of my heart, listen with devotion and

respect! Here is the instruction on the four infallible guiding stars. The infallible guiding star of vision is called a guiding star because of its unfailing radiance: it is vivid perception of the here and now. The infallible guiding star of meditation is called a guiding star because of its unfailing radiance: its vivid perception of the here and now. The guiding star of action is called a guiding star because of its unfailing radiance: its vivid perception of the here and now. The infallible guiding star of the goal is called a guiding star because of its unfailing radiance: its vivid perception of the here and now.

Here is instruction on the four unshakeable bolts. The unshakeable bolt of unchangeable vision is vivid perception of the here and now, and it is called an unshakeable bolt because of its permanence throughout past, present and future.

The unshakeable bolt of unchangeable meditation is vivid perception of the

here and now, and it is called an unshakeable bolt because of its permanence throughout past, present and future. The unshakeable bolt of unchangeable conduct is vivid perception of the here and now, and it is called an unshakeable bolt because of its permanence throughout past, present and future. The unshakeable bolt of the unchangeable goal is vivid perception of the here and now, and it is called an unshakeable bolt because of its permanence throughout past, present and future.

There are a vast number of different visions, but in the self-existent intrinsic knowledge of the here and now, which is pure awareness, there is no duality of vision and viewer. Do not look at the vision but look for the viewer. Looking for the creator of the vision, if you fail to find him [one], then your vision is at the point of resolution. This vision in which there is nothing at all to see but which is not a blank nothingness of ultimate void, is vivid and

unalloyed perception of the here and now: this is Dzogchen vision.

There are innumerable dissimilar methods of meditation, but in the unobstructed clarity, which is ordinary perception of the here and now, there is no duality of meditation and meditator. Do not perform the meditation, but look for the meditator. Searching for the meditator, if you fail to find him [one], then your meditation is at the point of resolution. This meditation in which there is no meditating whatsoever, free of depression and elation, free of cloudy vision and sluggishness, is the natural radiance and unalloyed perception of the here and now -- it is meditation fixed in uncontrived sameness.

There is an infinite variety of different modes of behavior, but in the cosmic seed of intrinsic knowledge and pure awareness there is no duality of action and actor. Do not perform the action, but look for the actor. Searching for the actor, if you fail to find him [one], then your conduct is at the point of resolution. This conduct, in which there is no activity whatsoever but which is not governed by delusive habit patterns, is the unforced, natural radiance of perception of the here and now -- this is immediate, immaculate action, where nothing whatsoever is contrived or forced and nothing is inhibited or indulged.

There are innumerable goals, but in the spontaneously originated, effortlessly accomplished intrinsic knowledge of the three existential modes, there is no duality of accomplishment and he [one] who achieves the goal. Without striving for the goal, seek the sadhaka, the yogin on the path. Looking for him [one] who is accomplishing the goal and failing to find him [this one], then you are at the point of achievement. This goal in which there is no striving for accomplishment, completely free of renunciation and cultivation, hopes and fears, is the spontaneously natural radiance of Knowledge that is perception of the here and now: this is empty, natural radiance of the three existential modes of the Buddha manifest. It is the ultimate goal of Buddhahood.

Song 20: Signs of Nonduality

EHMAHO! And again, beloved sons and daughters, listen well!

If you sustain this practice unwaveringly from the beginning, until you abandon yourself totally in complete freedom there will be no coming and going from

the
 supreme truth and no departure from the here and now. [Here, I believe, may possibly be an error in context translating, or possibly printing...read, instead of, "...in complete freedom there will be...", "...in complete freedom will there be...", and see how it works for you. At this point, it's just an observation...but imo, has definite ramifications in the 'overall view'.]

When there is no distinction between appearances and emptiness, then perfect vision is realized. When there is no distinction between dream and the waking state, then perfect meditation is realized. When there is no distinction between pleasure and pain, then perfect conduct is realized. When there is no distinction between this life and the next, then your original existential condition is realized. When there is no distinction between your mind and the sky, then the dharmakaya is realized. When there is no distinction between your own mind and the Buddha, then the goal is realized.

Song 21: Supportive Exercises and Advice

EHMAHO! Once again, beloved children, listen to me! Regard this corporeal
 body
 like the reflection of the moon in water. Perceive all vocal expression as
 echo. Dissolve the multitude of your mental concepts in the purity of their own
 nature.

Live all visual and auditory experience without attachment, as hallucination,
 dream, the reflection of the moon in water, a fairy palace in the sky, a
 distortion of sight, an apparition, a bubble and an echo. Perform all your
 daily activity in this state. Without making any division between sessions of
 meditation and the intervals between them, practice constantly, day and night.

Do not seek to alter your thoughts in any way. Leave them in their natural
 state, without forcing them or adulterating them. Let them alone as empty
 radiance, without clinging to them, and thus allow self-expression to release
 itself by itself. Let them be, without reification, without meditation, without
 any effort, and leaving no trace whatsoever.

Treat all past thought as the trackless path of a bird in the sky, all present
 perception as clear dustless space, and all future thought as the water in a
 mill with its sluice gate closed. Without cultivating or modifying any thought,
 with a free and easy attitude leave thoughts alone in their natural state of

open space.

Treat all gross and subtle concepts, the three poisons, the five poisons, and so on, like thieves entering an empty house. Treat external appearances of the six sense-fields, which leave no residue in the mind, like a city of magical illusion.

In short, regarding creation, existence and cessation; the ground, the path and the goal; vision, meditation, conduct and fruition; time, place and verbal expression; the disposition and the disposer; liberation and the liberator; and so forth: when the innate radiance of all these events is unaffected by evaluation and judgement, and one is free of effort and striving, without clinging or any partiality, then moment by moment every single experience is brought to a final and certain resolution, without attachment, in the ultimate purity of the empty continuum of mind -- like droplets of water merging in the great ocean.

So do not be disheartened when during meditation many thoughts disturb you and you think, "This is not meditation." The mind may be actively generating thought, but because the mind is empty, thought is also empty. Since whatever arises is a state of Knowledge, do not attempt any alteration based on judgement and evaluation, but leave it alone in its natural, authentic, uncontrived state. In that way, thought will certainly be released into its own natural purity.

If you are a practitioner of lesser capacity, unable to stay in the natural state, you should practice a combination of examination followed by rest in equanimity, as described in the introductions. [Songs 3, 8, 9 and 13.]

Alternatively, you can force thought to its own demise: provoke relevant or irrelevant thoughts and then pursue them, one after the other, in various ways, prolonging each thought until the mind is exhausted. Finally, when you have no more grasping, rest in ease.

Another method is to meditate upon the real Lama in the center of your heart. Keep your mind fixed on him [or, her] for as long as possible, and then, finally, letting go, rest in the state of Knowledge.

Or again, meditate upon a tiny point of bright light in the center of your heart. Imagine it descending until it reaches the Seat of Indra (the navel center). This method will certainly destroy diffused and rampant thought. When agitation is stilled, rest in the state of Knowledge. When torpor is present, sharpen your gaze, and after stripping Knowledge naked, sustain the radiance.

Or, as a further option, imagine your mind as a light-seed, and when the image is still, shout "PHAT!" Instantaneously the mind shoots from the fontanelle like an arrow, and you should imagine it mixing with the clarity of the sky. Then identify your intellect with the nature of the sky. It is impossible that your torpor will not be eliminated by this method. When your torpor has vanished, rest in a state of detachment.

Since this advice is the result of personal experience, remember it well.

Without being trapped by thought of desire for thoughtlessness, increasing the dimensions of Knowledge, abandon yourself to it smoothly, and be happy and free
in that vast, open space.

Initially (in your practice of meditation), thought is like a rushing river at the bottom of a gorge. In the middle, it flows calmly and majestically like the River Ganga. Finally, just as all rivers become of one flavor in the ocean, so thought is resolved in the state where the mother-light merges with the son-light.

In particular, whatever disease, hostile spirits, or apparitions afflict you, do not make any attempt to ward them off by magical rites. Rather, practice the following meditation that attacks the problem directly and reduces the affliction to the same taste as all other experience.

Go to a spot that tends to breed fear -- to a forest, a burning ground, or an island -- or to an isolated garden, a rock-cave, or an empty house, or go sit under a tree, for instance, and visualize the following: Transmute your own body, the vessel and its contents, all phenomena and noumena, into elixir. Then offer the elixir to all the Buddhas and Bodhisattvas of the ten directions. After they have been satisfied, they dissolve into light with a disposition of loving kindness, and the whole of samsara and nirvana is completely filled with the elixir of clear light. Then, with your elixir that liberates by taste you satisfy all beings under the sky. The Oath-bound Spirits and Dharma-protectors,

who are qualities and talents, become your guests, and then the supreme field
of
compassion consisting of the sentient beings of the six realms, as well as all
karmic creditors, hostile spirits, obstructive forces and elementals -- all are
satiated.

Then with the conviction that samsara and nirvana are of one taste, in the
unalloyed nature of mind that is the dharmakaya, walk and sit, run and jump,
talk and laugh, cry and sing. Alternately subdued and agitated, act like a
lunatic. Finally, abide in a state of peace and happiness.

At night-time, sleep peacefully and naturally, free of all discursiveness, free
of diffused or concentrated thought. Sleep in the space inherent within,
maintaining perfect attention to pure potential.

When you practice in the above manner, disease and hostile spirits are
automatically assuaged and pacified. Your view and meditation are then
brought
to resolution, your realization is like the sky, your meditation is naturally
radiant and you act like a child. Without any frame or points of reference you
act spontaneously, like a madman [crazy-person, lol!] Making no distinction
between self and others, you are a saint. Detached from whatever you say, your
speech is like melodious echo. Without desire for anything at all you are like
a Garuda soaring aloft; you are like a fearless, intrepid lion [lioness (!?!)
lol!]. All is free from the beginning, like bright clouds in the sky. Such a
yogin [or yogini] is a real Sugata, a Vidyadhara. He [She] is worthy of
enormous respect and homage. He [She] is even far superior to the
wish-fulfilling gem.

Song 22: Interiorization of the Mandala

EHMAHO! And yet again, my beloved sons and daughters, listen to the song
of
this vagrant! Vairocana is not outside; he exists within. He is the
reality-continuum (dharmadhatu), the nature of mind free of movement, the
true
nature of sloth, pure as it stands. That is the real Bhagavan Vairocana.

Vajrasattva is not outside; he exists within. He is the mirror, the
unobstructed medium of creative Knowledge, the true nature of anger, pure as

it
stands. That is the real Bhagavan Vajrasattva.

Ratnasambhava is not outside; he exists within. He is the sameness that rejects nothing and indulges nothing, judges nothing and evaluates nothing, the true nature of pride, pure as it stands. That is the real Bhagavan Ratnasambhava.

Amitabha is not outside; he exists within. He is sensory discrimination, where pleasure and emptiness vanish into the continuum of space, the true nature of desire, pure as it stands. That is the real Bhagavan Amitabha.

Amoghasiddhi is nooutside; he exists within. He is total accomplishment, Knowledge arising unimpeded and naturally liberated, the true nature of jealousy, pure as it stands. That is the real Bhagavan Amoghasiddhi.

Song 23: Exteriorization of the Mandala

EHMAHO! Once again my best beloved heart-sons [and daughters], listen with rising joy to my vajra-song! When you realize that the five Buddhas are inherent in the mind's nature and in emotional defilement, then the whole of phenomenal creation and the life therein is a book of instruction and is itself the ultimate mandala. On the parchment of diverse red and white phenomena
the
bamboo quill of self-existent primal awareness and Knowledge inscribes
baseless,
unattached ciphers liberated from the beginning, creating images to be read in
the space of co-emergent appearances and emptiness.

This spontaneously accomplished mandala, which is the entire three
dimensions of
microcosmic world systems, is consecrated by the natural sprinkling of rainwater; its streets and alleyways form the natural lines of its design; our footprints are the dots of colored powder; our own bodies of apparent
emptiness
are the existential mode of the Yidam deity; our speech of auditory emptiness is vajra-recitation (of mantra); our thought, detached and naturally liberated, is the deity's spirit; and all the movements of our limbs are the deity's
mudra.

Food and drink are offerings of the nature of reality, and all phenomenal form is the deity's body; the expression of all articulated sound is music. There is nothing to protect and nothing to be impaired in this natural samaya.

Whatsoever the yogin [or yogini] who practices in this manner does, he [she] need not rely upon a path of cause and effect and diligent striving, because in the space of clear light reality his [or her] instruction and the creative stage of meditation, and the samayas, are naturally fulfilled. To attain quickly the great miracle of the ultimate power, without striving, is the special characteristic of the Great Perfection, my heart sons and daughters.

When we practise like this consistently, just as clouds vanish into the sky, the welter of thoughts and concepts of samsara and nirvana dissolve into the primal ground of being.

After the dharmakaya is revealed as the clear light of intrinsic knowledge like the radiant, unobscured solar mandala, we are able to raise the dead and comprehend the mysteries, and demonstrating various miracles we can direct beings.

After perfecting all the qualities of the ten stages and the five paths without exception, individuals of superior capacity are liberated into the pure ground of being in this lifetime, individuals of middling capacity at the moment of death, and those of lesser capacity in the bardo (the after-death state). Thereafter, remaining forever inseparable from the pure awareness of the three modes of being in the continuum of reality, emanating apparitional bodies to transform all beings in whatever way is required, we work unremittingly to give
ultimate meaning to all sentient beings.

Keep the significance of these words in your mind, and surely the inner sun of happiness will shine upon us.

He who has expressed such aspiration in song is the vagrant Tsokdruk Rangdrol.

Through its virtue may all those many aspirants who have such good fortune swiftly dissolve all the defilements inherent in loss of awareness, and in emotion and thought, in the primal continuum of purity. May they attain the goal of Buddhahood in this lifetime.

COLOPHON:

This song of the vision of Cutting Through to the clear light of the Great Perfection, which has the potential of leading us quickly through the stages and paths, is called "The Flight of the Garuda". It is based on many scriptural treasures of Dzogchen: "Introduction to Direct Vision of Knowledge" by

Orgyen

Rinpoche, Longchenpa's "Seven Treasures" and "Three Chariots", and "An Afterword

on the Great Perfection: The Three Cycles of Space", "The Vast Cloud of Profound Truth", "Heartdrop of the Dzogchen Dakini", and "Buddha in the Palm

of the Hand", all by Longchenpa. The secret instruction of my Lamas and my own

meditation experience decorate its margins. It is written by Tsokdruk Rangdrol for the sake of many devoted disciples. May it cause boundless advantage to the

tradition and to sentient beings.

Since these vajra-songs were composed for all those concerned with liberation, they should be sung by yogins [and yoginis] when they are focusing upon Dzogchen

vision. As the Knowledge Bearer Sri Simha said regarding the purpose of such songs:

"The Buddha's Mind is all-pervasive; sentient beings' Knowledge is fragmented: to create openness like the sky is of great advantage."

So, just as Sri Simha advises, identify Knowledge with the vast space of the sky, infinitely increasing its height and depth, and out of this space, which embraces all sentient beings, sing these songs to benefit your meditation on vision.

"Samaya! Sarva mangalam!"

Maintain the commitment! May all beings be happy!

Copper Rooster (a weathervane)