

# Liberation by Wearing Essence Tantra & Commentary

From the Heart Bindu of the Dakinis

Taught by Samantabhadra & Samantabhadri  
Transmitted by Padmasambhava in Tibet to Yeshe Tsogyal and Princess Pema Sal  
Revealed by Padma Ledrel Tsal (Late 13<sup>th</sup> Century)

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In the language of Oddiyana:

*Praddhakanira*

In the language of Tibet:

*btags grol*

In the English language:

*Liberation by Wearing*

The empty and luminous bindu, beyond center or limit,  
Prostrates to the self-arisen expanse.

The teacher, father and mother Samantabhadra,  
From the center of the space of the luminous radiance of the expanse of reality  
Taught the self-arisen self-arising tantra:

*Ema* Retinue of self-arisen awareness, listen!

The root of existence is self-clinging itself.  
Outer and inner investigations are primordially empty and liberated.  
Opening the door to the five-fold radiance of empty luminosity,  
The luminous empty bindu is limitlessness.  
Naturally rest, without conditions, beyond effort.  
This has three aspects: essence, nature, and compassion.  
This liberation by wearing itself is Buddhahood.

The innermost essence of this tantra of seven lines,  
By wearing it, cyclic existence will be emptied.  
It is self-arisen from the expanse of the father and mother Samantabhadra.  
This completes the seven lines of the *Liberation by Wearing Essence Tantra*.

*Seal of Enlightened Body*

*Seal of Enlightened Speech*

*Seal of Enlightened Mind*

*Samaya Gya Gya Gya*

*ITHI*

# Liberation by Wearing Essence Tantra Commentary

I prostrate to the vast expanse of Samantabhadra's confident realization of self-awareness.

This *Liberation by Wearing Essence Tantra* of the perfectly complete fruition has three parts: the introduction, main text, and conclusion.

## I. Introduction

The introduction has three parts: the correspondences of the languages, explaining the meaning of the title, and the prostration.

### 1. Correspondences of the Languages

It says *in the language of Oddiyana: Praddhakanira*. These sounds when translated into Tibetan make up the title of the Tantra, which is *btags grol* (*Liberation upon Wearing*).

### 2. Explaining the Meaning of the Title

It is explained that by *investigating* the true nature of your mind, when you realize the meaning of it without any error, you are *liberated*. Alternatively, it is explained that by simply writing down this tantra upon paper and *wearing* it on your body, you will be *liberated*.

### 3. Prostration

*The empty and luminous bindu, beyond center or limit,* refers to the all-pervasive single unique bindu of awareness of the father and mother Samantabhadra and Samantabhadri. *Prostrates to the self-arisen expanse* refers to how since this single unique bindu of self-awareness dwells pervading everything within the primordial self-arisen expanse, it naturally prostrates to the expanse of reality itself.

## II. Main Text

The commentary on the main text has four parts: the teachers of the tantra, the abode where the teaching was given, the retinue attending the teaching, and the meaning of the main text.

### 1. Teachers of the Tantra

*The teacher, father and mother Samantabhadra,* refers to the teacher of the ultimate body of reality, the dharmakaya, that is not essentially existing at all.

## **2. Abode**

The abode is the center of the space of the luminous radiance of the expanse of reality.

## **3. Retinue**

There, the self-arisen self-arising tantra was taught to the retinue of (self-arisen) awareness so that it completely pervaded them all.

## **4. Meaning of the Main Text**

*The root of existence is self-clinging itself.* The essence of the minds of all wandering beings is empty and does not exist at all. Within that, there are subtle appearances of varieties of luminous radiance that are empty in nature. Not recognizing this luminosity and emptiness, there is a subtle self-clinging. This grows into the 84,000 types of afflictive emotions in the mind stream, establishing the basis of ordinary existence. Thus, sentient beings circle in the three realms of the universe and wander in the six abodes (of the hell beings, hungry ghosts, animals, humans, demi-gods, and gods).

*Outer and inner investigations are primordially empty and liberated.* For as long as you investigate the subtle self-clinging that is the root of afflictive emotions, you will see that the outer universe and the inner inhabitants with their outside, inside, front, and back of their bodies do not come from anywhere. They do not go anywhere. They do not abide anywhere. If you still can not see things in that way, look directly into the awareness that is seeing and investigate it. It does not exist as much as even a quantum particle. Since the nature of this awareness is empty, self-clinging is liberated in its own place. When self-clinging is liberated like that in its own place, all the 84,000 afflictive emotions and so forth that arise from the root of self-clinging are definitely liberated automatically. For example, if you cut the base of a tree trunk, the leaves will automatically fall down with the rest of the tree. It says in the *Union of the Sun and Moon Tantra*:

Whoever realizes there is no intrinsic nature in  
All appearing objects that are seen  
Rests within the non-dual appearance and emptiness  
Of the unceasing experiences of the six senses.

It says in the *Luminous Expanse Tantra*:

Since various experiences are the energy of awareness,  
They are liberated into the emptiness of awareness.  
This is like power and a king.

As for *Opening the door to the five-fold radiance of empty luminosity*, the essence of awareness is emptiness. The nature of that is a luminous radiance of the five types of primordial wisdom. Inside the covering of this body, comprised of the four elements arising from unawareness, this radiance dwells inside the immeasurable palace of the precious heart. It says in the *Garland of Pearls Tantra*:

The enlightened mind dwells in the center of the heart.  
Its essence is empty.  
Its nature is luminous.  
Its compassion is unceasing,

It says in the *Self-Arising Awareness Tantra*:

Within the essence of completely pure primordial wisdom  
Are three aspects: *essence, nature, and compassion*.

It says in the *Jewel Array Tantra*:

As for the self-essence of the nature of reality,  
There are three aspects to how it is.

As for the gateway, inside the channel rising from the heart is a small pathway the size of a thread of white silk. It says in the *Garland of Pearls Tantra*:

The path is the subtle winds of the four channels.

As for the main gateway, it appears from the dome of the senses. It says in the same *Tantra*:

The appearing gateways are the eyes and so on.

*The luminous empty bindu is limitlessness.* This refers to how the bindu of luminosity and emptiness transcends the extremes of eternalism and nihilism. It is seen directly by the senses. It says in the *Self-Arising Awareness Tantra*:

Both extremes of eternalism and nihilism are transcended.

It says in the *Self-Liberated Awareness Tantra*:

The stains of the two extremes are naturally purified.

*Naturally rest, without conditions, beyond effort.* The unobstructed primordial wisdom is seen directly by the senses in that way. That does not rely upon objective conditions. In high places, do not engage in the activities of body, speech, and mind. Be at ease. Be loose. In a state of relaxation, rest free without restrictions. You should never part from that. Furthermore, it says in the *Luminous Expanse Tantra*:

Abide continuously in the essence itself.

### III. Conclusion

The conclusion has three parts: the explanation of how you are liberated by investigating and wearing this tantra, the number of lines, and the seals.

#### 1. How You are Liberated

*This has three aspects: essence, nature, and compassion. This liberation by wearing itself is Buddhahood.* If you skillfully investigate essence, nature, and compassion, you are self-liberated into Buddhahood. The essence is Buddhahood as enlightened body. The nature is Buddhahood as light. The compassion is Buddhahood as light rays. It says in the *Sound Effect Tantra*:

Being liberated through the key points, efforts are consumed.  
Since you are primordially liberated, you do not need to repeat it.  
Since you are self-liberated, there is no antidote.  
Since you are nakedly liberated, the field of ordinary vision fades away.  
Since you are naturally liberated, it is uncontrived.  
When you look at those ways of liberation,  
How could you enter into the three realms of ordinary existence?  
The nature of reality is free from the extremes of existence.

*The innermost essence of this tantra of seven lines, by wearing it, cyclic existence will be emptied.* This refers first to how if you investigate and understand the meaning of this tantra of seven lines, you will be liberated. It also means that you will be liberated if you write it down and wear it. It says in the *Luminous Expanse Tantra*:

You will attain Buddhahood through seeing, hearing, or wearing this.

#### 2. The Number of Lines

This *Liberation by Wearing Essence Tantra of seven lines is self-arisen from the expanse of the father and mother Samantabhadra.* This refers to how this tantra is self-arisen from the expanse of reality. The essence of all is gathered here into this tantra of seven lines. It says in the *Sound Effect Tantra*:

The essence of all is gathered here.

### 3. The Seals

*Seal of Enlightened Body, Seal of Enlightened Speech, Seal of Enlightened Mind.* These seals refer to how these teachings should be kept secret from unsuitable vessels. It says in the *Luminous Expanse Tantra*:

If these instructions are spread to unsuitable vessels,  
You will fall to vajra hell.

This commentary on the *Liberation by Wearing Tantra* of the fully complete fruition, this essence of the illuminating meaning, may it connect with those for whom it is destined.

*Samaya Gya Gya Gya  
ITHI*

This was translated into English by Eric Fry-Miller.  
May the teachings of the *Heart Bindu of the Dakinis* blossom in the hearts of all beings.