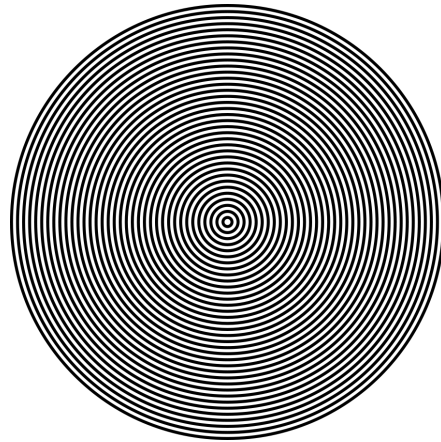


Introductory Excerpt From:
Pointing Out Illuminating Awareness
The Buddha Held in Your Hands
Tantra of Three Lines

From the Dharma of the Red Copper-colored Scrolls of the
Most Profound Mind of Sublime Reality Treasure Cycle
Samaya



By Padmasambhava
Revealed by Rinchen Phüntshog (1509-1557)

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Here is *Pointing Out Illuminating Awareness: The Buddha Held in Your Hands Tantra of Three Lines*.

I prostrate to the transcendent victorious protector Unchanging Light.

Once upon a time, I taught this within the primordial purity of the unelaborated expanse of reality:

1. *I, the king of unceasing self-arisen awareness, revealed to my assembly of inseparable enlightened bodies and primordial wisdoms:*
2. *All the pure realms of the Buddhas without exception are naturally contained within ourselves.*
3. *Thus, we all dissolved into the vast expanse of reality and concepts being consumed.*

Then, those teachings naturally arose in me, Padmasambhava of Oddiyana, through the Buddhas' light rays, the essence of primordial wisdom.

Samaya Gya Gya Gya

Therefore, to all the fortunate children with faith, I shall teach these instructions on the key points of pointing out.

In general, from the unchanging ground of great primordial purity the unceasing innate energy of spontaneous presence and compassion appears. Through the confusion of the three types of unawareness, we have our physical bodies of confusion. In an outer way, within the immeasurable palace of our heart centers is the single great secret family of the peaceful deities. From that the three families appear. From those the five families of the victorious ones appear. From those the thirty-six peaceful deities appear. From those the forty-two peaceful deities appear.

From their energy, within the immeasurable conch-shell palace of our brains the mandala of the single family of the blazing wrathful herukas appears. From that the three families appear. From those the five families appear. From the five, the fifty-eight herukas appear.

These one hundred families of sublime deities dwell within rings of light and light rays without mixing. Their forms are the size of mustard seeds and they have eyes of unobstructed primordial wisdom of corresponding size. The self-radiance of primordial wisdom appears as sound, light, and rays that dwell with the inseparable spontaneous presence of enlightened forms and bindus.

Outwardly, these are the kriya tantra deities. Inwardly, these are the peaceful and wrathful deities. Secretly, these are the father and mother dakinis. Most secretly, these are the vast equality of all phenomena of appearance and possibilities, samsara and nirvana. Supremely, these are the primordial protector, the great secret bindu of the dharmakaya, the body of ultimate reality.

Aside from the differences of how they appear and are theorized about by individuals according to their level of accumulations, they are ultimately inseparable. They are not distinct. They are not different.

They are non-dual. They are one. They dwell within uncontrived spontaneous presence. Their flow of compassion is uninterrupted and pervades all. Both their inseparability and individual appearances are like the sun and light.

Furthermore, to use this example of the mandala of the sun, it's essence is empty, not established at all in essence, just as space itself subsumes all light. The dharmakaya is like that. There is nothing to recognize. Just as the sun appears in a manner that everything can see it, it still appears, even though it is empty. This is equivalent to the sambhogakaya. Just as the rays of the sun pervade everywhere without partiality, so do the nirmanakaya emanations of compassion.

Although the sun has no bias, in the dark places of houses, caves, and so forth, there are shadows. How is this? Although the sun has no bias, these appear due to circumstances and obscurations. For example, next to a pile of stones and within a covered pot there is darkness. These things obscure themselves with their own shadows. If the pile of stones is trampled or if the pot is broken open, what shadows and darkness are left? In that way, shadows and darkness are also one and the same with sunlight in the vast expanse of space.

Just like those examples, your own body also possesses the ground of primordial Buddhahood. However, through unawareness, it wanders in samsara. It isn't that the three enlightened bodies have a bias. Individuals themselves grasp onto the basis of substantiality through being unaware of their own empty essence. They grasp onto physical forms through not understanding that it's nature is luminous. Furthermore, the embodiments of the three enlightened bodies of the Buddhas are like the sun. Since sentient beings have attachment to their own appearances, the obscuring darkness of grasping and attachment occurs. Rest, by relaxing loosely from such grasping and attachment. Then, the act of non-grasping becomes a great way to grasp. Not being attached becomes a great way of attachment. Without a ground, free from any basis, like breaking open the pot and scattering the pile of stones, without searching for the three enlightened bodies of Buddhahood, they are complete within yourself.