

Self Liberation through Seeing with Naked Awareness

By Padmasambhava

1.

Here is contained "Self-Liberation through Seeing with Naked Awareness," this being a Direct Introduction to the State of Intrinsic Awareness, From "The Profound Teaching of Self-Liberation in the Primordial State of the Peaceful and Wrathful Deities."

2.

Homage to the Trikaya and to the Deities who represent the inherent luminous clarity of intrinsic awareness.

3.

Herein I shall teach "Self-Liberation through Seeing with Naked Awareness," which is a direct introduction to intrinsic awareness From "The Profound Teaching of Self-Liberation in the Primordial State of the Peaceful and Wrathful Deities."

Truly, this introduction to your own intrinsic awareness should be contemplated well, O fortunate sons of a noble family!

SAMAYA! Gya! Gya! Gya!

4.

Emaho!

It is the single (nature of) mind, which encompasses all of Samsara and Nirvana. Even though its inherent nature has existed from the very beginning, you have not recognized it;

Even though its clarity and presence has been uninterrupted, you have not yet encountered its face.

Even though its arising has nowhere been obstructed, still you have not comprehended it.

Therefore, this (direct introduction) is for the purpose of bringing you to self-

recognition.

Everything that is expounded by the Victorious Ones (Buddhas) of the three times in the eighty-four thousand Gateways to the Dharma.

Is incomprehensible (unless you understand intrinsic awareness).

Indeed, the Victorious Ones do not teach anything other than the understanding of this. Even though there exist unlimited numbers of scriptures, equal in their extent to the sky,

yet with respect to the real meaning, there are three statements that will introduce you to your own intrinsic awareness.

This introduction to the manifest Primordial State of the Victorious One is disclosed by the following method for entering into the practice where there exists no antecedent or subsequent practices.

5.

Kye-ho!

O my fortunate sons listen!

Even though that which is usually called "mind" is widely esteemed and much discussed,

still it is not understood or it is wrongly understood or it is understood in a one-sided manner only.

Since it is not understood correctly just as it is in itself,

there come into existence inconceivable numbers of philosophical ideas and assertions.

Furthermore, since ordinary individuals do not understand it,

they do not recognize their own nature,

and so they continue to wander among the six destinies (of rebirth) within the three worlds and thus experience suffering.

Therefore, not understanding your own mind is a very grievous fault.

Even though the Sravakas and the Pratyekabuddhas wish to understand it in terms of the Anatman doctrine,

still they do not understand it as it is in itself.

Also there exist others who, being attached to their own personal ideas and interpretations,

Become fettered by these attachments and so do not perceive the Clear Light.

The Sravakas and the Pratyekabuddhas are (mentally) obscured by their attachments to subject and object.

The Madhyamikas are (mentally) obscured by their attachments to the extremes of the Two Truths.

The practitioners of the Kriya Tantra and the Yoga Tantra are (mentally) obscured by

their attachments to seva-sadhana practice.

The practitioners of the Maha-yoga and the Anuyoga are (mentally) obscured by their attachments to Space and Awareness.

And with respect to the real meaning of non-duality, since they divide these (Space and Awareness) into two, they fall into deviation.

If these two do not become one without any duality, you will certainly not attain Buddhahood.

In terms of your own mind, as is the case with everyone, Samsara and Nirvana are inseparable.

Nonetheless, because you persist in accepting and enduring attachments and aversions, you will continue to wander in Samsara.

Therefore, your active dharmas and your inactive ones both should be abandoned.

However, since self-liberation through seeing nakedly by means of intrinsic awareness is here revealed to you,

You should understand that all dharmas can be perfected and completed in the great total Self-Liberation.

And therefore, whatever (practice you do) can be brought to perfection within the Great Perfection.

SAMAYA! Gya! Gya! Gya!

6.

As for this sparkling awareness, which is called "mind,"

Even though one says that it exists, it does not actually exist.

(On the other hand) as a source, it is the origin of the diversity of all the bliss of Nirvana and all of the sorrow of Samsara.

And as for it's being something desirable; it is cherished alike in the Eleven Vehicles.

With respect to its having a name, the various names that are applied to it are inconceivable (in their numbers).

Some call it "the nature of the mind" or "mind itself."

Some Tirthikas call it by the name Atman or "the Self."

The Sravakas call it the doctrine of Anatman or "the absence of a self."

The Chittamatrins call it by the name Chitta or "the Mind."

Some call it the Prajñāpāramitā or "the Perfection of Wisdom."

Some call it the name Tathagata-garbha or "the embryo of Buddhahood."

Some call it by the name Mahamudra or "the Great Symbol."

Some call it by the name "the Unique Sphere."

Some call it by the name Dharmadhatu or "the dimension of Reality."

Some call it by the name Alaya or "the basis of everything."

And some simply call it by the name "ordinary awareness."

7.

Now, when you are introduced (to your own intrinsic awareness), the method for entering into it involves three considerations:

Thoughts in the past are clear and empty and leave no traces behind.

Thoughts in the future are fresh and unconditioned by anything.

And in the present moment, when (your mind) remains in its own condition without constructing anything,

awareness, at that moment, in itself is quite ordinary.

And when you look into yourself in this way nakedly (without any discursive thoughts),

Since there is only this pure observing, there will be found a lucid clarity without anyone being there who is the observer;

only a naked manifest awareness is present.

(This awareness) is empty and immaculately pure, not being created by anything whatsoever.

It is authentic and unadulterated, without any duality of clarity and emptiness.

It is not permanent and yet it is not created by anything.

However, it is not a mere nothingness or something annihilated because it is lucid and present.

It does not exist as a single entity because it is present and clear in terms of being many.

(On the other hand) it is not created as a multiplicity of things because it is inseparable and of a single flavor.

This inherent self-awareness does not derive from anything outside itself.

This is the real introduction to the actual condition of things.

8.

Within this (intrinsic awareness), the Trikaya (Triple Bodies) are inseparable and fully present as one.

Since it is empty and not created anywhere whatsoever, it is The Dharmakaya (Dharma-Body).

Since its luminous clarity represents the inherent transparent radiance of emptiness, it is the Sambhogakaya (Reward-Body / Utility-Body).

Since its arising is nowhere obstructed or interrupted, it is the Nirmanakaya.

These three (the Trikaya) being complete and fully present as one are its very essence.

9.

When you are introduced in this way through this exceedingly powerful method for entering into the practice,

(You discover directly) that your own immediate self-awareness is just this (and nothing else),

and that it has an inherent self-clarity, which is entirely un-fabricated.

How can you then speak of not understanding the nature of the mind?

Moreover, since you are meditating without finding anything there to meditate upon, how can you say that your meditation does not go well?

Since your own manifest intrinsic awareness is just this,

how can you say that you cannot find your own mind?

The mind is just that which is thinking:

And yet, although you have searched (for the thinker), how can you say that you do not find him?

With respect to this, nowhere does there exist the one who is the cause of (mental) activity.

And yet, since activity exists, how can you say that such activity does not arise?

Since merely allowing (thoughts) to settle into their own condition, without trying to modify them in any way, is sufficient,

How can you say that you are not able to remain in a calm state?

Since allowing (thoughts) to be just as they are, with out trying to do anything about them, is sufficient,

How can you say that you are not able to do anything with regard to them?

Since clarity, awareness, and emptiness are inseparable and are spontaneously self-perfected,

how can you say that nothing is accomplished by your practice?

Since (intrinsic awareness) is self-originated and spontaneously self-perfected without any antecedent causes or conditions,

How can you say that you are not able to accomplish anything by your efforts?

Since the arising of discursive thoughts and their being liberated occur simultaneously, how can you say that you are unable to apply an antidote?

Since your own immediate awareness is just this,

how can you say that you do not know anything with regard to it?

10.

It is certain that the nature of the mind is empty and without any foundation whatsoever.

Your own mind is insubstantial like the empty sky.

You should look at your own mind to see whether it is like that or not.

Being without any view that decisively decides that it is empty,

It is certain that self-originated primal awareness has been clear (and luminous) from the very beginning,

Like the heart of the sun, which is itself self-originated.

You should look at your own mind to see whether it is like that or not.

It is certain that this primal awareness or gnosis, which is one's intrinsic awareness, is unceasing,

like the main channel of a river that flows unceasingly.

You should look at your own mind to see whether it is like that or not.

It is certain that the diversity of movements (arising in the mind) are not apprehendable by memories,

they are like insubstantial breezes that move through the atmosphere.

You should look at your own mind to see whether it is like that or not.

It is certain that whatever appearances occur, all of them are self-manifested, like the images in a mirror being self-manifestations that simply appear.

You should look at your own mind to see whether it is like that or not.

It is certain that all of the diverse characteristics of things are liberated into their own condition,

Like clouds in the atmosphere that are self-originated and self-liberated.

You should look at your own mind to see whether it is like that or not.

11.

There exist no phenomena other than what arises from the mind.

Other than the meditation that occurs, where is the one who is meditating?

There exist no phenomena other than what arises from the mind.

Other than the behavior that occurs, where is the one who is behaving?

There exist no phenomena other than what arises from the mind.

Other than the samaya vow that occurs, where is the one who is guarding it?

There exist no phenomena other than what arises from the mind.

Other than the fruition that occurs, where is the one who is realizing (the fruit)?

You should look at your own mind, observing it again and again.

12.

When you look upward into the space of the sky outside yourself,
If there are no thoughts occurring that are emanations being projected,
And when you look inward at your own mind inside yourself,
If there exists no projectionist who projects thoughts by thinking them,
Then your own subtle mind will become lucidly clear without anything being projected.
Since the Clear Light of your own intrinsic awareness is empty, it is the Dharmakaya;
and this is like the sun rising in a cloudless illuminated sky.
Even though this light cannot be said to possess a particular shape or form,
nevertheless, it can be fully known.
The meaning of this, whether or not it is understood, is especially significant.

13.

This self-originated Clear Light, which from the very beginning was in no way
produced by something antecedent to it,
is the child of awareness, and yet it is itself without any parents--amazing!
This self-originated primordial awareness has not been created by anything--amazing!
It does not experience birth nor does there exist a cause for its death--amazing!
Although it is evidently visible, yet there is no one there who sees it--amazing!
Although it has wandered throughout Samsara, it has come to no harm--amazing!
Even though it has seen Buddhahood itself, it has not come to any benefit from this--
amazing!
Even though it exists in everyone everywhere, yet it has gone unrecognized--amazing!
Nonetheless you hope to attain some other fruit than this elsewhere--amazing!
Even though it exists within yourself (and nowhere else), yet you seek for it elsewhere--
amazing!

14.

How wonderful!
This immediate intrinsic awareness is insubstantial and lucidly clear:
Just this is the highest pinnacle of all views.
It is all encompassing, free of everything, and without any conceptions whatsoever:
Just this is the highest pinnacle among all meditations.

It is un-fabricated and inexpressible in worldly terms:
Just this is the highest pinnacle among all courses of conduct.
Without being sought after, it is spontaneously self-perfected from the very beginning:
Just this is the highest pinnacle among all fruits.

15.

Here is the teaching of the four great vehicles that are without error:
(First) there is the great vehicle of the unmistaken view.
Since this immediate awareness is lucidly clear,
and this lucid clarity is without error or mistake, it is called "a vehicle."
(Second) there is the great vehicle of the unmistaken meditation.
Since this immediate awareness is that which possesses clarity,
and this lucid clarity is without error or mistake, it is called "a vehicle."
(Third) there is the great vehicle of the unmistaken conduct.
Since this immediate primal awareness is that which possesses clarity,
and this lucid clarity is without error or mistake, it is called "a vehicle".
(Fourth) there is the great vehicle of the unmistaken fruit.
Since this immediate awareness is lucidly clear,
and this lucid clarity is without error or mistake, it is called "a vehicle."

16.

Here is the teaching on the four great unchanging (essential points called) "nails."
(First) there is the great nail of the unchanging view:
This immediate present awareness is lucidly clear,
because it is stable in the three times; it is called "a nail."
(Second) there is the great nail of the unchanging meditation:
This immediate present awareness is lucidly clear,
because it is stable in the three times; it is called "a nail."
(Third) there is the great nail of the unchanging conduct:
This immediate present awareness is lucidly clear,
because it is stable in the three times; it is called "a nail."
(Fourth) there is the great nail of the unchanging fruit:
This immediate present awareness is lucidly clear,
because it is stable in the three times; it is called "a nail."

17.

Then, as for the secret instruction, which teaches that the three times are one:

You should relinquish all notions of the past and abandon all precedents.

You should cut off all plans and expectations with respect to the future.

And in the present, you should not grasp (at thoughts that arise) but allow (the mind) to remain in a state like the sky.

Since there is nothing upon which to meditate (while in the primordial state), there is no need to meditate.

And since there does not exist any distraction here, you continue in this state of stable mindfulness without distraction.

In this state, which is without meditation and without any distraction, you observe everything with a naked (awareness).

Your own awareness is inherently knowing, inherently clear, and luminously brilliant.

When it arises, it is called the Bodhicitta, "the enlightened mind".

Being without any activity of meditation, it transcends all objects of knowledge.

Being without any distraction, it is the luminous clarity of the Essence itself.

Appearances, being empty in themselves, become self-liberated; clarity and emptiness (being inseparable) are the Dharmakaya.

Since it becomes evident that there is nothing to be realized by means of the path to Buddhahood,

at this time you will actually behold Vajra-sattva.

18.

Then, as for the instruction for exhausting the six extremes and overthrowing them:

Even though there exist a great many different views that do not agree among themselves,

This "mind" which is your own intrinsic awareness is in fact self-originated primal awareness.

And with regard to this, the observer and the process of observing are not two different things.

When you look and observe, seeking the one who is looking and observing, since you search for this observer and do not find him,

At that time your view is exhausted and overthrown.

Thus, even though it is the end of your view, this is the beginning with respect to yourself.

The view and the one who is viewing are not found to exist anywhere.

Without it's falling excessively into emptiness and non-existence even at the beginning,

At this very moment your own present awareness becomes lucidly clear.
Just this is the view (or the way of seeing) of the Great Perfection.
Therefore understanding and not understanding are not two different things.

19.

Although there exist a great many different meditations that do not agree among themselves,
your own ordinary present awareness is directly penetrating.
The process of meditation and the one who meditates are not two different things.
When you look for the meditator who is meditating or not meditating,
since you have searched for this meditator and have not found him anywhere,
at that time your meditation is exhausted and overthrown.
Thus, even though it is the end of your meditation, this is the beginning with respect to yourself.
The meditation and the meditator are not found to exist anywhere.
Without it's falling under the power of delusion, drowsiness, or agitation,
your immediate un-fabricated awareness becomes lucidly clear;
and this unmodified state of even contemplation is concentration.
Therefore remaining in a calm state or not remaining in it are not two different things.

20.

Although there exist a great many different kinds of behavior, which do not agree among themselves,
your own self-originated primal awareness is the Unique Sphere.
Behavior and the one who behaves are not two (different things).
When you look for the one it is who behaves with action or without action,
Since you have searched for the one who acts and have not found him anywhere,
At that time your behavior is exhausted and overthrown.
Thus, even though it is the end of your conduct and behavior, this is the beginning with respect to yourself.
From the very beginning neither behavior nor the one who behaves have existed (as separate realities).
Without its falling under the power of errors and inherited predispositions,
your immediate awareness is an un-fabricated inherent clarity.
Without accepting or rejecting anything, just letting things be as they are without trying to modify them,

such conduct or behavior alone is pure.
(Therefore) pure and impure action are not two (different things).

21.

Although there exist great many different fruits that do not agree among themselves, the nature of the mind that is inherent awareness is (none other than) the spontaneously perfected Trikaya.

What is realized and the one who realizes it are not two (different things).

When you look for the fruit and for the one who has realized it, since you have searched for the realizer (of the fruit) and have not found him anywhere, at that time your fruit is exhausted and overthrown.

Thus, even though it is an end to your fruition, still this is the beginning with respect to yourself.

Both the fruition and the one who has attained the realization are found to not exist anywhere.

Without its falling under the power of attachments or aversions or of hopes and fears, your immediate present awareness becomes spontaneously perfected inherent clarity.

Understand that within yourself the Trikaya is fully manifest.

(Therefore) this itself is the fruition of primordial Buddhahood.

22.

This intrinsic awareness is free of the eight extremes, such as Eternalism and nihilism, and the rest.

Thus we speak of the Middle Way where one does not fall into any of the extremes, and we speak of intrinsic awareness as uninterrupted mindful presence.

Since emptiness possesses a heart that is intrinsic awareness, therefore it is called by the name of Tathagata-garbha, that is, "the embryo or heart of Buddhahood."

If you understand the meaning of this, then that will transcend and surpass everything else.

Therefore, it is called by the name of Prajñāpāramitā, that is, "the Perfection of Wisdom."

Because it cannot be conceived of by the intellect and is free of all (conceptual) limitations from the very beginning,

therefore it is called by the name of Mahamudra, that is, "the Great Symbol."

Because of that, in accordance with whether it is specifically understood or not

understood,
Since it is the basis of everything, of all the bliss of Nirvana and of all the sorrow of Samsara,
Therefore it is called by the name of Alaya, that is, "the foundation of everything."
Because, when it remains in its own space, it is quite ordinary and in no way exceptional,
this awareness that is present and lucidly clear
is called by the name of "ordinary awareness."
However many names may be applied to it, even though they are well conceived and fancy sounding,
With regard to its real meaning, it is just this immediate present awareness (and nothing else).

23.

To desire something other than this
Is just like having an elephant (at home), but searching for its tracks elsewhere.
Even though you may try to measure the universe with a tape measure, it will not be possible to encompass all of it.
(Similarly) if you do not understand that everything derives from the mind, it will not be possible for you to attain Buddhahood.
By not recognizing this (intrinsic awareness for what it is), you will then search for your mind somewhere outside of yourself.
If you seek for yourself elsewhere (outside of yourself), how can you ever find yourself?
For example, this is just like an idiot who, going into a crowd of many people,
And having let himself become confused because of the spectacle,
Does not recognize himself; and, even though he searches for himself everywhere,
He continually makes the error of mistaking others for himself.
(Similarly) since you do not see the natural condition of the real disposition of things, you do not know that appearances come from mind, and so you are thrust once again into Samsara.
By not seeing that your own mind is actually the Buddha, Nirvana becomes obscured.
With respect to Samsara and Nirvana, (the difference is simply due) to ignorance or to awareness respectively.
But at this single instant (of pure awareness), there is in fact no actual difference between them (in terms of their essence).
If you come to perceive them as existing somewhere other than in your own mind, this is surely an error.
(Therefore) error and non-error are actually of a single essence (which is the nature of

the mind).

Since the mind-streams of sentient beings are not made into something that is divided into two,

the unmodified uncorrected nature of the mind is liberated by its being allowed simply to remain in its own (original) natural condition.

If you are not aware that the fundamental error or delusion comes from the mind, you will not properly understand the real meaning of the Dharmata (the nature of reality);

24.

You should look into what is self-arising and self-originated.

With respect to these appearances, in the beginning they must arise from somewhere, In between they must remain somewhere, and at the end they must go somewhere.

Yet when you look (into this matter), it is, for example, like a crow gazing into a well. When he flies away from the well, (his reflection) also departs from the well and does not return.

In the same way, appearances arise from the mind; they arise from the mind and are liberated into the mind.

The nature of the mind which (has the capacity) to know everything and be aware of everything is empty and clear;

As is the case with the sky above, its emptiness and its clarity have been inseparable from the very beginning.

Self-originated primal awareness becomes manifest,

And becoming systematically established as luminous clarity, just this is the Dharmata, the nature of reality.

Even though the indication of its existence is all phenomenal existence (which manifests externally to you),

You are aware of it in your own mind, and this latter is the nature of the mind.

Since it is aware and clear, it is understood to be like the sky.

However, even though we employ the example of the sky to indicate the nature of the mind,

this is in fact only a metaphor or simile indicating things in a one-sided fashion.

The nature of the mind, as well as being empty, is also intrinsically aware; everywhere it is clear.

But the sky is without any awareness; it is empty as an inanimate corpse is empty.

Therefore, the real meaning of "mind" is not indicated by the sky.

So without distraction, simply allow the mind to remain in the state of being just as it is.

25.

Moreover, as for this diversity of appearances, which represents relative truth, not even one of these appearances is actually created in reality, and so accordingly they disappear again.

All things, all phenomenal existence, everything within Samsara and Nirvana, Are merely appearances (or phenomena) which are perceived by the individual's single nature of the mind.

On any particular occasion, when your own (internal) mind-stream undergoes changes, then there will arise appearances, which you will perceive as external changes.

Therefore, everything that you see is a manifestation of mind.

And, moreover, all of the beings inhabiting the six realms of rebirth perceive everything with their own distinct karmic vision.

The Tirthikas who are outsiders see all this in terms of the dualism of Eternalism as against nihilism.

Each of the nine successive vehicles sees things in terms of its own view.

Thus, things are perceived in various different ways and may be elucidated in various different ways.

Because you grasped at these various (appearances that arise), becoming attached to them, errors have come into existence.

Yet with respect to all of these appearances of which you are aware in your mind, Even though these appearances that you perceive do arise, if you do not grasp at them, then that is Buddhahood.

26.

Appearances are not erroneous in themselves, but because of your grasping at them, errors come into existence.

But if you know that these thoughts only grasp at things which are mind, then they will be liberated by themselves.

Everything that appears is but a manifestation of mind.

Even though the entire external inanimate universe appears to you, it is but a manifestation of mind.

Even though all of the sentient beings of the six realms appear to you they are but a manifestation of mind.

Even though the happiness of humans and the delights of the Devas in heaven appear to you, they are but manifestations of mind.

Even though the sorrows of the three evil destinies appear to you, they are but

manifestations of mind.

Even though the five poisons representing ignorance and the passions appear to you, they are but manifestations of mind.

Even though intrinsic awareness, which is self-originated primal awareness, appears to you, it is but a manifestation of mind.

Even though good thoughts along the way to Nirvana appear to you, they are but manifestations of mind.

Even though obstacles due to demons and evil spirits appears to you, they are but manifestations of mind.

Even though the gods and other excellent attainments appear to you, they are but manifestations of mind.

Even though various kinds of purity appear to you, they are but manifestations of mind.

Even though (the experience) of remaining in a state of one-pointed concentration without any discursive thoughts appears to you, it is but a manifestation of mind.

Even though the colors that are the characteristics of things appear to you, they are but manifestations of mind.

Even though a state without characteristics and without conceptual elaborations appears to you, it is but a manifestation of mind.

Even though the non-duality of the one and the many appears to you, it is but a manifestation of mind.

Even though existence and non-existence, which are not created anywhere, appear to you, they are but manifestations of mind.

There exist no appearances whatsoever that can be understood as not coming from mind.

27.

Because of the unobstructed nature of the mind, there is a continuous arising of appearances.

Like the waves and the waters of the ocean, which are not two (different things), whatever arises is liberated into the natural state of the mind.

However many different names are applied to it in this unceasing process of naming things,

With respect to its real meaning, the mind (of the individual) does not exist other than as one.

And, moreover, this singularity is without any foundation and devoid of any root.

But, even though it is one, you cannot look for it in any particular direction.

It cannot be seen as an entity located somewhere, because it is not created or made by

anything.

Nor can it be seen as just being empty, because there exists the transparent radiance of its own luminous clarity and awareness.

Nor can it be seen as diversified, because emptiness and clarity are inseparable.

Immediate self-awareness is clear and present.

Even though activities exist, there is no awareness of an agent who is the actor.

Even though they are without any inherent nature, experiences are actually experienced.

If you practice in this way, then everything will be liberated.

With respect to your own sense faculties, everything will be understood immediately without any intervening operations of the intellect.

Just as is the case with the sesame seed being the cause of the oil and the milk being the cause of butter,

But where the oil is not obtained without pressing and the butter is not obtained without churning,

So all sentient beings, even though they possess the actual essence of Buddhahood,

Will not realize Buddhahood without engaging in practice.

If he practices, then even a cowherd can realize liberation.

Even though he does not know the explanation, he can systematically establish himself in the experience of it.

(For example) when one has had the experience of actually tasting sugar in one's own mouth,

one does not need to have that taste explained by someone else.

Not understanding this (intrinsic awareness), even Panditas can fall into error.

Even though they are exceedingly learned and knowledgeable in explaining the nine vehicles,

it will only be like spreading rumors of places, which they have not seen personally.

And with respect to Buddhahood, they will not even approach it for a moment.

If you understand (intrinsic awareness), all of your merits and sins will be liberated into their own condition.

But if you do not understand it, any virtuous or vicious deeds that you commit will accumulate as karma leading to transmigration in heavenly rebirth or to rebirth in the evil destinies respectively.

But if you understand this empty primal awareness, which is your own mind, the consequences of merit and of sin will never come to be realized, just as a spring cannot originate in the empty sky.

In the state of emptiness itself, the object of merit or of sin is not even created.

Therefore, your own manifest self-awareness comes to see everything nakedly.

This self-liberation through seeing with naked awareness is of such great profundity, and, this being so; you should become intimately acquainted with self-awareness.

Profoundly sealed!

28.

How wonderful!

As for this "Self-Liberation through Seeing with Naked Awareness" which is a direct introduction to one's own intrinsic awareness,

It is for the benefit of those sentient beings belonging to the later generations of those future degenerate times

That all of my Tantras, Agamas, and Upadesas,

Though necessarily brief and concise, have been composed.

And even though I have disseminated them at the present time, yet they shall be concealed as precious treasures,

So that those whose good karma ripens in the future shall come to encounter them.

SAMAYA! Gya! Gya! Gya!

This treatise which is an introduction to one's actual intrinsic awareness or state of immediate presence

Is entitled "Self-Liberation through Seeing with Naked Awareness."

It was composed by Padmasambhava, the Master from Uddiyana.

Until Samsara is emptied of living beings, may this Great Work of liberating them not be abandoned!

(On the full moon day of the eight-month of the Wood-Ox year, this Terma text entitled the Rig-pa ngo-sprod gcer mthong rang-grol, belonging to the Zab-chos zhi-khro dgongs-pa rang-grol cycle of Rigdzin Karma Lingpa, was translated by Vajranatha in the hope that it will enlighten and benefit all beings.

Sarva Mangalam!

(Translated into English by John Myrdhin Reynolds)