

Vajra Speech of the Essence of the Ultimate

1.

I place my head at the feet of the guru.
Inseparable from the lord of great bliss, the indivisible Trikaya.
I shall explain the Vajra speech of the essence of the ultimate,
the inconceivable and profound nectar of his enlightened mind.

2.

In solitude without dependency, in the remote mountains and forests,
relinquish the world and contemplate, with courageous diligence,
on impermanence, suffering in the migrators who are shrouded by ignorance.
For the mothers of great kindness who are equal to space, the ones to be tamed;
Full of love, compassion and supreme Bodhicitta,
Without any concern for yourself, put on the great armor.

3.

From such a mind arises the Yidam deity's form,
Ourselves primordially as lord Heruka,
Endowed with adornments, attire, marks and signs.
(See yourself as) clearly and completely pure, and stabilise divine pride.

4.

We ourselves are pure, the deity yoga form.
Dwelling in our mind mandala's heart center, is the Dharmakaya,
The very essence of all Buddhas of the three times.
It's three vajras are indivisible (from ourselves) and remain steadfast.

5.

Mind itself is uncontrived, free from arising and ceasing.
It is the self-arising primordial co-emergent essence,
Neither emptiness nor non-emptiness, transcending the realm of thoughts and words.
Meditate on this essence of non-conceptual ultimate reality.

6.

The vast virtue, empowered through realisation,
is inseparable from the two accumulations and in the nature of space.
For a great awakening this undefiled, ocean-like virtue is to be sealed with dedication.
Within the perfectly pure threefold sphere.

7.

The afflictive emotions and conceptual thoughts that arise from conditions,
the poison itself is nectar in the nature of space.

By means of the Vajra of non-dual transcendent wisdom,

Objects of abandonment and their antidotes are neither established nor different.

8.

From ignorance, self grasping, or the root of conceptual thoughts,
the three poisons are created, from which harmful demons,
and hordes of the maras of clinging arise. They are inseparable from the dharmadhatu,
which is pure as space and full of sublime powerful qualities.

9.

The body that is comprised of the four elements arise from afflictive emotions and
conceptual thoughts.

Clinging to the body as though it exists when it does not, is conceptual illness.

By bringing illness onto the path with the primordial wisdom of realisation, as an elixir of
alchemy,

our body is completely purified into Dharmakaya's great bliss. There is nothing to
abandon.

10.

This illusory body is ultimately like the nature of space,

it's four elements completely pure. It is inseparable from the very essence of the
Dharmadhatu. The great yogis who realise this,

remain unchanging throughout the three times, and fetters (of afflictive emotions), do
not hinder them.

11.

Thus achieving the stainless Dharmakaya endowed with the twofold purity,
in this life we become the unshakable Vajradhara.

And for those pure and impure beings who are to be tamed accordingly,

Activities are spontaneously and ceaselessly accomplished.

By the virtue arising from composing this essence of profound meaning,

May all migrators attain the vajra body!

"Vajra Speech of the Essence of the Ultimate" was composed by Ngoje Repa.

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