

Vajra Speech of the Essence of the Ultimate

I place my head at the feet of the Guru,
Inseparable from the trikaya lord of great bliss.
I shall explain the Vajra Speech of the Essence of the Ultimate,
The inconceivable and profound nectar of the enlightened mind.

Residing in solitude without any need of dependency,
In the remote mountains and forests,
With courageous diligence, renounce samsara, contemplate on impermanence
And the suffering of all migrators (who are) shrouded by ignorance.
Donning the great armor of love and compassion – the supreme bodhicitta –
without any concern for oneself.

From such bodhicitta arises the deity's form,
Oneself primordially as Lord Heruka,
Endowed with all the adornments, attire, marks and signs.
Remembering clear primordial pureness,
And stabilize divine pride.

Oneself, in the pure deity yoga form,
Dwelling in the mind mandala's heart centre, is the dharmakaya.
The essence of all Buddhas past, present and future
The indestructible three vajra natures remaining steadfast.

Mind itself is uncontrived, free from arising and ceasing.
It is the self-arising primordial co-emergent essence,
Transcending the realm of thought and word such as emptiness and not-emptiness.
Meditate on this, the non-conceptual essence of ultimate reality.

By the vast virtue empowered through realization,
The two accumulations inseparable like the nature of space,
Perfectly pure the three spheres,
The vast undefiled virtue like an ocean.
With dedication I seal great enlightenment!

By means of non-dual vajra transcendent wisdom,
The afflictive emotions that arise from conditions – the poison itself –
Turn to nectar, and become like the nature of space.
Objects of abandonment and their antidotes are neither established nor different.

Harmful demons arise from the three poisons
Which are in turn born from the root of self-grasping – ignorance.
These maras of clinging are inseparable from the dharmadhatu (which is)
Pure as space and full of sublime powerful qualities.

The body that is comprised of the four elements arises 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 of realization as an elixir of alchemy,
It is completely purified into *Dharmakaya's Great Bliss* – there is nothing to
abandon!

This illusory body is ultimately like the nature of space.
The four elements, completely pure, is the essence of the dharmadhatu
This great yoga realization of non-duality,
Devoid of grasping, is unchanging throughout the three times.

The stainless dharmakaya endowed with the two-fold purity
Is achieved in this life as the unshakable Vajradhara
And for those pure and impure beings who are to be tamed
Activities are spontaneously accomplished and will unceasingly emanate.

By the virtue arisen from composing this essence of profound meaning,
May all migrators attain the Vajra body!

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

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