

Naturally occurring timeless awareness – utterly lucid awakened mind – is something marvellous and superb, primordially and spontaneously present.
It is the treasury from which comes the universe of appearances and possibilities, whether of samsara or nirvana.
Homage to that unwavering state, free of elaboration.

The very pinnacle of spiritual approaches, the expanse in which the sun and moon orbit the most majestic mountain,
is the expanse of the vajra heart essence – spontaneously present and utterly lucid –
the expanse of the naturally settled state that entails no effort or achievement.
Listen as I explain this superb, timelessly infinite expanse.

Within the expanse of spontaneous presence is the ground for all that arises.
Empty in essence, continuous by nature,
it has never existed as anything whatsoever, yet arises as anything at all.
Within the expanse of the three kayas,
although samsara and nirvana arise naturally,
they do not stray from basic space – such is the blissful realm that is the true nature of phenomena.

Mind itself is a vast expanse, the realm of unchanging space.
Its indeterminate display is the expanse of the magical expression of its responsiveness.
Everything is the adornment of basic space and nothing else.
Outwardly and inwardly, things proliferating and resolving are the dynamic energy of awakened mind.
Because this is nothing whatsoever yet arises as anything at all,
it is a marvellous and magical expression, amazing and superb.

Throughout the entire universe, all beings and all that manifests as form are adornments of basic space, arising as the ongoing principle of enlightened form.
What is audible, all sounds and voices without exception, as many as there may be,
are adornments of basic space, arising as the ongoing principle of enlightened speech.
All consciousness and all stirring and proliferation of thoughts,
as well as the inconceivable range of nonconceptual states,
are adornments of basic space, arising as the ongoing principle of enlightened mind.

Beings born in the six classes through the four avenues of rebirth, moreover,
do not stray in the slightest from the basic space of phenomena.
The universe of appearances and possibilities –

the six kinds of sense objects manifesting in dualistic perception –appears within the realm of the basic space of phenomena just as illusions do, manifest yet non-existent. Without underlying support, vividly apparent yet timelessly empty, supremely spacious, and naturally clear, just as it is, the universe arises as the adornment of the basic space of phenomena.

However things appear or sound, within the vast realm of basic space they do not stray from their spontaneous equalness as dharmakaya, awakened mind. Since the timeless state of utter relaxation is naturally empty and without transition or change, whatever manifests constitutes the scope of naturally occurring timeless awareness, the true nature of phenomena, merging in a single blissful expanse, without any effort, without anything needing to be done.

Sambhogakaya is unwavering natural lucidity. Even as anything at all manifests, it is by nature spontaneously present, uncontrived and unadulterated – a pervasive state of spontaneous equalness.

Due to the way in which the distinct, myriad display arises, emanations occur naturally – the amazing magic of what has ultimate meaning. They never stray from the wholly positive state in which nothing need be done.

Within awakened mind itself, which is without pitfalls, the spontaneous perfection of the three kayas, entailing no effort, is such that, without straying from basic space, they are spontaneously present and uncompounded. The spontaneous perfection of the kayas, timeless awareness, and enlightened activity, moreover, is a great amassing – the supreme expanse that is timelessly perfect, timelessly arising.