

Acintyamahāmudrā

1

Homage to the heroic indestructible being (vajrasattva)!
Homage to the inexpressible path of the great seal (mahāmudrā),
A luminous reality free from birth and cessation,
Indefinable, unfabricated by the intellect,
Deep, at ease, and uncompounded.

E-ma-ho!
Indestructible, indivisible, free of birth and destruction,
The healing of the three realms of beings all tamed,
Like a lamp illuminating the treasure in a dark hole,
Is lucid self-awareness once ignorance is overturned.

The basis of all phenomena, the mind of awakening (bodhicitta),
Is naturally nondual; therefore,
Ordinary mind is itself naturally arising gnosis—
The completely perfect awakened mind of a Conqueror.

Inasmuch as that reality is realized in an authentic manner
The term sangyé is applied thereto;
Within the primordially abiding maṇḍala,
The unreal maṇḍala of emanation shines.

2

All phenomena—outer and inner appearance and existence—
Are nondual [and therefore] primordially pure;
Not something accomplished through a contrived path,
Which is spontaneously accomplished, without effort.

Like on an island of gold with no stone
[Where] not even the word fault is used,
With all phenomena subsumed within outer and inner,
Everything is the ornament of play.

3

Since being illusion means being naturally equal.

4

Thus, in the yoga associated of understanding
Nothing is done and there is nothing at all present;
Such things as physical activity are absent,
Consider [such to be] not unlike painting in the sky.

The bases of all phenomena
Are subsumed within the ordinary mind and mental appearance alone;
The nature of the ordinary mind is awakening—
And awakening is the ordinary mind as such.

5

Thus, is the nature of the ordinary mind:
Recognized as devoid of a person by the śrāvakas;
Recognized as devoid of an apprehended object by pratyekabuddhas;
And divorced from apprehended and apprehender by yogācāras.

For the mādhyamika [there is] the ultimate truth;
In mantra, the inseparability of the two truths is realized;
The inconceivable divisions of the vehicles
Pertain to the range of karmic imprints associated with appearance.

6

Dear fellow, intent yogin, heed me—
Well done, well done, your conduct is correct!
In the Muni's doctrinal discourses on the great approach of the vehicles,
The Conqueror has indeed proclaimed the illusory.

All phenomena are like illusions, mirages,
Dreams, reflections, and emanations;
When perfectly recognized, there is no elimination of afflictions;
There is natural liberation—the intent of the Muni.

When, through the force of applied practice,
You incant pebbles, sticks, and the like, with mantras,

The appearance of such things as a man, women, horse, elephant—
A variety of [reflected] forms appear to arise.

And from the first, nothing has arisen from anywhere;
At the moment of appearance, they are illusions, and thus
Have no actual reality at all; when subsumed within illusion
They cease to be, do not appear—yet they have not gone anywhere.

Subsumed thus, the non-appearing is not cessation of momentary continua;
Thus, absent both appearance and non-appearance is actual reality.

7

The singular is dual—thus, as long as conditions remain,
There remains mere appearance, perfectly established.
In that way, the actual reality of “a mirage”
Remains as long as sun and wind come beating down.

Oppressing a dry, sandy place;
Gazing from afar, something like a flowing stream is seen.
Due to just that arising and appearing and ceasing,
Appearance and non-appearance are indivisible, a single reality.

8

Due to just that arising and appearing and ceasing,
Appearance and non-appearance are indivisible, comprising a single reality;
It is called a dream because the being is asleep;
Within sleep, a pleasure grove—a garden bringing joy.

Various sources of enjoyment observed by the mind and apparent;
Prisons, jails—various discontents are apparent;
At the moment of production, source, and cessation,
No other objective factor has been established.

9

Within a clear mirror, it is called “a reflection”
It becomes apparent as various forms;
Not set forth in terms of production, cessation, and the like—thus,
Appearance and non-appearance are indivisible, comprising a single reality.

10

So-called emanations—whether gnostic or concentrative—
Emerging from the power of achieving knowledge mantras,
Become apparent as tathagatas and the like
Via flowers of a variety of colors.

11

Likewise, the variety of appearances of inner [and] outer things
Would remain manifest as appearances of things
So long as the force of karmic imprints remain
Through which the imagined apprehended and apprehender remain.

From the first moment, they do not arise from anywhere;

The moment of appearance appears through the force of karmic imprints;
When karmic imprints of apprehended [and] apprehender are exhausted,
At the moment they do not appear, they have not gone anywhere.

12

Your illusion [-like] mind and mental factors
Do not partake in sensation [and] discrimination;
The migrating aggregates the mind and mental factors
Partake in sensation and discrimination.

13

It would be two minds called not equal;
Such things as illusions and the like are equal:
Bali entrusted to the rishi and
The good illusion [of] bhadramāyā[kārā] the midday meal offered to the Muni.

14

There is no distinction [between] the two complete accumulations
[And] the appearance of illusion—being basically the same;
The experience of mental activity [involved] in a mirage
Functions to make the path [obscure, too, thus rendering] a mirage basically
the same.

After a dream deity's prophecy
A future thing is revealed—there is thus no distinction;
It is not different from the [otherwise] hidden form of a female thief seen

In a reflection brought about through a pra[senā] mantra.

15

Thus, all variety of illusion-like entities
Emitted, gathered, and augmented
Are, accordingly, wholly untainted by evil—
Merit, too, should be recognized to be like that.

Whosoever is devoid of both evil and merit
That one is proclaimed to be totally awakened like that.

16

With the danger posed by water, the advantage of a raft is real;
The moment there is no water, there is no need for the raft.
Like that, as long as negative tendencies cause harm,
There is help in recognizing everything that exists as illusion;
Once divorced from the harms of negative tendencies,
There is no need for an illusion-like merit.

17

Sattvas and buddhas are equal in nature,
All phenomena are empty of essential nature—
Naturally luminous, primordially uncompounded;
Unveiled by illusion, perfected from the beginning.

The mere appearance of illusions such as the aggregates and the like
Are recognized as the Tathāgata by those possessed of the intelligence
Recognized in that way—as indistinguishable from oneself—
That is the supreme path perfectly proclaimed by the Conqueror.