

The General Meaning of Dispelling Darkness in the Ten Directions, the Commentary on the Essence of the Secret, Called “Essence of Clear Light”

Homage to the Guru Manjushrī

In the inner space of original purity free from elaboration,
Inseparable from the spontaneous presence of the depth of awareness,
Your wisdom body is free from aging and decline.
May the youthful Manjushrī grant auspiciousness!

In the basic space of the equality of all phenomena,
You have fully perfected the play of what appears for you as the three enlightened forms,
Original protector Longchenpa, free from obscuration,
Trimé Özer, please watch over me!

As the Lion of Speech, the fire of your reasoning
Incinerates all the dense forests of those who explain things wrongly in this world,
Yet you have attained the nectar-like enlightened form of the glorious gentle one, [211]
May Rongzom Chökyi Zangpo be victorious!

To the Vidyādhara Gurus of the wisdom, symbolic, and aural lineages,
The deities with peaceful, passionate, and wrathful demeanors,
And the dakinis of the three sacred places as well as the three lineages of protectors,
To the all pervasive deities of the Three Roots, I respectfully pay homage!

The exaltation of the primordial purity and equality of phenomenal existence
Is the lion’s roar of the supreme vehicle, which terrifies the hordes of animals
On the three levels who explain things wrongly.
The pith meaning of the profound and vast vajra tantra

Of the Secret Mantra of the earlier translations endowed with the six greatneses
Is the excellent explanation, like the light of the sun and moon, [212]
That completely dispels
Darkness in the ten directions
Here I will explain the essence of the general meaning in a concise manner.

During the course of the explanation of this great tantra of the *The Glorious Magical Matrix*,
The Tantra of the Secret Essence, *The Definitive Nature Just As It Is*, in which mind and wisdom
are shown to be one's own appearances.

This has two parts:

- (1) The greatness of the tantra that is to be explained
- (2) The explanation of the meaning of this tantra

The greatness of the tantra that is to be explained

First, the general tantra of the *Great Magical Matrix* holds a secret that surpasses all others, for it illuminates the pith of the wisdom of all the vajra vehicle's ocean-like tantras. In general, as is said in the *The Tantra Called the Mirror of Vajrasattva's Heart*

Generation Maha Yoga is like the ground of all phenomena. Completion Anu Yoga is like the path of all phenomena. The Great Perfection Ati Yoga is like the fruition of all phenomena.

Since Maha Yoga reveals the entire meaning of the ground, path, and fruition of all Mantra Vehicles, with that as the basis, it is necessary to cultivate certainty in all practices of Mantra. If the inner tantra of Secret Mantra, Maha Yoga, were to be categorized specifically, there would be no limit to them. [213] In accord with disciples' elements, faculties, and intentions, there are limitless ways of engaging the play of wisdom's magical matrix of deities, mantra, and meditative stabilization; therefore, one cannot come to a particular conclusion. Nevertheless, from the point of view of the nature, this has two parts:

- (1) the vast: the various Tantras, which are common
- (2) the profound: the Tantras of the essence, which are uncommon

The vast: the various Tantras, which are common

According to the common general approach, the limitless enumerations of this tantra can be synthesized into five classes: enlightened form, speech, mind, noble qualities and activities. These are inseparable from the tantra of the class of the all pervasive heruka, or Vajradhara, the sixth. Thus, [the enumerations of the tantra] are included within six tantras. This subject is explained by emphasizing method, or by emphasizing incisive knowledge, or by emphasizing the wisdom in which method and incisive knowledge are nondual. Respectively, these are presented as the father, mother, and nondual tantras. For example, the Gathering of Secrets clearly reveals the illusory body; the Wheel of Supreme Exaltation emphasizes clear light; and the Wheel of Time emphasizes the wisdom of union [214]. In the Wheel of Time, emphasis is placed on the actual wisdom of union that is being defined; therefore, it is said that "Vajrasattva's level of neutrality" is a nondual tantra. Consequently, within the Nyingma texts on Mantra, Mahā Yoga is itself divided into three, namely the Mahā of Mahā and so forth.

The the profound: the Tantras of the essence, which are uncommon

This has two parts:

- (1) The vast: the tantra class
- (2) The profound: practice class

The vast: the tantra class

This is known as the Eighteen Great Tantras. The basis or essence of all of these tantras is *The Essence of the Secret*. If one wonders why these tantras are uncommon and profound, it is because unmistakable understanding of the very pith of the wisdom of all the inner tantras of Secret Mantra depends upon this. The reason for that is that all Unsurpassed Mantra is similar in that, having been ripened by the four empowerments, on the path of the two stages, the crucial point is penetrated. The majority of tantras teach deity and mantra yogas and mere methods for emphasizing channels, winds, and essential fluids in the completion stage. [215] In fact the crucial point to which all of this leads is the clarity of the introduction to the view of the great purity

and equality of phenomenal existence and to the actual wisdom that is to be defined. That which is elsewhere hidden in vajra words is clearly revealed in these tantras.

For example, in the *Wheel of Time*, Vajrapāṇi clearly teaches the crucial points that are hidden in vajra words. Therefore this tantra is referred to as "that which opens the precious vessel of buddhahood." Similarly, the essence of the path of Vajrayana is the wisdom of the fourth empowerment; in other tantras this is not taught clearly, but merely intimated by the strength of the third, saying "the fourth resembles that. Consequently, some Indians who taught the tantras assumed that the wisdom of the fourth was merely the blissful feeling of union, the mind free from attachment, the theory of emptiness, and so forth. These assumptions are clearly refuted in the Commentary on the Seven Aspects of Union, Indrabhuti's Accomplishing Wisdom and other texts. These days also here in the cool land, there are many charlatans who disparage the intimate instructions that introduce the wisdom of the fourth, who assert that newly uniting the feeling of bliss with notions of emptiness [216] is the connate, and so forth. The *Wheel of Time* speaks of nondual unchanging exaltation and the emptiness that possesses the supreme of all aspects, which is the body of wisdom, the actual connate that is being defined, and the all pervasive vajra holder of space that transcends the phenomena of substance and mind. This is taught extremely clearly in the tantra itself and in its commentary called *Accomplishing Wisdom*. Therefore, these are the intimate instructions that must permeate the very pith of the wisdom of all classes of Tantra. Thus, as is stated in the scriptures, "A tantra must be known through other tantras."

This great tantra, which reveals rather than hides the pith of the view and meditation of Unsurpassed Mantra, precisely determines the meaning of the wisdom of the Vajrayana in its entirety, making this the one precious jewel in the three worlds. This is the king of all tantras and the pinnacle of all vehicles, the source of all doctrines, the general commentary on all scriptures, the great swift path of all the buddhas, and the sacred core of the wisdom of all the tathagatas.[217] It is endowed with the most astonishing qualities.

The crucial points that are taught in this tantra are not to be found everywhere. Some books have been composed carelessly. Their authors take a few of the profound vajra words of the tantras on Mantra and interpret them according to the capacity of their own minds. Such books are as lifeless as a corpse. Understanding them to be far removed from the crucial point, fortunate ones who have supreme aspirations towards the vajrayana should enthusiastically take up the task of teaching and learning a tantra such as this without any concern for body or life.