

THE DOHA TREASURY OF VIRUPA

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IN THE LANGUAGE OF INDIA: DOHAKOSANAMA

IN THE LANGUAGE OF TIBET: DO HA MDZOD CES BYA BA

I pay homage to Sri Vajrasattva!

I pay homage to Bhagavati Nairatmya!

This song has three parts:

- A. The absolute truth mahamudra which is how the ground abides
- B. The relative truth mahamudra which shows the way
- C. The immediacy of the inseparability of these two truths

A. PRESENTING HOW THE ABSOLUTE IS

Wondrous! Mahamudra, the equality of samsara and nirvana,

Is inherently unborn and completely pure like space.

How it is cannot be indicated and so

The pathway of conventional terms is cut.

Naturally inexpressible

It is essentially free of association with phenomena.

Beyond designation, examination and illustrative examples,

Evading all examples, its non-dwelling

Offers nothing for the intellect.

Neither eternal nor extinguished

It is of neither samsara nor nirvana.

It is neither appearance nor emptiness,

Neither substantial nor insubstantial – and it is not unborn.

It is not the innate truth of phenomena.

It is not a transcendence of the intellect.

Neither 'is not' nor 'is', it cannot be described by the intellect

And hence, not connected with any dualistic phenomena,

It always abides in evenness.

Although its essence, descriptions and functions are explained

This is like explaining the imagined sharpness or bluntness

Of the imagined horns on a hare.

The characteristics of all phenomena do not differ from this.

In this way, all the relative (truth) phenomena

Which are taken to appear and exist

Have no individual essence and are

Merely names, symbols and signs.

Such names and inferred meanings

Establish no true difference between them.

Innately This, from the very beginning

There is nothing to seek elsewhere.

The mind is itself an empty naming;
Beyond conceptualising, it is mahamudra.
Thus it resembles the nature of space
Which has always been just an empty name.
Unborn through its very essence
It is not an entity with characteristics.
All pervasive like space it does not change or move away.
It is always completely empty and is
Primordially without separate self-identity.

Untouched by memories, thoughts or characteristics,
It is like the water of a mirage.
Unbound and unfreed it does not waver
From its unchanging presence.
All sentient beings are the apparition of mahamudra.
The essence of these apparitions is
All-inclusive space unborn from the very beginning.
All the characteristics of dualistic appearances
Such as happiness and sorrow
Are the play of mahamudra, the innate essence of all phenomena.
This play itself is without truth or permanence.
Although always changing,
It never departs from the seal of empty how-it-is.

B. PRESENTING THE PATHWAY OF RELATIVE MAHAMUDRA

This has two aspects: the deluded pathway and the non-deluded pathway.

FIRST, PRESENTING THE DELUDED PATHWAY

- Some cause deep torment by giving empowerments.
- Some count on beads saying, "Hung!" "Phat!"
- Some ingest faeces, urine, blood, semen and flesh.
- Some are deluded by practising the yoga of channels and winds.

SECOND, PRESENTING THE NON-DELUDED PATHWAY

This has four aspects.

1. First, instructions on the definitive view

E Ma Ho!

Being guided by a pure guru

Awaken in this way to the one point to be known:

As everything is within delusion, there is no perfect awakening.

As there is nothing to awaken to and no one to do the awakening It is beyond partiality.

As there is neither freedom nor non-freedom,

This is the state of unchanging equality.

If one truly awakens in this way there is no need to ask others.

As everything is the clarity of the dharmakaya,

The mental activity of rejecting and adopting does not occur.

As there is neither meditation nor non-meditation,

Characterisation cannot stain.

There is no reliance on

Perceived appearances and non-appearances;

With no notion of 'actions' or 'actors' there is nothing to fixate on.

Free of the intellect's hopes and fears all longing is left behind.

If you awaken to the unchanging presence of how-it-is

As shown by your guru,

All your various memories and thoughts

Will dissolve within all-inclusive space.

With consciousness not dwelling on objects

One is free of all longing attachment.

Thus all phenomena are liberated

In the state of uncontrived unchanging presence.

Unattached to anything one is free of stains such as pride.

Devoted and well guided by the holy,
One desists from all mental activity and is without stain or doubt.
With knower and known purified,
The essence of phenomena is directly revealed.

If one has not awakened
To unchanging presence mahamudra, then
Always under the power of duality
One will be attached to everything.
Many kinds of dull obtuse thoughts and ideas
Will arise continuously and
Not resting in the unerring truth
One will wander in samsara.

Attachment and craving for fame,
Praise, possessions, respect, and the
Great understanding arising from study and reflection, and
Having good experiences, accomplishments,
Blessing and power are the signs of the path of contrivance.
The wise do not focus on them for they stain the pure meaning.

Taking such things to be the truth
One falls into the two extremes and then
Revolves in samsara, for this is the root of becoming.
Therefore look for the root of the ground of all
And for the essence of mind however it seems.
By looking one sees that there is nothing and is
Freed from all mental activity and so there is certain liberation.

2. Second, pith instruction on the practice of meditation

'This is ...' cannot be applied

In the space of the empty phenomena of the mind
And so within it there is no duality of meditation
And something to meditate on.
Rest unwaveringly in this state
Without thoughts of existence or non-existence.

Emptiness, unborn, beyond intellect and
Free of extremes – with all such mental creations
You will not settle in the truth of how-it-is but will be far away.

Rest in the state of relaxation
Without estimating whether it is empty or not.
Without resting or not resting
Let your mind free without direction.
Free of the mind that discards or holds on,
Be (as mindless) as a corpse.

Aware of the thusness of how-it-is
You will dwell in this state and
The subtle traces of the characteristics of dualistic appearances will quickly vanish.

If you do not abide in the state of awakening
And are distracted by concepts
You will not discard the subtle traces
Of the concepts of dualistic experience.
A person with dim sight
May know that they have an eye disease but
If (in fact) there is no eye disease to be cured
There will be no dim appearances to be cleared away.

To construct an idea about how-it-is,

And to desire meditative experiences and
To meditate having taken the truth of thusness as an object –
These are all mistakes!

3. Third, pith instruction on the pathway of conduct

This has three aspects.

Firstly, the actual conduct

Longing and attachment for favourable situations

Become causes of binding.

All unpleasant and adverse situations are true attainment

Since adverse situations clarify a yogi's experience.

Therefore do not reject negative experiences but,

Knowing thusness, protect that within them.

Cultivating such protection

Is the conduct that brings complete experience and awakening And is like the whip that urges on a fast horse.

If someone with awakening and good experience

Lacks the friend of conduct,

They are like a person with sight who lacks legs.

Practise the truth of the relaxed ultimate state without attachment.

Without discarding or employing, without attachment,

Without acting or desisting,

This is the supreme conduct of doing whatever pleases you

In your own way.

Secondly, presenting where one can go wrong in conduct

Due to desire and longing

One responds to everything by either blocking or employing.

One strays with erroneous conduct

That is not compatible with one's own nature.

Thirdly, presenting not separating from mahamudra commitments

Even if a person has great confidence
That, in relative terms, they are a buddha,
They should not discard the great accumulation of merit
But rather strive at it with as much power as they have.
Even if samsaric beings have minds free of fear and worry
They should shun even the slightest act of unvirtue.

Even though all phenomena are empty, free of extremes
And pure like space,
You should root out all limiting desire and aversion,
Grasping and clinging.
Even though you have awakened to the truth
Of the great direct limitless essence of all phenomena,
Until you have attained stability
You should keep your experiences and insights
Secret from others.

Even though you have awakened to
The ultimate non-duality of self and other,
Relatively, you should concern yourself with
The great value of benefiting sentient beings.
Even though you have the great confidence
Of not looking to another for guidance,
You should carry your most kind guru
On the crown of your head.

4. Fourth, Presenting the result of the complete fulfilment mahamudra

This has two aspects.

1. Presenting the situational result

Being free of both an object to be seen and one who sees,
Differentiation is liberated where it is.
Eliminating the one who does the practice,
There is freedom from all striving at accomplishment.
Discarding the result that can be gained,
One is liberated from all hopes and fears.
Having extirpated the ego-self,
One is victorious in battle with the mara demons.
Having destroyed reified entities on the spot,
One is freed from every aspect of samsara and nirvana.

2. *Presenting the ultimate result*

Awareness has the purity of the ground
Therefore it is known as 'perfect buddha'.
When phenomena and intellect are brought to cessation,
This is called 'nirvana'.
Uncontrived and unchanging
This is complete liberation from discarding and gaining.

C. THIRDLY, THE IMMEDIACY OF MAHAMUDRA, THE INSEPARABILITY OF THE TWO TRUTHS

E Ma Ho!

Whatever is named by the profound great sound 'mahamudra',
The basis for this is also named 'empty' as a mere label.
As each moment is inherently empty
Who is there to awaken to selflessness?
With no one to awaken to this,
'Buddha' is merely name, symbol, expression.

These attributions lack truth and are just a beginner's idea.
Such beginners are themselves without self,

Illusory and mere apparitions.

What is called mahamudra

Is just a label used by immature beginners.

Deluded and undeluded are also merely names and labels.

Who is the aware person who experiences delusion?

There is not even a dust particle of the result of nirvana:

It cannot be found.

What are known as liberation and bondage

Are incidental attribution.

How can non-existence be freed or bound in peaceful pure space?

What are called relative and ultimate

Are also names persistently applied:

The all-inclusive space of dharmadhatu

Is free of the two truths and free of all-inclusive space.

This concludes THE DOHA TREASURY composed by the powerful Yogi Virupa. The Indian Abbot Sri Vairocana (Rakshita) translated it himself.