



Virūpa

1. Vajra Lines of the Path with the Result

Vajrapā (ca. seventh–eighth centuries)

AFTER BOWING at the lotus beneath the feet of the excellent master, I will write a brief explanation of the Path with the Result.⁹

For a sentient being with afflictions, impure appearance occurs.

For a yogin with meditative concentration, experiential appearance occurs.

For a sugata with the ornamental wheel of inexhaustible enlightened body, speech, and mind, pure appearance occurs.

Since saṃsāra and nirvāṇa are complete in the causal continuum of the universal ground, it is the root continuum.

For the method continuum of the body and so forth, there is the causal initiation with four triads, the seats and so forth, and so forth.

Presentation by means of the four fives of the creation stage as the path and so forth.

Protecting the sacred commitments of meditative equipoise and so forth.

Propitiation of the vajra ḍākas and ḍākinīs and so forth.

With the five sensory objects and so forth, one should please and so forth.

Through meditation on the four initiations in four sessions of the path, and in dependence on the body, the obscurations to great bliss cease and enlightenment is clear, so it is the explanatory continuum.

Mahāmudrā, the resultant continuum, is omniscience by means of the four resultant initiations.

After establishing the result by means of the four authentic qualities, the poison of meditation is extracted by the triad free from flaws of contradiction and so forth.

Resorting to food, behavior, the vital wind, the drop, and the mudrā consort. The bliss of the five clear essences, the five sense organs, and resorting to the nectar without parting from the experience.

Total release in the four saṃsāra channels and the cakras, and the others, and by opening the channel knots at each of the first and last spiritual levels, and through ten triads in between.