

THE ALL-CREATING SOVEREIGN,  
MIND OF PERFECT PURITY,  
THE CONSUMMATION OF ALL

*Translated from the Tibetan*



From the Ocean "The Tantras of the Old Translations," [part of the] Vajrayâna of Secret Spells, such [texts] as The Great Consummate All-Creating Sovereign [which belong to] the section on the mind (*sems sde*) will follow here.

{p.2} In Indian language: *sarva dharma mahasanti bodhicitta kulaya râjâ*  
In Tibetan: *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po* (The All-Creating Sovereign, Mind of Perfect Purity,<sup>1</sup> the Consummation of All)

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Homage to the All-Creating Sovereign, the mind of complete purity, the victorious one!

At a time this sermon was taught in the realm No-Below (Akanishtha) [where] Reality is [like] the sky, and the dimension of Reality itself (*dharmadhâtu*) [like] the vastness [of the sky]. There is the place where the Mind itself (*sems nyid*) exists.<sup>2</sup>

In the untainted mansion of pristine awareness [the All-Creating Sovereign's] own being (*rang bzhin*), Her actuating essence (*ngo bo*), Her compassion and pristine awareness became manifest as [various]

retinues in the following way: The retinue [emerging] from Her own being is known as the retinue of truth manifestation (*dharmakâya*). The retinue of Her actuating essence, the manifestation of consummate joy (*sambhogakâya*) is called the retinue [of the element] earth;<sup>3</sup> {p.3} . . . retinue [of the element] water; . . . retinue [of the element] fire; . . . retinue [of the element] wind; . . . retinue [of the element] sky. Furthermore, the manifesting of [her] compassion and pristine awareness as retinues [in form] of corporeal manifestations (*nirmâna*) happened in this way: the retinue known as sentient beings of the realm of desire (*kâmaloka*), the retinue known as the sentient beings of the realm of form (*rûpaloka*), and the retinue known as the sentient beings of the realm of formlessness (*arûpaloka*). {p.4} Furthermore, the retinues equal to Her own being correspond to the four yogas: the retinue of Atiyoga (*shin tu rnal 'byor*), the retinue of Anuyoga (*yongs su rnal 'byor*), the retinue of Mahâyoga (*rnal 'byor chen po*), and the retinue of the bodhisattva yoga (*sems dpa' rnal 'byor*). As Her own being, Her actuating essence, and Her compassion are inseparable from Her nature, there is only one method.<sup>4</sup>

Furthermore, the retinues cognizing Her own being are such: the retinue resting in Her, i.e. the Buddhas of the past; the retinue realizing Her objective, i.e. the present Buddhas; the retinue that brings forth Her deeds, i.e. the Buddhas to come later. Because they are inseparable from Her own being there is only one method.

After that, the All-Creating Sovereign, the mind of perfect purity, absorbed into Her mind and heart all the retinues so that they were blessed with Her own being. {p.5} She then let the self-originated pristine awareness become lucid. To endow all things with Reality, She then dwelt as one in the void focus (*bindu*) after She had united all things.

After that, Sems-dpa' rdo-rje, who abided through Her in the great void focus of [Her] own being, emerged from this [state] and sat down with a mind of joy and a pure and bright appearance in front of the All-Creating Sovereign, the mind of perfect purity. The All-Creating Sovereign, the mind of perfect purity, spoke to Sems-dpa' rdo-rje:

"Sems-dpa' rdo-rje, *emaho*, generate a mind of joy, *emaho*; produce a pure and bright countenance, *emaho*: You have come forth from Me, *emaho!*"

Thus She spoke.

Then Sems-dpa' rdo-rje addressed Her:

"Oh teacher of the teachers, All-Creating Sovereign! Is the void

focus of the non-conceptual (*spros med*) also the teacher Herself, or is the void focus of the non-conceptual also the entirety of retinues, or is the void focus of the non-conceptual also the entirety of teachings, {p.6} or is the void focus also time and place,<sup>5</sup> or how does the teacher of the teachers teach if everything abides in the nature of this void focus? For what purpose do the retinues circulate as Her retinues? Why is a teaching taught to the retinues? How can it be that time and place are one?"

Thus he asked. After that the All-Creating Sovereign, the mind of perfect purity, gave Sems-dpa' rdo-rje the following instruction:

"Oh great bodhisattva, direct your mind towards this instruction! Let me explain the meaning. Oh Sems-dpa' rdo-rje, Mind-as-such, i.e. I, the All-Creating Sovereign, am the central vigor (*snying po*) of all things. This central vigor, which is non-conceptual, is the primordial void focus. The void focus in its final value (*don*) is without conceptualization from the primordial. The teacher, the teachings, the retinues, time and place, they emerged from Me as the primordial void focus. My own being is known as the void focus."

Such the All-Creating Sovereign, the mind of perfect purity, spoke.

This is the first chapter, the introduction.

## 2

{cont'd p.6} After that the All-Creating Sovereign, the mind of complete purity, dwelt in what is called a contemplation (*samâdhi*) of 'all things emerge from Her.' Then Sems-dpa' rdo-rje arose from the own being of the retinues and, approaching with a smiling face the teacher, the All-Creating Sovereign, the mind of perfect purity, asked Her and sat down:

"Oh teacher of the teachers, All-Creating Sovereign! As I am in an integrated way present in Your retinues, what is then the objective of my existence (*tshal*)?<sup>6</sup> Please teach me about the objective of my existence!"

Such he spoke.

{p.7} Then the All-Creating Sovereign, the mind of perfect purity, laid out all things on the basis of Her own being, Her actuating essence, and Her compassion. That from the one great self-originated