A Preview of the upcoming book from Authorhouse.

VAJRASATVA

THE SECRET OF THE FOUR WISDOMS

Trekcho, Togal and Bardo

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References as Resources
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Glossary: Please refer to the Extensive Table of Contents. Any word or subject may be found there in The Subtitles of the Table of Contents, so is it necessary to reproduce the same here. The section, A Glossary of Explanations, will also provide abundant interpretations of words and meanings.

Index: Please refer to the Extensive Table of Contents. Any word or subject and their location may be found there in The Subtitles of The Table of Contents, so why repeat this twice.

The Gathering of the Four Wisdom Lights Into The Hollow Clear Passageway Within The Higher Vajrasatva

The First View of the Four Wisdoms, The Kati, and Vajrasatva

Encounter. Decision. Assurance.[1] Certainly by now you have realized this Vajrasatva method is, in its last interpretation, nothing but Trekcho and Togal never separate. Yet, it is written about in hidden Tantric language.

This Vajrasatva method is found within the practice of the second Togal, of the Four Appearances described in the *Yeshe Lama: From the Heart Essence of the Vast Expanse of the Great Perfection, A Practical Manual for the Stages of the Path of the Original Protector.*[2] by Jigmey Lingpa, and other texts on Trekcho and Togal. Also, it is well known from *Bardo Thodol,* described in hidden talk, on the sixth day of Bardo Appearances in the envisioning of the Peaceful Wisdoms.

Since it is found in this highest wisdom text from Dzogchen on Trekcho, Togal and Bardo and Tibetan's favorite book on guidance in the afterlife, it is worthy of taking a serious look.

There are a many possible interpretations to the meaning of what the Four Wisdoms are and to what they mean under their symbolic disguise of Tantra. Many of these examples have been shown in the first section, but why wade through the torrent of concepts on the "four" when we can go directly to the clear, most reasonable and satisfactory answers that leave no shadow of hesitation.

Vajrasatva is this and stands for the Kadag, the Clear Void Luminous as Love and Compassion.

The Mysterious Way of the Pure Clear Hollow Open Passage of Vajrasatva is the Kati, the Crystal Pathway, running from the Heart to the Eyes. Within this Kati are the Four

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[1] Garab Dorje. Reynolds. 1996

[2] Jigmey Lingpa. Chonam. Sangye. 2008

Lamps. The Lamps of the Eyes, of the Vast Expanse, of the Vast Expanse wherein the Clear and Empty Thigle appears, and on high, the spontaneous Self Arising Rigpa (Wisdom) Lamp.

From the Kadag, through the open clear Kati these Lamps give forth arising to the Four Togal Appearances. The Eyes give rise to the first appearance of Direct experience of Kadag, the Luminous Void, penetrating all discursive thought. The traceless Vast Expanse gives arising to the second, the Steady Increase of Experience which covers all Five Wisdoms and all their symbols and elements in this life and in the Bardo, entirely subsuming these into one radiance of Steady Increase. The third, Reaching the Full Scope of Rigpa, leaves one in panoramic view of the traceless Three Kayas and Five Wisdoms, out of which all the Three Realms and everything within them are in the knowing of Rigpa as Rigpa. The fourth is Exhaustion of all conceptually manufactured fabrications into the Clear, the Kadag.

This is in actuality, Trekcho+Togal never separate, for in Vajrasatva it is already all accomplished, and by this one completely crosses over all the Bardos and goes directly into the Clear (Kadag). This is the Mysterious Way of Vajrasatva in light of highest Dzogchen practice.

I prefer the above description of this Mysterious Way that is similarly given in the Dzogchen Tantra, *Yeshe Lama*, for reasons that there is less veiling than what is in the *Bardo Thodol.* Dzogchen texts say these Four Togals are described in other writings, but in a hidden way, shrouded in Tantric symbolism. The *Bardo Thodol* is certainly one of these books. There are strong clues in that book if you read deeply and follows the links.

Four Lamps Throwing Out the Four Wisdoms

Now, know you are Vajrasatva and out of your Kati the Four Lamps appear, each giving rise to the Four Togals which are described as great flags, magnificent serges or vast cloths all with no center or fringe. Vajrasatva does not see a beginning or end, a creation or cessation to these amazing radiant serges woven together by threads as thin as spider web, bright and luminous.

Vajrasatva rests all inclusive, within, holding all one hundred blissful and fierce deities and dakinis and all realization and awakening ever already accomplished. This is Super Vajrasatva, not one of the Five Wisdoms. Out of the Kati four radiant cloths are thrown out with a specific color and with a specific Thigle, shaped like an upside down bowl in *Bardo Thodol.* The Bowls are the Thigles of the Lamps. Now, the first Togal is described last and the Fourth Togal is described first. This is more tantric encryption, working from the finished to the starting.

It is important to remember these Four Radiant Wisdom Light Energies (Togals) are woven together as one Woven Luminous Cloth of the Vast Expanse. That is completion

always in the now. The Deity kayas that are represented here are all within the one Clear Expanse of Vajrasatva.

Four Lamps within the Four Wisdoms

Vairocana unfurls the cloth of the Clear Azure Blue radiance of the Vast Expanse, that is where and when all samsara is traceless, self ceased, self vanished in the fourth Togal, Exhaustion or Cessation. The Wisdom of Dharmata Dhatu, the Clear Space of Truth is Vairocana, but even this idea is exhausted away in the Clear and Vast Luminous Void. The Bowl symbol of the Thigle of the Lamp of Self Arising Rigpa Yeshes (Wisdom) is extremely bright with shining luster.

Akshobhya-vajrasattva (this secondary vajrasattva in an aspect of this Wisdom) spreads forth the cloth of the Pure White radiance of the Wisdom of the Mirror which shines everywhere, giving the full panoramic scope, a quality of the Vajrasatva who is above all this. Here the Mirror is the concealed secret of the third Togal, Reaching the Full Scope of the Measure of Rigpa. The Thigle bowl on top of this radiant cloth is crystal and shining like before. In this Thigle is the Lamp of the Empty Thigle within the Vast Expanse. Empty, meaning traceless of any elaboration. This radiant white cloth or serge is spread out with no center or edge, on top of the first vast cloth which by natural gravity makes it melt into the Cessation and Exhaustion of all elaborations in the one woven cloth, the Luminous Void. With all four, it is complete gathering and unification of the Four Wisdoms.

Ratnasambhava spontaneously throws out the cloth without axis or edge which is made of radiant Golden Yellow weave. This is the Wisdom of Sameness, the Precious feeling of equality and evenness corresponding to the second Togal of Steady Increase of Experience, when all that is within the knowing Rigpa, is as always unobscured as the brightness of Rigpa, the luster of Rigpa. The Thigle bowl on top is Golden and holds The Lamp of Vast Expanse. This cloth and thigle floats on top of the previous two and sinks into Cessation and Exhaustion in the Clear.

Amitabha expresses forth the radiant Red Cloth of vastness representing the Wisdom that is knowing Rigpa of all individualized thoughts and details, all discursive thought. This is the first Togal of penetrating thru and pass all discursive fabrications to Direct Experience, the first clear view of Luminous Void. The Ruby Thigle bowl on top of the vast cloth is the Lamp of the Eyes which first catch the sight of Clear Rigpa. This cloth and thigle are on top of the previous three and sinks in self vanishing into those three, finishing with Exhaustion into the Luminous Void.

This is the four Wisdoms, the Four Togals, the Four Lamps gathered together in union, then vanishing into Exhaustion within the Luminous Void.

The Four Lamps Appearance

This is the Four Wisdom Lights gathered into the Mysterious Secret Passage of Vajrasatva. The four bowls hold the four Lamps which are within the four Thigles within this clear and open Mysterious Pathway of the Kati, the Secret Hollow Clear Void pathway or hollow canal from the Heart running up to the Eyes.

This Kati, which simply means entrance into the temple above in splendor, light, pleasure, joy and happiness. It goes beyond, surpassing the beyond, as extraordinarily intense and exceedingly superhuman, in its passing over and passing through, as in entering, overcoming or overtaking the splendor above and beyond, standing by itself, it is the singular passage entering splendor itself. This Sanskrit rendering is a word indication, which as it is with all words, is somewhat misleading at face value. With Kati there is no entrance, no exit, there is no dimensional direction at all, even though in our material world its description is given being from the heart to the eyes. This Mysterious Hollow Empty Crystal Clear Passage is never separate from and ever exhausted within Kadag, which is Maha (Great) or Super Vajrasatva (not to be mistaken for Akshobhya-Vajrasatva), one of the Five Wisdoms. Yet some sects will say this is the one Vajrasatva of the Four Wisdoms. If so, why the Wisdom of the Mirror, Akshobhya, as one of the Four Wisdoms and Vajrasatva as the center of translucent Clear Light. The Clear Light Vajrasatva certainly has the quality of the Mirror of Wisdom, but then why is Akshobhya separate from Vajrasatva, the Passage of Secret Mystery (Kati) and the Four Wisdoms. The simple answer is different schools assign different Tathagatas slightly different Wisdom and Power. It should not puzzle.

Void which is Rigpa, is knowing by Rigpa, which is Void. Luminosity which is Rigpa, is knowing by Rigpa, which is Void. Vast Expanse which is Rigpa, is knowing by Rigpa, which is Vast Expanse.

Vajrasatva, preexistent, from time without beginning, which is not even time at all, already expert in task done and task accomplished, is what you already are. Relax into it, it is Vajra Kaya or Svabhavikakaya, as you please, where Trekcho and Togal are already done, in-separate, ever before your skandha complex of a conceptual illusive “I” self was ever imagined. In actuality, have you ever been broken off from Dharmata Exhaustion!

Let Five Blazing Lights enter and be you, where “you” have self ceased. Back, just as it always has been, task done, task accomplished in Trekcho Kadag.

Vajrasatva, as Amoghasiddhi, is this task already done in Trekcho, Togal and Bardo, as this is so in after life and in the Bardo of this life.

Vajrasatva, as is, is the Mirror of Samantabhadra and Samantabhadri and has already finished the effortless task of Amoghasiddhi Wisdom of the Ever Accomplished, in that Trekcho and Togal always in-separate.

Longchenpa's Light on this Mystery

The Conquer Longchenpa says that not including the all accomplishing Amoghasiddhi in the Four Wisdoms Gathered as one, is not a defensible position, unsecured, unsure, not appropriate, not pragmatic, nor befitting,[3] (This is my rendering of his statement) and this contradicts Padmasambhava's writing described in his *Bardo Thodol.* Yet there is Padma's intentional veiling or *imbedded clue* within this obvious concealed writing method to keep the deeper secrets for those who will dive further on to reach their meaning. Another theory suggests that you, as Amoghasiddhi, fulling the four acts of enlightenment (pacification, etc.) and the twelve deeds[4] of the Lion of the Sakyas (1 coming down from Tusita, 2 womb entry, 3 birth, 4 expert in arts and skills, 5 joys with palace women, 6 abandoning worldly conventions, 7 extreme physical practices, 8 staying under the Tree of enlightenment, 9 conquering confusing obstructions, 10 manifest Enlightenment, 11 turning the Wheel of teaching, 12 peace in final Nirvana), the Five Kayas and Five Wisdoms all done by Trekcho and Togal encompassing all six Bardos into the Void (Trekcho) and the Luminous (Togal) brings completion of the green Wisdom Light Energy of Amogha, in all the Five Wisdoms and the Light Radiations these manifest.

Since it is not form or void, samsara or nirvana, emptiness or appearance, we call it the Vast Expanse, perhaps this is the only Hollow Secret (Vast) Pathway where the four or five Wisdoms express the Natural Singularity of Great Completion.

Hidden Word Meanings of Trekcho and Togal

Concerning Amoghasiddhi being left out of the "Four Wisdoms" until understanding is complete, two states are described in the Bardo Thodol in the next paragraph of the same text. One is rgyun-gyi ting-nge- 'dzin, which is the same state in Sanskrit as Sroto-'nu-gata-samadhi. The second is Rigpa Lhun-Grub Chen po'i Sku in Tibetan. These two phrase are key to understanding the mystery.

Sroto'nugatasamadhi may be interpreted as Sroto, the crown of a thousand lotus petals representing full understanding of Rigpa one as Kadag. This, the crown, also is the point of exiting the total body and mind in Phowa, the higher transferring of illusive consciousness at the moment of death into the Clear, the Vast Expanse that is Kadag. This may be considered similar as an equivalent to Trekcho, Cutting Through, every

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[3] Jigmey Lingpa. Chonam. Sangye. 2008

[4] Tsepak Rigzin. 2003

elaboration until the view experience of Kadag is Clear. Yet Phowa is an intentional effort and Trekcho is effortless. Phowa is not a spirt shadow going up the central channel to exit into the Light. It is the cutting away, by twenty-one voicings of Ah or Hik, which is a dropping away, a cutting away of body-mind layers of grasping, to leave one in the final Kadag, which never can nor ever needs any transference into it, because Kadag is ever already what you are as you Authentically are. Yet, Phowa, even with its effort to raise and transfer illusive consciousness out of the body is a good exercise or tantric visualization.

The transference of consciousness somewhere else is an imaginary fabrication, an echo of illusion. Trekcho is effortless Cutting Through of all imaginary conjuring of the skandhas, the emotional poisons, the cherishing of the self notion of "I" and any fear of death.

Nu means just at once, just right now, certainly, surely, at once, evermore and nevermore. Even uncovering more meaning in Gata, meaning gone away, departed from the world to the Other Shore, deceased, dead, done, diffusion. So gone, dead and deceased, that samsara nevermore arises. Samadhi is simply the dhi (concentration) melting into meditation or familiarization with Sama, which is Peace, Sameness and Tranquility. All these words are trying to express the Nature Just As It Is Instant of Trekcho.

Rgyun-gyi ting-nge-'dzin, the same state in Tibetan definition is such. Rgyun-gyi has in depth meaning. Self existing pristine Rigpa. Self arising, self ignited, self originated openness of ecstatic Rigpa. Self, here is not the composite of impermanent elements. It is one's own, without grasping, if anything, own power, own guidance. This is the fourth Lamp of Togal, Own Mind Originated Primordial Pure Rigpa. Total completion. Maha Samadhi is Sanskrit, which is the last, the death samadhi similar to Phowa and pure Cutting Through where cherished body is left behind, In one's own (which has no "I" nor possessive owning of an "I") immediate, innate, intrinsic pure Rigpa. This is the Actuality, as the Vidyadhara, which means in Tibetan context, Rigpa Sustainer or Rigpa Receptacle, the root, base, foundation of sustaining, preserving and supporting Rigpa, (to the samsaric minds) which from the purest point of view is just as it is, Rigpa, needing no sustainer nor sustained, all being Rigpa in nature.

The next part of the phrase is full of meaning, ting-nge-'dzin,[5] without egocentric grasping at the what, who and when that is grasped at by self cherishing ego axial concepts that are to be Cut Away, or more so in real Dzogchen, in Trekcho these are already severed from their obstructive hallucination. Everything remains as it is, with no referencing of existing grasper of the in depth appraisal of the illusive mirrored reflection of all fabrications at every level. This non-contemplation of Rigpa illuminates by pure luminosity all appearances of everything in continuous flow. Not grasping at what Hindu Vedanta calls the peak of existence, their idea of atmagraha, self as peak experience, and atmagrahaka, self as experient. For Dzogchen opens up the omniscience of an

[5] Berzin. 2003-2013

awakened buddha, in the pure space, pristine dimension, the Dhatu of Kadag. The Great Primordial Pure, the Clear Light. The first, the original Ka, is the first letter of the Tibetan alphabet (the Kali) indicates this in Kadag, the Luminous Void. Dag, from the very beginning, Pure in the Vast Expanse of Dharmakaya. Of course, the Clear Kadag has no creation and no cessation, so expressions from the alphabet bend back on themselves, and here cause confusion and distraction.

Rigpa Lhun-Grub Chen po'i Sku is Togal. Rigpa is the knowing of Kadag, Luminous Void, the same as Rigpa. Ihun-grub is the Spontaneous Presencing, Spontaneous Existing of the Four Appearances of Togal. Appearances rising from Luminosity that are spontaneously in-separate from Rigpa of Trekcho in Clear Kadag, just as Luminosity Void is in-separate. Chen po'i is Great. Sku is Kaya. So all this together in sameness is the Great Kaya Dimension where everything is fulfilled in-separate from the Luminous Void, expressing all the three, five or more Kayas unified in the task done, task already fully accomplished, without the delusion of an "I-consciousness" function within these Kayas, or Trekcho, Togal and the subsuming of Bardo, are all together finished or better still, Dharmata Dhatu Exhaustion. Exhausted in the Clear Light Vast Expanse of Truth. Here, even Lhun-Grub, the Spontaneous Presence of the Four Togals has immersed in the Kadag!

Kadag's Ineffable Translation

With Ka-li, Ka is the first sound of the string of consonants in Tibetan. Ali, Ah is the first in the string of vowels. This is one explanation of the alphabet necklace of Goddess Kali, She who is of prehistoric origin, before the Aryan invasion.

Ka is the first guttural, meaning, who, which, what. The answer to these is the Clear Void, whose anthropomorphic image is Kuntuzangmo, the feminine, the Garbha. Da, Dak or Dag means giving, granting, Primordial protection and purifying. This is the Clear Luminosity of Kadag, whose personalized embodiment is Kuntuzangpo, the masculine. Together these are Kadag in-separate. Clear Void Luminosity Love. The three Kayas as One, as in-separate, as the traceless, even of the three Kayas, Kadag. Father Tantras place masculine first. Mother Tantras place feminine first. Dzogchen non-dual texts are genderless mostly. You can see in my expression where my feelings abide.

Da, Dak or Dag is the Luminosity of the Clear Void, giving out as Luminosity, appearances which are Luminosity. Granting all Excellent Goodness, as the Luminosity shining forth from the Garbha, the Womb of Suchness, the Clear Void. This is the Protection, the Genuine Protector, the Primal Guardian, with none before. This is the purifying, the Pure, the Clear.

The expression Nang gi Blama, Internal Self Arising Guide, Lama, Mentor, Revealer, is Kadag and no one else. When you are requested to recall the teacher, the instructor, recall this One, who is and what is the One and Only, the Mentor of all mentors, the

Guide off all guides, the Example of all and every example. Any other is a flickering candle before the Blazing Sun. So be it fool.

If you are distracted by the polarity, then the feminine Samantha Bhadri, Kuntuzangmo or the masculine Samantha Bhadra, Kuntuzangpo have never been two. Kadag is both, neither, actually non-conceptualized, free of all discursive elaboration, or human fabrication. Not even the gender duality, male-female. This is just Excellent Goodness!

Opinions on the nature of the Great Void, the Great Emptiness are as different and as distant from each other as the sky and the earth. This is the saying. For instance, some believe there are sixteen Voids,[6] each negating a non-existent until there is All Great Void, All Great Emptiness. For example, Emptiness of external, internal or both, emptiness of emptiness, emptiness of the great, the ultimate, of gathered and un-gathered illusions, beyonds extremes, without beginning or end, of that not abandoned, of nature, of all phenomena, of self markings, of non-apprehension and emptiness of any true self made identity. Then the Four Empties in the dying process: Empty, Very Empty, Great Empty and All Empty, All Void or Clear Light. Here All Empty Great Void is Clear Light, This refined question is answered on the Natural Pure Emptiness and Great Voidness.

With Kadag, the Primordial Pure is the indication of Pure Void uncovered in Trekcho, no doubt. Togal is the Clear Light Luminosity spontaneously arising from Kadag and as Kadag, which subsumes the Four Togals into Kadag in Clear Light Void or perhaps the final cessation of all into All Void. But are they distinct? Those who separate these as two are blind donkeys Longchenpa has stated.[7] The Clear is the Void. The Clear Light is Luminosity. Both are the Same in Void, it most certainly seems.

Two extreme views of the Void are first, nothing at all is existent, everything is Void, no Rigpa Energy Effulgence no Clear Light, no Luminosity nor anything except all Void, as negative affirmation, extreme emphasis on Void as separate, yet to be fair even the idea ‘separate‘ is non-existent. The other view is that Appearance, such Rigpa’s Energy Effulgence, Clear Light, and Luminosity exist in the Great Void being Voidness, yet appear in the way Form is Void and Void is Form, as positive affirmation. Yet, finally mind devoid of mind (which would be Pure Void Itself) is the Clear Light. So which is it? Both perhaps. Is it All Void, All Emptiness or Non-dual Effulgent Appearance in, as and being Void? It is not comprehended by common mind’s thinking. With no Rigpa Energy Effulgence and Luminosity there is no understanding penetrating the perception experience of the Pure Void. So how is it possible to divide the Pure Void into conceptual differences, of all is nothingness or all that appears is Void? Concepts are what obscure. The Nature of All Void is unceasing, unobstructed All Emptiness. This is

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[6] Tsepak Rigzin. 2003

[7] Keown. 2003

the Vast Expanse in Dzogchen. The Nature of Mind is Clear Light. The Nature of Void is Clear Light. The dual conception of Mind verses Void is solved as Clear Light.[8]

Kadag is thought of as the Ultimate Non-Dual of Mother Voidness (Kuntuzangmo), the Ka, and as the Father Luminosity Knowingness (Kuntuzangpo) Dag. In Dzogchen these two are not two, but One. Never Apart from before time began. Kadag is the word indicating this. If you subtract Kuntuzangpo from Kuntuzangmo all that remains is Great Mother Void. A one sided perception. If you subtract the Great Mother Void Kuntuzangmo from Kuntuzangpo, the Luminosity Knowingness of Kuntuzangpo is all that remains. It must be the two added into One ever non-divided to express Reality.

One statement satisfies. The Vast Expanse of Unceasing Clear Light, the Indestructible Essence of Clear Light is no different at all from Dzogchen. Kadag the Great Arrival Point of Pure Void, Kuntuzangmo and Kuntuzangpo un-divided, that is Trekcho at heart, it is the source point of and the cessation point of the Four Appearances in the Primordial Pure Void, whether you call this Clear Light or Pure Void.

My very favorite word that shows the deeper and deeper depth of the Pure Void is Maha Sunyatitasunya, the Great Void Beyond the Great Void unceasing. How may regular mind comprehend this much Vast Expanse beyond Vast Expanse unobstructed? For one may require the Rigpa Wind Energy as Effulgence, the Pure Clear Light as Pure Void itself and the Knowingness in Luminosity of Kuntuzangpo who remains as the embrace never separate with Kuntuzangmo, who is Maha Sunyatitasunya. This way Void, Luminosity and Energy are for always inseparable. Is there any ending to understanding how far this goes, in human consciousness and in cosmological massiveness.

The Dalai Lama prefers the phrase, Clear Light.[9] With Kadak, (his word for Kadag) the Clear Light is the Primordial Pure and Empty (Void). Kadak is the Empty Clear Light. Is it so different from the often mentioned Void Luminosity? Each phrase expresses the same thing. Ka is the Original, the Primordial and Dak is the Pure, the Wisdom of Clear Light from before the origin of beginnings. Rigpa sees and knows this, the Great Evenness, which is the Nyam Pa Zhi of Omniscience. Please refer to subtitle, The Four Togal Appearances and the Practice of Clear Light.

The point is that Empty, or Void Clear Light are not two things. It is without doubt the Evenness of Omniscience. Clear Light is Voidness and Voidness or Emptiness is Clear Light. Again, to finally clarify this ages old dispute. Emptiness by itself cannot bring you to Omniscient Feeling Experience. Emptiness, traceless of blazings, signs, marks, displays is not sufficient. One needs Emptiness with blazings, signs, marks, displays and Emptiness without signs and displays, and so on, perfectly and naturally non-

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[8] Dalai Lama. 2004

[9] Dalai Lama. 2000, 2004.

dualised in the Omniscience of Dzogchen, by Clear Light, by Rigpa Energy Effulgence, by Empty Clear Light, that is Great Evenness. Let this rest now.[10]

Twelve Wonderments

Even as it is with all discursive polarized dichotomized elaborations, in all samsara, the five wisdoms, the kayas, the bardo, the three realms, and up to the anthropomorphic images of Kuntuzangmo and Kuntuzangpo, one and all come under the example of the twelve wonderments. These illustrations taught by the Lion of the Sakyas help the understanding that everything is impermanent and therefore illusive. The 12 examples of what impermanence is like, which are also a conjurer's frivolous magic matrix of mystery,[11] to be exhausted in Vast Expanse are: The Magic, Wizardry and Enchantment of apparitions, the Moon reflected in water, Hallucinations, Mirages, like Dreams, like Echos, like a Gandharva City built in the sky, like Phantasms and Phantoms or Ghosts, like Rainbows seen and then gone, like Lightning lasting for a second, like Bubbles on water for a moment, then pop, they're gone and like a Reflection in a mirror. Everything is like this, dancing in the Clear Luminosity of Clear Void.

Another interesting thing is Ka or Kha from Khadroma, the Dakini, means Pure Sky, the Clear Space, the Vast Expanse with no center nor edge. This itself is what is granted, given from the Clear Womb of Void, through Luminosity by the Protector Guardian, the one Pure and Clear.

Super Vajrasatva

Even though you will not find super, meta, mega or higher Vajrasatva in traditional texts I feel it is important to clarify the Vajrasatva who holds all the Zhi-khro in his being, from the one associated with the Five Wisdoms, Akshobhya Vajrasatva, who is only the Wisdom of the Mirror alone. This Mirror Wisdom reflecting the panorama of all existence is certainly a part, but not the full being of the Higher Vajrasatva. So give me a little space if I offend your rigid sense of how things must be stated.

Kuntuzangmo, the Ka and Kuntuzangpo, Dag, who appear as personalized images are the Clear Light Dharma Kaya, which has no image, no concept, no trace. By the Luminosity of the Luminous Void, Super or Meta Vajrasatva instantaneously arises as Sambhoga Kaya. This Higher Vajrasatva is the one who guided Garab Dorje, one of the first historically recorded Dzogchen expert practitioners. He is considered the Nirmana Kaya aspect of the three Enlightened Kayas which are nothing but Rigpa.

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[10] Dalai Lama. 2007

[11] Guenther. 2001