

Highest Wisdom

A GUIDEBOOK TO
THE STAGES OF THE PATH OF THE
PRIME GUARDIAN ACCORDING TO
LONGCHEN NYINGTIG GREAT
COMPLETION

BY TONY DUFF
PADMA KARPO TRANSLATION COMMITTEE

This text is secret and should not be shown to those who have not had the necessary introduction and instructions of the Nyingthig system of Dzogchen meditation. If you have not had the necessary instructions, reading this text can be harmful to your spiritual health! Seal. Seal. Seal.

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Web-site and e-mail contact through:
<http://www.tibet.dk/pkctc>
or search Padma Karpo Translation Committee on the web.

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INTRODUCTION

This book is a translation of one of the key texts of the Longchen Nyingthig system of Great Completion dharma.

GREAT COMPLETION

The Great Completion system of dharma came from a land called Uḍḍiyāṇa, which is thought to have been in the Swat region of Pakistan. The name of the system of dharma in the language of Uḍḍiyāṇa was “mahāsaṁdhi”. The name mahāsaṁdhi means exactly “the great juncture” and refers to the one all-encompassing space in which all that there could be—whether enlightened or unenlightened, whether belonging to nirvāṇa or saṁsāra—is present.

The Tibetans translated this name as “rdzogs pa chen po”. The term “chen po” is the exact equivalent of “mahā” and means “great” in English. The term “rdzogs pa” is not exactly equivalent to “saṁdhi” because its literal meaning is “a state of completion” rather than “a juncture”. However, it was chosen in this case because one of its meanings, “a situation in which everything is present”, does match the meaning of “saṁdhi”. In the terminology of the original Tibetan translators, “chen po” is a literal translation and “rdzogs pa” is a meaning translation.

When this name is translated into English from the Uddiyanian term, it comes out to “Great Juncture” in both literal and meaning styles of translation. However, when translated from the Tibetan term, it comes out to “Great Completion” in literal translation and “Great Juncture” in meaning translation. Although the English translation “Great Completion” is used these days because of following the Tibetan wording literally, I think we should start using “Great Juncture” because it both translates the term literally and conveys the meaning intended. Nonetheless, for this book I have continued to use “Great Completion” in order to avoid confusion.

This exercise in arriving at a correct translation of the name is not done merely as an exercise in translation. It is done to bring out the great meaning embodied in the name. Great Completion refers to an all-inclusive space that beings, including humans, could realize. It is also used to refer to the system of instruction designed to bring them to an all-inclusive realization of that space. When a being does realize it, there is nothing more to be realized or done because all is complete within that being’s space of realization and the work of spiritual practice is complete. In a Buddhist way of talking, Great Completion is the final realization in which that being has manifested true and complete buddhahood.

Great Completion is often called “Great Perfection” in English but that presents an incorrect understanding of the name. The final space of realization is not a state of perfection but one that contains both perfection and imperfection. The name should not connect us to the idea of perfection but to the idea of the juncture of all things perfect and imperfect, to the idea of a state of realization in which all things are complete. There is also the problem that “Great Perfection” feeds into the theistic habits of the West. It easily misleads people into thinking of a godly state of perfection.

I had the fortune to work for many years under the incomparable vidyādhara Chogyam Trungpa Rinpoche as a member of his translation committee. He was very alert to problems of translation and the effects of theism, and did not accept “Great Perfection” for the reasons given above. As a matter of interest, he preferred to use another name for Great Completion, “mahāti”¹, which is derived from the practice aspect of the teaching. By doing so, he emphasized the practical aspect of the teaching while avoiding the various problems that come with calling it “Great Perfection”.

You might ask what the “great” in the name means. It does not mean that this is a “fantastic” or “wonderful” state of completion, a meaning that comes to many people based on the slang use of “great”. In the Buddhist tantras, this term is used to distinguish something known by wisdom in direct perception from the same thing known by dualistic mind as a concept. In other words, *Great Completion* does not refer to the lesser state of completion understood through the use of concept but to the great version of that, the actual state of completion known through wisdom.

NYINGTHIG GREAT COMPLETION

The Great Completion teaching is the ultimate of all Buddhist teachings. It has within it several, increasingly profound levels of teaching, the most profound of which has an Indian name which literally says “heart’s drop” but means “quintessential”. It was translated into Tibetan as “nyingthig”² which also literally says

¹ Tib. shin tu rnal ’byor. Meaning, “the ultimate of yogic practices”. In this book it is sometimes written as “maha ati” to make the pronunciation more obvious to Westerners.

² Tib. snying gi thig le. The word “thig le” is also written in Tibetan as “tig le” with no difference in meaning.

“heart’s drop” but means “quintessential”. Thus, Nyingthig Great Completion is the name for the quintessential level of Great Completion teaching. This book is entirely about the quintessence level of Great Completion teaching.

LONGCHEN RABJAM’S TRADITION OF NYINGTHIG GREAT COMPLETION

The Nyingthig or quintessence level of Great Completion teaching had several lines of transmission within Tibet. The one called “Longchen Nyingthig” is a transmission of the Nyingthig teaching which came through the Tibetan master Longchen Rabjam [1308–1363]³.

Longchen Rabjam transmitted the teaching to Jigmey Lingpa [1730–1798] in a series of visions. A brief story of the transmission follows. At one point in his life, Jigmey Lingpa went into strict retreat near Samye Chimpu, and practised the guru yoga of Longchen Rabjam for a long time. In 1759, at the age of 31, he stayed in two, different caves which had been named the Nyang Caves after Nyang Tingdzin Zangpo who had practised in them long before. It was in those two caves that Jigmey Lingpa met Longchenpa’s wisdom body in a series of three visions. The first vision occurred in the Upper Cave of Nyang and the two later visions in the Lower Cave of Nyang. Jigmey Lingpa later named the lower cave Flower Cave of Great Secrecy.

³ The Tibetan term “longchen” literally means “an experienced vast space”. This sometimes results in the idea that “Longchen Nyingthig” means “the quintessential Great Completion that is like a vast space”. However, the Longchen Nyingthig tradition itself clearly explains that the “longchen” in Longchen Nyingthig is the first part of Longchen Rabjam’s name so that Longchen Nyingthig means “the quintessence Great Completion that comes down through Longchen Rabjam”.

The following description of Jigme Lingpa's three visions was given by the late Tulku Urgyen and translated by Andreas Kretschmar. It is a condensation of Jigme Lingpa's own record of his visionary experiences called *The Water Moon Dancer, The Story of the Realizations that Appeared as Very Secret Experiences*.

“On the 16th day of the eighth month, after I had composed a praise to this great and holy practice place, while sleeping in a state of unchanging luminosity, ordinary fixations on the five sense objects were purified and rough object fixations dissolved into the ocean-like consciousness. In this non-conceptual state of the ālaya, the interdependent arising of phenomena subsided and the apparent luminosity of luminosity, rigpa wisdom arose.

In this mirror-like state, I saw the glorious master from Samye, the All-Knowing Lord of Speech, like a magical apparition. His noble body was beautified with the threefold monk's robes and he was a little advanced in age. As with the Buddha, one could see no imperfection in him.

I heard him say in a clear voice, ‘May the mind transmission of the meaning be transferred to you! May it be transferred! May you perfect the transmission of words! May you perfect it!’

At that moment an unbearable faith and devotion, similar to falling unconscious, was born in me and without wasting time to prostrate, I immediately grabbed both hands of the All-Knowing Lord and placed him on top of my head, the Great Bliss Chakra. Almost fainting with devotion, I prayed to him, ‘All-Knowing Dharma King, think of me! All-Knowing Dharma King, think of me! All-Knowing Dharma King, think of me!’

He replied, 'I knew that in later times someone saying this would come'. When I came back to my senses, I understood this to be an unhappy statement because when he was still dwelling in his physical body, beings of lesser merit had no faith and devotion toward him, and through the power of their bad practice they had brought sadness to his mind.

I said to him, 'Thinking of your great kindness and how you benefited the dharma and beings with your Seven Treasuries⁴ and the mind treasure of the Nyingthig alone, I have a constant devotion, seeing your outstanding qualities to be equal to those of buddha in person.'

He looked straight at me and said, 'Son of noble family! Now I have transferred the realization of the transmission of meaning to you by means of aspiration and entrustment. Erect the life-fortress of practice and teach extensively to the destined ones! And, your songs are excellent.' As he said that, I thought of asking him for teachings but the vision of the three kayas dissolved like a magical apparition into the expanse⁵.

After that, I thought unceasingly of the All-Knowing Lord. 'I would have thought that, for a poor beggar yogin like me, who practises in caves and is young in age, such realization would be impossible. However, just by seeing your face, all my latencies, negativity, and obscurations are gone. Just by hearing your voice, the great expanse of realization has burst forth and, without having studied the words of the teaching but merely by

⁴ Longchen Rabjam's famous exposition of Great Completion written as a set of seven treasures of profound dharma.

⁵ See glossary.

seeing the writings, I understand all the key points of instruction. In one day, your kindness has transformed me from a sentient being into an enlightened one.'

Thus I was blessed with the transmission of meaning through various symbolic methods: outwardly through the tamer of beings, the Great Hūṃkara; internally through the master Mañjuśhrīmitra; and secretly through the dharmakāya of Longchenpa. This was the first vision, in which I was blessed with his body.

At that time, I stayed in Nyang Tingdzin Zangpo's practice cave, which in the old guide books to holy places is referred to as the Upper Cave of Nyang. It is an overhang type of cave and now, to the right side of the entrance there is a white bush growing out of a crack in the rock and on the side of the rock are the outlines of three stūpas, and the grass on the floor of the rock is moved by a continuous breeze.

People of former generations have written about the southern cave, also known as the Lower Cave of Nyang, as the Nyang cave. Through a vision, I gained confidence in what was previously written about it and I remembered it to be the practice cave of the Dharma King Trisong Deutsen and Nyang Tingdzin Zangpo. Therefore, I gave the Lower Cave of Nyang the name Flower Cave of Great Secrecy.

While I stayed in this holy place in very strict retreat, I felt strong renunciation in my mind and had a vision in which all concretized dualistic fixation collapsed. I met the All-Knowing One, the second buddha, Longchenpa, again. This time, he gave me a book with one chapter and said, 'In this, all the hidden points of the Great Chariot are clarified'. At that time, he taught the cycle

of Unravelling the Symbols of the Great Secret Treasury.

Again he said, 'This is a record of your former lives and predictions for the future', and handed me a scroll. When I opened it, I found that it contained two lines, one above and one below. The upper one read, In your previous life, you were the All-Knowing Dharma Lord⁶. As I began to read the lower one, the vision faded out like a cloud within space. At the time of this vision, I had no gross fixations that would think, 'His body shape is like this or that'. Thus he blessed me with his speech and I received the authorization to compose writings. This was the second vision.

After a few months, I met the All-Knowing Lord again. He was magnificent, wearing the robe of a paṇḍita. He had the body of a very youthful man aged twenty. On his head, he was wearing the pandita hat with long flaps. With the mandala of his body and through the symbolic union of the five spontaneously existing male and female buddhas, he conferred the empowerment of infinite luminous purity upon me. Without saying anything at all and with a kind and joyous smile, the wisdom vision of great purity dissolved into the expanse. Thus he blessed me with his mind and I received authorization as a master who has realized the transmission of actual meaning. This was the third vision.

At that time, my perception of objects became liberated, freed of all reference points, and my realization during meditation was without any restrictions. Internally, I was freed from the fixating mind stream and therefore, everything was purified into limitless natural

⁶ Meaning Longchenpa.

liberation. In my post-meditative wisdom perception, I spent the time in a happy yet saddened state of mind. With devotion and powerful longing, I composed the praise to Longchenpa called the Longing Song of the Spring Queen.

The meaning of Longchenpa's *Three Chariots* and *Seven Treasuries* arose in my heart and I wrote many instructions concerning key points, and quintessential teachings on view and meditation, and on the essentials of practice. All were written in an easy-to-understand way with an economy of words, for example, *Words of the Omniscient One*, *White Lotus*, *Annihilating Deviations*, and so forth."

Jigme Lingpa transmitted this to many disciples and the teaching of Longchen Nyingthig flourished, especially in Eastern Tibet.

Jigme Lingpa was not learned at all before having these visions but the realization transmitted in them opened his mind fully and he was able to write brilliantly afterwards. He wrote extensively on many subjects and, as part of his writings, made a complete record of the stories of the three visions and all of the dharma that he received directly from Longchen Rabjam's mind. All of his writings were later assembled into his *Collected Works*, with the texts that recorded the Longchen Nyingthig transmission taking up three volumes. These three volumes have since become known as *The Root Volumes of Longchen Nyingthig*.

THE CONTENTS OF THE ROOT VOLUMES OF LONGCHEN NYINGTHIG

The *Root Volumes of Longchen Nyingthig* contain all the texts needed to support the teaching of Nyingthig Great Completion as it came from Longchenpa to Jigme Lingpa. They contain texts that urge

the practitioner to practise, texts for doing the preliminary practices, texts for giving the empowerments of the deities of the system and for practising them, texts for doing the necessary supplications to the protectors of the system, a text with the Severance practice, texts explaining the channels and winds practices, and so on. At the apex of these texts is the text that explains the ultimate practices of this transmission, those of Thorough Cut and Direct Crossing. This ultimate of texts is called “*Highest Wisdom*”, *A Guidebook to The Stages of Path of the Prime Guardian According to Longchen Nyingtig Great Completion*. It is the subject of this book.

ABOUT THE TITLE OF “HIGHEST WISDOM”

The title of the *Highest Wisdom* text sums of the meaning and purpose of the text so a little explanation of the title is a good way to introduce the text.

Amongst Tibetans, the title is usually abbreviated to “tri yig yeshe lama” and it has become known by that name amongst Westerners. In it, “tri yig” means a book of written instruction and “yeshe lama” means highest wisdom.

“Tri yig” does not mean manual. The word manual would convey the idea that one could pick up the text and use it as a manual for the practice but the text is not written or intended to be used like that. Oral instruction explains that these words mean Tib. “lam yig”, a guidebook used by a traveller. This text is indeed a guide that exposes all of the places passed through on the Nyingthig journey. However, it needs a great deal of explanation to be used as a basis for practice. Therefore, as the oral tradition says, it is a guidebook, not a manual.

The rest of the title states what sort of guidebook it is. It is one that shows the stages passed through on the journey to re-uniting with

the prime guardian. “Prime guardian” is a name used throughout Buddhist teaching to refer to the deity representing the primal or original state of realization⁷. In the earlier Tibetan tradition of Buddhадharma, called Nyingma in Tibetan, it refers to Samantabhadra and in the newer traditions called Sarma—Kagyu, Sakya, and Gelug—it refers to Vajradhara. Thus, this is a guidebook that shows the stages to be gone through on the journey back to the realization of primordial Samantabhadra. All of the Buddha’s teachings are for that purpose but this guidebook is for the journey as shown by the teaching of Great Completion called Longchen Nyingthig.

That describes what the text is. In Tibetan, following the main title, the essence of the text is presented in the sub-title “yeshe lama” meaning “highest wisdom”. There is an important point here. While the sub-title “highest wisdom” could be taken to mean highest wisdom in a general way, there is the important point that “highest wisdom” also is the name of a sixteenth level of wisdom taught only in the ninth or Ati vehicle and not in any of the eight vehicles below it⁸. Using exactly the right words, the sub-title encapsulates the meaning of the guidebook. Sitting, as it does in Tibetan, at the end of the title, it also leads directly into the teaching contained in the text. A teacher who knows these subtleties of the wording of the title can and will use the explanation of the sub-title as a springboard to the exposition of the text.

⁷ The term “prime guardian” can also refer to the yidam deity of a person’s practice and it is used that way in a citation from the Indian siddha Śhantapuripa that appears in the bardo instruction section of the text.

⁸ The name “Highest Wisdom” has also been translated as “Unsurpassed Wisdom”. However, the Tibetan construction is “bla ma” meaning that which is above all else, not “bla na med pa” meaning that which is unsurpassed.

ENCOUNTERING THE STYLE OF “HIGHEST WISDOM”

It is said in general that Jigmey Lingpa became a master author after receiving the mind transmissions from Longchenpa and the truth of that becomes obvious as one discovers the particular way in which he wove the meaning of this system of dharma into the words of the text.

The explanation of the sub-title with its revelation of the special meaning contained in what seems to be a general expression of dharma is the first hint that a reader gets to the style of this particular text. When the text is read with the instruction of a competent teacher, one finds again and again that seemingly innocuous words and phrasings lead to unexpected revelations of the marvelous, ultimate Nyingthig dharma. The text is written in straightforward Tibetan using standard Tibetan grammar but is full of keys to the profound teaching of this dharma. Pointing this out reminds me of the kindness and supreme good qualities of my own guru, who again and again showed us, his disciples, how apparently simple words in the text were keys to amazing expositions of this profound dharma, expositions which, because of the blessings of the lineage that live with him, immediately opened doors to direct experience in us. That really sums up the style of the text and how it intended to be used.

WHAT IS REQUIRED TO USE THIS TEXT

Can anyone hear let alone practice this highest wisdom teaching?

Intellectual capacity

There is a prideful attitude amongst us Westerners that we can understand anything at all. It seems to me that this derives from a very strong emphasis on training the intellect during many years of mandatory schooling. Whatever the reason, Nyingthig is the ultimate of all teachings beyond intellect so the rapid and acute intellectual capabilities that Westerners have developed in general have no bearing on whether or not they can comprehend this dharma and do something with it. Jigme Lingpa says in this text,

“... those people without fortune who think of cause and effect as definitive meaning and want to relate Great Completion to mental analysis ...”

He is talking about one of the scholarly traditions in Tibet who like to reduce everything to their own idea that intellectual prajñā is all-important but his comment applies to us Westerners, too. Great Completion is not something that can be penetrated with intellect. That is simple fact. Our mistake, based on our high level of education, is that we have developed the idea that we can do so. It is a widespread and serious mistake that is brought into focus by a consideration of this text and the dharma that it presents.

Longchenpa, as quoted by Jigme Lingpa in this text, takes it a little further. He says,

“This king of the secret being the peak above all the others, its meaning cannot be realized except through prajñā that comes of a greater level of hearing and contemplating and a supreme level of fortune.”

He is pointing out that to make any progress with this ultimate teaching one needs the intelligence born not of the schooling that we Westerners have gone through but of hearing unusually large amounts of dharma teaching and, on top of that, contemplating that teaching to the point where it is not only correctly understood but

also internalized. He is saying that one needs a much stronger than usual level of that force to propel us successfully towards Nyingthig realization. That much teaching let alone contemplation is very difficult to obtain and requires considerable effort on our behalf, something which many cannot manage. In regard to that, what has developed in the West in recent years is the attitude that the teaching should change. For example, the teaching is given to anyone who comes along instead of allowing natural karmic forces to sort out who is suitable and who is not. Because the students are too busy with their Western lives, the requirement for doing hundreds of thousands of preliminary practices is being carved down to tens of thousands. What Longchenpa is saying here is that the student has to change not the dharma, and he is saying very pointedly that in the case of Nyingthig dharma the student has to change quite a lot.

In this section, I am not simply taking the stance that we should follow tradition. I feel very strongly that we Westerners have to make the dharma work for us in our own situation. However, we cannot do that by allowing our own mistaken understandings to override the dharma teachings that we are trying to follow. The point of this section has been to try to convey some of the environment and flavour of this Nyingthig dharma according to the system itself and see how it relates to the ideas that have developed in the West about to this ultimate dharma.

Karmic Good Fortune

In the quotation above, Longchenpa also mentions that “a supreme level of karmic good fortune” is needed and this leads us to a second important point.

In Buddhist terms, it is true that everyone is equal in having the potential for enlightenment and in that sense, the cultural form of

treating everyone as equal is an excellent idea. Unfortunately, this has led to a very strong idea in these times that everyone is equal in all regards. Nothing could be further from the truth. Each person has his own karmic fortune or inheritance where fortune does not mean to have good luck in a general way but to have the karmic accumulations needed for any given situation. This leads to tremendous differences of spiritual capacity and capability among individuals. The foremost instructions⁹ of the Nyingthig system state that only those of the highest level of karmic fortune will be able to meet with and obtain the empowerments, instructions, and texts needed to practise this “highest wisdom” teaching and achieve success with it.

These days Western cultures promote the idea that everyone is equal and because of it anyone is capable of anything. Because of it, many Westerners believe that they not only can but are entitled to hear and follow any and every level of spirituality. This is a major mistake; in fact, people can only manage what they are karmically fortunate enough to meet with and be able to do. As Longchenpa said in the quote above and also in many other places in his writings, this is especially true in the case of the Nyingthig teachings. The true Nyingthig teaching, as opposed to the popular ideas of it that have developed, is utterly profound and very difficult for most people to meet, let alone penetrate, for the simple reason that most people do not have the karmic fortune needed for it. For example, there was a posting on a widely-read internet list in the United States recently that proclaimed “Dzogchen is the practice of the West”. Dzogchen is not the practice of the West! It is the practice of those few people who have the extreme level of good karmic fortune to be able to meet and practise it successfully. It is certainly

⁹ The Nyingthig dharma is transmitted orally using a most special type of oral instruction called “foremost instruction”. See the glossary for more.

not the “birthright” of Westerners despite the very widespread idea that it is.

The mistaken attitudes outlined above have two undesirable effects. On the one hand, by not understanding that it is karmic fortune that determines whether one can and even should try to engage ultimate dharma, a person will tend to do things spiritually that will hold him back. He will also not develop certain attitudes needed for success with these ultimate dharmas. On the other hand, there are people who understand this part of the teaching but who ignore it and teach this ultimate dharma openly even to people who are not ready for it. The combined result is degradation of the dharma itself and harm done to those who are attempting to practice something for which they are not yet ready. Unfortunately, there has already been tremendous degradation of the Nyingthig teaching in the West because of these factors.

The Nyingthig teachings themselves say that, except for some very exceptional individuals, people in general have to go through a long process before receiving the actual, ultimate teaching contained in this *Highest Wisdom* text. It is not well-known but it is definitely the case that the real tradition of Great Completion requires three or more years of basic śhamatha-vipaśhyā practice for beginners. Yukhog Chadralwa, a great Dzogchen master of Eastern Tibet during the twentieth century observed that, “In Adzom’s camp, five years of śhamatha-vipaśhyā are necessary at the beginning”. He was saying that even three years of basically becoming acquainted with your mind was not enough in the eyes of the really great Great Completion master Adzom Drukpa. Following that, there is a complete set of preliminaries to be done and these preliminaries are generally much more extensive than the ones for lesser tantric practices.

This is something to think about. These days, especially in the U.S.A., there is a habit of teaching the highest teaching of Nyingthig dharma to the newest of students. There are several famous Tibetan teachers and a couple of famous Westerners doing this. They have flaunted the actual tradition and its requirements. I have personally seen that they have caused serious problems for students. They and the students have created an atmosphere in which the sacredness of the teaching has been lost and because of that it is well known that there has been a significant degradation of this dharma within the West. I have seen it myself on many occasions and in discussions with many people. If this teaching were properly presented, it could take a different course and possibly more people could, after a long period of training, benefit from it. The teaching itself shows the right way to go.

The Nyingthig teaching in general starts by explaining that it is not intended to be a practice for everyone but only those of the highest levels of karmic fortune. This has to be understood to begin with because it creates a certain attitude both towards one's own journey and towards this ultimate teaching that will guide the journey. With that attitude in place, the rest of the teaching can be presented as it should be. If the practitioner is told to do years of basic practice, it might become boring, but even that boredom is an essential part of the practice. On the other hand, if the student is not taken through any of that but immediately given the highest teachings, there is an arrogance which is not undercut and a general lack of understanding of many basic but important points that in the end leads to the ultimate teaching being inaccessible or twisted in some way.

The many, very famous teachers in the West who present Great Completion immediately and almost completely even to rank beginners have helped create the general idea that this is the way that the teaching is transmitted. It is noteworthy that the vidyā-

dhara Chogyam Trungpa Rinpoche, whom great Tibetan lamas of the time often said had outstandingly good students, followed the traditional approach to presenting this profound dharma without any change. He created a situation in which his disciples could and did practice śhamatha-vipaśhyānā for several years before hearing any of the profound tantric teachings. His students did well because of it and the dharma organization that grew up because of it has been singularly effective in teaching the dharma to large numbers of people. His approach included a very strong sense of the sacredness of the highest teachings which included understanding that, for the average person, it was necessary to create the karmic fortune needed to meet the teachings. He followed the tradition as I have learned it in Tibet and it worked.

The Nyingthig teachings say that the teachings are just not accessible if you do not have the karmic fortune for it. They do not say this to indicate that there is an elite group and that everyone else is excluded, rather, they say it to draw our attention to change our attitude. There has to be a very strong sense of the utter sacredness of the Nyingthig system on the side of the practitioner. That leads to developing a proper relationship with the guru who is the source of the teaching. It also leads or should lead to a willingness to undergo extraordinary hardship in order to get the teaching. Above all, when understood within the framework of the Nyingthig teaching, it leads to an approach in which the student stops leaking. He finds non-dual wisdom and learns how to offer that to the world without leaking out into dualistic consciousness. In doing so, he never leaks the teachings; he comes to know instinctively that to do so would be to make a mockery of the teaching and would be a cause for its degradation and eventually loss from this human world.

The teachers of these times, primarily ones in the U.S.A. who have been presenting the most profound Nyingthig teaching to anyone who comes along have, without regard for the warnings and instruc-

tions of the teaching itself, helped to cause its degradation. The excuse often heard from them is that Guru Rinpoche said that “at the very end of time”, meaning now, “the Great Completion dharma would suddenly flare up and appear brightly as happens with the wick of an oil lamp when the oil has just run dry”. The rest of what Guru Rinpoche said was that it would then snuff out and no longer be present. I believe that, if we were to follow the dictates of the teaching, this profound dharma might be more accessible for a little longer than that. Certainly, we could prevent some of the damage that I have personally seen happening to Western students and we could stem some of the degradation of the teaching. A good understanding of the meaning of karmic fortune and why it is so important within the context of Great Completion dharma goes a long way.

A LITTLE STORY OF GOOD FORTUNE

After some thought, I have decided to share a little of my own story of karmic fortune and what I personally had to do to obtain all of the Nyingthig teachings. I tell the story without pride, as an example of the meaning of karmic fortune and how it works in relation to these teachings, because of thinking that it might be helpful to others.

During a decade spent with my root guru, the vidyādhara Chogyam Trungpa Rinpoche, I made a point of receiving all of his teachings, including the few that he explicitly gave on Great Completion. Prior to his death, he outlined the directions that his students could take after his death. Essentially, they could continue on with the Kagyu teachings that he had mainly presented or they could practise either Longchen Nyingthig or Konchog Chindu of the Nyingma school. For myself, karmic good fortune led me in the direction of the Nyingma tradition’s Great Completion teaching and eventually to obtaining all of the instructions on Longchen Nyingthig.

I had to go through immense hardships to obtain the teachings on Great Completion in general and especially of Longchen Nyingthig. After many years of prayer and supplication, karmic fortune led me to a long-sought connection with the teaching of Highest Wisdom. To get the teaching, I had to go to Tibet where I had been invited to one of the main Nyingma monasteries in Eastern Tibet whose central practice is Longchen Nyingthig. Once there, I studied and practised the teaching intensively in a purely Tibetan environment without any other Westerners or anything done to accommodate the fact that I was a Westerner. I learned the system very purely, from the source, in the source language and following the ways that have been followed for hundreds of years.

On hearing my story some think that they should try to follow my footsteps. It is doubtful that they could. I have been the only Westerner allowed into the monastery, and it was made clear to me that this very unusual dispensation was granted only because of a profound karmic connection that I seem to have from the past with the main guru of the monastery. This is not talk of good luck but talk of karmic good fortune, and this exactly was the content of my first meeting with my guru. Without what he sensed as that exceptional karmic good fortune of having a link with him personally, the place itself, and the teaching and practice too, I would not have been accepted and even if accepted could not have been successful there.

Once there, no special arrangements were made for me at all. All the teachings were given in Tibetan, there being no-one who spoke English. It was only because I had given up my adult life to Buddhadharma and had spent many years under extremely difficult conditions in Asia that I could speak Tibetan sufficiently that I could understand these teachings. Even then, it was not easy; the dialect used was a local dialect which is virtually unheard of amongst Westerners, so I had to learn a new form of Tibetan just to survive in the monastery, let alone understand the teachings and talk with

the other yogins there. The fact that I could manage is again a story of karmic fortune, this time the result of being willing to undergo the extreme hardships of living in a third-world country for a significant portion of my adult life and the rigours of having given up to living a life of hearing and practising dharma for myself and translating for others.

There is more, too. It is very, very difficult for a Western body to stay alive within Tibetan culture and at very high altitudes. I found the food to be very unsatisfactory and lost nearly twenty kilograms of body weight on my first stay. I had constant diarrhea because of the altitude and because of not understanding that one has to wear winter clothes even in the midst of the intense summer heat. On the other hand, I was able to survive because of having a very strong constitution, something which a few other Westerners who have tried to stay at the monastery have not been able to manage.

It came down to this: I woke up yet again at two a.m. one morning, needing to run to the outhouse once more. I did so, cleaned myself up and returned to my room. I clearly remember sitting in a supplicatory pose on my bed and calling on all the buddhas and bodhisatvas to be my witness. I swore then and there that I would do whatever was necessary to get these teachings, especially on Direct Crossing, and if it meant that I was going to die in order to do so, then so be it. Understand that this is not a story dressed up to impress. My body was totally worn down and there was still another month to go before we even started the Direct Crossing part of the text. I had been through enormous difficulties even just to get to this monastery in the depths of Tibet and since arriving had been through a lot more. From the depths of my heart I made the decision that, even to the point of death, I would do whatever it took to get these teachings, understand them, and practise them.

That attitude is born from karmic good fortune. Do you have that kind of attitude? Possibly not. Without it, frankly, I do not think anyone will get very far with Direct Crossing practice and I doubt anyone will be able to get, in an utterly pure way, all of the oral instructions needed to do the practice.

For myself, although I received and practised the entire teaching of this text in the first retreat in Tibet, I found on my return that there were some minor points that I did not understand clearly. I also wanted one-on-one instruction from my guru on the details of Direct Crossing practice. I realized both with joy and concern that I had further trips ahead of me in order to understand the text and practices that go with it more deeply.

The following year, the Tibetans staged uprisings in Tibet. That caused the Chinese government to close down everything for the year so the teaching that I so longed to return to was not available, a major obstacle indeed! The following year, things had improved just enough that I was able to get a visa to go to China. However, once there, I found that there was no teaching on the text for this year. Another major obstacle! Still, I was invited to live with the head instructor of the retreat centre and spent many hours with him gaining further instruction, again, all in Tibetan. Furthermore, my guru taught the entire *Treasury of the Meaning of the Words* by Longchenpa, the treasury of his seven treasuries which is specifically concerned with Direct Crossing theory and practice. He was also unutterably kind and gave me what is called the introduction to Direct Crossing in private and one-on-one. I left that year after another year of extreme hardship knowing that I still had to return to hear and practise *Highest Wisdom* again. However, I was equally amazed at my good fortune at being able to hear the teachings that I did receive and especially to obtain the complete Direct Crossing instructions in private from him.

The year after that, I was told that *Highest Wisdom* would be taught that year so I headed off to Tibet again and once again received and practised the entire teaching in Tibetan, with Tibetans, and with no other Westerners about. It was a very difficult time again with food and sickness but I left completely confident that I now had received, practised, and clearly understood all of the teaching and practice connected with *Highest Wisdom*.

My friends have often been amazed at my good fortune and have many times expressed astonishment at the purity of the transmission that I was able to obtain. When I do open up about these things to a small group of my own students who I think have the fortune to be able to practise these teachings, there is constant amazement at the purity of knowledge that is transmitted and the certainty that comes with it.

I would hope that this story is beneficial in several ways. At the very least, it should help the reader to understand that the full transmission of this teaching is usually not obtained without going through enormous hardships. It is not like any lesser teaching. You really have to be willing to give up your life to it and its practice and you have, I believe, to be willing to die for it.

Then, Zhadey Thrulzhig Rinpoche, the regent of Dilgo Khyentse Rinpoche and one of the world's great Longchen Nyingthig masters, was delighted but truly astounded when I recounted the story of what I had received. He indicated that he had never heard of a Westerner getting such thorough, complete, and pure transmission of the teaching. This should give the reader confidence that the translation here is accurate and more than that, that it authentically presents the content of the text and the thought of the lineage embodied in the text.

Hopefully also, my story should lend weight to the explanations of the need to observe the sacredness of the teaching and to have a very high regard for karmic good fortune and what is implied by it in regard to this teaching.

NOTES TO “HIGHEST WISDOM”

The way that Jigmey Lingpa composed this text is very much in keeping with the sacredness of the Nyingthig teaching. The text is not easy to read and in fact is written in a way that lends itself to misunderstanding. This has led one Western translator to claim that the text was written in code but that is not the case; the text was written using standard Tibetan words and grammar. It is true that the text is not written in the form of a dissertation that covers everything in great detail using a plain language. Yes, it is a guidebook that covers the whole Nyingthig teaching but it is written in a style that weaves many threads together in a short space and moves quickly from one idea to another. The result is that it has to be explained by a competent teacher for it to be understood correctly.

Like most Tibetan texts that deal with very high level teachings, the text is not intended to be a do-it-yourself manual and is definitely not written that way. It was only ever intended as a support for oral instruction given in a closed environment. The reader might not be aware of it but, traditionally, the real instructions that go with the text were taught one-on-one with the door closed.

A number of Westerners have seen earlier translations of this text. They have discovered, to their chagrin, that the text does not lay out all the details and is actually quite hard to understand as just explained. Therefore, some of them have asked me to annotate this translation extensively and, especially, to furnish it with my personal notes on the practice. However, the teaching is too sacred, too

precious, and also too highly guarded for that to be a wise move. For myself, as my gurus have done, I am more than willing to share these teachings in person with students who have themselves been through the hardships of years of preparatory practice. However, in the eyes of my guru who warned me against it and in the eyes of the dakinis who guard over this teaching, I feel that it would be very wrong to include commentary or notes to the text that would help to unravel its meaning.

The nature of the text led me to ask my fellow yogins in Tibet whether there were other texts that clarify the text itself. There are. Most people make notes of instructions received on the text. These notes have the dual purpose of explaining difficult parts of the text and of being a reminder for the details of the practices set out in the text. Accordingly, these writings on *Highest Wisdom* are simply called “notes”¹⁰.

I gradually discovered that nearly everyone involved had a set of notes to the text. Sometimes they were copies of notes of great masters and sometimes they were the yogin’s own notes accumulated over the years. The notes of masters such as the previous Adzom Drukpa and Dilgo Khyentse Rinpoche were in high demand. Further research led to the discovery of two sets of notes on *Highest Wisdom* that are in Tibetan publication and which would be of great interest to readers of this book. They are the notes of two very realized masters of modern times. I have thought about translating them and making them available but whispers in my ear suggest that it might not be a good idea. Time will tell.

I found it noteworthy that, even within the boundaries of the teaching and practice circle in Tibet, everyone kept their notes very much to themselves and did not hand them around. This was yet

¹⁰ Tib. zin bris.

another teaching for me personally on the level of privacy and secrecy of these teachings, a level which is unprecedented within the whole range of Buddhist teachings. Eventually, I compiled my own, very extensive notes during the years spent in Tibet and, as with the other yogins in the practice circle, do not feel inclined to make them public.

POINTS OF TRANSLATION

Style in General

In general, the style of translation throughout this book is very accurate. Long sentences are standard in Tibetan and I have kept them where possible. Even the idiom of the author, which in many places is hard to understand in the Tibetan, has been rendered into English. Thus, if there is a long or unusual turn of phrase or something unclear in the English, you can be sure that it reads that way in the original.

The long sentences used in Tibetan have many clauses and phrases carefully linked together to present the maximum amount of information in the minimum space. A feature of this style is that it contains a lot of syntactic meaning. I have tried hard to retain this, even though it means that the translation might not be completely euphonious to an English speaker's ears. The important point is to pay attention to the flow of meaning; for example, Tibetan composition usually arranges clauses and phrases in an order which it is part of the explanation.

Then, the text uses a great deal of specialized terminology including the unique terminology of Great Completion, much of which is not well known to Westerners. This imposes the need to provide notes that at least give explanations of important terms, even if they do not provide commentary on the meaning so I have provided notes

of that sort and a glossary. All in all, there has been a concerted effort to ensure that everything that needing clarification at the word level has been explained.

In other books on similar subjects I have usually abandoned the use of the more formal English “one” in favour of the less formal but much more personal “you”. Decades of experience have shown that this is the tone of such texts. However, this text is a little different. It is, except in a few places, a very formal exposition. Therefore, the more formal “one” has been used except in those places. When Jigmey Lingpa drops into a more personal tone, which he does in places, I have switched to using “you” to mirror the idiom of the text.

In Tibetan texts, procedural remarks, notes, and the like are written in smaller lettering to distinguish them from the main text. This text has only one instance where notes have been inserted and these are placed in parentheses as would be done in English. All other notes are the notes for clarifying terminology mentioned just above.

Meticulous Approach

The text was translated with meticulous care by reading and comparing five different editions and discussing every difference between them with the senior instructors at Dzogchen Monastery in Tibet. The translation truly represents what is accepted there as the wording of the original text.

Westerners in general would not think that there is more than one version of the text. Most would assume that all editions would read the same. However, the situation with Tibetan texts is quite different from Western books. Whenever Tibetans make a new edition of a text, they edit it to correct it. This is necessary because the person who wrote a text might have known exactly what he

wanted to write whereas the scribes and wood block cutters responsible for the actual printed edition often had no learning at all and often introduced errors into their production. Therefore, and especially with a text of the importance being noted here, one cannot afford to take a single text, regardless of its source, and rely only on that.

Therefore, in this work, various editions were used and compared. Every point of difference was investigated, resolved, and then noted for the reader in the translation. From there, a corrected version of the Tibetan text was produced and included in the book to go with the translation. Certainly this will help all involved to understand why the translation in this book is the way it is and why it might differ in places from other translations. On top of that, it should assist Tibetans in the West who teach this text but who themselves have not studied the various editions to who are not familiar with the differing readings for the text.

Of the five different editions of the text used during for its study and translation, I began with a recent edition made in Bauddha, Nepal. At this time, an unfortunate situation has happened in which every person, qualified or not, is republishing important Tibetan texts with the assistance of computers, for example in Bauddha. These new editions are often made by people who are trying to be helpful but have little or no knowledge of the material. I started with such an edition I had obtained from Bauddha thinking that its modern print would be very clear and easy to read. It was but it was also riddled with mistakes, many of them serious. I discarded it as useless and now tell a warning tale.

After that I sought out four editions that would be more likely to be useful. I used the edition found in the *Tsibri Print*¹¹, the one made at Zhechen Monastery in Nepal at the command of Dilgo Khyentse Rinpoche, one produced by a khenpo at Dzogchen Monastery in Tibet, and an original copy of the famed Adzom Drukpa edition.

The edition by Khyentse Rinpoche was by far the most reliable, with only a few errors throughout the text; it seems to have been produced from the Adzom Drukpa edition. The *Tsibri Print* is a very clear wood block print. It had a few more errors than the Khyentse edition, though there were places where it was correct and the Khyentse edition not. The edition kindly given to me when I arrived at Dzogchen Monastery to partake in the great teaching and practice of this text turned out to be clear but mistaken in so many places that I had to put it aside too. The Adzom Drukpa Edition, in line with its reputation for excellence, turned out to be correct in all but one or two cases. As I proceeded with the translation, I also proceeded with checking the Tibetan and made a new, corrected edition as I went along. The resulting edition is included with this book. I believe that is the best edition available at this point.

¹¹ Tib. rtsibs ri dpar ma. Śhākya Śhrī was a great Drukpa Kagyu master of the late eighteenth century who was a master of both Great Completion and Mahāmudrā systems of teaching. One of his disciples vowed to produce a compilation of texts that would contain all the essential texts of both systems. The wood blocks were cut and printed in a town called Tsibri which is near the Tibetan-Nepalese border on the Tibetan side of Mt. Everest. The compilation, consisting of over forty volumes, was made primarily from old editions of the texts included in it, many of which are now unobtainable after the Communist Chinese takeover of Tibet. Thus, one value of the *Tsibri Print* is that the texts in it often contain readings that can be used to correct other editions.

Citations of Texts

Highest Wisdom uses many citations from important texts of innermost Great Completion. The name of the source text is not always explicitly mentioned or is sometimes mentioned in a way that only someone already expert in the text will understand. For this reason, there is a listing of all titles as they appear in the text following the glossary, with more information given about them. I also researched all citations that do not have the source properly identified within the body of the text, pinpointed their sources, and provided the information in a footnote.

Many of the quotations are citations from the Seventeen Tantras of innermost Great Completion, which are the principal tantras of the system. The root tantra of the Seventeen Tantras, called *Sound Breakthrough*, is often referred to simply as “the root tantra”. The root tantra is primarily about the use of sound as a way of uncovering one’s innate three buddha kāyas or bodies and the title reflects that. It is a text about reaching the three kāyas by breaking the sound barrier, where sound to begin with is a saṃsāric phenomenon that is broken through with practice.

Revealed Treasure Marks

Note that Tibetan writing uses a specific punctuation mark to show breaks. The usual form is simply a vertical stroke. However, that is replaced in revealed treasure texts with a variant called a “revealed treasure mark” which looks like this ཨ . During the 1980’s the Nalanda Translation Committee was translating revealed treasures and discussed their work with Dilgo Khyentse Rinpoche who was visiting at the time. He said that it was important to retain the revealed treasure marks because they immediately and definitely indicate to the reader that the text is revealed treasure. Accordingly, all revealed treasure marks that appear in cited texts are shown in the English texts.

About Sanskrit

Sanskrit terminology is properly transliterated into English with the use of diacritical marks. These marks often cause discomfort to less scholarly readers and can distance them from the work. This work though sets out a technical subject with great precision and the use of diacritical marks is required to match the style of the text.

FURTHER STUDY

Padma Karpo Translation Committee has amassed a wide range of materials to help those who are studying this and related topics. Please see the chapter “Supports for Study” at the end of the book for all the details.

HEALTH WARNING

This text is kept very secret by the Tibetans themselves. From beginning to end it describes things that can only be known by direct experience and whose practices have to be done on the basis of personal, oral instruction. Thus, as mentioned before, it is not a do-it-yourself manual. If you were to read this book without proper guidance and attempt the Direct Crossing practices in particular, there is a good chance that you would ruin your chances of gaining realization in this life.

This is the highest of high texts in the Tibetan system and in that sense it is also the most dangerous. Do not attempt any of these practices without proper instruction! These instructions cannot be obtained by internet radio or other fancy foolishness that is being propagated these days; they have to be obtained in person and in the right environment! Therefore, it is necessary to go to someone who has a proper lineage and who can lead you properly through the practices, and to obtain the instructions from him.

This brings to mind the situation that came to light recently of a woman from the U.S.A. who had heard just a few Direct Crossing instructions. Professionally, she was connected with astronomy and because of that was proud of her knowledge of optics and optical conditions. She read the instructions on viewing the appearances and assumed that they were instructions about the external physical world. She assumed that they must be referring to watching floaters in her eyes. After that, she spent years practising her own version of Direct Crossing meditation that was nothing more than watching physical defects of the eye! After that, she publicly proclaimed her knowledge of the practice on the internet. When in reply it was pointed out to her by several knowledgeable practitioners of the Nyingthig system that she was making a grave mistake, she could not and would not admit to it. She continues with her mistaken practice, adamant that, with her knowledge of the physical sciences, she is going in the right direction. I have spoken of the need for proper preparation, proper teacher, proper instruction, and above all a high degree of respect for this teaching. This is a true story that illustrates what can happen when there is the arrogance of thinking that one can proceed without regard for the instructions of the system and a proper oral transmission of them.

The text is a written form of instruction which is meant to be used in conjunction with a qualified teacher's verbal instruction. The written text becomes a skeleton around which the teacher can build a complete explanation replete with his confidential instructions just for his students, and at the same time a book that students can carry to remind them of the actual and exact instructions given by the teacher. In this sense, it is not a do-it-yourself book by any means. It is a support to be used in conjunction with guidance given orally by a teacher. This is a very significant point. In the West we have been taught that we can read a book and learn to do something ourselves from the book. That is not the case here. This text is merely a support for oral instruction and no more than that.

Best wishes to all of you!
May your practice of the preliminaries lead you to
Preserving the state, then seeing the saṃbhogakāyas,
And finally returning to your original enlightenment.

Lama Tony Duff,
Padma Karpo Translation Committee,
Swayambunath,
Nepal
4th October 2010

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¹² The numbering is correct; the reason is explained in this part of the text.

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Jigme Lingpa with Longchen Rabjam at his crown.

Wall Mural at Dzogchen Monastery, Tibet

Photograph by the author, 2010.

**“HIGHEST WISDOM”
A GUIDEBOOK TO THE STAGES OF
THE PATH OF THE PRIME GUARDIAN
ACCORDING TO LONGCHEN
NYINGTIG GREAT COMPLETION**

“Highest Wisdom”
A Guidebook to the Stages of Path of the
Prime Guardian¹³ According to
Longchen Nyingtig¹⁴ Great Completion

Homage to the bhagavat, Teacher Unchanging Light.

Being the inconceivable dharmatā whose nature is like
space’s expanse,
It possesses the excellence not primordially had by either
existence or peace, the excellence of every superfice¹⁵;

¹³ Tib. gdod ma’i mgon po. As explained in the introduction, within this text, the prime guardian generally refers to Samantabhadra with consort.

¹⁴ The spelling of this word in the title is “snying tig” but “snying thig” in most other places in the text. Oral instructions say that there is no difference in meaning of the two spellings.

¹⁵ Tib. rnam pa. This term “superfice” often makes more sense to English readers if translated roughly as “form” or “appearance” and I have occasionally done that here. However, the term has its own specific meaning and the reader needs to be able to distinguish that meaning. “Superfice” is one of a pair of terms. The other term “entity” (Tib. ngo bo) is used to indicate what something actually is. The term “superfice” is then used to indicate how any given entity is appearing in any given moment. In others words, superfice, as in English, is the
(continued...)

May expanse and wisdom non-dual, whose glory is
 revealed just in what appears,
 The prime guardian together with consort¹⁶, be victorious
 on the lotus-pond of my rational mind¹⁷.

To begin with, there was the changeless essence with
 adventitious stains to be purified on it.
 The three kāya teacher¹⁸ let fall a rain of dharma within
 which the nature of the one that washes best of all,

¹⁵(...continued)

superficial appearance of any given entity. For example, a horse is a horse—that is its entity—but it will have a surface appearance or superfice of being white, chestnut, black, big, small, and so on. Thus the horse is the entity and its external appearance is its superfice. This pair of concepts are widely throughout Tibetan Buddhist literature and must be understood.

¹⁶ Samantabhadra with consort.

¹⁷ “Lotus pond of rational mind” is a standard poetic phrase that means the mind that develops knowledge through consideration of a subject. At first it is like a murky swamp, like the swampy ponds where lotuses grow. As it develops understanding, lotus flowers of pure knowledge rise up from the swamp and blossom wide and beautiful. Finally, when a subject is fully comprehended, that subject has achieved victory over that originally swampy mind.

¹⁸ Primordial reality, which represented and presented by the teacher Samantabhadra, exists as the three kāyas: dharmakāya, saṃbhogakāya, and nirmāṇakāya. This embodies many key points of Great Completion teaching.

Is the exceptionally wondrous chariot¹⁹ of Great
 Completion with its modes of dharma of gradual and
 non-gradual sudden liberation provided in relation to
 the grades of elements, faculties, and aims²⁰.
 It has life-trees who, throughout tens of millions of
 kalpas, acted well and wholly dedicated the merit²¹ and,
 From that glory, emanation lotsāwas and paṇḍits who
 appeared in this world of endurance²² in earlier times,
 Of whom there is the one who manifested in the snowy
 mountains and upheld the victory banner with his
 complete explanations that never wane—
 Lord of speech, life-tree of the teaching, placing the tip of
 your feet at my crown, I serve you, my crowning
 jewel²³.

¹⁹ Chariot is the name used for any major system of dharma teaching. The concept is a giant truck that can pull along sentient beings of all types and is so big and powerful that it cannot be challenged.

²⁰ “The grades of elements, faculties, and aims” refers to the various sentient beings with their differing grades of capacity for practice and realization that arise from their physical makeup, mental abilities, and individual ways of thinking.

²¹ They have acted well according to the Great Vehicle ways of excellent conduct and have wholly dedicated the merit of doing so meaning that they have dedicated the merited fully and properly according to the Great Vehicle teaching on how to dedicate merit.

²² Skt. saḥāloka. A name coined by the Buddha for this particular planet because, as he explained, this is a world where human beings endure suffering.

²³ This and the previous line refer to Longchen Rabjam. In general, he is one of the emanated great beings of the tradition. More specifically, he appeared in Tibet where he manifested as a lord of speech. “Lord of Speech” is a common epithet of Buddhist tradition used to describe a

(continued...)

The meaning of the tantras, whose nature is an extremely
 deep and supremely vast ocean,
 Was encompassed by his all-knowing analytical mind but
 will not be understood through an embellished version
 of his knowledge,
 So, the meanings that were exposed by Drimey Ozer's²⁴
 dissections with the eye-spatula are²⁵
 Brought together again here as is, to clarify the essence
 for the fortunate students who pressed for it.

²³(...continued)

master of explanations of Buddhist Dharma. That fits because Longchenpa is known for his extensive, complete, and masterful explanations of Great Completion that have never waned in popularity from the time they were written. It is also used as an epithet for one's own guru given that he explains everything to you, which fits here because Longchenpa was Jigmey Lingpa's main guru. One places the guru at the crown of one's head so "crowning jewel" is another epithet for one's guru. The Tibetan phrase that mentions Longchenpa as Jigmey Lingpa's crowning jewel also contains, in a Tibetan play on words, the meaning of him serving his guru.

²⁴ Drimey Ozer is Longchen Rabjam's secret name, the name he was given in connection with tantric practice. By using it here, the idea of understanding developed for the purpose of tantric practice is emphasized.

²⁵ An eye spatula is a Tibetan surgical instrument used to remove cataracts. Its use here implies the opening of the eye of intelligence to gain to correct knowledge.

Now in regard to that, there is this²⁶. The truly complete buddha²⁷ Samantabhadra, his mind all the while not wavering from dharma-dhātu, nicely passed a lineage by mind from himself to five buddhas who were the fruitions of people other than himself²⁸. In it, he taught the perfect dharma²⁹ of the profound and vast, the secret mantra Vajra Vehicle³⁰, in three parts—tantra, āgama, and

²⁶ These words are the standard opening statement of a Tibetan treatise. In this case, they indicate that the poetic expression of worship is completed and that prose explanation has begun. This prose section does not start the body of the text (called the goodness of the middle) but continues the expression of worship and ends with the declaration of composition.

²⁷ Tib. yang dag par rdzogs pa'i sangs rgyas. The term means a “truly complete buddha” as opposed to an arhat; arhats are also called buddhas but are not truly complete buddhas. This is fully explained in the book *Unending Auspicious, The Sutra of the Recollection of the Three Jewels with Commentaries* by Tony Duff, Ju Mipham, and Taranatha by Tony Duff, published by Padma Karpo Translation Committee, 2010.

²⁸ He could have passed this tantra teaching to his own saṃbhogakāya manifestations in a demonstration of dharma. However, in this case he passed it on from himself to others as the first step of transmitting this teaching into our world, which is the meaning intended here. Moreover, the wording of the Tibetan text contains the meaning that this is, of the three ways of passing on the teaching, the first one, called “Mind Lineage”.

²⁹ Tib. phun sum tshogs pa. With the use of this term here, the five perfections (Tib. phun sum tshogs lnga) have to be explained. This system of explaining dharma via the five perfections came from Nālandā and was brought into Tibet by Padmasaṃbhava.

³⁰ The sūtra Great Vehicle is the excellent teaching containing the two aspects of profound and vast. However, the most perfect version of that teaching is the tantra vehicle, which is what was taught in this case.

upadeśha³¹—all of which perform the natural liberation of the element³² of sentient beings to be tamed³³. The part of that teaching dealt with here does not relate to development and completion stages³⁴, rather, it concerns alpha purity’s actuality in which mindness³⁵ is shown to be the nature of primordial buddhahood and Direct Crossing in which the nature of buddhahood is shown to be in the entity of wisdom’s own-appearances, with both being shown through introduction³⁶ to oneself in direct perception that does not relate to the words and the mental examinations that go with their

³¹ Tib. rgyud lung man ngag. In the English used in this translation it is “tantra, authoritative statement, and foremost instruction. These are the qualities of the three aspects levels of inner tantra in the nine vehicles. They correspond to the practices of Mahāyoga, Anuyoga, and Atiyoga respectively.

³² Skt. dhātu, Tib. kham. The element or basis is that most basic thing within sentient beings that allows for their enlightenment. It is a name for sugatagarbha. There are various ways to liberate it but, in the Vajra Vehicle, it is liberated specifically by coming directly right on top of its own entity so that it naturally liberates itself.

³³ Sentient beings to be tamed means the ones who can be tamed by this particular type of teaching; it does not mean all sentient beings.

³⁴ The two stages by which tantra is usually encompassed, development and completion.

³⁵ Tib. sems nyid. See the glossary for mindness.

³⁶ Tib. ngo sprod. “Introduction” is often translated as “pointing out instruction” but that is a mistake; the term literally means that a person is introduced to something or someone. In this case, the introduction is not made on the basis of someone else that you are being introduced to but on the basis of yourself, and that is the exact meaning of the words used here in Tibetan. This style of use of words is standard in Tibetan and will often be seen throughout the text. For the most part, I have used the English “introduction made over ...” or “introduction made on the basis of” to show this meaning as closely as possible.

respective tenet systems³⁷. This true path—the only one that has been travelled by past buddhas, the only one that will be accomplished by all future buddhas, and the only one that is being journeyed on by all present buddhas—is not reached by the rational-minded tenets of the eight vehicles³⁸ so is positioned at the peak above them all. O *ḍākinīs* who are the owners of this dharma, please grant me permission to write a clarification of it that will make the nature of the great inner space of the mind of the superfactual³⁹ prime buddha, Samantabhadra, as clear as though it were spread out on the palm of the hand.

In general, this path provides three types of instruction: the approach of guidance through oral instruction⁴⁰; the approach of introduction⁴¹; and a compilation of the guests' crossing over the pass into a whole⁴². It is shown here through the system of foremost

³⁷ This is the system of the first of the two main practices of this system, Thorough Cut.

³⁸ The first eight of the nine vehicles have tenets which, compared to the ninth vehicle, are connected with and do not transcend rational mind. Their tenets do not touch the highest of all tenet systems, Atiyoga, because its tenet is completely beyond rational mind.

³⁹ Tib. *don dam par*. For superfact and superfactual truth see the glossary.

⁴⁰ Tib. *gdam ngag*. There are many types of oral instruction spoken of in the Buddhist tradition. "Oral instruction", as this term is always translated in this book, means oral instructions in general, no more and no less.

⁴¹ Meaning introduction to the nature of mind per note 36.

⁴² The Buddha often referred to sentient beings as guests given that they are temporary inhabitants of a body who eventually die and leave it. When they leave it, they cross over the great pass, meaning that they go

(continued...)

instructions in which all three are complete with the first one being a container that includes the other two as adjuncts and is shown by the three grades of faculties—those who, having the strength that comes with the cause of sharp faculties, connect in this very life to the primal ground’s expanse; those who, having middling faculties, go to buddhahood in the bardo; and those who, having the least of faculties, are revived⁴³ into a nature *nirmāṇakāya* field realm⁴⁴.

⁴²(...continued)

through the bardo, into the next.

⁴³ Tib. *dbugs ’byin pa*. Revival is a technical term from ancient India. It literally means “to have breath breathed into” and would literally translate as “to inspire”. In dharma texts in general, it has the meaning of being rescued from a bad situation and brought up into a good one. In this text it has the specific meaning of being revived from the death of *saṃsāra* and brought into a more enlightened kind of life. See *revive* in the glossary.

⁴⁴ Tib. *zhing khams*. See glossary for field realm and the related term *field*.

Part I: Those who, having the strength that comes with the cause of sharp faculties, connect in this very life to the primal ground's expanse

This first topic has two parts: preliminaries and main part.

1. *The preliminaries*

The dharma of the preliminaries contains three approaches: leading along⁴⁵ the three kāyas, the way of training in the yoga of the four elements; leading along rigpa⁴⁶, the parting of the three doors into the sides of saṃsāra and nirvāṇa⁴⁷; and leading along mind, the way of training threefold body, speech, and mind.

a. Leading along the three kāyas, the way of training in the yoga of the four elements

⁴⁵ Tib. sna khrid pa. “Leading along” is a specific term used to indicate that something is guided along so that it develops in the right direction, as for example a child is not merely guided but is led along by its parents or teachers so that the child develops into a fine human being.

⁴⁶ Tib. rigpa, Skt. vidyā. See the glossary.

⁴⁷ Tib. 'khor 'das ru shan dbye ba. See Parting into Sides in the glossary.

Pre-eminent amongst the six million, four hundred thousand śloka⁴⁸ of Nature Great Completion⁴⁹, the root tantra *Sound Break-through*⁵⁰ says,

“The stages of training the three kāyas
Involve putting the qualities of the elements to the
fore.
Best is earth, water, fire, and wind used
In conjunction with training in sound; it leads to
certain attainment.”

This says that it is to be done as a yoga of the four sounds but, given that it is rarely taken as a practice nowadays, not to do it also is all right.⁵¹

b. *Leading along rigpa, the parting of the three doors into the sides of saṃsāra and nirvāṇa*

Parting into Sides of saṃsāra and nirvāṇa has two parts: outer and inner.

i. *Outer Parting*

*Son of the Teaching*⁵² says,

⁴⁸ A śloka is a four line verse of poetry in a specific one of the many metres of Sanskrit poetry.

⁴⁹ See Nature Great Completion in the glossary.

⁵⁰ Tib. sgra thal 'gyur. This is the root tantra of the seventeen tantras that comprise the foremost instruction section of Great Completion.

⁵¹ This does not mean that the teaching on this has been lost; I have been able to get instruction in this practice.

⁵² Tib. rang byung bstan pa bu gchig gi rgyud. The full name is *Self-arisen Single Son of the Teaching Tantra*.

“As a preliminary, in order to reverse the overt
clinging
Produced through body, speech, and mind,
One should start with the preliminary conduct.”

And following on from that, the root tantra of the way of action⁵³
says,

“For the body, going and staying,
Crouching and various āsanas⁵⁴,
Flinging and withdrawing the limbs, and
Activities of all sorts are taught.
Using the thinking mind to manifest them,
Behavioural forms of the six migrators
Are brought to mind and done with the body.”

This is saying that, in order for the activities of the three doors created by karma and latencies⁵⁵ to be self-removed and later stopped, the following is to be done. To prevent faults of the seven root faults of secret conduct, one goes to a place that is definitely out of sight of the normal comings and goings of people. Having gone there, one offers torma to the local owners of the place⁵⁶ then requests them not to be bothered and upset by the uncensored behaviour but to give their support. Then one arouses the mind⁵⁷, thinking, “Now, for the sake of every sentient being, I will perform

⁵³ Meaning the *Sound Breakthrough Tantra*.

⁵⁴ Skt. āsana meaning postures of the body taken up for yogic purposes.

⁵⁵ See latency in the glossary.

⁵⁶ “Local owners” or “landlords” is the name given to local spirits and forces who consider that the place is theirs; it is their territory.

⁵⁷ Tib. sems bskyed. This is the standard phrase used in Indian and Tibetan Buddhist literature to indicate arousing enlightenment mind. For enlightenment mind, see the glossary.

the parting of the three doors into the sides of saṃsāra and nirvāṇa, so that henceforth I will not reverse back into cyclic existence again.” After that, the body is stripped naked. Then, the hell-beings’ heat and cold, the pretas’ hunger and thirst, the animals’ enslavement, the humans’ birth, old age, sickness, and death, the asuras’ strife, the devas’ fall at transference, and so on are depicted in one’s mindstream and their outer manifestations are enacted. Furthermore, one runs and jumps and crouches and throws out and draws in the limbs, and so on; in short, any and every activity that comes to mind is just done without the aims of specific ideas.

And, similarly, in order to do the parting of speech into sides, the *Breakthrough* says,

“What is said is said in order that there be no
reversing.
In the languages of gods, nāgas, yakṣhas,
Gandharvas, kumbhāṇḍas, and Viṣṇu
Good and bad things are expressed.
In short, in the languages of the six migrators,
What mind thinks of is expressed through speech.”

According to that, without any sense of acceptance or rejection, one makes various noises⁵⁸ and talks in various languages.

For the conduct of mind, *Single Son of the Buddhas* says,

“Enjoyable and unenjoyable, pleasant and unpleasant,
Permanent and impermanent, and so on;
The thoughts of view, meditation, and conduct,
And dharma and non-dharma, and so on;
Passion, aggression, and delusion;
Virtuous and non-virtuous, and so on;

⁵⁸ Tib. sgrogs pa. “Makes” here means gives off sounds, like a loud-speaker does.

Various types of the conduct of thinking are to be done.”

According to that, all of the virtuous and non-virtuous comings and goings of the thinking mind engaged in thoughts throughout the three times are vigorously brought on causing ideas of weariness of the three doors to arise. Look right at the entity of the subsequent consciousness that has decided that this really is so⁵⁹ and be refreshed!

Similarly, *After Passing*⁶⁰ says,

“Having engaged also in the conducts of the Three Jewels ॐ”

There is the peaceful, tamed conduct of earth-touching and equi-poise mudrās with legs crossed, the intent to emanate light rays from the ūrna, being draped with the outer robe, eyes looking one yoke-length ahead, and so on. The conduct of speech to go with that is the recitation of sūtras such as the *Heart Prajñāpāramitā* and so on, and the verbalization of expressions of refutation and establishment using the words of mental analysis and consequence. Similarly, there is the stance of the wrathful ones with its play of nine dances and conduct of speech that goes with it of the RULU sound, HŪṂ HŪṂ PHAṬ PHAṬ, and so on. Various transformations

⁵⁹ Subsequent consciousness means another state of mind following on from the ideas produced by the practice.

⁶⁰ “After Passing” is a name for teachings that were given by great masters of the past, for example Garab Dorje, who died but returned from their death due to the wailings of a heart disciple, to whom they then bestowed a quintessential teaching. A number of these teachings were preserved under the general name “After Passing” texts.

of body and speech like those are trained in because, as it says in tantra⁶¹,

“Dharma sounds of mantra and liturgy and
Words of mental analysis such as existent, non-
existent, and appearance
Are variously expressed.”

There is the parting into different sides like that of threefold body, speech, and mind, what is to be done after the preliminary practices of the three doors have progressed somewhat, and the rest. Nonetheless, the way that the play of three doors or enlightened body, speech, and mind that naturally occurs for anything with the superfix of saṃsāra or nirvāṇa is used here to make the three into one, connected bundle is easy to practise and highly effective.

By making efforts at this Parting into Sides for half a month, or eleven days and nights, or seven days, etcetera, for the moment, the clinging of the three doors will remove itself and the continuity of connection to cyclic existence will be cut, and ultimately, the body will be matured into luminosity, speech will be purified into wheels of letters, mind will be liberated based on rigpa, and so on. Fathomless benefits and qualities are spoken of but to sum them up, as it says in the *dbang nye bar rtog pa*⁶²,

“A Parting into Sides that has been done
Is not the reversal of the three realms.”

⁶¹ Continuing on from the earlier quote from the *Self-Arising Single Son of the Teaching Tantra*.

⁶² No-one asked knew exactly what this text was. Khenpo Drala of Dzogchen Monastery felt that it was, “probably one of the several subsidiary tantras of foremost instruction Great Completion”.

ii. *Inner Parting*

The inner parting is the intent of the *Clear Space Tantra*; it says,

“At the crown, throat, heart centre,
Navel, secret place, and soles of the feet,
A, SU, NṚI, TRI, PRE, and DU reside.”

The mere production of this body of latencies means that seeds for propelling this being into the six classes are continuously present in it. With that as a basis, a latency that has been imprinted due to an earlier karmic action later conditions taking-hold⁶³ and then, due to that and also due to which of the letter-channel elements the wind-mind assembles on at the time of death, there will be propulsion into one existence or another within the six classes. Therefore, now, at the time of the path, there is this especially superior way of training that is a superior dharma of this unsurpassed vehicle having many methods and absence of difficulty. The way to do the training is stated in the *After Passing* which says,

“Because this body is created by the cause of
ignorance,
The six classes are present as their seeds.
Because rigpa actually is the three kāyas,
The three kāyas appear as three letters.
Using letters to do the training is parting into sides.”

According to that, the basis of training is the white A at the crown which is the seed of the gods, the yellow-green SU of the asuras at the throat, the pale blue NṚI of men at the heart centre, the dark red TRI of animals at the navel, the ash-white PRE of the pretas at the secret place, and the smoke-coloured DU of the hell beings on the soles of the feet. The trainer is the rigpa wisdom that is non-dual with all the buddhas, the nature of the three vajras that appears in

⁶³ For taking-hold see the glossary.

the form of letters—a white OM at the crown, a red AH⁶⁴ at the throat, and an azure blue HŪM at the heart centre—visualized as blazing with brilliance and splendour. Recitation of the three syllables causes light rays to come from the letters; think that the light rays cleanse away the seeds together with the latencies of the six classes to nothing. The OM ĀH HŪM should be recited one hundred thousand times for each one of the seeds that is to be cleansed together with a supplement making a total of seven hundred thousand times.

Doing that will result in signs of purification of evil deeds that come together with purification of the force of grasping and clinging to ordinary appearances; as the *Clear Space* says,

“Do the inner Parting into Sides and it will
Clear off the causes of confusion, the seeds of cyclic
existence!”

***c. Leading along mind, the way of training threefold body,
speech, and mind***

i. Training of body

The *Breakthrough* says,

“Of the preliminaries of body
Individual creating causes are stopped
With the vajra āsana⁶⁵ and
This training of body benefits the mind.”

⁶⁴ *Tsibri Print* edition has A here but that is mistaken, it should be ĀH.

⁶⁵ Tib. rdo rje'i skyi krung. Vajra āsana means a vajra posture of the body. The term can mean either a vajra posture in general or the “lotus” posture in particular in which both legs are crossed up. The foremost instructions explain which one is intended here.

Following from that, the posture of the vajra is maintained to have two aspects: standing and lying down. For the former: the two heels are meeting, the knees are spread apart, and the waist area is held straight; while the elbows of both arms are stretched out, the palms of the hands are joined above the crown without touching it; the throat presses on the larynx; and the body is meditated on as a three-pointed, blue vajra blazing with fire. When that has caused fatigue, there is the latter one, the lying down posture of the unchanging vajra.

Being like a vajra has the following effects. In general, holding the body straight stops the movement-causing wind. Joining the soles of the feet together empties the male, female, and neuter winds so that one naturally abides in the state of luminosity wisdom. The two heels being held aimed at and penetrating the secret empties the basis of passion. Joining the palms at the crown functions to train the key point of the body.⁶⁶

According to the great All-Knowing One, there is a recollection of purity⁶⁷ to be done with this, which is that: the upper three points represent entity, nature, and compassionate activity; the lower three points represent the three kāyas; and the waist that joins the two into one represents alpha purity and spontaneous existence being made into a single path.

There are three needs met by doing that: at the ordinary level, obscurations of body are purified by the fatigue produced; at the

⁶⁶ The secret is the secret place. The words in the phrase “aimed at and penetrating empties the basis of passion” are carefully chosen. The foremost instructions of this system explains all of them.

⁶⁷ In general, recollection of purity is one of the three aspects of the samādhi of a deity.

special level, dons⁶⁸ and obstructors⁶⁹ are pacified by their seeing the body as a vajra blazing with fire; and at the ultimate level, clinging to the body is reversed and the body will become the body vajra⁷⁰.

Setting up this interdependency⁷¹ on the body at this time creates the conditions of fatigue, and so on whose purpose is to make realization come forth in mind. They lead to all threads of the thoughts popping up about the sensations being severed and then, directly, rigpa without basis being introduced via the body. Thus, nailing it down is made easy⁷².

ii. *Training of speech*

The *Breakthrough* says,

“For speech, based on dwelling in ‘HŪṂ’
There is sealing, training the skill,

⁶⁸ See the glossary.

⁶⁹ Tib. bgegs. Obstructors refers to anything, physical or mental, that gets in the way of practice.

⁷⁰ The body, speech, and mind of a fully realized buddha are the vajra, here meaning “unchanging”, fruition forms of enlightened body, speech, and mind that have been developed from their changeable forms on the path.

⁷¹ Tib. rten ’brel. Setting up an interdependency for the body means that the body is arranged in a particular way that will have a particular, desired effect. This is a standard way of talking in the Buddhist meditative tradition.

⁷² The Tibetan phrase translated here by “nailing it down” means that something that is desired is nailed down so that it is present and cannot move or waver and thus become lost or unclear. The idea of nailing down or nails being driven in is mentioned a number of times in this text.

Finding pliancy, and entering the path;
Such training of speech benefits the mind.”

Thus it shows four aspects which are as follows.

(1) *Sealing*

Sealing has two parts, outer sealing and inner sealing.

(a) *Sealing outer appearances*

In an isolated place in the āsana⁷³, verbally chant “HŪṂ HŪṂ HŪṂ HŪṂ” with a long, drawn-out tune, thinking that outer appearances great and small, everything animate and inanimate, becomes visible as HŪṂ’s⁷⁴. And, staying with the teeth and lips are kept just not touching, you are to combine the three of wind⁷⁵, consciousness, and appearance into one and so stay undistracted from the practice.

⁷³ As before, āsana means “posture”. The foremost instructions explain what that is here.

⁷⁴ Tib. lam lam song. This phrase can easily be mistaken to mean that the HŪṂ’s are scintillating or flashing on and off or any of several other related ideas connected with light. However, the foremost instructions clearly explain that it means simply that appearances *have changed to being visible* as HŪṂ’s and the translation is made accordingly.

⁷⁵ Tib. rlung. Note that, throughout this text, rlung is used to mean both the subtle winds that move in the subtle channels and also the wind of the physical breath that moves in the coarse body. Rather than translate this as “breath” in some cases and not in others, I have followed the Indian and Tibetan system and always translated it as “wind”. The foremost instructions will always make it clear which meaning (in some cases both meanings) applies.

When all appearance has become visible as HŪṂ's and is vague and indistinct⁷⁶, that is sealing at its full measure. Doing it has the purpose of liberating appearing objects into absence of nature⁷⁷.

(b) *Sealing the internal, the skandhas*

By further chanting of the “HŪṂ”'s the outer HŪṂ's—one, then two, and eventually all of them—enter through the door of the body faculty⁷⁸ so that they are now occurring within its cavity. By this, the inner organs together with the inner flesh and blood are trained into being unreferenced⁷⁹. After that, if one creates the thought that the whole interior of the body is stuffed full⁸⁰ with HŪṂ's, the key

⁷⁶ Tib. ban bun phyad phyod. There are two parts to this. “Ban bun” means that the appearances themselves have become vague. “Phyad phyod” means that the mind cannot get a grip on the appearance as clearly being one thing or another; it is sort of HŪṂ and sort of appearance.

⁷⁷ Tib. rang bzhin med pa. Absence or lack of self-nature.

⁷⁸ The body faculty, according to Abhidharma, is spread over the whole outer surface of the physical body, being present just under the skin.

⁷⁹ Tib. mi dmigs pa. Referencing is the name for the operation of dualistic mind in which objects are referenced via a concept. Thus “non-referencing” usually means that dualistic mind's way of knowing using concepts as a reference point is not operative. Here it simply means that the contents of the body as normally thought of have ceased to be thought of in that way.

⁸⁰ Tib. rong nge ba. An experiential term meaning that something is stuffed full. When a person stuffs himself full of food, there is a sensation of discomfort in the mind that goes with it. Here, the body is stuffed full of HŪṂ's but there is a positive sensation that can come with it. This and the desirable effect that comes from it are described in a foremost instruction concerning this point and the binding of winds

(continued...)

point of the winds having been bound will be effected. This has the purpose of purifying the elements⁸¹ of the body, so that the body of matter is liberated into being without outflows⁸².

(2) Training the skill

This has two parts.

(a) Training in respect to outer appearances

Fiercely and strongly expressing “HŪṂ HŪṂ” creates a condition by which dark azure blue HŪṂ’s arise which have a force sharp and quick like lightning flashing through the sky and which are capable of piercing everything in their path like sky iron⁸³ falling. Due to that, think that the entirety of what appears to be solid and tangible—mountains, houses, and so on—is penetrated and broken down completely into bits and pieces⁸⁴. This has the purpose of knowing appearances to be truthless.

⁸⁰(...continued)
mentioned in the text.

⁸¹ Tib. ’byung ba. “Elements” here means the four elements of earth, water, fire, and air.

⁸² Tib. zag pa med pa. When wisdom stands on its own two feet, it does not dribble out into deluded mind and is said to be “without outflows”. When it loses its footing and does dribble out into deluded mind, it is said to be “with outflows”. Thus, anything without outflows is partaking of self-arising wisdom.

⁸³ Tib. gnam lcags. See the glossary.

⁸⁴ Tib. khral khrol khal khol med pa. The words “khral khrol khal khol” mean broken into bits and pieces to a greater or lesser degree. The “med pa” on the end means broken down completely into little bits and pieces.

(b) *Training the skill in respect to the internal, the skandhas*

Think that dark azure blue HŪṂ's the size of a thogang⁸⁵ pass right through one's body without missing a bit of it and thereby reduce it to dust⁸⁶ and chant HŪṂ's strongly. The sign of having trained in this is that the flesh of the body rises up in very fine bumps and an experience of it being without nature, like a mirror-image, shines forth. This has the purpose of pacifying the don of sickness of the internal, the skandhas, and of liberating the body into luminosity.

(3) *Finding pliancy*

Put some kind of reference, such as a wooden stick, etcetera, in front of you. Chanting "HŪṂ HŪṂ" aloud causes a string of HŪṂ's in a continuous chain gradually to wind around and up the reference support starting from the base and arriving at the top, and, with one's consciousness focussed on the first of the HŪṂ's which sits planted like a spear at the top, gently sound out the song of HŪṂ. When one's interest wanes, they are destroyed by reabsorbing them one into another and, while doing that, one's awareness⁸⁷ is withdrawn with them then finally gathered into the heart centre, and one rests at ease. By doing that again and again, the effect of the awareness being sent out and brought back in is that mind attains

⁸⁵ The *Illuminator Tibetan-English Dictionary* gives, "The distance between the top of the thumb and the middle finger when the fingers of the hand are outstretched".

⁸⁶ Tib. rdul phran can. This can mean atoms in the Western scientific sense but can also mean small particles like dust, sand, etcetera. That is the case here.

⁸⁷ Tib. shes pa. Here and elsewhere awareness, as in the Tibetan, is always used as a general term for any consciousness whether it be the dualistic consciousness of a sentient being or the non-dualistic consciousness of a buddha. It is never used for "rigpa" given that rigpa is not an awareness. This is a key point of understanding.

the good quality of being thoroughly processed⁸⁸ and will be able to be put anywhere, on any reference as desired.

(4) *Gone on the road*

Make yourself into a HŪṂ deep blue in colour and one forearm in height. Wiggling along in the motion of a worm, you travel the roads of every possible place. Thinking that you are out on the road like a traveller who is going somewhere because it has meaning to him, go to every place know to you, both places which have been seen by you such as mountains and valleys and ones which have not but which you have heard of—while gently expressing HŪṂ in a manner fitting your way of travel. That is connected with the purposes of cleansing latencies of places and of putting the body and mind into the correct approach⁸⁹.

Once again saying “HŪṂ HŪṂ”, think that you have gone like an arrow shot by a mighty man to the pure fields of Overt Joy⁹⁰ in the East, and so on which will create the interdependent connection for preparing such a field⁹¹.

⁸⁸ Tib. shin tu sbyangs pa. Being thoroughly processed is the quality that comes with the fruition of śhamatha practice. It includes qualities of body and mind.

⁸⁹ Tib. srol du chug. Put into the correct approach means that one's behaviours of body and mind are put into an approach that fits with reality.

⁹⁰ Skt. Abhirati, Tib. mngon par dga'.

⁹¹ A bodhisatva on the way to buddhahood has to do three things for sentient beings. One is to create a buddha field for his disciples. Doing so is literally called “preparing” a buddha field.

In all cases⁹², roll the three things of wind, mind, and HŪṂ into one and, regardless of what mind becomes occupied with, that will provide a force for stopping discursive thought greater than any other.

That purifies obscurations of speech and functions to liberate speech into the sambhogakāya.

iii. *Training of mind*

The *Breakthrough* says,

“For mind, if initially its place of arising,
In the interim its place of abiding, and at the end of
going
Are examined,
Mind will have been trained and mind’s actuality
known.”⁹³

This is saying that there is the actual process of mind being trained and, after it has been trained, the way of settling into the real.

(1) *Actual training of the mind*

This has three parts.

(a) *Examination initially of the place of arising and what arises*

⁹² Meaning all of three trainings of speech and their subdivisions.

⁹³ Tib. sbyong. “Trained” has the dual meaning of trained and cleansed. It is the same word for training as used before where training implies improvement and cleansing.

Given that this mind merely exists, from which side of existence and non-existence does it arise—from outer and inner appearances of containers and contents⁹⁴ or from emptiness, and so on?

If you say it arises from the side of existence, things, then you fall to the side of the advocates of Śhrāvaka tenets where, clinging to truth in appearances, everything breaks down only as far as atoms with parts, and that is what must be realized in that system. When you have done that kind of examination then continue by searching in the area of partless atoms, finding that a place of mind's arising cannot be discovered, you know everything to be dreamlike, not established by way of a nature. However, if the root of the awareness that is the agent of arising appearing as minds and mental events glimmering on and off⁹⁵ is not cut, you will, like Middle Way Mind-Only followers, wander about on either side of actuality as

⁹⁴ Containers and contents: the worlds that are the containers for sentient beings and sentient beings who are contained within them.

⁹⁵ The phrase here refers to the nature of the awareness behind mind. Each of the four editions consulted had a different reading. The most reliable edition consulted, Dilgo Khyentse's edition of *Jigme Lingpa's Collected Works*, was not only unclear but had obviously been retouched and changed from the wording seen in one of the other editions. Therefore that reading has to be discounted.

The other editions give “shar ra 'ol le ba” or “shar ra lam me ba”, respectively meaning “the ariser which appears indistinctly” and “the ariser which glimmers on and off”. Both readings indicate the nature of the awareness behind mind, which is that it flickers in and out. The first additionally points out that it is indistinct and not clearly known. The second additionally points out that it just glimmers on and off.

My guru, Padma Kalang Rinpoche prefers the first. His head instructor prefers the second and points out that this is the reading found in Adzom Drukpa's highly regarded edition of the text. Either way, the point is that the rigpa is coming out as a dualistic mind and that means that the dualistic mind still has to be cut.

you use non-affirming and affirming negations⁹⁶, therefore, please look hither⁹⁷ at the mind, the searcher! Having looked, if even then you assert as the ultimate mind that sits there in mere self-illumination for a moment or that shines forth as the various movements of thinking mind, this is empty talk about the inner space of mind that is only a semblance of having gained assurance⁹⁸ of being groundless so is still not rigpa seen in direct perception.

Or, if you say that it arises from the side of being empty, then, because the actor is seen, the various factors of shape, colour, marks and signs, size, and on also definitely must exist and so its nature must be examined. Having examined like that, if you reach a blankness minus the knowing part⁹⁹ in a state without an object of grasped-grasping's appearances of search-place and searcher, support-less¹⁰⁰, without verbal or mental expression, divorced from

⁹⁶ The text here means what it literally says—those who follow the Middle Way Mind Only school and so use both the non-affirming negations of the Middle Way school and the affirming negations of the Mind Only school.

⁹⁷ Tib. tshur. This term means hither, inwards at mind, instead of out there at dualistic phenomena. The term might not be in common use much these days but it is standard English and it is the exact match for the Tibetan term.

⁹⁸ See the glossary for assurance.

⁹⁹ Tib. ha phyad de lus. This is basically the same as the more well-known Tibetan phrase “had de ba” meaning a consciousness that has gone blank and whose knowing function is not operating, as for example when a person is astonished in the true sense of the word. It is also like “mi shes pa” meaning that the knowing aspect of mind is absent.

¹⁰⁰ Most editions have “rten bral” meaning a situation without the duality of support and supported. Some editions have “rten ’brel”

(continued...)

all assertions, then that is full internal knowledge¹⁰¹ of the fact of groundless, rootless, birthless dharmakāya. To have that knowledge is to arrive right on what the Middle Way Consequence literature speaks of with,

“I have no assertion so
I am simply free of a fault.”

And the great being stated the way of arriving on it with¹⁰², “Unlike what is presented by puffed up people of today who grasp at this limit of accomplishment¹⁰³ it is not found through rational mind’s

¹⁰⁰(...continued)

meaning interdependent origination. Both wordings could work here but the former fits the context where the latter does not.

¹⁰¹ Tib. *khong du chud pa*.

¹⁰² This is a paraphrase of the tenth topic of chapter five of Longchenpa’s *Dharmadbātu Treasury*. There is extensive commentary on it in my forthcoming translation of Ontrul Tenpa’i Wangchug’s major commentary on the *Dharmadbātu Treasury*.

¹⁰³ Tib. *grub mtha’*. This term can be taken in two ways. In the context of sutra it generally means “tenet” of a philosophical system. Schools who base themselves mainly in sutra and philosophical argument, such as the Gelugpa tradition, tend to know only that usage. However, in the context of tantra, it also has the meaning “*grub pa’i mtha’*” or “limit of accomplishment”. Schools like the Kagyu and Nyingma traditions, understood this second usage and regularly used it.

The tenet of a school of thought is the final view of that school which is used in argument to uphold the approach of the school whereas the limit of accomplishment of any system of practice is the final point of realization of the system, not as an intellectual “tenet” of the system but as the actual, directly experienced result of the system. Tenet systems suffer from the fault that they are intellectual proofs, whereas limits of accomplishment are experiences in direct perception that indisputably prove the system.

(continued...)

mental analyses but is arrived at through seeing the fact of Nature Great Completion's dharmatā¹⁰⁴”.

(b) *Examination of the place of abiding and what abides*

Now, if this mind shines forth externally, there are the outer objects and if it shines forth internally, there is the inner, the body. If you examine where it abides within the outer and inner, upper and lower, start and end, and so on of those outer and inner objects and by doing so see a place of abiding, then the whole house of falsity of coarse and subtle analysers¹⁰⁵ of its shape, colour, function, and so

¹⁰³ (...continued)

Schools like the Kagyu and Nyingma often use the phrase “limit of accomplishment” to set off their final view or accomplishment from the intellectually argued final views and accomplishments of the other Tibetan schools. In doing so, they are indicating that the latter have lots of clever words but no actual substance when it comes to presentation of the realization that results from their beloved tenet systems. The term is used several times in the text and should each time be understood according to this explanation.

¹⁰⁴ For dharmatā, see the glossary. Note that this is a general term that means the nature of any given thing or situation. Although it is used frequently in Tibetan Buddhism to refer to the situation of reality that is a specific case of its more general meaning. To read this text successfully one has to understand that the term has a general meaning and then see how that applies in any context.

¹⁰⁵ Tib. rtog dpyod. In Abhidharma, the mental events of saṃsāric mind include two specific events by which items of perception are analysed or understood. The first is “thought” (Skt. vitarka, Tib. rtog pa) though here it has the sense of “thought” which just roughly knows an item. The second is “analysis” (Skt. vicara, Tib. dpyod pa) which here has the sense of detailed mental analysis that precisely knows an item. The two are often presented together in this kind of context as a summary of the ways that dualistic, saṃsāric mind can know its objects.

on and the questioning involved starts to build. If it is not seen anywhere outside or inside, then when doing the analysis in relation to what abides, the ālaya consciousness merely self-illuminating might shine forth as truly established but that would only be in the vicinity of the Mind Only False Aspectarian understanding. Here, because mind has no rationale¹⁰⁶, at the very point a place of abiding is sought, the seeker self-collapses like letters drawn on water collapse without trace in their own place and like a boat sinking is swallowed up by the water, resulting in the determination that an agent that would create the abiding cannot be identified; that is to fully know internally the fact of ceaseless saṃbhogakāya.

Given such a situation, this follows¹⁰⁷. Sensations of pricks of thorns and the like occur on the basis of the three doors. From the taking-hold¹⁰⁸ connected with any sensation, there is a particular experience-contact¹⁰⁹. Then concept tokens¹¹⁰ of one sort or another connected with that contact shine forth and for each of them there

¹⁰⁶ Tib. rgyu mtshan. Meaning no specific direction that it takes when the actual nature of mind is being considered.

¹⁰⁷ Tib. de ltar ba'i skabs na. Some editions have edited this so that it is "da ltar ba'i ..." meaning "in the present situation". Apparently the editors of such editions think that the description of our current, saṃsāric state of affairs that immediately follows this phrase is what the phrase is referring to but that is not the case. The phrase here is joining everything that has been said so far with a description of what is possible because of it. This can be understood by understanding the ending sentence of this paragraph and how it relates to the previous paragraph.

¹⁰⁸ See the glossary.

¹⁰⁹ According to Abhidharma, a sense object is known in sense direct perception then contact together with experience of the object as pleasant, unpleasant, or neutral arises.

¹¹⁰ Tib. mtshan ma. See the glossary for concept token.

is an appearance of what seems to be the existence of this and that. Then, in relation to those appearances of seemingly existent things, the aggregate of formatives¹¹¹ creates the cause, the discursive thoughts that pop up create the conditions, and a mind that grasps at grasped objects happens. With that in place, there is ripening and thus there is ripening into the governing fruition¹¹². When the object of grasped-grasping has been emptied, that is, at the point when the destination Dharmatā Place of Exhaustion has been reached, the idea of being surrounded by one hundred assassins but

¹¹¹ Paraphrase: the fourth aggregate receives its name because the contents, for the most part the afflictions, are those things which cause the formation of future births and their particulars. One reacts to the seemingly existent things of appearance with affliction. The affliction creates the karmic cause for a future birth or experience within a birth. In that future birth, the various discursive thoughts that pop up create the conditions needed for a previously set karmic cause to ripen. The dualistic mind operative in that future birth which is grasping at itself as the grasper and at external objects as the grasped-at is the container that provides the basis for the various modes of ripening of karmas, including the one called “governing”. Thus each being’s world is created and with it, there are the experiences of thorn pricks, and so on, which set the process in motion again. To here has been a description of saṃsāra. When one puts an end to that, which in the Nyingthig dharma involves the attainment of the fourth of the four appearances, Dharmatā Place of Exhaustion, all of that appearance is exhausted because it has been dissolved back into dharmatā. At that time, because of this key point that there is no place of abiding or abider, there is total self-confidence. In other words, given the situation that there is no abiding place or mind that abides there, dharmatā has the ultimate ability to be sure of itself.

¹¹² Tib. bdag po’i ’bras bu. One of the five main types of karmic fruition explained by the Buddha.

being free of anxiety and concern comes into effect because of this.¹¹³

(c) *Examination of the place it goes to and what goes*

By examining the place to which it then goes—outer containers and inner contents, appearance and emptiness, existent and non-existent, and so on—no place that it goes to is found, thereby turning away the rational mind that grasps with hope and fear at a fruition. If a destination were found, the characteristics—surface appearance, and so on—of the goer would also have to be known, so, at the time of the examination, one develops trust that there is no going to buddhahood by a dharma that turns out in that way not to be there. In the absence like that of a place to which it goes, one decides that appearing objects are manufactured by mind. There being no goer, one gains assurance in the lack of nature in the perceiving subject. At that point, one has determined the rig-empty¹¹⁴, absence-of-coming-and-going *nirmāṇakāya*. And, with that, this foremost instruction which brings down the shack of mind that belongs to the extraordinary type of threefold arising, abiding, and going instruction also is complete, making it is an especially superior fast path.

By doing the conduct of mind's preliminary like that, at the ordinary level, mind's evil deeds and obscurations are purified and

¹¹³ Most texts have Tib. “lhongs pa” but one has Tib. “slangs pa”. Tib. “lhongs pa” is correct. The previous Adzom Drukpa explained this in person to one of my yogi friends to mean (Tib. *yar yongs gyi red*) “will come up”.

¹¹⁴ Throughout this text, *rigpa* has been used untranslated. The term *rigpa* is often used in conjunction with other terms to convey a two-sided item. Here and elsewhere it is used with “empty” to indicate something that has the quality of knowing but which is also, at the same time, empty. This is not quite the same as “*rigpa*-emptiness”, it is the knowing of *rigpa* together with being empty.

obstacles are pacified, and manifest clinging is turned away. At the special level, parting saṃsāra and nirvāṇa into sides causes all that has the character of mind to be liberated into rig-empty wisdom. At the ultimate level, it causes you to have gone, based on the primal ground, to the enlightened mind vajra which is non-dual with all the buddhas.

(2) After training, coming down to reality

This has two parts: coming down to reality; and entering freshness¹¹⁵.

(a) Coming down to reality

The *Breakthrough* says,

“At this time, the key points of body, speech, and
mind
Should, by having the yoga, be brought down to
reality.”¹¹⁶

¹¹⁵ These two names “coming down to reality” and “entering freshness” are very old names from ancient India. In modern language they mean something like “returning to normal (where normal is the Buddhist sense of uncontrived normality)” and “refreshing oneself” where refreshing means to get back into the moment, into nowness where all thoughts are fresh and unconditioned which is done through the practice of a specific style of meditation explained in the foremost instructions.

¹¹⁶ There are two ways to read this line. One is as shown and the other is “Should, by a person having the yoga, be brought down to reality.” In either case it comes down to the same meaning that the person who has been doing these practices takes on the yoga of coming down to reality. The meaning is explained in the foremost instructions.

The elements and physical elements¹¹⁷ involved in the various behaviours of the special preliminaries have become disturbed. In order to bring them back to the reality of the uncontrived innate character¹¹⁸ the following describes what has to be done. The key point of body without any consideration of what is good or bad, what should be adopted or rejected, is allowed to rest in whatever way is comfortable, like a human corpse in a charnel ground. Train speech by remaining in a disposition free of verbal expression with the whole process of breathing in and out done gently. Mind, freed from the distraction of thinking thoughts, is rested like a sky whose clouds have vanished. All three should, by having such a yoga of being without anything to do or any doing of something, be brought down to reality for twenty-one or seven or three, etcetera, days. As for the need, the *Clear Space* says,

“Whoever does this coming back to reality
Will see his disturbed physical elements and
conditions of illness pacified, and
His grasping turn into self-liberation.”

(b) *Entering freshness*

¹¹⁷ The first “elements” refers to the dhātu elements—the six sense objects, the six sense faculties, and the six sense consciousnesses which are a summary of the entire content of humans’ perceptual world. The “physical elements” are the earth, water, fire, and air elements that make up the physical being of humans. The words of the *Breakthrough* were correctly cited in some editions of the text and not in others. The correct wording is shown here and its meaning is explained in the foremost instructions.

¹¹⁸ Tib. gshis. Innate character means the disposition or particular style or character of something. For example, one speaks of a person’s character meaning how he is on the inside. This same term is used in relation to the innate mind.

The *After Passing* says,

“Śhrāvaka’s, bodhisatva’s¹¹⁹, and wrathful one’s
Gazes also cause entry into freshness.
By doing so all three are put into freshness, then
One turns to making effort at the practice itself.”

First, the śhrāvaka gaze: having the seven dharmas of Vairochana, one works at remaining unmanufactured with respect to the sensations of thoughts. Second, the bodhisatva’s gaze: the eyes are placed about one yoke-length ahead and one rests the mind wherever, without a support. Third, the wrathful one’s gaze: with legs apart in the strongman’s stance, the eyes wide and roving about while staring into space, and the speech expressing the laughter “HA HA” of the male wrathful ones and the drawn out song “HI HI” of the female wrathful ones, train up the skill of the yogic activity of bringing down¹²⁰ the false house of appearances. As for the need, the *Clear Space* says,

“By the peaceful gaze of the śhrāvakas,
Body, speech, and mind all three are brought down
to reality.
The bodhisatva’s gaze then brings

¹¹⁹ This is the correct spelling in this and all other Tibetan texts going back as far as the 9th century when the great Tibetan translators Kawa Paltsheg and others were working with Guru Rinpoche and hundreds of learned scholars from India. Those paṇḍits knew their spelling and they advised that “bodhisatva” was correct. Somehow, Western mind has rejected the Tibetan understanding in favour of “bodhisattva”. You will find the spelling always as “bodhisatva” in this book as a matter of following the Tibetan and Indian masters of yore.

¹²⁰ Tib. gtib pa. This normally means “to cloud over” but, as here, is sometimes used instead of another Tibetan term “rdib pa” meaning to cause to the collapse of.

Ease to coming down to reality.¹²¹
 The wrathful one's gaze makes
 Coming down to reality additionally accomplish the
 three good qualities."

In early texts, the eyes being directed at the tip of the nose differing from the seven dharmas of Vairocana, the bodhisatva's gaze not being a dwelling in peace, and others, are seen; they are cases of general writing without a lot of attention to detail.

2. The ways of instruction in the main part

This has two parts.

i. In order to plant the seeds of the four kāyas and be turned into a vessel for meditation on the quick path, the activities that perform the entrance into and ripening within a great empowerment maṇḍala are, at this juncture, to be obtained at the factual level. In regard to this, it would not be appropriate at this point simply to continue the instruction on to completion; to do so would mean that the disciples would not be able to access the fact shown by empowerment and what goes with it during further instruction and that they would be seeing the meaning of the tantras without empowerment¹²².

¹²¹ Tib. bde. This term has a wide range of meaning, including "bliss", "ease", "comfort", and so on. The foremost instructions explain why it means "ease" in this case.

¹²² In other words, the time has arrived for the disciples to obtain the empowerment in which the true meaning of empowerment arises in their mindstreams. If that is not done but the instruction being given is just continued with on through to completion, the disciples will not be able to remain in the fact of the reality pointed out by the instructions
 (continued...)

ii. The second is in two parts: using precise definition¹²³, the reason that this unsurpassed Vajragarbha Vehicle which makes fruition into the path is the main part of every path to buddhahood is laid out; and the entity of the fruition is introduced over rigpa.

i. From the perspective of precise definition¹²⁴, the reason for this unsurpassed Vajragarbha Vehicle that makes fruition into path being the main part of every path to buddhahood

That which is the basis but not the thing, like seeing a shrine room but not seeing the three representations¹²⁵. It is not mere combinations of words such as ‘profound clarity’, ‘appearance-emptiness’, and so on for these cannot be taken as the reliance when view and view and meditation are being determined.

¹²²(...continued)

and thus will not be able to join the instructions with that fact, which would be a very serious fault at this level of instruction. Moreover it would entail looking at the meaning of the Ati tantras—the seventeen tantras, and so on—without having been introduced to their actual meaning through empowerment which is generally regarded as something that should not be done.

¹²³ Tib. nges tshig. This is a technical term used to indicate that a term will be subjected to etymological or other analysis to determine exactly what the word was intended to mean when it was coined.

¹²⁴ Here, the definition of what it is that one actually is getting to through these teachings is examined through the logical system of tetralemma. A tetralemma is a four-sided situation that is examined with logical argument or a logical argument that deals with a situation that has four possible aspects. In this case, the approaches to Nyingthig of four people are compared; three are not Nyingthig and the final one is Nyingthig.

¹²⁵ Like seeing a shrine room which is the basis for the representations of the Three Jewels but not seeing the representations themselves.

That which is the thing but not the basis, like seeing the three representations but not arriving at their characteristics. It is not a well-developed set of ideas that have come about as a theoretical understanding but no actual experience of freedom from elaboration of the four limits or eight extremes developed through coarse and subtle analysis.

That which is neither the thing nor the basis. There is a version of what is called “all dharmas being without nature” that is produced merely by mental analysis in which neither the gadgetry of appearance nor Śhākyamuni are seen at all and which, when made into the path, means that the actual entity of being without nature is not met with in the introduction that imparts it directly and because of it, at the time of death one has the limit of accomplishment of an ordinary person¹²⁶. This here is not that limit of accomplishment.

¹²⁶ As mentioned in an earlier note, the Tibetan term for “limit of accomplishment” is derived from the words meaning “tenet system”. “Limit of accomplishment” is the view of a system that is proved through the actual accomplishment of the system through practice. A school might have the words “all dharmas being without nature” in its tenet system but when that view has been accomplished through practice it is not merely an intellectual tenet but the final (that is, the limit of) accomplishment of that view. Thus there can be a school that holds to the tenet “all dharmas being without nature” but whose practices will never take a person to that view as a limit of accomplishment. Followers of that school might practice but their final (limit of) accomplishment will never amount to anything more than that of an ordinary person. Followers of that school will be the same as an ordinary person when faced with death.

This problem does exist. Tsongkhapa’s school of thought teaches that all dharmas are without nature just as the Buddha taught in the *Prajñāpāramitā sūtras*. However, other schools felt that Tsongkhapa’s style of presentation caused followers to develop the fault of accepting an emptiness that had no content at all. This is what is being referred

(continued...)

Rather, the view of Nature Great Completion Nyingthig—that which is both the thing and the basis—is, irrespective of the thought that, “It is view and meditation of the sort where the situation of supported and support has been determined just exactly as it is”, self-liberation shown in direct perception.

ii. *The entity of the fruition is introduced over rigpa*

This has two parts.

(1) *For those of sharp faculties, the way of no meditation yet liberation through bypassing, the instruction of Thorough Cut*

There are two systems of giving the introduction that go with differing faculties and so there are two parts.

(a) *The common way*

For those who have faith in Nyingthig and hence are among the ones to be tamed by it but who are of the type for whom consciousness is hidden¹²⁷, the introduction is given as follows.

¹²⁶(...continued)
to here.

¹²⁷ Tib. rnam par shes pa lkog tu rnams. “Consciousness” usually refers to the sensory awarenesses of dualistic, saṃsāric mind but can also be used as a general term for the innate awareness called wisdom, and that is the case here. Thus, this is saying that there are people who are Nyingthig types but for whom, because of their having a great deal of obscurity, innate wisdom is very hidden and cannot be shown to them directly. For them, a gradual process of introduction that starts with the dualistic, saṃsāric mind that they are aware of is needed. However, that is not the method or meaning of Nyingthig Great Completion. Great Completion means to have the innate wisdom of mind shown via an immediate and direct introduction in which dualistic, saṃsāric mind is
(continued...)

E MA HO! Appearance is introduced as mind, whereby appearance becomes an expression of mind. Mindness is introduced as the empty experience, whereby the empty experience is sealed with bliss. The empty experience is introduced as rigpa, whereby just exactly that rigpa non-dual with the expanse¹²⁸ “is the dharmakāya” as is said.

The introduction like that to appearances as something manufactured by mind turns away the autonomous process of grasping at truth. The introduction like that to the manufacturer, the mind, as empty leads to the abandonment of clinging to external objects as facts¹²⁹. The introduction to the empty experience as rigpa steers the disciple to just that key point of not straying into a nihilistic dharmatā. And that is how the disciple is guided.

Now that approach is not even in the vicinity of the understanding of Nyingthig, an understanding which is primal; the *Self-Shining Forth* says,

“Appearance, mind’s yoga,

¹²⁷(...continued)

cut right through and bypassed totally. Note the use of the words “cut through” and “bypassed”; these are key terms of the system and are found in the topic headings immediately preceding. The technique called Thorough Cut decisively cuts through and hence bypasses the whole net of dualistic saṃsāric mind.

¹²⁸ Expanse is the term used in the higher tantras as the practical, experiential term for the empty experience.

¹²⁹ Tib. phyi yul don. In the mind-only style of presentation, the presentation of choice in the tantras, there are no actual external objects. Instead there are “facts” known to mind which are, due to confusion, thought to be external. Likewise, there is no actual internal mind which is knowing those external objects, only a false idea of the “fact” of internal knower.

All arises from my mind.
 If mindness is realized, what will be done of it?
 Such language expressing all the facets
 Is not something that I say is liberation.”

In other systems, mind is designated not to exist in superfact and to exist in fiction and on that basis a view-meditation having referential foci is made into the path. There is dharma language of unification that goes with it but it creates an artificial unification of two existents connected one to the other. Here, in Great Completion—the great completion that primally has rig-empty co-present—there is no reunification to be done because it already has within it the feature of the great absence of differing biases¹³⁰.

Therefore, the All-Knowing One said,

“It is to be understood that appearances introduced as mind and mindness introduced as the empty experience is not the understanding of Foremost Instruction Nyingthig. It could be that that sort of thing occurs in a few foremost instructions¹³¹ but in those cases one should be clear that, because it is there simply to lead on to something further, it is not definitive meaning¹³².”

¹³⁰ As mentioned in the introduction, “great” is commonly used as a means of referring to the real one, the one beyond words. Differing biases means two things which are conceptually held to be different and which are the biases that dualistic mind operates with. There are no points of difference that have to be re-united in this Great Completion. It is the actual space in which all unification is already complete.

¹³¹ ... of this Nyingthig Foremost Instruction division of Great Completion.

¹³² Tib. nges don. Provisional meaning is a meaning that is not the final
 (continued...)

The direct perception valid cognizer for appearances not being mind like that is as follows¹³³. At the times explained in *Middle and Extremes* of five circumstances in which mind is absent—sleep, faint, the two equilibria, and permanently being without perceptions¹³⁴—appearance has not happened at all. And, in the case of last night's dream, the joy at a jewel found or pleasurable activity undertaken and the grasping at it as true is totally non-existent at the time of waking. Through these it is certain that the thoughts of the thinking process and appearances come from the adventitious conditions of the white and red¹³⁵.

These days, the teaching of Great Completion has degenerated and declined so the majority put their reliance in this introduction

¹³²(...continued)

or definitive meaning but which is taught in order to get someone going towards the definitive meaning. The definitive meaning is the final meaning stated as precisely and clearly as humanly possible.

¹³³ Tib. tshad ma. He has claimed that in the true Nyingthig approach appearances would not be introduced as mind. In logic, to establish something as correct, one has to have an argument based on a valid cognition and that will be either direct perception or correct inference. He uses direct perception of the reality taught by Nyingthig which is the validator of the Nyingthig teaching to prove the point ...

¹³⁴ Usually four are explained in the tantras: falling asleep, the point of death, intercourse resulting in orgasm, and shock. The list of five here includes the equilibria as they are called of death and intercourse, and adds the meditative state of being without the perceptual apparatus of the third skandha. This last one is also one of the formless realm absorptions.

¹³⁵ ... white and red enlightenment minds (bodhicittas). One causes the thoughts of thinking mind and the other causes the external appearances that appear to mind.

alone; because of that, this text teaches the path plainly¹³⁶. In regard to this, the *Self-Shining Forth* says,

“When a lion reveals its own voice, all beasts faint and fear. When Great Completion speaks out in its own language, all of the lesser vehicles faint and fear.”

Now it is possible because of that that those people without fortune¹³⁷ who think of cause and effect as definitive meaning and want to relate Great Completion to mental analysis could be hostile and denigratory¹³⁸. However, because the All-Knowing One advised that, “This assertion that appearances are mind is a wrong idea of great darkness so it has to be clarified”, I have gone to lengths to explain it here and cleaned up the path in the process.

(b) *The uncommon way*

The uncommon one, the introduction imparted directly in direct perception which is like a blind man regaining his sight, is as follows. The disciples are made to enter the ‘unchanging vajra’ posture. Then, together with dāmaru and bell, the lineage supplica-

¹³⁶ The point of this paragraph is that, because of degeneration, it has come to the point where this initial level of introduction alone has become the whole introduction to Great Completion. However, that is a limited understanding so, to correct it, he will now plainly show the correct understanding of the Nyingthig approach. Accordingly, the rest of the paragraph points out the depth of the matter.

¹³⁷ Meaning those people without the karmic fortune to realize the superfactual meaning itself and who are caught in conventional understandings of dharma; two such types are enumerated.

¹³⁸ This is a complaint against the Gelugpa followers and others like them who believe in cause and effect as ultimate truth and cling to mental analysis as the path to finding emptiness and who have, because of their rigid beliefs, been very active in denigrating Great Completion.

tion is expressed in a melody that changes one's outlook. After that, this is said,

“Kye! Rest directly in this your present rigpa without engaging in manipulation and without engaging in either elaboration or concentration¹³⁹. In it there is no existence of the facets of existence and non-existence, no division into appearance and emptiness, none of the concept tokens of permanence and nihilism, and in the state of just their non-existence, there is no need of exertion done with the conceived efforts of view and meditation. It is the great primordial liberation that is not like releasing a binding; the self-illumination which is not a contrivance of rational mind; the wisdom which is not manufactured by discursive thought; the dharmatā not spoiled by view and meditation; the equipoise without placement¹⁴⁰; the post-attainment without calculation; the luminosity¹⁴¹ in which there is no entity; the spaciousness not lost in flatness¹⁴². This kind of mind, the self-present mind of the primal situation, exists in all sentient beings without their ever being separated from it

¹³⁹ Tib. spros bsdu ma byed pa. Not deliberately thinking about it in order to find out what it is and not withdrawing from thoughts and concentrating in an attempt to find what it is, which are the two opposite ways of trying to find or understand something dualistically.

¹⁴⁰ Meaning placement of something on something which is the usual way that equipoise is done.

¹⁴¹ Tib. gsal ba. This term is an abbreviation of luminosity, not another word, even though it is commonly mistaken for such amongst Western translators who then call it “clarity”.

¹⁴² Tib. phyal ba. The *Illuminator Tibetan-English Dictionary* says, “In the negative sense, it refers to the same kind of space but one which is conceptually produced, a sort of open but blank space. It is a mistaken type of meditation.”

for even a moment. However, they do not recognize it so it, like water which actually exists self-liberated but has become trapped in ice, becomes the mind consisting of an internal grasper that creates the causes and the objects of the externally-appearing grasped at aspect that create the conditions, and these sentient beings then wander interminably in saṃsāra. Now, using the guru's oral instructions, you put yourself into the rigpa which is simply the rigpa hidden away in the moment, as it actually is without artificially manufacture and neither being distracted from it at all nor meditating on it at all. Putting yourself in that like that, the face of the mind of the prime buddha Samantabhadra is shown so that it stands out clearly; the *Sixfold Space* says,

“In mindness which is without permanence and
nihilism,
Are appearances divorced from good and bad;
I, Samantabhadra, teach this as
‘The mind which is divorced from rejection and
acceptance’.

In mindness which is without adopting and
discarding,
Are appearances without sides, self liberated;
I, Samantabhadra, teach this as
‘The mind which is the great pervasive spread¹⁴³’.

In mindness which is without sinking and
agitation,
Is the mind of the great neutrality;

¹⁴³ Tib. khyab gdal. One of the important terms of Nyingthig dharma. It refers to the state of dharmadhātu wisdom which is an unending spread that covers all phenomena of saṃsāra and nirvāṇa. As before “great” here does not mean a “great spread” but the actual situation in reality.

I, Samantabhadra, teach this as
 ‘The mind of the six-fold group left loose¹⁴⁴.

In mindness which is without anxiety,
 Are appearances divorced from hopes and fears;
 I, Samantabhadra, teach this as
 ‘The mind that possesses the assurance of
 primordial placement¹⁴⁵.’

And, *Mound of Precious Things* says,

“This dharmatā without ground or root
 Is unsought placement; great wonder!
 In the rigpa of going and coming,
 There is no meeting; great wonder!
 In wisdom which is the great primordially being
 present,
 There is no antidote; great wonder!”

And, the *All Creator* says,

“Even the buddhas of the past ages
 Found no dharma other than their own mind,
 Never had to construct something other than
 what is, and

¹⁴⁴ Tib. tshogs drug. The six-fold group is the set of six sense consciousnesses that we humans have. (The term is often mistakenly translated as six groups of consciousness due to a misunderstanding of Tibetan grammar; the term means a single group of six items). Mindness is neutral in the sense that it has no reaction one way or another to any of the sense objects. This occurs within a framework of allowing the sense consciousnesses to arise as they are without any attempt to restrict them.

¹⁴⁵ The appearances are not newly added to mind of Great Completion; they are present there from the beginning.

Never had to meditate on samādhis of discursive
thought¹⁴⁶.

It was their own mind accomplished through no
thought¹⁴⁷.

The ones here at present and those who will come
later also

Will accomplish through no-thought equality¹⁴⁸.”

In the system of this vehicle, the entity¹⁴⁹ of mind exists from the very first as great self-liberation and the recognition of just that—which is known as ‘rigpa’—preserved in a continuous stream rapidly imposes¹⁵⁰ buddhahood on the practitioner, therefore it is quicker than other paths.”

With that last paragraph, generate enthusiasm into the disciples.

And, as an ancillary, clearing doubts and releasing obstructors are as follows. When you are engaged in preserving the stream of the

¹⁴⁶ Skt. samādhi. Meaning to be concentrated on something, to be one-pointed on something. Whereas dhyāna has a general sense of “concentrated meditation”, samādhi has a more general sense of “one-pointed concentration”.

¹⁴⁷ No conceptual thought.

¹⁴⁸ Tib. mnyam nyid. Equality refers to all things being equal in that they are empty. In Nyingthig, it means that but has the sense that everything is included and is present as much as it is empty. The term refers to a grand vastness of empty yet fully present phenomena which is only known in no-thought wisdom.

¹⁴⁹ Tib. ngo bo. What mind actually is ...

¹⁵⁰ For “to rapidly impose” see the glossary.

great, self-present actuality like that¹⁵¹, if you think, “The rigpa itself is present as an empty quality”, then the thing that designates it as empty is rational mind. Rational mind has foci¹⁵². A dhyāna that has a focus does not lead to buddhahood. The *Fully Completed Lion* says,

“Dhyāna meditation¹⁵³ does not see the fact of
dharmatā.

Own-appearance samādhi is divorced from the side
of mind’s thinking.

Elaboration-free dharmatā is equal to the limits of
space.

It has none of the thoughts that grasp at the objects
of references.

It is the self-knowing of buddha divorced from the
four extremes,

The dharmakāya beyond the extremes of existence
and non-existence.”

That explains the method for abandoning that obscuration-producing grasping at something being there in the emptiness by releasing it into the great liberation from extremes.

Or, you might develop assurance based on a state of thinking, “The entity beyond the extremes of existence and non-existence is like

¹⁵¹ One edition has Tib. “da ltar” here where others have Tib. “de ltar” which would result in the meaning changing to “self-present actuality of the moment”. However, oral instruction from a variety of experts says that it should be Tib. “de ltar” with the meaning shown in the translation.

¹⁵² Tib. gtad so. Rational, dualistic mind always operates by focussing itself on a conceptual construct, called a concept token, rather than on a direct perception of what is. It never can operate otherwise.

¹⁵³ For dhyāna, see the glossary.

this!” but that would be a very fearsome obscuration in which the certainty itself would be binding you! *Great Garuda* explains it with,

“Any conceived effort seeking the absence of
 bounding extremes
 Is the same as a blind bird seeking the extreme edge
 of the sky; it does not find it.
 In this not-to-be-found fact there is nothing to be
 altered by anyone;
 In this knowables without elaborations, there can be
 no extremes.”

Accordingly, when it has shone forth as a thought, there grasping done on account of it will not happen, no matter which object of the six sense faculties it comes forth as, such as visual appearances of virtuous or non-virtuous visual forms, and so on. Note that this is not the approach of the vehicles of mental analysis in which there is simply prevention of the appearing objects that are the things of rational mind in order to achieve the emptiness of rational mind’s non-affirming negations, affirming negations, and so on; such an approach does not lead to buddhahood. As the *All Creator* says,

“Not going on to being performed by the All Creator
 King¹⁵⁴,
 The six objects appear to the six sense faculties from
 which
 Unsatisfactoriness is seen, resulting in an attempt to
 stop the sense faculties¹⁵⁵.”

¹⁵⁴ The All Creator King is the name of the root tantra of the mind section Great Completion teachings. In the tantra, for example as quoted here, it is also used as a name for the mind of reality.

¹⁵⁵ Tib. sdug bsngal. Often translated as “suffering” for example as in
 (continued...)

Doing so does not go on to having been performed
by All Creator therefore,
It does not have the fruition divorced from birth and
cessation.”

You might ask, “That would be close to the non-distinction between appearance and appearing object of the Mind Only True-Aspectarian With Stains, wouldn’t it?” In answer to that, for example, the thought, “It is a mountain”, that comes in the first moment of seeing a mountain is powerless to prevent production in the path of individualized beings¹⁵⁶. However, in the second moment, the completion of liveliness of mind and mental events that analyse the nature of the mountain results in the discursive thought of mountain vanishing of itself without trace. At that point, the appearing factor of the mountain is not stopped but is purified in liberation simultaneous with its shining forth in the already-familiarized-with abiding in dharmatā—dharmatā that is without grasping at the mountain. Thus there is appearance mixed with mind in a path that is the unmistakable path of Nature Great Completion; as vidyādhara Garab Dorje said,

¹⁵⁵(...continued)

“suffering of saṃsāra”, the original term has the much broader meaning of all that is not satisfactory. Here it means that the unsatisfactoriness of saṃsāric existence comes to pass because of what was mentioned on the previous line and then that leads in turn to ...

¹⁵⁶ Beings in samsara have individualized themselves by cutting themselves off from reality. For example, like when a sentient being sees a mountain and has the thought, “That is a mountain”, so this kind of gasping at self in dharmas has to arise, there is no way to stop it. Production here does not mean “birth as an ordinary being” but means production of the series of events described, the production of consciousness of a sentient being.

“At the time of shining forth, simultaneous with the
 shining forth there is no good or bad;
 At the time of liberation, simultaneous with the
 liberation there is no good or bad.”

For that reason, this approach does not relate to cleansing the stains of the element¹⁵⁷ through the tiring process of accepting and discarding that goes with it and is a superior dharma compared to discipline with outflows in which one binds oneself tightly with the cognitions¹⁵⁸ of a protective¹⁵⁹ style of behaviour. Here, in the single unique sphere¹⁶⁰ that is the mind of this Nature Vehicle¹⁶¹, the supreme king of vehicles, everything of the Pāramitā path—the sides of method-conduct and of prajñā-samādhi—is complete in the supreme king of thought, rigpa’s dharmatā; as it says in the *Sūtra Requested by Viṣeṣha*,

“Not grasping is generosity;
 Not abiding is discipline;
 Not protecting is patience;
 Not persevering is perseverance;
 Not minding is mental concentration;

¹⁵⁷ Tib. khams. Here, element is the sugatagarbha.

¹⁵⁸ Tib. ’du shes. Cognitions or perceptions here meaning having a particular take on something.

¹⁵⁹ Literally, “keeping”, meaning keeping vows kind of behaviour.

¹⁶⁰ Tib. thig le nya chig. This is a commonly used term in Great Completion. It is translated here literally as “single unique sphere” though the meaning is actually “singularity”; a single, all-encompassing situation.

¹⁶¹ It is called “Nature Vehicle” for the same reason that “Nature Great Completion” is called such. See note 49.

Not referencing is prajñā.”

If that scripture is used as a support, it will be a thing of beauty to those who are learned and will open the eyes of those without knowledge.

And then the way to enter the womb of such dharmatā, the four types of Chog Zhag¹⁶², is stated in the *Illuminating Lamps*,

“Mountain Chog Zhag is the extent of view.
 Ocean Chog Zhag is the extent of meditation.
 Appearance Chog Zhag is the extent of conduct.
 Rigpa Chog Zhag is the extent of fruition.
 A yoga that possesses these four extents is one that
 Has been mixed with the definitive meaning.”

View, the Mountain Chog Zhag, is to put oneself uninhibited and unshifting, disengaged from the antidotes of a meditation done with the conceived effort that comes on account of grasping with rational mind, in the great self-illuminating rigpa that was introduced as what is, freed of mind process. Meditation, the Ocean Chog Zhag is, with the body in its posture and eyes aimed directly¹⁶³ into empty space and without creating the trap of manufacture which is to grasp at appearances of the sixfold group and within a state like an ocean undisturbed by waves, to enter an awareness which is the pure, clean portion separated out. Conduct, the Foremost Instruction Chog Zhag, is to bring a relaxed state onto the three doors and within that, to keep them directly introduced to the naked self-illumination

¹⁶² Tib. cog bzhag. This term does not render well into English. It is a key term of the Great Completion system which means something like “putting oneself so that one is in the situation that is just so”. See the glossary.

¹⁶³ Tib. ha re. The name of a particular way of gazing; like tunnelling one’s vision into empty space.

of factual wisdom¹⁶⁴ that comes from the sheath of view and meditation. Fruition, the Uncontrived Chog Zhag, is that, by leaving the five objects to be themselves, internally naked self-illumination shines forth distinctly, and then, the five winds having been bound into the expanse, externally the own-appearances of purity's luminosity—smoke, mirages, rainbows, and so on—also shine forth in accord with the ordinary secret.

In short, freeing the innate character from activities leads to the space of the great spontaneous-equanimity's¹⁶⁵ open spaciousness in which the three doors have been left to be themselves. In that space, using summarisers of key issues, the key points of Nature Great Completion, the meaning that the greater ones the “twelve great vajra laughs” and the “eight great phrases that are the purifiers of the eightfold group”¹⁶⁶ of consciousness pinpoint is carried onto the path as an awareness which is the direct fact of that

¹⁶⁴ Tib. don gyi ye shes. In the system of the four empowerments, wisdom is divided into both simile and factual wisdom. Simile wisdom of the third empowerment is a likeness of wisdom that is exposed so that the disciple can use that as a basis for proceeding. Factual wisdom of the fourth empowerment is the actual wisdom, the real one, that the disciple finally arrives at.

¹⁶⁵ Tib. lhun mnyams. This is a key term of Great Completion. It can be explained in two ways. Essentially though, it means the entire play of spontaneous existence which at the same time is a grand equanimity.

¹⁶⁶ Tib. tshogs brgyad. There are two presentations of human consciousness given by the Buddha in the sūtras. In the most general one, six consciousnesses are laid out. In the one that went with the teachings on Mind Only, teachings which are relied on heavily in the higher tantras, eight consciousnesses are laid out.

meaning beyond cause-and-effect, rejection-and-acceptance, without shift into the three times¹⁶⁷.

Concerning that moreover, my great master of the families¹⁶⁸, All-Knowing Lord of Speech said,

“For the great yogins who have reached that innate character—such as Padma, Vimala, Tailopa, and so on—it is explained directly without recourse to explanations of cause and effect, virtue and evil. For us, we might comprehend it as such with our rational minds but, because we have not actually arrived at it through familiarization, it is explained through means that do not induce fear towards the innate character yet which avoid minute details of cause and effect.”

Therefore, those of smaller mental scope have it explained starting with the two truths and that explanation later becomes primal realization as follows. Those of dull faculty identify an affliction that has arisen and then, by leaving it in its own place, the mind¹⁶⁹ of movement and abiding in which the entity of the affliction has gone on to being object-less and root-free is nurtured and skill in that is trained. Those of greater mental capacity use the key point of dharmatā liberated in its own place so that any affliction or

¹⁶⁷ Tib. *dus gsum 'pho ba med pa*. Without shift into the three times is a standard phrase used in the higher tantras meaning “without shifting away from what it is into a dualistic consciousness that engages time through its concepts of past, present, and future”.

¹⁶⁸ Meaning his vajra guru, Longchenpa, who for him is the lord over all the buddha families.

¹⁶⁹ Mind here means non-saṃsāric mind, the mind of enlightenment that appears because of the movements and dwellings of saṃsāric mind being allowed to purified themselves in the way mentioned.

discursive thought that arises, given that a nature for it cannot be established, liberates itself on shining forth, clearing itself without trace, like a horse-tail knot undoing itself. In this latter case adjustment with an antidote after the fact is not necessary and, according to mind section, this is done by not sealing, according to space section, it is done by being allowed to be just as it is, beyond referencing thought, and not by entrusting it to the expanse, and, according to foremost instruction section, it is done by bypassing¹⁷⁰ right as it is experienced.

What happens when one familiarizes oneself using those approaches is described by the *All Creator* when it says,

“Not transformed, not purified, rigpa is spontaneously complete ...”

This means that for rigpa, which is at a level not requiring a journey with purification, there is no need for a purification that uses conceived effort to journey through the levels and paths as directed¹⁷¹, either through the ten levels of the bodhisattvas or the development and completion stages of outer and inner mantra, because it is rounded up into a single wisdom entity¹⁷².

¹⁷⁰ Tib. la zla ba. Bypassing is a technical term that refers to a particular approach explained in foremost instruction section. See the glossary.

¹⁷¹ Tib. sgos. Meaning the levels and paths that were taught by the Buddha as the ones that one must journey through in order to attain enlightenment. His command given in the context of the lesser vehicles does not apply here because rigpa is beyond being a journey of stages made through conceived efforts.

¹⁷² Rounded up into a single wisdom entity is a way of talking found in the foremost instructions. There is extensive commentary on it in my forthcoming translation of Ontrul Tenpa'i Wangchug's major commentary on the *Dharmadhātu Treasury*. This is discussed at length in chapter

(continued...)

(2) *The way that those of great perseverance, by meditating on Direct Crossing, are liberated through the path appearances of the three kāyas and pass to nirvāṇa without bodily remainder*

The explanation of the path of great luminosity, Direct Crossing, has two parts.

(a) *The ways in which it is superior to Thorough Cut*

The great All-Knowing One maintained that there are seven ways in which it is superior¹⁷³ and here they are combined into a single exposition.

Thorough Cut is not able to purify the objects of confused appearance such as earth, stones, rock, and so on whereas Direct Crossing, with the difference that it distinguishes appearances as the five lights, teaches that rigpa primordially is luminosity; due to the fact that Thorough Cut's emptiness only nominally has luminosity, the decision is made that such things are not observable in Thorough Cut. In Direct Crossing, the adjustment of key points opens up wisdom's sight leading to the difference that in Direct Crossing the rays that are dharmatā's output are seen. In Thorough Cut, the impure doors of the six sense faculties are used as one seeks the pure portion that comes from abandoning clinging to the confused appearances of those impure faculties whereas in Direct Crossing

¹⁷²(...continued)

two of the *Dharmadhātu Treasury* by Longchenpa. See my forthcoming translation of Ontrul Tenpa'i Wangchug's major commentary on the *Dharmadhātu Treasury*.

¹⁷³ The seven are explained for example in the *Treasury of the Meaning of the Words* of Longchenpa and also in Jigmey Lingpa's *Treasury of Good Qualities*. The seven are not clearly distinguished in the text here; oral instruction is needed to see them.

the side of purity is used—in this, the door of luminosity is opened by the wisdom winds followed by the faculty of outer-inner transparency causing the appearances of the four lamps that are expanse and wisdom free from gathering and separation; here there is the difference of Direct Crossing being able to utilize those appearances which are connected with purity and wisdom. In Thorough Cut there is reliance on the coarse channels and winds because of which there are very many obstructors and points of deviation and also the strength of the force that can arise from practising with such reliance depends on age; in this Direct Crossing, because coarse things are to be abandoned, simply by binding using the key point of the three non-movements, superfactual wisdom's channels and winds are made into the path beyond the conceived efforts of capture whereby all coarseness is ended and then there is the difference of the body being liberated into luminosity. If through the practice of Thorough Cut appearances do not arrive at their measure, liberation from the aggregates will be possible but only as the dissolution of the body into atoms; there will be no possibility of its turning into luminosity. Now if it does not go into luminosity, the āyatanas and so on that belong to exhaustion into one illusory body or another¹⁷⁴ will not be enough for attainment of the ultimate level and, not having attained the vajra body of great transference whose being has tremendous capabilities of eyes, extra-perceptions, and miracles, the bodily support whatever it is will be one that does not accomplish tremendous benefit for others; Gyalwang Padma and other great siddhas of India and Tibet took advantage of this difference.

In summary, Ati has the three sections of mind, space, and foremost instruction. In mind section, self-illumination is talked about in a

¹⁷⁴ Illusory body produced through the practice of one means or another, such as any of the many yidam deities whose practice can lead to illusory body.

very flowery way. In space section, the pair absence of a basis and that which develops assurance in it do not see rigpa in direct perception. In foremost instruction section's three sections there is nothing except for relating to bardo and in the section that is being presented here, there is the key point of liberation into a light body and, because of that there are seekers of non-confusion who proceed by making confused appearances into the path and there are the distinguished ones among them who, having the eye of prajñā, are the ones who realize it.

(b) *The actual explanation of the path that is special*

There are four parts to its explanation.

(i) *A general outline of what is special in Direct Crossing*

In the key points of this supreme, king of vehicles a distinction is made into the two things mind and wisdom. Based on that, there is the mind's nature, the dharmatā, whose offput can be compared to a being that glides along. By that offput mixing with the winds, which themselves are like a wild horse that is blind, it comes to have discursive thought.

To go further with that, the lungs are comprised of channels which are simply hollow wheat stalks. It is their filling with wind that creates the basis for the start of all breathing and it is the liveliness of the individual branch channels that split off from it shining forth as the objects of the five senses that functions as karma and affliction. As has been said,

“In the play of a charnel ground corpse
Is mind's essence, wisdom;
In it, the liveliness of grasped-grasping shines forth
and

In the breath, acting as a horse, the circumstances are met.”

Now wisdom is like this. Seated in the citta flesh lamp, wisdom, which is revealed through threefold entity, nature, and compassionate activity, is called “the lamp of ground actuality”. The *Break-through* expresses it in that language when it says,

“In the citta precious immeasurable,
The entity is the factor of being pure from the alpha
point and
Contained in the empty-luminosity is the kāya offput
With faces and arms complete—such is the mode of
the vase body.
Spontaneous existence is present as a sphere of light.
Compassionate activity is evident as the individual
colours.”

That is saying that wisdom sits without nature merely as luminosity’s basis of shining forth.

Therefore, what the *Entrance*¹⁷⁵ says also bears on the matter,

“The stoppage of mind does the job of making the
bodies evident.”

In accordance with that, the other vehicles starting with those of the secret group and going up rely on the path of development and completion stages, a path that has conceived effort associated with it, as the technique for purifying that wind-mind but discursive thought and its taking-hold occurring as they do in a state in which, except for the wakening of dormancies, there is no activity, those

¹⁷⁵ This is from the eleventh chapter of *Entrance to the Middle Way* by Chandrakīrti. The quotation as given in *Highest Wisdom* is distorted from the original but the meaning in translation is not changed.

vehicles also do not comprehend the key point of purification in its own place, and, as well as that, are ignorant of the technique that, relying on key points of the doors, makes the fruition out of path appearances.

For that reason, all activities, virtuous and non-virtuous, of three-fold body, speech, and mind put together as a set of nine are relinquished then one trains in the technique of gentle wind-rigpa, which as a whole is a key point of major importance. As the *Clear Space* says,

“The outer, inner, and secret activities
Of body, speech, and mind, a nine-fold set, are
relinquished.”

In that way, one is in a state like a charnel-ground human corpse within which there is no movement at all. Now, having relinquished the activities of the three doors like that, the next step is to identify the path for the shining forth of wisdom and see what it is like. There is a channel that connects from heart to eyes, the Kati crystal tube, which is, the *Strings of Gold* says,

“The channel that connects to the ocean of
preciousness¹⁷⁶,
White, smooth, and empty inside is
Not contaminated with semen or blood and
Great wisdom comes out from it.”

When the body is first developing, water element functions to produce creator channels. Then, at their nexus, both the lamp and

¹⁷⁶ It is not “precious ocean” but “ocean of preciousness”. This is clearly explained in Longchenpa’s *Dharmadhātu Treasury*. There is extensive commentary on it in my forthcoming translation of Ontrul Tenpa’i Wangchug’s major commentary on the *Dharmadhātu Treasury*.

element eyes are formed. Following that, the element eye leads to the formation of the physical eye in the body and the lamp eye leads to the formation of two channels, each one coming out from the centre of the globe of the means by which the wisdom light appearances become evident, the physical eyes. The two channels are similar in shape to a Bamen's¹⁷⁷ horns though their slender shape opens out into a wide tip that sits at the centre of the globe of the physical eyes. Because the globe structure is half white and half black, watery in nature, and illumination arises in its pure portion it is called "the lamp of the watery far lasso".¹⁷⁸

Moreover, to make a fine distinction here, the All-Knowing One said,

"The pure channel of light holds wisdom appearances.
Those with prajñā will, through seeing the confused
type of appearances of its support, understand the
twofold aspect of support and what it supports."

and that fits perfectly with the thought expressed in the tantra of this Nyingthig¹⁷⁹ which says,

"Connecting from heart to eye, སྤྲུལ་

¹⁷⁷ Tib. ba men. This is the name of a specific species of deer that lives in the North Himalayas. It is a deer that is like a cow, hence its Tibetan name which means "cow deer". The point is that it has horns that are shaped like the channels so the shape of the channels can be known from it. Foremost instructions explain what that is like.

¹⁷⁸ Abhidharma explains that the faculty of sight is situated in the globe of the physical eye but is not the coarse material aspect of the eye. It is comprised of a subtle pure aspect of form that has the power to illuminate, meaning to cause, eye consciousness.

¹⁷⁹ In the *Foremost Instruction Great Completion Later Tantra* found in the *Root Volumes of Longchen Nyingthig*.

The self-arising channel of the great secret, ॐ
 The Kati crystal tube. ॐ”

There is a channel of light which the term “self-arising” indicates is not created from causes and conditions. In connection with that support there is the way that four types of lamps—the lamp of the empty bindu which is like a peacock’s coloured spots, and so on—shine forth; the *Self-Shining Forth* says,

“The four types of lamp—
 The lamp of the empty bindu,
 The lamp of the rigpa expanse, the lamp of self-
 arising prajñā, and
 The lamp of the watery far lasso—
 Are present in all sentient beings.”

The far lasso support is relatively small yet large things like mountains, houses, and so on appear in it. These appearances arise from a very subtle factor of wind so the four elements together with karmic winds are purified in superfact and then, from the factor of wisdom wind, the appearances are matured into the four lamps and that which has the nature of being supported by that, the four appearances, are trained up through to completion. Then, when the four appearances have been trained to completion, they are taken on to the level of exhaustion. The *Treasury of the Meaning of the Words* makes a summary of the key issues involved when it says,

“First, the appearances of Direct Crossing have to shine forth; then, at the time of meditation, there has to be no clinging; after that, there has to be exhaustion. Rigpa, having been coupled to wind, is captured in its own place and because of that requirement, the wind part has to be purified. The factor of rigpa’s offput is increased and then, because of that, must once again be brought to an end in the

inner expanse. The understanding behind this is very difficult to comprehend; for me too it was only understood after a long time through the guru's kindness."

This matter of these special appearances of Nature Great Completion's luminosity is shown in a number of the great tantras like the *Mañjuśrī Matrix of Illusion* and so on but is shown using wordings which hide the meaning¹⁸⁰. There is a group of people who see those words and become overtly proud of what they understand through them despite being blind to their meaning. For these people, not having achieved within themselves the rigpa innate character, the understanding that they arrive at is mere rational-minded understanding. They conclude that, "This is a dharma created by the source of unsatisfactoriness", but that is just a manifestation of their blindness. Just as the moon's innate character has had the characteristic of waxing and waning in it from the outset, so too rigpa's innate character has had the characteristic of the three kāyas in it from the beginning. As a consequence of such existence, the period during which the path appearances of the saṃbhogakāya qualities are being brought to fullness—or as we would say in this system, the period from Direct Perception to Reaching Full Measure—is illustrated with the example of the moon going to fullness. Then, the empty moon¹⁸¹ which has subsided into the expanse is the example used to illustrate that, after the ultimate point of Dharmatā Exhaustion has been reached, the dharmakāya is there, existing in its own place.

¹⁸⁰ Tib. gab tshig. There are a number of the tantras of Mahāyoga and Anuyoga where the four appearances of wisdom are mentioned but with words that, unlike the words used in the Ati tantras, do not present the meaning explicitly.

¹⁸¹ The new moon is called in Tibetan "the empty moon".

(ii) *The path in which the key points are actually shown*

This has four parts.

1) *Showing the key points of the three doors*

This first topic has three sub-topics.

a) *The key points of the support, the body*

If the key points of the support, the body, are not tuned, the key points of the channels will remain untuned, and if the key points of the channels remain untuned, the key points of both wind and rigpa will remain untuned, and if they remain untuned, luminosity will not become evident. Therefore, this “key points of body” should be highly cherished; the *Strings of Pearls* says,

“The key points of the body are of three types.

One is to take up the positions

Like the lion, and like the elephant and ṛiṣhi.”

Of the three types shown there, the dharmakāya posture, which is like a lion, is as follows. Sitting up dignified and magnificent, with the two soles of the feet joined in front suppresses the movement-causing winds. Holding the trunk of the body straight causes the winds to move in an easy fashion. The head’s energy of being drawn into the neck provides a strong force for stopping discursive thought. Balling the fingers of each hand inwards and planting them in the middle of the space created by the joined two soles of the feet makes the elements come into balance. The All-Knowing One said,

“One person maintains that the soles of the feet
having been planted on the ground, the palms of the
hands are planted on the ground to the right and left

of the body sitting up but it seems that this does not quite get to what is intended.”

so that needs to be examined.

The saṃbhogakāya posture, which is like an elephant lying down, is as follows. Joining the knees to the chest develops bliss-warmth and expands the element. Planting the two elbows on the ground equalizes the male and female winds into neutrality. Supporting the chin with the palms stops coarse winds. The toes of the feet pushed away from the body brings sinking and agitation into balance.

The nirmāṇakāya posture, which is like a ṛṣhi, is as follows. The body sitting up equalizes the channels and winds. Placing the soles of the feet on the ground suppresses the energy of water. Holding the spine straight moves wind-mind into dharmatā. Joining the knees to the chest makes the fire wind blaze into wisdom. Withdrawing the mobile feet¹⁸² so that they are merely thought of then positioning them towards the back cuts the stream of thought. With the arms crossed like a lattice, if the knees are covered by the hands, disease of overheating is dispelled, or, from there, if the arm-pits are touched, disease of coldness is dispelled. With the two elbows placed on top of the knees, if the fingers are balled into fists which are then used support the throat, hot and cold will be equalized.

These postures should not be held very tightly and with constriction but with each part of the posture done in a relaxed way; this is a very important key point that prevents obstructors from starting up.

¹⁸² Mobile feet does not mean that they are moving at this time. It is an ancient name for the feet given that they are what causes mobility.

There are as well as these very many other postures—for example the “manifest enlightenment” and “unchanging vajra” postures—which do have the intent of those counted as children of the tantra but for those who prefer non-complexity, just this much is sufficient.

As for the special good qualities connected with these postures, the *Breakthrough* says,

“The dharmakāya posture of the lion
Will free you from all confusion’s fears then
You will see with the vajra eye.
For the saṃbhogakāya posture:
Through the elephant lying down
The dharmatā becomes usable in fact and
You will see with the lotus eye.
For the nirmāṇakāya posture:
Through the sitting ṛṣhi
Dharmatā self-manifests into appearance and
You will see with the dharma eye.”

b) *The key points of speech*

The root tantra says,

“For speech, training, abiding, and
By-passing are to be relied on.”

If one does not stop talking, then the use of speech can lead to discursive thought being stirred up, argument with that, pointless talk, and so on all resulting in the four types of obscuration, therefore you should gradually train yourself to be silent. There are some who have a very solid attachment to talking. First they engage in talk about things that have no provable basis, and the like. From there, because of one motivation or another, they talk about the things to which they are attached. From there, they talk about one

hundred, one thousand, then ten million things but the whole lot of it is hollow. This should be reduced until finally, even the use of speech for dharma liturgies, and so on should be abandoned. Then, having abandoned all speech, one remains like a mute, with the result that the winds being soothed will go empty. The *Clear Space* says,

“Whoever pays attention to such key points of speech,
Does, with the conditions of speech being exhausted,
go to nirvāṇa.”

c) *The key points of mind*

The *Clear Space* says,

“Mindness is directed at the external space.
The inner lamp appears manifest.”

The mind that flies off because of the winds yet has a core of rigpa is directed at external space like spearing it, whereby the movement-causing winds become utterly soothed. Then the offput of the inner lamp shines forth as the pure portion—uncompounded empty-luminosity—clearly separated out making it possible for expanse and rigpa to be unified. The *Clear Space* says that like this,

“By paying attention to such key points of mind,
The three kāyas shine forth as empty rigpa.”

2) *Using the three key points to view luminosity*

The *Breakthrough* says,

“Moreover, compliance with door and object,
And with wind and rigpa’s key points.”

In that, the “and” separates and explicitly shows each word to be separate from the other¹⁸³ so the instruction here has four key points. However, the same instruction is also worded in a way that has three points, for example in¹⁸⁴,

“It is through soothed wind-rigpa that wisdom is accomplished.”

the two items in question have been combined into one because of having the same function. There is no contradiction between these two presentations because there are reasonings other than their having the same function which are applicable.

a) *The key point of the door, the cause of shining forth*

The root tantra says,

“The key point of the door is to look up, down, and to the side.”

Because the dharmatā eye exists in the dharmakāya, the gaze is turned upwards and the uṣhṇīṣha form is looked at; through this, there is the key point of latencies being voided downwards. Because the wisdom eye exists in the saṃbhogakāya, the gaze is directed to the side; through this, there is the key point of saṃsāra and nirvāṇa being mixed in equal taste. Because the prajñā eye exists in the nirmāṇakāya, the gaze is lowered downwards because of which there is the key point of wisdom’s appearances actually arriving.

¹⁸³ The “and” being referred to is the one that separates the terms “wind and rigpa” in the second line.

¹⁸⁴ This comes just two lines further on in the *Sound Breakthrough Tantra* from the immediately preceding quote.

The key points of the door are not finished with just that. If the full extent of the meaning is met then, as the *Strings*¹⁸⁵ says,

“Concept-less rigpa’s strings
Appear from the great bliss Brahmā door.”

That illustrates the point using the transference wisdom door but there are classifications of the entity’s empty offput shining forth from the central light channel, of the compassionate activity’s rig-offput shining forth from the lung’s enclosure of channels¹⁸⁶, and so on. Therefore, the *Sun, Moon, Planets and Stars* says,

“Identifying the two channels of the ordinary eyes as
the pathway stops short at being small-minded.”

Nevertheless, for practice now, the use of these two doors is sufficient. As is said,

“Chakṣhu having looked with a squint at surya,
They are evident like the eastern constellations.”

With that, there is the key point of looking with a half-closed squint at a place not touching the sun by about one full cubit¹⁸⁷. As a sign of training the key point of the door, no matter how long the eye looks at the object, it stays with it.

b) *The key point of the object, the basis of shining forth*

¹⁸⁵ Here meaning the *Strings of Pearls Tantra*.

¹⁸⁶ The lung is described in this system as an enclosure filled with channels larger and smaller through which the breath travels when a person is breathing.

¹⁸⁷ Tib. khru gang. According to the *Illuminator Tibetan-English Dictionary* it is “Measured as the distance between elbow and the tip of the middle finger on the same arm when the hand is fully outstretched.”

The practice is done in a high place where the object is free of conditions¹⁸⁸ and very clear. Then, in an object found in the periods of neither summer nor autumn, early winter, spring, and so on, in a sky which, being utterly free of obscuring conditions such fog, pollution, and so on, is extremely clear, beginners join with both rays and those for whom the expanse-rigpa is separated from the point between the brows and up face Varuṇapati's direction in the morning and Vajra Possessor's direction in the afternoon. Both types look into an area ahead that is utterly clear and by doing so bring the object to the watery lamp free of conditions of faculty. The *Clear Space* says,

“It will become evident in freedom from the three conditions.”

and the *Condensed*¹⁸⁹ says,

“What this fact is has to be examined in a pure sky.”

c) *The key point of the wind*

¹⁸⁸ It is very tempting to translate the Tibetan term which is literally “conditions” with “obscuring conditions” or the like but, as is pointed out in the foremost instructions of this system, this is a key term of the vocabulary of this system. In the writings of this system, one does not speak of “faults in the sky” or faulty faculty of the eye but simply says “conditions of the sky” or “conditions of the eye faculty”. I have not tried in this section to make flowing English but have tried to present the instructions just as they are given using the language of the system. This makes the text seem obscure which in fact it is. Without personal instruction you simply cannot understand the fullness of what is being said here.

¹⁸⁹ One of the Prajñāpāramitā sūtras in which the entire meaning of Prajñāpāramitā is summed up in verse.

What is called “wind” is that which moves to and fro. Once it has been mounted by discursive thought, even though the combination is something that has sugatagarbha, it has become deceived. That being so, for a technique that will prevent its movement, Nyingthig has the feature of not sending wind through the nostrils but through the mouth with the lips and teeth just not touching and making the inhalations and exhalations extremely gentle. The basis of this feature is that, in the foremost instructions concerning the drawing of breath through the nose, it is warned that there is the danger of the obstructor fault occurring in which the winds to be purified in the four chakras would increase in strength. In this system, by drawing the breath through the mouth, the wind of the lungs which has the quality of coming and going is purified by leaving it alone through which its offput dissolves into the heart-centre, the wind-to-be-purified’s concepts are not abandoned but purified in their own place, and the good qualities of each chakra are, unsought, spontaneously existent. Thus there is the key point of wisdom winds being liberated into luminosity. Further, in a state with no application of force, one works at lengthening the period in which mere mind¹⁹⁰ remains planted outside. The *Clear Space* says of this that,

“The outer and inner winds are made gentle and even.
By constraining mere mind outside,
Wind’s coming and going will be cut.”

which is exceptionally cherished as a key point of expanse-rigpa not trembling.

c) *The key point of rigpa*¹⁹¹

¹⁹⁰ Tib. yid tsam. Meaning mere mentating mind; ordinary old saṃsāric mind, no special mind to be brought forward.

¹⁹¹ The sub-section numbering is correct here; see the explanation at the
(continued...)

The activities of the postures and gazes just explained are done. Then the activity of complying with each of the three key points of door, object, and wind is started, then the set of nine activities is let go, and in that way the load is taken up. As the sign of becoming extremely completely-liberated, rigpa is sent as though dissolving away right into the place that is the provider of opportunity, the outer expanse, the clear space of the sky. By doing so, a light offput of exceptionally pure blueness¹⁹² appears to begin with and then from that, in the mode of appearances starting up, an offput of five lights in five colours, like five-coloured Za og¹⁹³ being opened, becomes visible which is called “the inner expanse outwardly visible”; from tantra¹⁹⁴,

“The expanses as outer and inner:
Outer is held to be a cloud-free sky;
Inner expanse is the pure lamps.”

¹⁹¹ (...continued)

beginning of this section about wind and rigpa being one point or two. Since the two are separate points but have been wrapped into one, they both have the same section number given to them in the text itself.

¹⁹² Tib. sngo ri ba. One edition of the text gives “sngo rib” which is a mistake. The correct term “sngo ri ba” literally means “sngon po”, something which is blue. However, it is an (Tib. myong tshig) experiential term. It conveys the extra sense of a blue area which is actually part of one’s experience.

¹⁹³ Tib. za ’og. According to Khenpo Drala of Dzogchen Monastery in Tibet, the word is a corruption of “za hor”. It is silk brocade woven with metallic threads of the five colours, such as gold and silver, woven into it. The five colours have a particularly brilliant appearance on the cloth background so it is a good example of the appearances that occur during Direct Crossing practice and also in the Dharmatā Bardo.

¹⁹⁴ From *Sound Breakthrough*.

Up till now this key point of outer expanse and inner expanse has not been seen as a point of understanding in its own right. Thus this authoritative statement of Guru, an original buddha, will be given¹⁹⁵:

“One person says it is only the outer sky without clouds but identifying it as such is totally untenable because the sky entity is not connected with us and the lamp entity follows on from the existence or not of such connection. Here, it is the blue offput of the inner space shining forth outwardly that is called ‘the outer expanse’. Following on from that, the sky, other than being merely the factor that provides the opportunity, the basis for the shining forth, is not the actual expanse. ‘Actual’ is the azure blue¹⁹⁶ and ‘expanse’ is inner expanse. Following on from that, given that appearance is occurring in the context of the appearance that has arisen from that expanse¹⁹⁷ these two are expressed as the individual items ‘outer expanse and inner expanse’ but it has to be understood as simply a shift in status from not being visible within the housing of rainbow light to being visible. It has to be understood that this is not a case of defining ‘inner’ as the near side and ‘outer’ as the far side, rather, it is a case of appearance occurring in

¹⁹⁵ Even though the tantra just quoted says that the outer expanse is the outer sky itself, he will now refine that understanding using a statement from Guru Rinpoche.

¹⁹⁶ The phrase “‘Actual’” is the azure blue” has to be understood through oral commentary on the text.

¹⁹⁷ This and the similar wording just below are tortuous in the Tibetan, too. Oral commentary is needed to unravel it.

the context of the appearance that has arisen from that expanse.”

Understanding it that way, inside the lamp of the expanse of purity, the lamp of the empty bindu arising from the purity aspect of the karmic winds appears as a round bindu with a rim of the five lights—as illustrated by the appearance of a stone cast into well of water, and so on, and, by tuning the gaze on it of the far reaching lasso, an extremely pure form of internal rigpa that is objectless, can be experienced; that is the entity of the prajñā self-arising lamp. Coming from that, prajñā with object awareness¹⁹⁸ that is sharp and fast and has the meaning of words bursting forth are its liveliness. Coming from that, vipaśhyānā rigpa appearing as vajra chains, strings of pearls moving about, or as golden threads floating about is called “prajñā’s offput”. These must be identified using the distinction one entity with three facets. If they are not so distinguished, then, as the All-Knowing One said¹⁹⁹,

“Sometimes the awareness will be designated ‘prajñā self-arising lamp’, sometimes it will be designated ‘internal offput’, and sometimes it will be designated ‘chains’, which will lead to misunderstanding.”

That the rigpa offput seen like that, the vajra chains, are put within the confines of expanse and bindu and then meditation is done is the key point of rigpa; as the *Clear Space* says,

“The key point of rigpa is to keep the strings imprisoned.

¹⁹⁸ Tib. yul shes. A sense consciousness.

¹⁹⁹ In Longchenpa’s *Treasury of the Supreme Vehicle*.

The actual appearances should be attended via
gentleness.”

At these times, if you fall into analysis that creates demarcations within the light appearances²⁰⁰, you will be caught by the obstructor of having deviated into seeing the chains as real and bound by that point of deviation²⁰¹. The lamps having appeared, your own dharmatā is making itself visible and while that is happening you train in the yogic discipline of not clinging. Moreover, while that familiarization is not complete, the appearance shines forth as shaking, pulsating²⁰² things like a shimmering mirage and it is the gradual guiding of just that with the gaze that is the process of becoming familiarized. Through that familiarization, the inner channel-elements increasingly become light as their pure portion becomes stronger and, as much as that happens, with the expanse-rigpa separating from the point between the brows the dependence on the object-condition decreases, and the experience of the four appearances gradually increases. Because this is seen by the water-bubble eye, it must be taken on through to the stage of exhaustion.

²⁰⁰ Analysis is an operation of dualistic mind; it examines something and makes a fixed concept about what it is or is not. Doing so causes demarcations or conceptual boundaries within what should be a non-conceptual space of rigpa.

²⁰¹ Tib. gol ba, gol sa. The gol ba is the deviation that occurs and the gol sa is the point at which you deviate; you are bound by having both problems. Or, you are caught not only by having taken a wrong turn but by place that allowed the wrong turn as well.

²⁰² Tib. gul 'phrigs pa. Terms like wiggling, moving oscillating, and so on, all of which have been used to translate this key term do not get to the fullness of it. Tib. gul ba refers to a shaking movement and can be used in reference to anything. Tib. 'phrigs pa is like Tib. khrigs pa; it has the sense of something massed up. Thus Tib. gul 'phrigs is about shaking back and forth but for things that are piled up, massed up.

If seen by the prajñā eye, the defined sequence is discarded and there will be sudden exhaustion; this happens in the case of an inconceivably special type of person. Then, for someone of better channels who does not fit with either of the two types just mentioned the way that things will shine forth is indefinite. Thus, a person and his path signs should not be given great importance here; a new shoot of wheat which, due to a single cause and condition of warmth, ripens exceptionally early could also turn into sarjikā²⁰³, therefore, extent is given importance only as an ending²⁰⁴ type of foremost instruction.

3) *Being empowered with the rig pa'i rtsal empowerment, then introduction right over rigpa*

This has two parts.

a) *Entrance into the great maṇḍala of own-appearance wisdom*

At the top of a mountain or in a very isolated place where the direct perception appearances can shine forth, at that perfect place and at a perfect time, offer gaṇachakra and torma. The disciples offer a golden maṇḍala to the guru and supplicate three times,

“Guru great vajra holder, ཨོ
 I, in order to be liberated from saṃsāra ཨོ,
 Request the great secret path of Vajrasatva²⁰⁵, ཨོ

²⁰³ Raw sodium carbonate. This is a Tibetan saying that means something could turn unexpectedly into something that is not desirable.

²⁰⁴ Tib. mtha' rten gyis man ngag. The extra foremost instructions used as a support after all the main ones for the actual practice have been given. The topic appears at the end of this main section.

²⁰⁵ Note that “vajrasatva” is the correct spelling according to Tibetan Buddhist culture. The earlier note about the spelling of bodhisatva (continued...)

pleasing, delightful, field of Glorious, is the bhagavat called “Ratnasambhava” with yellow body ornamented with the precious ornaments. In the western direction, in the exceptionally beautiful and pleasing, delightful, field of Stacked Lotuses, is the bhagavat called “Amitābha” with red body ornamented with the precious ornaments. In the northern direction, in the exceptionally beautiful and pleasing, delightful, field of Work Utterly Complete, is the bhagavat called “Undoubting King” with green body ornamented with the precious ornaments. All of them moreover are inseparable with their consorts. The retinue is present as buddhas as many as there are atoms on each atom and each is listening to his own teacher²¹⁰ and each is teaching dharma to his own close retinue, teaching that the holiness of one’s own mind is luminosity, which reveals the suchness of secret mantra.

Son, look towards the eastern field with the elephant’s gaze and leap there with the lion’s leap! Look towards the southern field and with the lion’s gaze and leap there with the tiger’s leap! Look towards the western field with the awesome splendour gaze and fly there with the garuḍa bird’s flight! Look towards the northern field with Vajradhara’s gaze and go in the style of a bolt of red lightning striking!

Saying A A Aṅ seals it into non-reversal.

Having thus been entered into it via the four doors of the maṇḍala of rigpa, the master, the one knowing the view, and the disciples, the ones with samaya²¹¹, have now come together and, even though

²¹⁰ Meaning his own buddha.

²¹¹ One edition says faith and samaya but has clearly been altered from samaya only.

it might not be experienced in this lifetime, revival into a nature *nirmāṇa* field is one of the features of this particular secret mantra.

Then, there is entry into the *saṃbhogakāya* maṇḍala. Seated in vajra āsana with the eyes looking directly into the middle of space ahead, the disciples mentally enter the *Densely Arrayed Ornaments Field*²¹². The guru says,

E MA Fortune ones, mind's only sons, listen! On the other shore that transcends all of those, there is the basis of shining forth of every single one without exception of those nature *nirmāṇakāya* fields, comparable the owner's image²¹³, the *Densely Arrayed Ornaments Field*, pervaded and totally illuminated by the five wisdoms, and utterly level and unshaking²¹⁴, and in it, the *bhagavat*, *tathāgata*, *arhat*, the one exhausted of outflows, the one gone to bliss, the knower of the world, the driver who tames beings, unsurpassed, the teacher of gods and men, the truly complete buddha called "Unfathomable Light" is surrounded by a retinue of unfathomable hundreds of thousands of tens of millions of truly complete buddhas, all of which exists is a play within the extremely complete-purity *dharmatā*. Son, look at that with the elephant's gaze and go with the lion's leap!

Saying A A Aṁ seals it into non-reversal again of emptiness.

Then, there is entry into the *dharmakāya* maṇḍala. The disciples take the lion's posture and the eyes, as interdependency for attainment of the special five eyes that exist at the level of a buddha, look

²¹² Tib. *lhun stug po bkod pa*.

²¹³ Tib. *bdag po'i byad*. This is explained in the foremost instructions.

²¹⁴ No earthquakes, tremors, or other movements of the ground of the field.

up, down, left and right, and straight ahead. Thus the wisdom of naked rig-empty to is clearly brought forth; the guru says,

E MA Fortune one, mind's only son, listen! On the other shore that transcends the two form kāyas, that which becomes basis of shining forth of both of them sits as the entity of one's own rigpa free of the face of thought process, not darkened by dissolution of wisdom, the dharmatā without distinctions occurring in it anywhere that is immeasurable, unfathomable, without referencing. So, son, put yourself into the destinationless innate character in which the root of a one who would go there has been eliminated! By knowing rig-empty let yourself enter the key point! By becoming non-stopped complete the training of the liveliness! By making wisdom evident, complete the training of the path! Do not cling to its shining forth in various ways!

In the inconceivable state, say A Aṣ.

Having obtained empowerment in this maṇḍala, ignorance has been cleared out at the ground. Rigpa thus expanded into wisdom gives power over direct-perception meditation; for those of lesser strength of familiarization, there will be liberation in the bardo, and for the best ones, liberation in this life.

b) *The rigpa'i rtsal empowerment given on the basis of the innate character*

The disciples are told to tuning the key points with the postures of the three doors and the gazes. The key points of great, luminosity Direct Crossing are demonstrated.

KYE Fortunate mind sons! In citta, the enclosure of secret preciousness, is a bindu, the seed of wisdom whose entity aspect is empty and self less, whose nature aspect is stoppageless clarity, and whose liveliness of compassionate activity gives

rise to a light offput of inseparable kāya and wisdom that, luminous like a lamp in a vase, comes out from the precious crystal tube and is visible in the nature of the four lamps. Through this the dharmatā of the inexhaustible wheel of ornamentation of the body, speech, and mind of all of the tathāgatas is actually seen and so the great rigpa rtsal empowerment is obtained.

What is it like? Rigpa's wisdom visible as light is Vairochana; without shift of state it is Akṣhobhya; luminosity with the factor of increase makes Ratnasambhava; the light appearances being measureless makes Amitābha; being unsought, complete within oneself makes Amoghasiddha; it is the faces of the buddhas of the five families seen in direct perception.

There is also the dharmatā²¹⁵ of such wisdom: rigpa seen as stainless it is mirror; as luminosity and entity²¹⁶ being indivisible it is equality; as shining forth without the particulars becoming mixed it is individual discrimination; as unsought, spontaneously existing it is all-accomplishing; as primordially empty, root-free it is dharmadhātu. Thus it is the nature of the five types of wisdom.

The entity being without shift of state makes it vajra; the good qualities being complete and perfect makes it ratna; the appearance not being contaminated by fault makes it padma; accomplishment without more do to due to familiarization with it makes it karma family; these being the trail along which all buddhas have gone makes it tathāgata family.

²¹⁵ Remember that “dharmatā” is a general term for how something actually.

²¹⁶ The entity of rigpa is the emptiness aspect.

Those luminosities being free of stain makes it white; being good qualities completed makes it yellow; being present without being sought makes it red; being all striving complete makes it green; being unchanging, firm makes it azure blue.

There is also the way it sits as the five winds: this luminosity appearance not being separated from wisdom's warmth makes it the fire-accompanying wind²¹⁷; holding the life of saṃsāra and nirvāṇa makes it the life-holding wind; separating out the impurity from the purity in regard to saṃsāra and nirvāṇa makes it the wind that separates out impurity from purity; spread out evenly over everything makes it the pervader wind; severing the life of saṃsāra then causing doing nirvāṇa makes it the compassionless kalpa karmic wind.

There is also its abiding as the five prajñās: differentiating saṃsāra and nirvāṇa through realizing and not realizing luminosity dharmatā makes it differentiating prajñā; being Experience Steadily Increasing, and so on, the incorporators of the appearance of wisdom's liveliness makes it the prajñā of incorporation; pervading all makes it the pervader prajñā; propelled by light appearances with coming and going makes it the prajñā of propulsion. If that is realized, that liberates from saṃsāra making it the prajñā of liberation.

That makes six sets of five or, because of seeing the faces of the five purifier and to be purified ḍākinīs that come from the rigpa that knows the azure blue light buddha ḍākinī and the four others going with it, seven sets of five. Moreover, there is the path mode of dwelling in the states of all those items, and,

²¹⁷ Tib. me mnyam gyi rlung. *The Illuminator Tibetan-English Dictionary* explains clearly why this is not "fire equalization wind".

having finished the path, the fruition mode of their existing as their fruitional dharmaṭā; as the *Clear Space* says,

“From self-arising rigpa’s self-liveliness comes
The five pure kāyas dwelt in as the five wisdoms,
Five families, five lights, five winds,
Five prajñās , and so on.”

To sum up, the dharmaṭās present like that are not the mental experiences of empty forms that have arisen from the interdependency of rational-mind designated forms and conceptual-effort style grasping at channels and winds, images of rational mind that come through examination with mental analysis²¹⁸. Rather, they are appearance experiences of what is primally existing, the direct, non-deceptive sight of the personage of dharmaṭā which is the mode of having manifested all the path and fruition dharmas, the realm of buddha dharmas from the

²¹⁸ This is a refutation of a common mistake concerning the nature of these appearances. At the highest level of practice in Kālachakra there are what are called “empty forms”. The Gelugpas, who particularly cherish Kālachakra practice and who also have been particularly vicious in their attacks on the Nyingthig system, have often said that the wisdom appearances of Direct Crossing are no more than the empty forms of Kālachakra. However, the Nyingthig system makes a distinction between “mental experiences” and “appearing experiences”. The former are experiences on the path that occur within the framework of dualistic or rational mind and are products of the operation of that mind whereas the latter are actual appearances of wisdom seen in direct perception in the absence of rational mind. This first sentence states clearly that these are not mental experiences, that they are not the empty forms for example of Kālachakra. Interdependency means being involved in the process of karmic interdependency through the twelve links, all of which is connected with not rigpa and is the opposite of wisdom.

activity of setting the Three Jewels as the supreme principle up to the ten things of the ocean of tantra sections or the total completion of such²¹⁹; as the *Sixfold Space* says,

“Buddha, dharma, and saṅgha,
Reside primordially complete in your own body.”

Mindness, non-confusion, is the ground buddha; being beyond terms and words, it is the factual holy dharma; free from moving and wavering, it is the core’s²²⁰ saṅgha. And taking refuge in this is not taking refuge in the short-lived refuge taken through intent, anger, or delusion but is conducting oneself within the four appearances’ luminosity within a state of not being separated from the vajra refuge. This sort of conduct is mentioned in the *Illuminating Lamps*²²¹,

“They exist primordially shining forth like that;

²¹⁹ In other words, this is the mode in which all of the buddha dharmas—whether spoken of as path or fruition dharmas—starting with refuge and going on up through the practice of the highest tantras with their ten specific features have already been manifested. The ten things of tantra are mentioned in the *Dharmadhātu Treasury* by Longchenpa.

²²⁰ Core means translates garbha of tathāgatagarbha. Mindness is a path term used in the tantras to indicate the practical experience of tathāgatagarbha. Thus this is saying “the saṅgha of mindness”. The definition can be understood when it is understood that, in the general teachings of Buddhism, the prime feature of the saṅgha is that they have unswerving faith in the dharma and unswerving determination to complete the path. The words moving and wavering here are the terms used when describing the wisdom appearances; they first come with movement and trembling but later, in their fruitional state, are perfectly steady. Thus, the ultimate saṅgha is one’s own mindness as the appearances of wisdom without any unsteadiness in the images of the appearances.

²²¹ This quotation includes a summary of the ten things of tantra.

They do not arise by beings making conceived effort.

That is the maṇḍala, just that is the deity.

That is mantra, mūdra, and offering,

The stages of development and completion,

Buddhas, sentient beings, saṃsāra and nirvāṇa.

It is empowerment, vows, and samayas.

One's guru also is the deity."

Therefore, not to be separated from the expanse appearances—the appearances of the vajra chains in the centre of the bindu—is to be very highly cherished; the *Studded Jewels Tantra* says,

"If you wish to look at the enlightened mind of all buddhas, look at the vajra chains' kāya! If you wish to develop fully the understanding of all the buddhas, do not be separated from the vajra chains! If you wish to know in sum and extensively all the dharmas, look at how the vajra chains sit! If you wish to be expert in all the wisdoms of the secret, look at the vajra chains' rays! If you wish to have threefold view, meditation, and conduct without meeting and parting, do not be distracted from the vajra chains' kāya! If you wish to hold the immeasurable mansion of all dharmas, fully know the fact of expanse and rigpa! If you wish to hold the lineage of Vajrasatva, do not be separated from the rigpa vajra chains' kāya!"

Seeing like this the fact of dharmatā rigpa in direct perception is called “being equal in fortune to the prime guardian Samantabhadra”; as the secret’s conduct²²² says,

“The person who sees this
Is equal only in fortune to
The prime guardian Samantabhadra.”

Thus, today you have nicely found the great find, you have obtained the rigpa rtsal empowerment! With this, you have seen the face of three thousand buddhas and cut the continuity of the city of the womb so have started out on the path of emancipation.

Following on from that, even making the journey through the stages of the ten levels of a bodhisatva does not bring direct sight of the good qualities of the tathāgata’s element²²³ in their entirety therefore, from today onwards, strive at the practice of the four appearances’ ultimate good qualities and following that contact dharmatā exhaustion’s enlightenment.

Saying that also generates enthusiasm in the listeners.

i) As an addendum, there are two styles of starting down the narrow avenue of practice

This has two parts.

1. The elaborate style of training in four sessions of yoga

As the *Clear Space* says,

²²² A descriptive name for the *Single Son of the Teaching Tantra*.

²²³ Tathāgata’s element is another name for tathāgatagarbha.

“The way of entering the narrow avenue of joining
with virtue²²⁴

Is to train in a four-session yoga.”

In the first part of dawn²²⁵, meditate on guru yoga; in the middle one, preserve with Thorough Cut; and in the final one, meditate on bliss-emptiness with Fierce Heat²²⁶. Up to the time of daybreak, recite prayers, do mantra recitations, and so on. After daybreak up till noon look at Direct Crossing. After noon, do personal activity²²⁷ and dharma activity²²⁸ type things. In the afternoon, again meditate on Direct Crossing. In the evening, offer tormas and hold the winds. In the first part of the warm session²²⁹, meditate on death and impermanence; in the middle part, do development stage with

²²⁴ Tib. dge sbyor. Means doing anything that is virtuous, here it is the same as practice.

²²⁵ In the ancient system of timing in India, which was brought into Tibet, the day was divided into many periods, similar to the British system of watches. The dawn period, which goes from the very first hint of light in the very early morning sky right up to the actual point where the sun rises, is divided into three equal periods called the first, middle, and final periods of the dawn. Roughly speaking this whole period runs from about three to six o'clock in the morning.

²²⁶ Tib. gtum mo.

²²⁷ Tib. phyag. This is sometimes explained as being an abbreviation of the word for prostrations and sometimes as meaning personal activities such as writing letters, cleaning, and so on. Padma Kalang Rinpoche explains it as the former.

²²⁸ Tib. chos spyod. There are ten dharma activities as defined by Maitreya in one of his texts.

²²⁹ Tib. srod. The period from eight till ten approximately, at night. Again, it is divided into parts.

recitations. In the midnight session²³⁰, sleep, hiding away in the enclosure of luminosity. In all of them(,) doing what is called ,omit comma] “Joining the session with the three holy ones”(,) cannot be avoided: at the beginning of the session arouse the mind, in the main part stay reference-less, and at the end seal with dedications and aspirations.

2. *The un-elaborate style*

The *Illuminating Lamps* says,

“Day and night gradually proceeding with
unification ...”

which means that those who are training in a single sphere of luminosity(,) Direct Crossing(,) dedicate all their activities to gaining progress in actuality. They put aside the ninefold set of normal activities of the day then, by not separating from the postures, set themselves in inexpressible rigpa in the space of kāya and bindu. They divide the night into three portions and in the warmth period, with the posture of the ṛṣhi, bring together their faculties and the key points as follows. At the navel on top ~~of the four petals~~ hot to the touch from which fire blazes then goes up the central channel; by striking the HAM at the crown, the bindu drips, and that strengthens the fire which now blazes very strongly; karma and latencies are incinerated[omit?] and the practitioners set themselves in the state of bliss-emptiness. At midnight, with the lion posture, knowables are gathered into ~~the white A~~ ~~the white A~~ centre is a white A shining very brilliantly, at the aperture of Brahmā there is also a white A, and [in] between the two within the Avadhūti are A's strung like a crystal rosary. ~~Through~~ Through the dissolution of their dissolving(,) one into the other, meditate that

²³⁰ The session up till midnight.

the inside of the central channel is illuminated like a star-trap²³¹ which has sunshine pouring in through it; that is the key point for having sleep be a hiding away in the enclosure of luminosity.

Immediately on rising in the dawn period, expel three long breaths sounded as “HA”. Then, with the posture of the lion, from the A at the heart centre (,) a second white A is sent into the space about ~~full~~ bow’s length directly above the crown of the head, and, just sitting there, the mind is held on it.

Similar to that, there is the key point for the exhaustion in their own places (place?) of the elements of the five branch winds in connection with the production of the four dhyānas and ~~cessation of thought~~ ~~wisdom~~ of red (fire) A’s, four stacked white (water) ones, three stacked green (wind) ones, two stacked yellow (earth) ones, and a single deep blue (space) one, and so on are meditated on in steps. By doing so, the A, whose meaning is abiding in non-production, is a key point that purifies coarse and subtle analysis comparable to fire, then (comes/there follows?) experiences of joy and happiness compara- ble to water, then concepts of the thought process comparable to wind, then being bound by antidotes to thinking comparable to earth, and finally (? modifier) antidote and what it overcomes being together with the factor of its own entity. This key point comes from the great paṇḍita Vimala’s uncommon level of understanding.²³²

At those times, there is also enhancement to be gained through one’s conduct; as the *Union of Sun and Moon* says,

²³¹ Tib. rgya skar. The name in Tibetan medicine for one of the interstitial spaces of the body which looks like a skylight, hence the name. [redacted]

²³² This is translated literally and reads exactly the same as the Tibetan which also is very terse. It cannot be understood without explanation. The Tibetan name for it is the “A khrid” of Vimalamitra. (apologies for my insertions above)

“By conduct like a bee’s
 Dharmas are thoroughly tasted.
 By conduct like a gentle mountain creature’s²³³
 Objects, which have become a condition of confusion
 are abandoned.
 By conduct like a mute’s
 The speech of confusion without exception is
 abandoned.
 By conduct like a swallow’s²³⁴,
 Doubts about the secret methods are cut.
 By conduct like a madman’s,
 The objects which abide as one are abandoned.
 By conduct like a lion’s
 Abandoning fearful mind, one roams charnel
 grounds.
 By conduct like a dog or pig’s,
 The discursive thoughts of clean and filthy are
 abandoned.”

This group of seven types of conduct (going from the conduct of the beginner who, having embarked on the search for hearing and contemplation is like a bee, up to the conduct of a lord of yogins who equalizes the taste of pleasant and unpleasant, good and bad)[omit ,] tests the level of development of one’s mindstream(;) so doing them profits view and meditation.

(iii) *Signs, the borders of the four appearances*

²³³ Tib. ri dvags. For example, a deer. The term is the opposite of the term for savage creatures.

²³⁴ There is an example earlier in the text with explanation that shows why a swallow is associated with the idea of being doubtless.

The explanation of the borders of the four appearances follows.
The *Breakthrough* says,

“From that, it becomes four appearances as follows.

The appearance of Dharmatā Directly Perceived
causes

The words that come from grasping at mental
analysis to be transcended.

The Steady Increase of Experienced Appearance
causes

The appearances of confusion to subside and
Bardo wisdom to be manifested.

The appearance of Rigpa Reaching Full Measure
causes

The three kāyas to go beyond being conceptual path
appearances.

The appearance of Dharmatā Exhaustion causes

The continuity of three-realmed saṃsāra to be
definitively cut.”

Four borders result from the presence of something to be purified and the fruition of its purification which is the same type of thing as the five paths of the Pāramitā vehicle yet, when the paths are compared in terms of speed of travel, the path of four appearances of the king of vehicles, Nature Supreme Vehicle, has the great distinction of travelling like a chariot compared to travelling like the sun and moon²³⁵. The four appearances will now be explained.

1) *The Appearance of Dharmatā Directly Perceived*

As described earlier, training during the day is done using the dharmakāya supports of sun and fire crystal and during the night

²³⁵ The sun and moon seem to cross the sky slowly when compared to a chariot speeding across the land.

using the saṃbhogakāya supports of moon and water crystal²³⁶ so, during the day, the obstructor of increased heat in the eye has to be removed and the temperature of the eye has to be regulated. In the early evening, looking at the nirmāṇakāya support āloke makes it easy to persevere with the practice.

There is also the point that the familiarization²³⁷ that goes with them starts with not quite contacting the supports to be looked at and then the gaze has to be gradually brought down and to the sides. Moreover, a key point is that if white is predominant look to the right, if yellow is predominant look upwards, if green is predominant look to the left, if red is predominant look downwards, if azure blue is predominant look to the centre, and if all five shine forth evenly then stay with that in self-freshness, and, (OR -- and --) if the bindu appear-ance is not seen, look with the two eyes set equally. At that point, the offput of sugatagarbha at the heart centre is first seen as the rainbow patterns of expanse's appearance. From there, the lamp of the empty bindu shines forth as circles of light; small bindus in connected groups of three, and so on, shine forth with the feature of having varying degrees of distinctness. Then, in the gaps be-tween them, like the sun and its rays, the offput which is the inex-

²³⁶ Tib. man shel is also called Tib. me shel “fire crystal” because its lens-like shape can be used to start a fire using the sun. See the *Illuminator Tibetan-English Dictionary* for a complete explanation. Tib. chu shel is “water crystal”. There is considerable meaning to the use of the terms fire crystal and water crystal; it is explained in the foremost instructions.

²³⁷ Here one does not meditate because meditation implies cultivation of something new. Instead another term “familiarization” is used because what one is doing here is familiarizing oneself with what already exists. First there is the issue of which time and support to use(,) which he has just discussed. Now there are issues about how to look and so on when the familiarization that goes with the selected time and support is undertaken.

pressible empty-clarity of alpha purity's rigpa, appears as vipaśhyā-nā's rigpa, the vajra chains. These have the causal name "rigpa vajra chains" (,) but they should also be understood as being the fruition itself given that they come into existence in a relationship of the type 'from that, arises that' where the thing and its personification are the same, like an object and its reflection in a mirror. Those who, not understanding this key point, cling tightly to obscuration-producing grasping at the dharmatā as a thing²³⁸ have not the slightest understanding of the direction taken by the tenets of Great Completion.

Thus it is that that rigpa, as a sign of liberation that comes in dependence on the key point of the channels, exists as subtle and wiggling continuities, as a sign of liberation that comes in dependence on the bindu, exists as fine, interconnected bindus at the edges of the wigglers, and as a sign of liberation that comes based on the key point of wind, exists as something that has to and fro movement. Familiarization is done by not allowing rigpa existing like that to go anywhere but bringing it inside the confines of expanse and bindu. That familiarization causes the offput lamps, without conceived effort, to increase in clarity and in stability, and, by the gentleness of flow that goes with letting the three doors be themselves, a samādhi of bliss, clarity, and no-thought and a special prajñā of coarse and subtle analysis shines forth bringing control over the three parts of wisdom so that, even if there are obstacles occurring at this time, there will be revival into the nature *nirmāṇa*. This attainment of that revival does not come through seeing merely the first sign, the outer expanse appearances, rather, it comes through the key point of seeing the truth belonging to the internal prajñā eye freed of pollution. As the *Clear Space* says,

²³⁸ Tib. dngos po. A thing is defined as a conceived (-) of thing, a product of dualistic mind.

“Rigpa seen in direct perception
 Being the key point of seeing truth
 Is not the three realms turned back.”

2) *Experience Steadily Increasing*

The *Clear Space* says,

“The appearance of Steady Increase
 Holds to the distinction ‘increase of experience’.”

In other systems, the bliss, clarity, and no-thought generated by the gathering of wind-mind and the experiences that go with it, the mental experiences²³⁹ of the ten signs connected with something to be purified—smoke, mirages, and so on[,] (—) have rational mind’s grasping with them(,) hence (they/or there is [have]) have a mode in which that grasping is not being dropped²⁴⁰. This is so because the *Clear Space* says,

“Rational mind is explained as the fictional level’s
 confusion ...”

and similarly *Entering the Conduct* says,

“The superfactual is not the domain of rational mind.”

²³⁹ See note 217 regarding mental and appearing experience.

²⁴⁰ The Tibetan literally says, “have a mode in which there is no dropping”. This is explained to mean what is given in the translation here. However, a further way to understand it is that they “have a mode in which the key point of liberation has not been applied”. This latter explanation means the same as the first though it presses the point that is about to be taken up in the text immediately following. Despite that, the meaning as shown in the translation is correct and this can be seen both by the grammar of the Tibetan text at this point and the content of the two quotations that immediately follow and explain it.

Nature Great Completion, which is being presented here, goes like this. As it says in tantra²⁴¹,

“Internally, empty experience shines forth because of
which
Externally, wisdom is luminous ...”

Internally, the dharma[**a**](long a)’s empty entity is seen. From that, its offput, which is the nature, luminosity-wisdom, shows up in the following simultaneous events: externally, there is increase without change; internally, the channels turn into their pure aspect of light; and secretly(,) the afflictions are liberated. Thus, because it shows up without reliance on mental examination and is ascertained non-deceptively, it is called “appearance experience”.

Now, what is that increase like? From the root tantra,

“Steady Increase of Experience’s appearances are as
follows:
Wisdom arises externally as colour from which
comes
Verticals and horizontals²⁴², and
Various bindus, the kāyas themselves,
And what is beyond objects of coarse appearance.”

That is to say that light appearances are ignited to a greater level, becoming separated from expanse-rigpa at the point between the brows. The five lights appear in an un-specified way as horizontals,

²⁴¹ In the *Foremost Instruction Great Completion Later Tantra* found in the *Root Volumes of Longchen Nyingthig*.

²⁴² The *Illuminator-Tibetan English Dictionary* gives “Verticals; one type of appearance that occurs at the early stage of Experiences of Appearances. It refers to vertical streamers of light.” The same applies to the “horizontals”.

verticals, masses of circles²⁴³, stupa-like shapes, lotuses by the thousand²⁴⁴, massive buildings²⁴⁵, arrow and lance-like shapes, hanging nets²⁴⁶, latticework designs of squares, and so on. Also, the bindu lamps gradually increase from about the size of a pea to about the size of a Sre shield²⁴⁷ and the rigpa's movement becomes slower and more gentle, going from being like a bird flying swiftly to a

²⁴³ Tib. zlum khrigs. Meaning lots and lots of circles all massed up but not intersecting, each one in its own space.

²⁴⁴ Tib. padma stong ldan. Meaning ("many") in the sense of English "thousands", that is, not meaning thousands *per se* but so many that one would say that there are thousands of them.

²⁴⁵ Tib. mkhar thabs. This has sometimes been translated as "castle" meaning a castle with turrets and also as "fortress" and also as "mansion" or "fine house". However, Tibetan experts definitively state that it means a very large house or building. More specifically, it conveys the idea of a large square building, with one or more stories. For example, a large building in a Western city would be referred to with this name. It definitely does not convey the sense of (Tib. khang bzang) fine house or mansion.

²⁴⁶ Tib. drva ba drva phyed. This is a decoration that derives from ancient India. Strings of flowers or jewels or other delightful items are hung up usually at the top of a wall. The strings are fastened to the wall at regular intervals so that the string in between the fastenings hangs down. Various other items are hung in conjunction with the basic strings so that there is the appearance of a network of decoration on the wall.

²⁴⁷ Tib. bse phub. A shield made of a wooden rim and covered with the leather made from the hide of a rhinoceros or from the hide of a yak with colours applied; both meanings apply. The shield is to protect a man in warfare. It does not have a specified size but is the general size of a circular shield as used in earlier types of warfare sufficiently large to protect a man.

deer²⁴⁸ running off into the woods, to a creeping Śharaṇa²⁴⁹, to a bee just hovering around flowers.

To sum up, to the extent that familiarization grows, so the light appearances increase in extent and rigpa's movement becomes slower and more gentle. In relation to that, there are the conventions "slight familiarization" and "middling familiarization", and then there is the full extent, called "supreme familiarization", which is described in the *Illuminating Lamps* with,

“If all appearances, having shone forth
As bindu²⁵⁰ are present massed up, then
That is the full extent, supreme familiarization.”

In other words, if wherever the empty element is looked at, luminosity's appearances pervade it and are without bumping into and merging with each other²⁵¹, that is determined as the full extent.

As well as that, at the time of igniting into just the woven cloth expanse-appearance, there is the key point of viewing horizontals by looking to their front, verticals (-) downwards, squares to the right, _____

²⁴⁸ Tib. ri dvag. The term actually means any kind of gentle forest creature as mentioned in an earlier note. However, these animals are usually typified by deer.

²⁴⁹ A Sanskrit name. Oral instruction explains it.

²⁵⁰ The Tibetan here could be read as “shone forth within the bindu” meaning the bindu of the empty lamp(,) but that is not the meaning.

²⁵¹ One edition has Tib. 'gul 'phrigs which is the technical word for the movement of the vajra chains. All other editions have Tib. 'gul 'khrigs which has a slightly different meaning, as above. They are not only free of the movement(,) but free of bumping into and merging with each other, which is part of their being indistinct. Finally, they are simply massed up, quite distinct, and not merging into each other with jiggling, and coming and going.

half-circles above, triangles (-) downwards, circles to the right, and massive buildings equally.

Now, the extents of liberation are distinguished in relation to the degrees of familiarization achieved. When expanse-rigpa has separated from the point between the brows, there is liberation through the appearances of four wisdoms combined²⁵² (,) so there is no entry into saṃsāra(???,) henceforth. If it shines forth in the form of polygons, there is liberation in the appearances of the piles so there is revival into the nature nirmāṇa. If all appearances mature into the five lights and expanse appearances shine forth as piles of intersect-ing circles in which each lotus is adorned with four petals, then in the first instant of the luminosity shining forth²⁵³ (???,) there will be that revival but without bardo; this is the intent of the *Son Tantra*²⁵⁴ which says,

“Separated from the upper point²⁵⁵ by four finger-
widths
Is the being of good fortune;
How could he possibly enter saṃsāra?
Appearance completely filled with polygons—

²⁵² Tib. ye shes bzhi sbyor. Four Wisdoms Combined is the name of a specific appearance in the bardo which is a specific point at which there can be liberation according to these Nyingthig teachings. The Tibetan term “sbyor” does not mean “connected with” but means Tib. “lhan du”, “together”. Appearances of the four wisdom combined is explained under the dharmatā bardo section of the third major topic of this text.

²⁵³ ... during the death process, when the dharmatā bardo is very first encountered.

²⁵⁴ This is found in the *Single Son of the Teaching Tantra* of the Ati tantras.

²⁵⁵ “Upper point” is explained in the foremost instructions of the system.

By this, the qualities of *nirmāṇa* will be
 accomplished.
 For just the field of vision to be filled with
 appearance
 In piles, it is likewise.”

For that reason, the great *paṇḍita* *Vimala* maintained that the ultimate point of Experience Steadily Increasing was the appearance of piles just explained above, then (???) put what comes after the shining forth of deity *kāyas* into Rigpa Reaching Full Measure. The great master *Padma* maintained that Rigpa Reaching Full Measure went from male and females in union up to the end of the increase in appearances so, given that he also put the solitary *kāyas* in Experience Steadily Increasing, I see that they have the same understanding. The *Clear Space* says,

“When *kāyas* shining forth completes Experience
 Increasing,
 Bardo appearances are cut at this point cut so
Saṃbhogakāya has been identified and bardo
 emptied.”

which explains the shining forth of *kāyas* as the unquestionable sign of completion of Experience Steadily Increasing and thereby also shows the meaning of the beginning point of Reaching Full Measure. Just as with,

“In reliance on the far mountain being thus, the
 mountain to this side can be posited and
 In reliance on the mountain to this side, the far
 mountain can be posited”

so the solitary deity contacts both experiences and thus the matter is proved through its having the form of a reciprocal connection.

The understanding of both masters was set down in a direct assessment made by the great All-Knowing One—it is that simple. Still, later followers—ones who have not met the factual expanse yet have the conceit to think that their statements that, “It is like this and like that” could withstand scrutiny(—)are people whose lives are nothing more than that of immature children.

While the liveliness of the externally appearing luminosity is increasing, internally also the rigpa’s luminosity is shining forth as samādhis, eyes, extra-perceptions, and so on.

3) *The Appearance of Rigpa Reaching Full Measure*

Through liveliness which has never become distinct from dharmatā shining forth as mirror-image and object, every one of the good qualities(,) with none missing(,) of the saṃbhogakāya of the three kāyas that exist primordially complete in rigpa’s innate character is, at this point, brought to completion within the appearances of the path. That being the real meaning behind Rigpa Reaching Full Measure, it is what we, just at this time, realize. In other limits of accomplishh-ment, the qualities of kāyas and wisdoms existing in the tathāgata element are asserted as the limit to be attained but are asserted with fixation on that limit. With that sort of assertion, the marks and signs²⁵⁶ appearing on a bodily form²⁵⁷ that they are seeking(???,) strays into an autonomous fruition and, with that, like robbers and thieves they make it disappear; it becomes a dharmin!²⁵⁸

²⁵⁶ The thirty-two marks and eighty indicatory signs of a being who is an actual buddha.

²⁵⁷ Lit. “having face and arms” but meaning a complete bodily form.

²⁵⁸ Because of the way that they have made their assertion, they are still asserting an existent otherwise known as a dharmin. The dharmins, meaning solidified dharmas owned by a dualistic mind, are impossible
(continued...)

Oh my goodness! Even just this much of the understanding of the king of vehicles, Nature Supreme Vehicle, does indeed appear in a way that is beyond the reach of concept! There are those who, not understanding how this limit of accomplishment comes about, commend it by spouting off merely about the way in which the appearances shine forth(,) but this cannot show that it holds any special meaning. And, then there are those who have learned a biased tradition, who make their assertions through a combination of lack of proper examination and their arrogance of thinking that they are full of brilliant qualities over their path(,) consisting of many facsimiles that has become a condition for speaking ill of others and broadcasting others' faults²⁵⁹. Therefore, one should know without question that here in the Land of Snows, the proclamation of this supreme vehicle of the secret ends precisely with the limit of

²⁵⁸(...continued)

entities for enlightened reality because they are frozen dharmas of the fictional reality produced by rational mind. Thus, the fruition asserted by them is frozen and could not actually be seen as a manifestation of enlightenment. Therefore, they are like robbers and thieves because they make the very things they want to see vanish through their own mistake.

²⁵⁹ This is a direct criticism of the Gelugpa tradition of Tibet who were well known for their arrogance that came from their single-minded belief that they were the only people in Tibet who really understood the Buddha's teaching. They were also well known for a system of dharma that relied on intellectual representations of enlightenment that are mere facsimiles of the actual thing(???,) which is being prevented here. He singles them out because they were particularly vocal in their denigration of the Nyingthig teaching as something that was a false teaching that had to be destroyed.

accomplishment set forth by the leader of conquerors, Drimey Ozer²⁶⁰.

Having explained the situation with those words, we now move on to the nature of Reaching Full Measure. Due to the increase(-) aspect of rigpa's good qualities having become strong, every appearance is visible as light, and, through having made rigpa's good qualities into an expression of five(-)wisdom's dharmatā, it shines forth as a pile of five bindus. In the central bindu of a pile are kāyas arising from the completely purified situation of nirmāṇakāya that have been purified, starting from (the) top half with uṣṇṇ[i](long i)ṣha and going up to solitary whole kāyas and then, when this saṃbhogakāya wisdom has gone to its full measure, the buddhas of all five families—bhagavat Akṣhobhya Vajra and so on—shine forth as limited kāyas, then as ones complete with ornaments, then as complete forms together with female consorts. Then, coming about from the completely purified situation of dharmakāya that has been purified, they are supremely visible as maṇḍala confines ringed with an outer circumference within which chief and retinue are in different piles and, due to this, appearances of solid matter self-cease—wherever awareness is put, all is seen as jiggling matter and the body even is seen as discrete atoms²⁶¹ [.] and [.] and rocky mountains, and so on, are transparent²⁶². The direct collapse of grasped-grasping, like the sudden shout of a mad-

²⁶⁰ In other words, Longchenpa's way of getting to the final accomplishment is the only one that is correct in terms of the supreme path of Nyingthig Great Completion.

²⁶¹ The text says "partless atoms" meaning the smallest atoms known in that system (;) [and] [which] (these) are equivalent to atoms of modern science.

²⁶² Here it means that all is seen as described, and in addition, (it means) that solid matter becomes not solid, which in this system is called Tib. zang thal, "transparent".

man²⁶³, destroys the whole bag of anxiety and fearful concern towards everything, then it is the time at which whatever appears shines forth as the universal purity. As the *Blazing Body Relics* says,

“For the person who familiarizes with what is light, In the domain that is seen by himself

The appearances of the four elements— Earth, water, fire, wind—self-subside(,) then Gradually behave as the five colours; The sign is being without separation from light. Furthermore, in the domain of what is seen

Like a madman, without hindrance, Rocky mountains are transparent and,

Similarly, it is possible to go down into the ground,(change', ' to ';' or 'dash' ???)

And also there is no sinking into waters.”

That was a synopsis of the nature of Reaching Full Measure, now it will be presented through its individual topics. As the root tantra says,

“From the atoms of the individual’s body
A window of light in the middle of space appears.

From it, light rays shaped as hooks(,)

Fine and intertwining, hold appearance. The materiality of the body self-ceases(,) then

A body of transparency, of stainless light,

The centre of which is marked with A,

²⁶³ Madmen do anything without embarrassment; tell them to teach dharma and they just do it without fear, concern or later embarrassment over it. Here, it means doing it without thought, concern, fear; a very naive style. (???Naive might be misunderstood to mean stupid???)

Whose ūrna's (long-u r n, long-a) light rays are
 one full bow-length²⁶⁴, And whose topknot is
 struck by wind appears.

From the fingers of the peaceful body's hands
 Garlands of light completely enmesh.

Without sound, the mind acts and
 From the immeasurable²⁶⁵ of the skull of the head
 Heruka's become manifest.

At this time, one's body has reached full measure.”
 In other words, the body having reached full(-)measure results in the
 following. Every appearance without exception is evident as the
 fields of the five buddhas(;) [and] from a window of light rays at their
 heart centres, offputs of light extend to and pierce the form of an A
 at the middle of your own heart centre, giving you the empower-
 ment of great light rays. Then the light rays of the ūrna(long-u r
 n, long-a)²⁶⁶ become evident for a full bow's length, and then at
 the tip of the crown, the wisdom-wind bindu appears in a stack
 of nine or five, each one about the size of a bronze bowl.
 Moreover, in the superfactual, the

²⁶⁴ The *Illuminator Tibetan-English Dictionary* gives, “‘Full fathom’ or ‘full bow-length’ is a unit of measurement of distance. It is the distance between the tips of the index fingers of the left and right hand of a human when the hands are fully outstretched, the hands are clenched into a fist, and both arms are stretched out in opposite directions from one another. The measurement is regarded as four cubits officially, according to the Kālachakra tantra, though(, in fact,) this is an approximation [in fact]. The measurement is exactly the same as an original British fathom. The fathom was originally the distance between fingertips when the left and right arms of a human are stretched out in opposite directions from one another though (this) was later standardized to two yards, which is then six feet.”

²⁶⁵ Tib. zhal yas. Meaning immeasurable palace.

²⁶⁶ Skt. ūrna(long-u r n, long-a), Tib. mdzod spu. The small hair at the point between the eyebrows of a buddha which is one of the major marks of a buddha and which has several remarkable properties.

topknot is the uṣṇīṣha and the term “being struck by wind” means that the wisdom winds flow into the expanse causing dharmas present (but not visible) in the body to develop so that the body blazes as something having with the illustrative major marks and exemplar minor signs²⁶⁷. The wisdom wind having gone into the fingers, the whole body is enmeshed in five lights with wisdom’s offput being evident in even the subtle light channels and with the hair pores and each atom even being complete as buddha-fields having a saṃbhogakāya at (the) core. Through that, the offput from the appearance of the peaceful vajra-maṇḍala and, in the skull mansion, the wrathful ones’ maṇḍala is emitted from the Brahmā Aperture light channel and every one of the upper bases are evident as a maṇḍala of [h](I)eruka’s play. As a result of this shining forth of the peaceful and wrathful saṃbhogakāyas as the path, there is the name “body having reached full measure”.

Similarly, mind reaching full measure results in the following. The saṃsāric mind which is nothing but thought, mental mind, and consciousnesses subside because of which the dharmadhātu becomes stainlessly self-illuminating [and] then there are the six extra-perceptions of knowing other’s minds, and so on [and] and the eyes that see far objects barred by obstructive, tangible matter and conqueror’s fields without measure, and all of the things connected with the complete purification of appearing mind [and] and there are all of the things connected with the complete purification of empty mind such as mastery over unfathomable doors of prajñā and samādhi, and so on.

In short, the purification of the body’s materiality results in the purification of the channels and winds and, as a result, the whole mass of everything adventitious collapses and all the coarse manifes-

²⁶⁷ The text here is using the longer versions of the names for “major and minor marks” to make the point that marks and signs that demonstrate the presence of wisdom are now present on the body.

tations connected with body and mind are removed. At this time, the mere streaking-by-like-meteors of the subtle latencies gives rise to the production and re-absorption of the appearing(-)factor in the context of dualistic grasping; the *Breakthrough* says,

“The cutting of the body-mind connection is as follows:
Even in the case of a body whose outflows are exhausted,
There is mind for which externally arising characteristics are evident;
These come in the mode of a flying meteor but
Are seen as illuminations of the space element²⁶⁸.”

and,

“In the body which is pure luminosity,
The wind which is like flying sparks
Is not abiding as one; the self-illumining base
Arises in the manner of dual-factored appearance.
This, given that the body mind connection has been cut,
Does not provide a reversal of the three realms.”

As an addendum, the following has to be said. In this region of snow mountains, there is a faction [who have](having) a limit of accomplish-ment which, different (??? compared) to the one here, is apprehended through intentional mind. This faction asserts that the appearances of empty forms as (a) whole belonging to confused appearances and then this assembly of geshe— a pack of foxes and cats who engage without

²⁶⁸ The practitioner still has the fault of dualistic appearance [due to](because of) the ripening of latencies but this appearance is seen as space-like.

²⁶⁹ Intentional mind is taught in the Great Vehicle Prajñāpāramitā (continued...)

the slightest concern in the root downfall of deprecating dharma by stating that the four appearances of G Completion are “a Tīrthika system of [the] viewing (of) the sun”—con by talking about the appearances of empty forms of their beloved Kālachakra, and so on, saying that consciousness led by water²⁷⁰ is hidden from normal

²⁶⁹(...continued)

sūtras. It is enlightenment mind which intends, within a dualistic state of mind, to become enlightened for the sake of all beings and thus is still on the side of saṃsāra. It is the style of the Gelugpa tradition whom he now discusses. The Gelugpa tradition has its roots in the Kadampa tradition, within which the teachers and knowledgeable people of the tradition were referred to as “ritual friends” or in Tibetan, “geshe”. His use of the term “geshe” here tells us/ us here that unequivocally he is/ unequivocally that he is speaking about the Gelugpa tradition.

The style of the Gelugpa tradition, as mentioned earlier in the text has tended to be very arrogant. They believe that they are the only ones who truly have Buddha’s teaching and, historically, went to great lengths to destroy the other spiritual traditions of Tibet who did not agree with them. They were particularly vocal in their attempts to denigrate the Direct Crossing teaching and particularly clever and mean (“foxes and cats”) in their attempt to eliminate this teaching, for example, their supposedly most learned followers wrote several treatises in which they claimed that the practice of Direct Crossing was no more than a bizarre teaching of non-Buddhist yogins, the Tīrthikas, of ancient India in which looking directly at the sun would bring enlightenment. Having denigrated the Direct Crossing appearances, they would then go on to praise the appearances, called empty forms, of their own highest teaching, the teaching of Kālachakra. In other words they were hypocrites as well.

In their system of tenets, based on the Sautr[a](long-a)ntika tenets championed by Dharmakīrti, consciousness is defined as that which is a hidden object, meaning that it cannot be known directly by sense consciousness. Using a line of reasoning like this, they attempt to refute the appearances of dharmatā seen in direct perception through the con-

(continued...)

cognition. With that, they show their intellects²⁷¹ to be the size of a pea. Another faction, saying that the assertion that buddhas do not have kāyas and wisdoms “is a perverted view”, sets the illusory body, and so on(,) as what is to be ultimately accomplished. Thus, the two possible, (???yet very) different sides of the assertion of superfact appear²⁷².

For us, the form kāyas are a good quality of the sugatagarbha element and we do not posit them on the one side of confused appear-

²⁷⁰(...continued)

sciousness led by water, that is, through the eye. In doing so they show their ignorance of the actual technique of Direct Crossing.

²⁷¹ One of the features of the Gelugpa tradition is the importance it places on intellect (Tib. blo gros) so the mention of it is a further indicator of who is being discussed. The very learned geshe of the Gelugpa can be extremely proud of their knowledge but the way in which they try to refute Direct Crossing that was just discussed shows that they are pea-brained in fact.

The *Tsibri Print* and Khyentse Rinpoche's edition have Tib. “thur khung thug pa'o”(??) here and the Dzogchen and Adzom Drukpa editions have Tib. “phur khung thug pa'o”(??). Both refer to a small indentation with the latter specifying one made by a phurba that has been stabbed into something. The whole phrase literally means “matches the size of a small or phurba hole”. The meaning altogether is the equivalent of saying that these people, despite believing that they have massive intellects(,) are in fact “pea-brained”.




²⁷² The first side is the Gelugpas who were first mentioned. They have an approach, [due to](that comes as a direct result of OR that is a direct result of) following Tsongkhapa's way of presenting the view, [that] emphasiz[es](ing) emptiness [so much](to such an extent) that kāya and wisdom tend[s] to be lost in their presentation and emptiness becomes superfact. The second side is the other empty (Tib. gzhan stong) approach often attributed to the Jonangpa in which wisdom with kāyas and wisdoms is strongly asserted to exist; because of their assertion, the appearing side, the illusory deity, tends to become superfact with the loss of the emptiness aspect.


ance. For us, just as the moon's dharmatā of going to fullness occurs because it is part of its own entity²⁷³, the upward increase of good qualities that occurs /occurring/ in the appearances of Experience Steadily Increasing is what completes the liveliness of the three kāyas as path appearances. They do /definitely/ appear now²⁷⁴ but because they come as mere reflections in which the rigpa offput is shining forth externally, they are not the entity itself and because of that are not apprehended in superfact either. For these appearances, as with the empty moon which becomes darkened without alteration to its own entity²⁷⁵, there is the key point that the garbha's self-offput appearing exter-
nally must be exhausted so rigpa, together with subtle winds that create movement, is taken to extreme complete purity, at which point the appearance of rational mind is exhausted and dharms are exhausted[,](:) [and] this is the point at which the seat of rulership is

The dharmatā or fact of how the moon is, is that it appears going from empty to full and then later to empty again. The going to full is not done by any agency except its own entity, which is full always (in this metaphor). Similarly, the appearances of kāyas, and so on which appear to increase in Experience Increasing are none other than the completion of the fullness of the appearances of the kāyas caused by their own entity, which is always there. It is not that they are something to be produced, which is how the other faction is setting up their mode of accomplishment. For the other faction there is the superfact of what already exists and the asserted superfact to be accomplished. For us, there is simply things that cannot (be) seen now but which, because they really are there in superfact, can be brought into manifest appearance.

²⁷⁴ The Adzom and Khyentse editions have ((? etc. ?)) Tib. “da ltar snang ba’ang” meaning “they do appear now” and the *Tsibri Print* edition has Tib. “de ltar ... “ meaning “they do appear like that”. The meaning is similar though the former is a little better because it means “they [do] actually (do) appear to the practitioner but ...”.



²⁷⁵ All editions have Tib. “zla ba rang ngo” except for the Khyentse edition which has Tib. “zla ba’ang ngo”. The Khyentse edition is mistaken.

captured in the primordial, inner expanse. That is how  assert it, so understand the tenet intellectually then /  alleviate all argument over it in the state of inconceivable dharmatā! The following shows that it should be clarified as the intent of the utterly non-dwelling Middle Way²⁷⁶, 

“Dharmas have gone to the level of exhaustion so
 One’s own limit of accomplishment also collapses.
 At this time, the guru’s foremost instructions subside.
 The limits of view, meditation, and conduct are
 emptied whereby
 Appearances of dharmakāya  not existent.
 Kāya-and-wisdom’s continuity has been cut so
 There are no buddhas and no sentient beings.
 In short, there is nothing present whatsoever;
 It is that nothing has gone and nothing will come.”

4) *The Appearance of Dharmatā Exhaustion*

The root tantra says,

“The appearance of Dharmatā Exhaustion is as follows: 
 Experience’s appearances are emptied due to which 
 Body is exhausted and objects of the faculties also are exhausted.
 The mass of concepts, confusion, is liberated due to which
 There is separation from the words that are the basis of expression.”

²⁷⁶ Within the sūtra system, the utterly non-dwelling Middle Way is the Middle Way or Madhyamaka beyond all concepts, the actual Middle Way in direct experience.

The texts of Great Yoga²⁷⁷ right from the start limitlessly set out the stage of development in regard to method, the factor of appearance, and that is once again gathered back into certainty, *prajñā* emptiness, using the stage of completion. Similarly, here, through application of the three types of key point, wind's movement is turned into an increase of wisdom. Due to the power of purification into *dharmatā*, all latencies of the factor of externally arising objects' confused appearances, and of internal confused concepts, mind and mental events, self-cease and, at the secret level, all of luminosity's appearances also dissolve into the *dharmatā*'s totally inexpressible expanse; this is termed "exhaustion". With this, in superfact, *rigpa*'s appearances have become completely non-existent like the moon of the empty heavens so, without its own entity having become greater or smaller at all, its self-offput has subsided into the expanse, like a crystal whose light has subsided inside²⁷⁸.

There are two styles of that type of exhaustion. Gradual exhaustion is the one in which the four appearances go to their full measure. The sudden one for the person of supreme mind is that, simply by starting the familiarization with seeing the appearances in direct perception, there is exhaustion without even relating to the stages of Steady Increase and Reaching Full Measure.

Whichever way it happens, at the point of the exhaustion, because materiality has dissipated the elements cannot, as an enemy, have a harmful effect; because afflictions have dissipated the thinking

²⁷⁷ Great Yoga is *Mahāyoga*.

²⁷⁸ The analogy here is of a crystal in a room that is being struck by sunlight. The sunlight strikes the crystal and is diffracted one way or another around the room. When the sunlight goes away from the crystal the light being diffracted around the room ceases. In the Tibetan way of thinking, it is not that the sunlight has gone away but that the sunlight has absorbed back into the crystal.

process and its basis blink on and are gone again without trace; because appearances have dissipated appearances of going and staying, sun and moon, and so on, self-vanish and are gone without trace. Thus, every appearance of form, not being established even so far as just, “It is like this”, is said “to have gone beyond to nirvāṇa”.

Two types of attainment occur at that time, which are like this. Because of having attained control over life, you arise in the body of great transference. If you are going to act for the benefit of sentient beings²⁷⁹, then, when appearances are gradually being exhausted, you focus your awareness on an appearance of the five fingers enmeshed in light causing appearance to turn back of itself and then the container and contained’s support and supported²⁸⁰ are seen like a moon in water and a dream. Then your own body appears as a mirror image which you see as nature-less, a mere transparency, where others, looking with impure eyes, do not see it that way like in the story told of the ruler²⁸¹ putting his hand out towards great master Padma’s body but touching the cushion behind instead.

The attainments of control over both life and entry which happen through that dissipation of the body into atoms and its becoming evident as light are features of Direct Crossing alone. That is because in Thorough Cut there is nothing more than just liberation at the level of alpha purity through dissipation of the body into atoms and mind into dharmatā.

²⁷⁹ Meaning, “... if you have decided that you will act for the welfare of beings in the form of this, your current body ...”.

²⁸⁰ The things which are the container worlds of beings and which act as their support and the sentient beings contained in them which are supported by them.

²⁸¹ King Trisong Deutsen.

At just that time, there is also inconceivable enlightened activity that both directly and indirectly enacts the benefit of beings in the individual places of the six classes and that especially for human migrators enacts liberation without remainder in the third order thousand world system²⁸² in accord with prayers of aspiration then returns again to buddhahood in the dharmatā youthful vase body, something that the great master Padma and the dharma spiritual friend Vimalamitra were actually seen to do. In some of the explanations given by the All-Knowing One, bardo sentient beings are also included in the “third order world system” but there is no contradiction given that human migrators also are in the birthplace bardo.

Attainment of control over entry is as follows. At the time of achieving the bodily form just mentioned, if the enactment of a tremendous radiation of others’ benefit is not intended, rigpa is indeed focussed on sentient beings in the third order cosmos. However, one’s liberation is enacted according to the key point of there being no value in activity so at that time, like mist dissipating into the sky, the inner expanse is entered after which there is the mode of enacting others’ benefit through the enlightened activity of kāya and wisdom freed from meeting and parting for as long as saṃsāra is not emptied. In this mode, there has been dissolution into internalized luminosity but no development of dullness so the offput appears as externalized clarity, the Densely Arrayed Field Realm, from which: shining forth as object and mirror image, the semi-nirmāṇakāya semi-saṃbhogakāya, and so on appear; and from the dharmatā of the enlightened body, speech, and mind unending wheel of ornamentation, the five families of saṃbhogakāya appear for the tenth level satvas; and for the individualized beings, śhrāvakas, and pratyekabuddhas the supreme nirmāṇakāya, and moreover,

²⁸² Tib. sum stong. See third order thousandfold world system in the glossary.

in all of the realms of sentient beings, the artisan and born *nirmāṇa-kāyas*, and so on, which enact benefit in accordance with the elements, faculties, and inclinations of individual migrators appear. A nice presentation of these steps of generation has also been given in *Steps Leading to Akanishṭha*²⁸³.

(iv) *Concluding with the ending foremost instructions*

The *Clear Space* says,

“It has four ending foremost instructions
Which are indispensable backup for the above.”

The four are: three non-movements create the base; three stayings hold the extent; three attainments drive a nail; and four assurances show the extent of liberation.

1) *Three non-waverings create the base*

The root tantra says,

“Three non-waverings create the base whereby
The key point of wind-mind is reached.”

Not wavering from the body posture results in the channels and winds becoming soothed of themselves; not wavering from the eye gaze results in the increase of appearance being captured; and not wavering from mind being unmanufactured results in expanse and rigpa being brought into unification.

2) *Three stayings hold the extent*

The root tantra says,

²⁸³ A text by Jigmey Lingpa that is included in the second volume of the *Root Volumes of Longchen Nyinthig*. See the text list.

“The three stayings hold the extent whereby
 Dreaming is turned back and for body, speech, and
 mind
 Signs and extent are identified.”

In other words, staying in not remaining in bodily activity ends the conditions for confused saṃsāra’s confused thought; staying in mind not being increased ends the conditions for discursive thought to come on; and staying in appearance without fluttering is what makes field realms reach their full measure.

When this is done, signs will appear in the three doors and the extent is held²⁸⁴ in dreaming, and these two are as follows.

a) *Signs that appear in the three doors*

At the time of Dharmatā in Direct Perception, the vase empowerment ripens the body with the result that the meaning of being without activities driven by conceived effort enters the limbs and the interdependency that comes with the soothed winds makes the body like a tortoise put into a basin²⁸⁵. Consciousness is put into the channel because of which the offput of purified bases of verbal expression²⁸⁶ enters the symbols of speech and then, behaving like a mute, one makes no effort towards speaking. The Great Completion lack-of-grasping self-liberation meaning enters the mind and then mind, like a bird caught in a snare, stays wherever it is focussed.

²⁸⁴ Literally “held” though oral instruction says that it is similar here to “met with”.

²⁸⁵ A tortoise put into a basin of water behaves a certain way, which is the key to understanding the analogy.

²⁸⁶ Bases of verbal expression are the verbal means used to express something.

At the point of Experience Steadily Increasing, wind dissolves into the central channel causing the meaning of being without good and bad to enter the body so that the body, freed from cultured behaviour in which embarrassment is to be avoided²⁸⁷, is like a person suffering with illness. The secret empowerment purifies speech causing the Great Completion beyond-stopping-and-producing meaning to enter the speech so that speech becomes talk of the sort where whatever arises, unrelated talk²⁸⁸, rules, similar to the words of a madman pouring forth. Mental events' mass of thoughts enters the mind causing the birthless, self-liberated thinking mind not to engage in the activities of cyclic existence, similar to a person who is seven times intoxicated through drugs²⁸⁹.

At the time of Reaching Full Measure, the potency of the prajñā empowerment hits the winds and channels causing unhindered transparency in the five elements of the body and the body becomes like an elephant who is deep in mud but who can, without relying on anything else, extract itself by its own strength. The Great Completion beyond-spoken-expression meaning enters illusion-making speech causing, due to the interdependency of compassion being included in the prajñā empowerment, speech to be like that of a Kumbāṇḍā child singing a song, with the result that whatever is said does become heard by and is of benefit to others²⁹⁰. Because one's

²⁸⁷ The vain behaviour of cultured society with its charming activities necessarily includes a sense of embarrassment because one must at all cost not do anything that might be embarrassing.

²⁸⁸ Meaning that there is no need for a constructed relationship between words and phrases and so on. One just speaks whatever comes up.

²⁸⁹ Meaning a person who is highly intoxicated, like tripping on acid, because of some mind-altering substance.

²⁹⁰ Lit. "goes into the ear of others" but meaning that the others actually
(continued...)

own entity is pure from the alpha position, the meaning of being primordially liberated without basis for repetition²⁹¹ enters mind's abiding making it definite that henceforth there will be no entry into saṃsāra, similar to a person who falls ill with cowpox then is cured of it will not become ill with a pox disease again²⁹².

At the time of Dharmatā Exhaustion, the Great Completion beyond āyatanas meaning causes the body to be purified of materiality and with that, similar to a charnel ground human corpse, there is not the slightest concern even though one is surrounded by one hundred assassins. The king of vehicles' inexpressible meaning that comes from the letters present in the channels being inserted into the matrix of wisdom winds enters audible speech causing verbal expressions to turn into the form of the sounds before echoes that are then repeated by the other side. The word empowerment purifies mind causing, similar to the consciousness of a person speared through the heart, rigpa that has for a moment distinguished a particular to return to the primordial level like mist vanishing; this occurs in a single moment because of the self-control that has been gained with the wisdom of becoming a complete buddha.

As an adjunct to that, I will say this. In the *Self-Shining Forth* it says,

²⁹⁰(...continued)

hear what is said as meaningful so can act on it, which then makes it beneficial to them.

²⁹¹ Primordial liberation is one of several types of liberation defined in this system. Given that mind is primordially liberated, there is no basis for its liberation having to be repeated.

²⁹² A person who is cured of cowpox gains immunity to several pox diseases, such as smallpox.

“At the time when a special prajñā has been born in the mindstream, recognize it as the deception of māra! At the time of uninhibited conduct pouring forth from the expanse, recognize it as being on the side of entering prajñā!”

With the mental type of experience, if the correct specifics of sign and extent are not distinguished, one will not be able to escape from the treacherous defile of māra and straying with obscurations so here I have summed up the meaning of this as taught in the tantras. In the tantras, it is summed up into three signs: obstacles, the sign of māra; increase and decrease, the sign of experience; and no change, the sign of the secret.

i) *Obstacles, the sign of māra*

There are the types of people of dull faculty whose overt pride that has developed because of clinging to appearances makes them operate just at the level of talk, ones who have no depth. For these people, the body produces various manifestations, it can appear in various colours, and it has two shadows or reflections in a mirror, and the mind can know what others are thinking, and so on. At that time, washing themselves from head to toe with Gugul and greater and lesser amṛita and rubbing their limbs with chunks²⁹³ from an old clay statue will cause them to become multicoloured.²⁹⁴

²⁹³ The Khyentse edition has Tib. “mdog” but the nāro has clearly been added. Adzom’s edition has Tib. “mdag” which foremost instruction explains to be correct. It should be “mdag” meaning literally chunks or bits. This is further explained to be Tib. “dam pag” meaning a muddy slurry made from water and the old clay bits.

²⁹⁴ This whole section is explained in foremost instruction.

Furthermore, obstructors have the ability to falsely take on the form of the yidam and, especially, ḍākinīs of pure wisdom do not go about in the world but there are various karmic ḍākinīs who will show forms from space and who will make prophecies and the like, producing common siddhis to go with it. The start of this is that signs that are non-authentic are experienced. Next, these signs having been known, rational mind's attachment with its passion and aggression and its preventing and creating still appears as such; now the person increasingly goes against dharma and is spoken of as "someone who has fallen under the control of the ḍākinīs". In regard to this, the *Self-Shining Forth* says,

“If ḍākinīs’ prophecy occurs, it is to be viewed as a passing experience, so focus on a mind of understanding!”

In other words, entering equipoise on the fact of absence of nature makes it impossible to be deceived by ḍākinīs who would get control of you then lead you along with artificial siddhis.

Furthermore, in general, meditation on wrathful ones, repetition of wrathful mantras, reciting the HŪṂ song, and as well as those, meditation on the arousal of mind²⁹⁵, will turn away this kind of thing.

ii) *Increase and decrease, the sign of experience*

If an unsuitable samādhi suddenly arises because of how wind-mind has come together²⁹⁶ or things like deity forms appearing in the sky,

²⁹⁵ Arousal of enlightenment mind.

²⁹⁶ Winds and so mind can easily come together in a way that produces temporary experiences that are strange (wind produced hallucinations) or expected (bliss, clarity, emptiness in whatever variation) that are not
(continued...)

intermeshing light appearances, and so on arise in an unprescribed way, then you could sometimes sit in the middle of water, and sometimes sit with the chin supported with a billet of wood sixteen fingerwidths across then massage the body with molten sandalwood butter, and also eat cooling foods, recite the A letter which is the essence of the unborn, and so on, and that will restore you and put you back to onto the correct path.

iii) *Not changing, the sign of the secret*

²⁹⁶(...continued)

useful for the actual practice, which might be just fleeting for instance, then there are various things that you can do. The text here says “sometimes” once and this could be misread to mean that sometimes you do all of these things, one after the other. However, that is not the meaning. It suggests that you could do this sometimes and that at other times and the other at other times, as shown in the English translation.

Furthermore, the first two instructions are widely misunderstood. It is often taken that you sit in water than add billets of wood to the water making it brim sixteen finger-widths up to the throat. However, yogin Nyidhar quoting Adzom Drukpa’s personal, oral instruction states that it is two different things. One is to sit in water, to cool the system and bring the winds back into line. Another it to sit with a stick that is about 16 fingerwidths wide pushed under the chin to hold it up while you sit there. Nyidhar’s instructions were directly heard from Adzom Drukpa himself so are highly reliable. It is noteworthy that several learned khenpos whom I have asked about this had to admit that they did not understand these words with certainty. The translation of this text by Sangay Khadro explicitly says that it does mean to sit in this much water; I suspect that this is case of receiving instruction from someone who is not certain of the actual instruction.

Finally, the idea is that you have become a little sick and that doing one or more of these things will help you to get back on the correct path, the actual path of practising without these obstructions.

The body light like cotton wool and of healthy colour without white hair or wrinkles, and nails and hair growing continuously, and sceptres of the five families and letters of the enlightened form apparent on the body, and flesh regaining its youthfulness and white hair turning to black so that the body appears as that of a young person, and so on all show that the person has attained control over the various aspects of a thoroughly processed body²⁹⁷.

Similarly, by making the speech truthful: whatever you say will benefit others; confused speech will not occur and an understanding of various dharmas will be naturally pour forth; you will understand various explanations and various languages; you will understand the respective languages of the six classes; you will hear the speech of the śhrāvakas, pratyekabuddhas, and bodhisatvas; and also, there will be no movement of breath in and out; and so on.

By training the mind: food and clothes will be un-necessary; samā-dhi will become stabilized in years and months; the winds will be available to focus where you please; because discursive thoughts of past and future will be purified, being caught up in activities will cease; limitless compassion will be produced and afflictions will not just come forth automatically; and so on. In short, it is the holy key point of not being contaminated by rational mind, with its prevention and creation, that falls into the extremes of hope and fear all over the place in relation to good and bad²⁹⁸.

²⁹⁷ See note 88. Here, some of the good qualities of body that occur due to attainment of being thoroughly processed are mentioned.

²⁹⁸ The rational mind, by judging everything and anything in terms of good and bad then has the pattern of preventing you from doing one thing because of fear of bad and making you do another thing because of hope over good, etc. The whole point is not to have the rational mind, which has this kind of hallmark, at all.

b) *The extent held by dreams*²⁹⁹

The secret's sound tantra³⁰⁰ says,

“Best is severed, middling is knowing,
Least is changing ...”

The best ones—those of sharp faculties and perseverance—cut their karmic ties and so go to buddhahood in this very life. The sign of that is that, dreams having been purified into expanse, sleep shines forth as luminosity. Middling ones, due to knowing their dreams as dreams and having achieved the certainty of familiarization which is that they are able to transform the manifestations in their dreams, go to buddhahood in the bardo. The least ones, the ones who, having cut the continuity of dreams that come due to bad latencies, dream only good ones, are revived into nature *nirmāṇa*.

3) *Three attainments drive a nail*

The previously quoted tantra says,

“The three attainments drive a nail causing
The aggregates with outflows to not appear.”

If the one meaning contained in the various wordings found in commentaries is not repeated over and again, it will not be firmly impressed on the mind³⁰¹. Thus: at the outer level, attainment of

²⁹⁹ Oral instruction explains that “held” here is equivalent to “meet with”; the extent is met with in dreams.

³⁰⁰ A descriptive name for the *Sound Breakthrough Tantra*.

³⁰¹ Tib. *tshi mi chad*. This is an old term of Tibetan generally meaning Tib. “*yid chad pa*” or depressed over something. However, foremost instruction explains that it is also an old term of Great Completion meaning Tib. “*thag chod pa*” or to firmly decide upon. Here, it means that, unless a person hears the meaning of something over and again, the
(continued...)

control over external appearances causes conditioned appearances to shine forth as field realms; at the inner level, attainment of control over the illusory body causes the material body to be purified into luminosity; and at the secret level, attainment of control over wind-mind means that even consciousness with the five immediates³⁰² is available to have rigpa directed at it.

4) *Four assurances show the extent of liberation*

In the *Mound of Precious Things* it says,

“The four great assurances of unchanging view
Also assess the extent of non-reversing³⁰³ wisdom.”

You hear of the sufferings, length of life, and so on of the bad migrations but, having firmly decided that happy and sad phenomena are impossible based on one’s own entity primordially never knowing confusion, you have the assurance of being un-concerned about bad migrations. Having arrived at rigpa right over the ground, saṃsāra does not exist for you even in name, thus you have the assurance of having no hopes in relation to full ripening of karmic result³⁰⁴. In the dharmatā’s innate character there is no nirvāṇa that might be thought of as, “Having been liberated in this way, just this is bliss” as such, thus you have the assurance of having

³⁰¹(...continued)

meaning will not be firmly impressed on the mind and so will not stick.

³⁰² The five karmas that are so powerful they cause immediate birth in hell without going through the bardo.

³⁰³ Tib. mi ldog ye shes. One edition has Tib. “mi rtog ye shes” meaning “no-thought wisdom” which does work but is not as good as “non-reversing wisdom”. This term is concerned with the extent to which wisdom has been attained. It might be no-thought wisdom but the point with this term is that it is non-reversing.

³⁰⁴ A full-ripened karmic result is an actual birth.

no hope in relation to something to be obtained. You hear of the conqueror's element³⁰⁵ having immeasurable qualities but you have arrived at your own entity, rigpa, right over the innate character that has not so much as a hair-tip of cause for a buddha separate from it so you have the assurance of outer displays of cheerfulness being purified into equality³⁰⁶.

When, through these four types of assurance you have been transported to full measure, you enter the holy city of nirvāṇa; as the *Mirror of the Heart of Vajrasatva Tantra* says,

“That nirvāṇa moreover is of two types: truly complete buddhahood and manifested complete buddhahood. Of them, truly complete buddhahood is buddhahood without remainder of the aggregates. The being who attains manifested complete buddhahood has lights, sounds, relics³⁰⁷, body, earthquakes, and so on happen.”

The former was manifested by the well-known ones all the way down to great Chetsun³⁰⁸. The latter is like the leader of conquerors, Drimey Ozer, who in the great charnel ground of Chimpu forest showed a complete set of signs in rapid succession, with none missing, of becoming a manifested complete buddha—of the two

³⁰⁵ The tathāgatagarbha.

³⁰⁶ Tib. mnyam pa nyid. Equality is a key term of Great Completion pointing at the fact that there are all phenomena and they are all equal in being empty.

³⁰⁷ Tib. dung. There are various types of relics: śarīraṃ, ser ri raṃ, nya ri raṃ, and so on.

³⁰⁸ This means the great beings well known in the lineage from Garab Dorje through Mañjuśrīmitra, Śhrī Singha, and so on, all the way down to the Tibetan master Chetsun Wangchug.

types of light, a housing; of the two types of sound, a rushing noise; of the two types of body, a wrathful one; of the two types of relics coming from the elements, both the non-decaying parts of the body and the special relics³⁰⁹; and of the six types of earthquake that occur on this planet of groaning, extreme groaning, quaking, extreme quaking, shuddering, and extreme shuddering all six happened seven times over—then went to the primal level.

³⁰⁹ Tib. ring bsrel. Special relics are the ones called ringsel in Tibetan.

Part II: Those having middling faculties who go to buddhahood in the bardo

For those of middling faculties, the divisions of the instructions for liberation in the bardo are ascertained. The *Breakthrough* says,

“When divided up, the four types ...”

which ascertains four bardo boundaries—nature, death, dharmatā, and becoming.

3. *The Nature Bardo*

Within the general makeup of sentient beings the ālaya has on it “latencies” so-called because they were planted there earlier by afflictions, “seeds” given that they generate something later, or “potentials” given that differing karmas have the power to throw various types of abode—blissful, suffering, in-between, and so on. Their root, a single ignorance, generates a dual grasped-grasping³¹⁰ that is their fruition, a fruition that conforms to karmic action³¹¹. Through this process the various needed pieces are assembled and

³¹⁰ That is, a consciousness that has become dualized into a grasper and objects grasped at.

³¹¹ Meaning that the result conforms to the karmic action that created the seed to begin with.

through that specific makeups appear within the six migrator groups³¹². Moreover, the beings created in that process will, due to the influence of their respective karmas, see the same object differently—looking at the same water gods will see it as nectar, humans as water, animals as a drink, pretas as pus and blood, and hell-beings as a rain of fire—but there is nothing truly established externally; it is like *Entering The Conduct* says,

“Who made the ground of burning iron?
Where did those masses of fire come from?
‘All things like that are due
To evil mind’, the sage said.”

Therefore, it is through this mere production of the appearances of the three realms that sentient beings put themselves into the nature bardo. We human migrators having done that, the five aggregates have obscured the appearances of the five kāyas, the dhātus and āyatanas have obscured the pure portion, luminosity, and karma and affliction have obscured dharmatā’s appearances. We humans live out our current happinesses and sadnesses as such because of this obscuration but when we have understood this worthless, highly

³¹² In other words, ignorance which is the root of the saṃsāric and karmic process creates affliction. This in turn creates karmic seeds which are planted on the ālaya consciousness. With ignorance as the root, one of these seeds later ripens into a being within the six classes and with that all the other karmas needed to finalize the qualities of that being also ripen. The result is a specific karmic result that accords with the karmic actions that created the seeds that have ripened into that result. This result is actually a saṃsāric mind which is projecting a specific type of existence within the six types of existence possible for sentient beings. The mere fact of that specific display of a specific, karmic being within saṃsāra is what it means to be in the nature bardo. Here “nature” means a specific type of saṃsāric existence; an existence of a specific type or nature.

defective process of karma that leads us on to later becoming as such, there is the method for turning away from it which, in this nature bardo, is the severing of exaggerations of the knowable³¹³. The example for this severing is the swallow, a creature that knows all about flying: at first, when it is about to build its nest, it examines very carefully to see whether there could be harm from humans or others; later, when it has completed a nest that is unassailable, when it flies off from the nest into the sky, it flies into the sky without hesitation³¹⁴. Like that³¹⁵, there the statement, “An unsurpassed

³¹³ The Khyentse and *Tsibri Print* editions both have Tib. “rang bzhin gyis bar do”. Foremost instruction is definite that it should be Tib. rang bzhin gyi bar do, meaning “the nature bardo” and that is confirmed by the reading in Adzom Drukpa’s edition.

“The system of cutting exaggerations over what is known in this nature bardo” means the use, in this human type of bardo existence, of hearing and contemplating to remove wrong ideas and misunderstandings. It is extremely important that one understands things correctly; with this as a basis one can then proceed to main part of practice through which one can remove oneself from nature bardo existence all together.

³¹⁴ A swallow before it builds its nest checks very carefully to make sure that the nest will be in a safe place. When satisfied about that, it builds the nest, and after that just flies off, without further thought about it. The yogin has the nature of someone who has the ability to live and travel in the space of realization, like the swallow who by nature knows all about flying. However, the yogin at first is in danger of saṃsāra so has to build a safe nest and that involves a lot of checking. When he has checked thoroughly using hearing and contemplation and has found a safe place to build the nest, which is the equivalent of doing the preparatory meditations of the actual practice, he builds that as a base then just flies off into the space of realization without engaging any further in that kind of analytical thought.

³¹⁵ The example of the swallow is essentially an example of being
(continued...)

escort who will stay close at hand while guiding you from the tight defile of this current situation is hearing, the lamp that dispels the darkness of ignorance ...”. You should be totally clear about the meaning of those words, then cherish definite severance of exaggeration through hearing and contemplating. Moreover, in consideration of the difficulties caused by today’s degenerate time and the various deficiencies accompanying it, the *Treasury of the Meaning of the Words* says,

“Previously in the time of good kalpas, only gurus or mahāsiddhas appeared. At the time, due to one’s own karmic good fortune and the guru’s compassionate activity and extra-perceptions, there was only the good karmic fortune of dharma that got to the key point and was in accord with one’s inclinations because of which one was liberated. At the present time though, even to have good karmic connections is difficult. These days, humans have a multitude of discursive thoughts so, even if these mental elaborations are reduced by severing one of them, the extreme of existence remains unstopped. Thus, all ordinary people need to train impartially in hearing and contemplating³¹⁶. Then, at the time of arriving

³¹⁵(...continued)

completely without doubt about something. In this case, one has to arrive, through the application of relentless effort, at certainty about this.

³¹⁶ If, through contemplation, you sever the exaggeration involved in even one mistaken concept and so reduce your load of mistaken concepts regarding the teaching by one you still have the problem that the other type of exaggeration, the fundamental problem of grasping at things as being really existent has not been dealt with. Thus you need to continue with hearing and contemplating so that you sever all
(continued...)

at the limit³¹⁷ of this current teaching of Nyīngtig, a limit which is called, “the level of non-intentional activity”, it is especially the case that, this king of the secret being the peak above all the others, its meaning cannot be realized except through prajñā that comes of a greater level of hearing and contemplating and a supreme level of fortune. Therefore, entrance into this vehicle requires that one applies oneself to a greater level of hearing and contemplation.”

And,

“Above all, the master must not be mistaken about the path because if he is mistaken, as much as he teaches, you will become mistaken. Therefore, first, you should cherish a greater level of hearing and contemplation.”

These instructions were given out of extreme love for the migrators of the five hundred³¹⁸.

³¹⁶(...continued)

mistaken concepts associated with the teaching so that you can then practise and overcome the fundamental problem of grasping at reality.

³¹⁷ When practising in order to achieve the final goal of the teaching.

³¹⁸ This means the five hundred year period that we are in, which is regarded as the dregs of the dregs of this section of the good kalpa in terms of dharma practice and accomplishment. He is saying, “Look, this is not just another hard-nosed statement about the need for these things, it really is true and something that was given out of extreme love for the people of this very degenerate time”.

4. *The Death Bardo*

The *Union of Sun and Moon* says,

“Life is impermanent, one is like a guest;
A guest does not have a permanent stay.”

In other words, just by being born, the nature of death lies ahead, summoning us on. Because of that the *Union of Sun and Moon* and other foremost instruction writings contain extensive explanations of the contemplation of death and the various steps that go towards cheating it so that experience gained ahead of time can prevent it from being a sudden obstacle. Nonetheless, it is a certainty³¹⁹:

“No matter where you stay, there is no such place
As one where you cannot be affected by death.”

And this certainty comes as a sudden ending as pointed out in the *Sūtra of Instruction to a King* which says that, having been struck by a fatal illness, the end of the inner breath heralded by the death rattle follows.

When it does happen, the instruction which is like an attractive woman looking at herself in a mirror is needed to make clear what at that time is not clear; as the *Union* says,

“At that point, your mindstream is to be
Acquainted with the guru’s foremost instructions.”

Those people who are have become Great Completion and are dying do not need this instruction; they die like a small child without looking at the signs of death and calculating where and when it will occur. However, for the best of middling who, not being harmed by the condition of place, have the type of death like that of beggars who die on highways or the intersections of cities,

³¹⁹ Regardless of whether a person uses those explanations and techniques contained in them to circumvent the worst aspects of death ...

and for the middling of middling who, being beyond the condition of place, die, like gentle creatures and lions, in snowy regions, mountain caves, empty valleys, and so on, one of the two instructions of transference—either of entering kāya and wisdom which is to enter the enclosure of luminosity or of entering country and place—will have to be given according to which one they have acquainted themselves with and how much ability of mind they have developed in relation to it.

For the former of the two, the *Union of Sun and Moon* says,

“The way of entering kāya and wisdom is that
 The rigpa is to be directed like this.
 With the body in the pose of a resting lion,
 Rigpa is directed to the eyes and
 Mere mentating mind is put into the path of the
 midst of space.
 If expanse and rigpa do not change,
 That person will, without the bardo,
 Go to buddhahood, there is no doubt.”

The meaning of that is that, while staying in one the three postures or in the pose of a resting lion, the awareness is directed to the eyes, the eyes are directed at expanse-rigpa then, in the state of alpha purity and through the state of neither elaborating nor contracting³²⁰, the formatives of being alive are dropped causing liberation in an instant. For this, the secret-path introduction also has to be given, and, because it is an extremely profound key point, now also, when there is a clear sky, rigpa should be directed at its expanse and, with the thought, “My time of death has definitely arrived. I will, from within the space of non-elaboration, go to nirvāṇa”, shoot the

³²⁰ As before, meaning that one is neither deliberately thinking nor concentrating inwards away from thought in order to produce the desired result.

breath out then set the awareness out there with it without particular focus, which is an extremely quick path.

For the latter one, the tantra³²¹ says,

“The way of entering country and place is as follows.
The instruction on death transference death entry³²²
is
To ride consciousness on the breath then train it,
And also, training beforehand should be cherished.
Gathering up and shooting rigpa should be
cherished,
And also, the shooting is done with HIG.
That is to be met in personal instruction from the
guru.”

In other words, when the final breath goes out, rigpa thought of as a white A at the heart centre is sent up far from the Brahmā Aper-
ture and, as soon as that has been thought of, twenty-one HIG’s
exclaimed one on top of the other results in liberation.

Also, training from now on, according to how it is shown in the
words of the tantras, is good to do.

For those who have such key point, there also is, without relating to
the certainties of the dissolution stage, transcendence into nirvāṇa
using the bodhisatva’s breath transference system. At this point, if
it is to be elucidated verbally, best is for the guru, or if not available,

³²¹ *Union of Sun and Moon Tantra.*

³²² Tib, grong ’pho dang grong ’jug. In these teachings, “death trans-
ference and death entry” means the two-fold process of dying and
moving on (transference) then entering a new birth (entry) after that.

a vajra brother or sister with whom there is no loss of samaya to say this³²³,

“Oh, son of the family! This luminosity present now is the actual self-arising wisdom so set your mind uncontrivedly in its state and you will become buddha via the upper direct passage³²⁴! If that has not caused rational mind’s elaborations to collapse, shoot your rigpa in the form of a white A from the Brahmā Aperture so that it is sent like an arrow shot by a mighty man. In the regions above, there is the world of completely pure space and in it is the bhagavat called ‘Space King’. Thus, son of the family, without fear of him, request of him the Great Completion’s ground empowerment, the view of actuality, that he has, and depart for the dharmatā’s ground appearances! At that point, you will become a buddha at the level of alpha purity.

In case you are not liberated there, recognize all of the dharmatā bardo’s appearances as self-appearance!

³²³ Meaning there is a person dying and if this is the instruction to be used for that person, then the best person to explain it to the dying person ...

³²⁴ Tib. yar gyi zang thal. There are both upper and lower direct passages. The upper one means that one goes to enlightenment and the lower one means that one goes to the lower realms, especially the hells. “Direct” means that one goes there without any intervening steps, for example, when one goes to hell in the lower direct crossing, one dies and goes straight to hell, without going through the bardo. In the case here, one goes directly to enlightenment without going through the bardo.

Immediately on that self-recognition go to bliss³²⁵ in
alpha purity's expanse!"

Say that three times, then you³²⁶ too should enter equipoise.
This³²⁷, because of being taken out of *Completion Self-Occurring*, and
so on, is the most superior way.

Then again, for those who have obtained the foremost instructions
but who did not develop assurance and for ordinary types there will
be the common process of channels and winds being gathered up
that has the subtle system of dissolution of the outer four elements,
inner five spaces, secret five life forces, and total completion's
twenty extra winds. That subtle system is shown in detail in the
Self-Shining Forth Tantra but here, in order to make it easy for
ordinary folk³²⁸ to understand, the way that the external elements
dissolve and the way that the winds work is given. The *Union of Sun
and Moon* says,

“Earth dissolves itself into earth then
The body becomes heavy and is not able to rise.
When this has happened, all force causing movement
has ended.
At the point when water dissolves into water,
It causes liquid to drop from the mouth and nose.
Similarly, fire dissolves into fire causing
Both mouth and nose to dry up totally and
The warmth of the body extremities is lost.
Similarly, wind dissolves into wind causing

³²⁵ That is, become a sugata, one who has gone to bliss.

³²⁶ ... the person who is giving the instructions to the dying person ...

³²⁷ ... method that has just been described ...

³²⁸ Tib. phal pa. Meaning the ones with no spiritual advancement, just
ordinary folk.

The in and out breathing to become weak and
 As well, the eyes turn upwards.
 Whoever has had these signs occur
 Will not stay here but will go across.”

And, the *Clear Space* says,

“The wind whose purpose is to support escapes
 causing
 The body, now unsupported, to languish;
 The limbs³²⁹ do not work, speech is difficult;
 Eyes turn up, breath is pushed out.
 The wind that generates the glow³³⁰ escapes causing
 Body’s mouth and nose to have whitish patches³³¹,
 The flesh hurts, mouth and nose smell the odour of
 death³³².
 The wind that separates pure and impure portions
 escapes causing
 Food and drink not to be accepted and the strength
 of body to be lost.
 The fire-accompanying wind escapes causing
 The warmth of the body to be lost from the
 extremities and
 The body’s glow and brilliance to wane.

³²⁹ ... of the body ... In other words, the body as a whole has lost the ability to move.

³³⁰ Meaning the appearance of vitality.

³³¹ Tib. lus rnam kha sna bal dud chags. Body is given in the plural because it refers to each dying person’s body. Tib. ‘kha sna bal dud’ is a term that refers to the first whiteness that appears on a dying person’s skin. It appears just below the nostrils and just above the lips and possibly to the sides of that area.

³³² The last two lines are experiences that the dying person has.

The kalpa karmic wind escapes causing
 Many disorders and fluctuations in body³³³.
 Blood of the smaller channels is gathered into the life
 channel³³⁴.”

and,

“At that point, appearances are absorbed like this:
 The thinkers of the faculties of outer appearances
 Absorb all at once like darkness swiftly falling.
 Rigpa is gathered into the heart centre.
 Speech too becomes impossible and the thought
 process fails.”

There is the wind-mind thing inside the lungs. The wind part, which can be likened to a blind horse, carries the rigpa offput and the two assembled together is what is called “mind”. The assembly splits apart right at this time and the rigpa offput dissolves into the heart centre’s rigpa which is a not-gliding-along sort of thing. Every single bit of wind having been swallowed up all of it is then expelled out from the white and black path³³⁵ through mouth and

³³³ Meaning that, now that the karmic winds that cause the body to function as an integrated, fully working entity, have escaped, the body now has nothing to knit its operation together into a coherent whole and so displays disorder, fluctuation, flickering.

³³⁴ This could be translated as something like “blood of the capillaries and smaller veins and arteries is gathered into the aorta”. However, I have left it as a literal translation so that the original words can be understood and explained as needed.

³³⁵ All of them are swallowed up so to speak within the lungs. Note that some editions have Tib. “med pa” meaning “to become non-existent” instead of Tib. “mid pa” meaning “to swallow”. The latter is correct. The lungs are considered to be an enclosure filled with black and white tubes so the white and black path actually means the bronchial tubes.

nostrils and the time has arrived when it can longer be brought back in. This, called “mind and wisdom have parted ways”³³⁶, is death.

At this point in time, the group of three, precious foremost instructions of the profound, great tantra *Union of Sun and Moon* are used to benefit as follows.

The mouth and nostrils three of the person whose thinking mind has failed and one’s own mouth and two nostrils as a threesome, are joined in co-ordination then wind is shot off in three lots. The first time it is thought of as a white OM then shot off; the second time as a red AḤ; and the third time it is shot off from within the state of emptiness. For all, when they are gathered back, the person’s awareness in the form of an azure blue HŪM is brought to the object and together with that, due to his being brought along through the force of verbal recitation of HŪM and of creating one at the back of the moving feet³³⁷, the dying person might or might not open his eyes. Either way, at that point, the lamp of the empty bindu is shown by pressing with the thumbs and this is said³³⁸,

“Hey Fortunate One! Your own luminosity—this is it! At this point in time when you are freed from body, you do not have the obscuration-producing three doors so the dharmatā bardo shines forth in a vast array of aspects together with sounds, lights, and rays yet does not depart from being own-appearance! Recognize that! Just this naked rigpa of the present

³³⁶ Tib. rgyab gyes pa. This is a phrase which literally means that two things have separated and are moving away from each other with their backs to each other. It is equivalent to the English “to part ways” or “to go their own, separate ways”.

³³⁷ See note 181.

³³⁸ This section is explained in the foremost instructions.

is the place of liberation in the entity so you must stay in this state without change!

Whether you see that appearance or understand that instruction or ...”

Due to saying that, the person will either speak in reply or will show a sign.

If a sign that it has been known to the awareness occurs, or if the faculties start functioning and so just knowing of it occurs, then, putting a bamboo or paper tube to your lips and to the person’s ear, say this in a pleasant voice,

“Son of the family! Do not be attached to anything!
You have separated from your material body of flesh
and blood so there is no point to being scared by the
sounds and lights and rays of the dharmatā bardo.

Know that these are own-appearances without a
nature and seize the seat of rulership³³⁹! If you do
not arrive at what is real, then turn your mind to the
field realm of Sukhāvātī! Arouse devotion and you
will be there! There is no doubt that you will meet
Buddha Amitābha in person.”

This, if said even from the onset of the dissolution process, will cause the process to go extremely well.

Those, which are collectively known as “linking the parts into a complete whole” are a very special key point. In addition, the *Union of Sun and Moon* says,

³³⁹ This has the two meanings of the place of rulership that comes from the realization of reality and of a place which is the ruler’s seat and cannot be assailed, harmed, injured by anyone or anything else.

“If that person has not separated from breath,
By means of letters together with the breath,
While remaining free of doubt, train!”

For the average migrators who do not see this dharma’s door³⁴⁰ their coming birthplace is usually known with certainty because of the signs associated with their behaviour and so on. Therefore, as the means of leading such a person upwards, from the start of the breath leaving up through the time that the consciousness has not left, you should think of a white A letter within the person’s heart and, from your own side, directing this at his crown, recite A’s in number equal to his age, reciting them pleasantly and gently in co-ordination with the breath going out. Then, at the time when breath stops with the death rattle or as soon as it stops, recite twenty-one A’s; a vapour swirling upwards will be the sign that, even though he has done karmically bad deeds, a higher level rebirth has become available, and for those propelled into happy migrations, it is a sign that even higher places have become available.

If it is a person with the signs of being born in hell, then there is this special key point which can be used to in order to stop the direct lower crossing. At the point when he has separated from the breath, start the process by visualizing his consciousness as an A at the heart centre. While in that state, say an A and simultaneously melt the visualized A into five lights that fill the person and then, mixing your own mind with his, remain in equipoise. If the person being led has good understanding, this special key point will make it possible for his consciousness—because it naturally exists as luminosity—to make internal contact with the truth of dharmatā. This special key point is a feature of the king of vehicles.

³⁴⁰ ... this Nyingthig Great Completion dharma’s door ...

At the point of these occurrences, one considers the example of a king who, while sitting on his throne, has been struck by a minister's catapulted stone missile³⁴¹. Because of the body's blood in its various places gathering into the life channel, blood drips out three times in succession with the length of the breath changing each time until, at the end of the three, the outer breath stops. The winds dissolve into the consciousness then for a moment or two rigpa faints in the middle of the heart centre; this point of being unconscious is the time of inner breath stopping; the *Clear Space* says,

“Then, the blood of the body having gathered,
 A drop of blood is released from the interior of the
 life channel;
 Mouth and eyes both turn pale;
 The breath goes out about a full cubit.
 Then, a second drop of blood is released and with
 that
 The head droops and the breath goes out a full arrow
 length³⁴².”

³⁴¹ A bad minister who wants to overthrow his king attacks the king's fortresses with various weapons including large catapults. The missiles for these catapults were, in Tibet, large, round boulders. There is a direct hit on the king who is seated on his throne. If you think about it, which is what the text is saying to do, the king will keel over and die instantly. That connects to the meaning here because at this point actual death is immediately ahead.

³⁴² The head drops forward together with a long out-breath because the dying person cannot breathe in. The breathe becoming longer in steps is actually just the outer manifestation of the inability to breathe in, to get a breath, which has now arrived. The inability to catch a breathe causes ordinary people to struggle to catch a breath and the struggle can be heard in the quality of the in and out breath at this time. Finally, there is the last out-breath which the text says sounds like “hig”. In fact,
 (continued...)

Then, a third drop of blood is released whereby
 With a 'HIG' the breath goes out one full fathom.
 Then the outer breath stops and
 The rigpa faints in the centre of the heart and stays
 there.
 Then, the inner breath having stopped,
 The dharmatā bardo shines forth."

5. *The Dharmatā Bardo*

The physical form that was the support for self-grasping has been discarded so the own-appearances of luminosity being itself appear. At this point, the oral instruction on self-trust towards the self-appearances, like a child going into its mother's lap³⁴³, is needed. The example concerns the fact that a being born as an animal immediately pushes itself in between the many others already there and suckles without second thought because of the force of the karmic connection between mother and child which is so profound that it is unending. Similarly, the ground rigpa, the entity great alpha purity, present like the mother, is realized through Thorough Cut, and the appearances which are the liveliness that flares up from that into the ground appearances, which are like the child, are familiarized with through Direct Crossing all of which makes the

³⁴²(...continued)

for ordinary people this is like the sound of strangulation. The sound is unusual and often sounds like a kind of gurgling rattle; in English it is called "the death rattle".

³⁴³ Tib. ma pang du bu 'jug pa. This phrase appears in several places in this text and is a very frequently used example in other writings of the tradition. The phrase has now become thought of amongst Westerners to mean "Like a child leaping into its mother's lap" but that is definitely not the meaning. The meaning is well explained here.

certainty available in the bardo that entity and its own liveliness are nothing other than sun and its rays naturally producing own-appearances, thus, with the immediacy specified in the example of the child going into its mother's lap, one becomes buddha via the bardo without nature³⁴⁴.

In regard to that, there is this special, secret path. In the situation that happens when all of the phases of dissolution of being bound up with materiality have completed and the body-mind connection has ended, the ālaya consciousness lacking thoughts and thinker³⁴⁵ “dissolves into space”. “Dissolves into space” is the convention used to indicate that, at the instant of dissolution into superfact, into dharmadhātu, the nature's luminosity shines forth like the autumn sky free of clouds³⁴⁶, with no delimitation whatsoever, no falling into

³⁴⁴ Tib. bar do rang bzhin med pa. It would be tempting to suggest that this means bardo in which there is no self-nature of phenomena being perceived. However, “nature” here means a specific type of being, as in the term “nature bardo”. Thus, “without nature” means “having no specified type of being”. It is the counterpoint to Tib. “rang bzhin gyi bar do”, the bardo in which you have a particular nature of being. It is bardo without some nature of individualized and concretized being, just open space.

³⁴⁵ This is saying that at that point you have arrived at the very ground of saṃsāric being, a dualistic consciousness but one which lacks even thoughts and thinker. Accordingly, it is called ālaya consciousness or the base consciousness underlying all dualistic consciousness.

³⁴⁶ The autumn sky in Tibet and north India is a deep blue sky, the colour of Samantabhadra with an unusual feeling of depth to it. When a cloudless sky of this sort appears and you look at it, you feel the unending, open quality of it as with the description immediately following in the text here. This same sort of sky appears in other parts of the world, for example in Colorado, U.S.A. and in Australia near the end of the summer. I have not seen it in middle and Northern Europe, though
(continued...)

any side whatsoever, as empty-illumination free of obscuring covers. It shines forth that way so, if the being identifies it then sets himself right on the innate character without attempting to alter it, called “the great ground of primal liberation”, that will be the rapidly imposed³⁴⁷ liberation that happens into the great inner expanse of the alpha purity specified to be different from the ground of confusion by six features³⁴⁸.

The All-Knowing One had this to say about this,

“This place of liberation at the time of space dissolving into luminosity is taught in the ocean of profound meanings³⁴⁹ like this. The reasons set out in relation to the words below ‘in the first instant’ are to be understood through the key points of practice of the lamps, and so on which are analysis-finished-with foremost instructions taught personally in oral instruction. The general types of explanations—extensive, condensed, hidden, and so on—bound by the six limits and four modes do not concern themselves with knowables where the appearances are taken at face value³⁵⁰. Thus, while they might say a

³⁴⁶(...continued)

it might be visible there; European skies are more cloudy than those in the places mentioned.

³⁴⁷ See rapidly impose” in the glossary.

³⁴⁸ Note the paired terms ground of liberation and ground of confusion.

³⁴⁹ “The ocean of profound meanings” is the texts in general of the Vajra Vehicle dealing with these profound matters.

³⁵⁰ The explanations of mantra which are generally recognized as the main explanations of the system—the ones which the Vajra Vehicle itself explains can only be understood by applying the six limits and four
(continued...)

little about such matters citing scripture and fire off a few arrows of rigpa, this here is a writing of foremost instruction so it gets to the meaning in fact and in doing so avoids wordy approaches³⁵¹.”

If liberation does not occur there, then “space dissolves into luminosity” as it is called; the *Union of Sun and Moon* says,

“Beings’ consciousness ‘dissolves into luminosity’ as it is called; as soon as the movement of outer and inner breaths finally stops, the appearances of things that come due to one’s own faculties are no longer present and an awareness that thinks, ‘exists’, occurs.

This body of materiality no longer apparent, the being becomes evident as a body of light. At that point, the whole domain, whatever its extent, appears as a maṇḍala of the five lights.”

³⁵⁰(...continued)

modes to them—are, by definition, explanations which cannot be taken literally. These texts, because they are bound by the need for not taking the matters contained in them at face value, do not contain discussions of the practice of Direct Crossing in which the appearances that occur are taken directly and at face value. The explanations of the generally-accepted main texts of the Vajra Vehicle concern themselves with appearances taken as fictional, un-realistic, whereas the appearances being taught here are definite and to be taken just as they are.

³⁵¹ These kind of foremost instructions texts, writes Longchenpa, and Jigmey Lingpa means that his text here is included, are about the most special type of instruction in which reality as it is directly experienced is presented. Unlike the other, more general texts of the Vajra Vehicle which depend on extensive considerations of the meanings of the words of tantra, these texts here just present what actually is and need few words to do so.

At that point, the time has not changed, appearances have changed. The outer appearances of animate and inanimate³⁵² with its soil, stones, rocky mountains, vegetation, forests, sun and moon, subside. Wherever the being looks, similar to looking at *Za og brocade*³⁵³ that has been opened up or at the sun's rays with the eyes covered by fine-woven cloth, all appearance is dazzling in its extreme brilliance, various colours, absence of inside-outside-openness-confinement, and shaking, pulsating³⁵⁴ appearance.

At that point, appearances to the extent of the current level of familiarization with Direct Crossing shine forth with the chance to be liberated in alliance with *rigpa* and for those who have not familiarized themselves, there is appearance but it is nothing more than just a shooting star. The mode of *rigpa* holding its own seat is mentioned in the root tantra,

“That point, the point of mother-son as light
appearance,
Will be identified by experts as ignition of
appearances ...”

In other words, having relaxed totally into natural *dhyāna* concentration³⁵⁵ appearances ignite and this ignition of appearances, when identified as self-appearance, leads in the first instant to trusting that self-appearances are without nature, in the second instant to their being liberated in their own place, and in the third

³⁵² “Animate and inanimate” sums up the beings inhabiting the various worlds and the places of those worlds.

³⁵³ See note 192.

³⁵⁴ See note 201.

³⁵⁵ Concentration here is “*dhyāna*”. This whole period of the *bardo* which has just started is called “the period of the five *dhyāna*—or concentration—*buddhas*”.

instant to capturing the seat of rulership over liberation. Having done that, there are, henceforth, no appearances at all.

Then there is “luminosity dissolves into unification”; the *Union of Sun and Moon* says,

“Further, that being’s ‘luminosity dissolves into unification’ as it is called; those appearances self-shine-forth as superficies of kāyas and those kāyas which also are not larger, not smaller, are evenly sized, have ornaments, colours, posture, throne-seat, and their own, particular symbolic ornaments.”

This means that, at the time of shining forth in the superfice of wrathful ones, those kāyas have in the skull bone mansion forms no more than the size of a mustard seed and in the bardo have forms as large as would pervade world systems down to as small as just a mustard seed so are “evenly sized”. And, they appear with various unspecified heads in poses with various weapons ready to strike which scare, and unbearable sounds greater than the mere roar of a thousand thunder claps that cause panic, and rays that as though they were weapons, causing fear. As the *Clear Space* says,

“At that point, sounds, lights, and rays amass.
The appearances of kāyas make you scared.”

It is necessary to have the anxiety-free assurance that they are the face of rigpa, own-appearances, by seeing them as dummy lions and so bursting the balloon of their concealed falsity. And for good ordinary persons too, there is the way to reverse this which is given in the *Foremost Instruction’s Essential Understanding*,

“Oh Lord of the Secret! If there is no meeting now,
no matter how much I might have practised

meditation, there will be no buddhahood³⁵⁶. Not having met with the oral instructions, I am afraid of the light. Sounds make me panic. Rays scare me. If I have not met with the key points of the instructions, I will not recognize the three—sounds, lights, and rays—and so will wander in saṃsāra.”

For those reasons, the tantras of Great Yoga³⁵⁷ do indeed show the possibility of the bardo illusory body rising instead as saṃbhogakāya but, because they are not foremost instruction tantras, this way of sounds belonging to the nature spontaneous existence’s appearances is hidden. Still, what they show is much better than having no knowledge of gaining buddhahood in the expanse in which self appearance shines forth as saṃbhogakāya and so grasping at the appearances, taking them as such. The *Sixfold Space* restates those words like this:

“For the two, bardo of the pure dharmatā and
The yidam deity’s illusory body,
Saying ‘like so’ and ‘like so’ mistakes each one.”

Likewise, there are the appearances of the peaceful ones; the *Union* says,

“All of those kāyas moreover are pervaded by being
five sets of five. For each set of five, together with an

³⁵⁶ Oral instruction says the following. You have to meet with the ground at this point in order for there to be buddhahood. To meet with the ground, one has to have done significant amounts of familiarization with it during the previous life. In other words, ground, path, and fruition have to be acquainted with ahead of time, before entering the bardo, if one wants to have a chance of liberation in the bardo.

³⁵⁷ Mahāyoga.

encircling band of light, the family is held by the male aspect, and there are male and female sattvas, and all maṇḍalas are present complete in one.”

In other words, the appearance of the piles consisting of the five families of male-female in consort gradually matures, like a rice shoot, progressively shining forth over five dhyāna days. On the first day, the fivefold pile has Vairochana together with consort in seated as the chief; on the second, Akṣhobhya Vajra, on the third, Ratnasambhava, on the fourth, Amitābha, and then on the fifth, the pile has Amogasiddhi seated as the chief of the pile. There, a dhyāna day is the length of time for which one can remain in the present samādhi.

At that time, there is liberation by three key points. The previously quoted text says,

“At that time, an extremely fine light shines forth from your heart centre and shines forth as connecting to the heart centres of all those kāyas. If you hold your awareness on that, you will abide in the nature³⁵⁸ in a dhyāna of no-thought. That is called ‘rigpa entering the light’. All of those appearances will become manifest in total enmeshment: from those cords of rays of the heart-centres, countless tiny bindus will also shine forth. Then, from your own heart-centre, a light cord just of twined coloured threads will shine forth. Then an appearance that causes you to think that every one of those kāyas has dissolved into your body shines forth and that is called ‘light entering back into rigpa’. At that point, trust in beings own-

³⁵⁸ Here no thought means total absence of the dualistic mind process which entails thought, it does not mean absence of thought temporarily within dualistic mind, which is a second meaning of the same term.

appearances, should be remembered as the supreme method, the method like a child going into its mother's lap."

If finality is not obtained³⁵⁹ in that, there is "unification dissolves into the four wisdoms combined", the hollow crevice path of Vajrasatva. It has not been explained as such but can be understood from scripture; the *Union of Sun and Moon* says,

"Further, from your heart centre, an extremely fine cord of light shines forth; it will appear to pierce upwards into the space above. By looking at it with your eyes not wavering from it, that appearance will, without becoming scrambled with any other, shine forth in an extremely vast way.

Moreover, on an azure-blue serge, a bindu with rays, about the size of a mirror placed face down—for example, like a Mumen³⁶⁰ bowl placed face down—having the lustre of wisdom's depths is extremely bright and shining, and that also is adorned with five by five natural bindus. Further, on top of that, on top of white serge, an extremely bright bindu—for example, like a crystal bowl placed face down—having the lustre of wisdom's depths shines forth as with the previous one. Further, on top of that, on top of yellow serge, one—for example, like a golden

³⁵⁹ Tib. brtan pa thob. According to the terminology of Great Completion, "obtaining finality" is the final step of the path, the step in which the path is completed and all the good qualities of buddhahood shine forth. The first step is to recognize, the second is to train, and the third is to obtain finality.

³⁶⁰ A semi-precious stone similar to sapphire.

bowl placed face down—shines forth the same as above. Further, on top of that, on top of red serge—for example, like a ruby bowl placed face down—shines forth the same as above. On top of that, extremely bright round lights, like a peacock’s fan, shine forth. Those appear but the appearance of the fifth wisdom, the all-accomplishing wisdom, does not because its liveliness is not complete³⁶¹.

That, called ‘the appearances of the four wisdoms combined’ is named ‘the hollow crevice path of Vajrasatva’. At that point, one should remember that the supreme method is to remain unmoving, like with the golden spoon.”

This is what it is saying. You are directly to plant rigpa’s own strength with each one of the appearances, without letting the rigpa waver. For example, when a skilled physician is removing water on the heart, he inserts the heart spoon and, through the key point of not moving from one’s own place so much as a whisker, the water on the heart is removed and one recovers. Likewise, by rigpa not being allowed to move from its own place, there is liberation.

In addition to that, this can be said. Here, the meaning of the four wisdoms combined must be understood as “liveliness not yet completed” because of the expanse’s good qualities not having been finalized. The All-Knowing One said³⁶²,

“Here, ‘the four combined’ is defined in connection with still not being liberated into alpha purity; the simplistic assertion of rational mind that it is the

³⁶¹ The description here needs oral explanation in order to understand it fully.

³⁶² ... in the *Treasury of the Supreme Vehicle* ...

absence of all-accomplishing's appearances is totally untenable."

This is saying that the actual fruition completed is the five wisdoms' appearances. From this we see that the intent of the tantras requires a very vast understanding in relation to extreme profundity.

Next is "wisdom dissolves into spontaneous existence" as it is called. Due to the liveliness that makes you think that those foregoing appearances have condensed into circular lights on top of rigpa, the following appears. Above, alpha purity's appearance is like a perfectly clear sky; below that, the saṃbhogakāya maṇḍalas of the wrathful ones are vast and massive; below that, the saṃbhogakāya maṇḍalas of the peaceful ones are luminous; in the cardinal directions, the nature nirmāṇakāya field realms are nicely arranged; and below again are the confused appearances of the six classes together with the six teachers who tame them. All of this own-appearance shining forth like a reflection, called "ground appearances unmoved from the ground", has the mode of appearing in 'the eight ways of shining forth'. They are: by shining forth as compassionate activity, the force of compassion enters saṃsāra whereby delimitation into saṃsāra-nirvāṇa stops; by shining forth as light, it is evident within the factor of appearance; by shining forth as kāya, there is no distinction made anywhere with appearance; by shining forth as wisdom, appearances become transparency; by shining forth as non-duality, awareness abides in one-pointedness; by shining forth as liberation from extremes, it is cleared in the essentiality; by shining forth as impurity, the source of becoming³⁶³ is un-stopped³⁶⁴; and by shining forth as purity, wisdom comes as the connection of mother and son.

³⁶³ For becoming, see the glossary.

³⁶⁴ For unstopped, see the glossary; there is a very subtle point here.

At that point, through a trust that does not entertain doubts toward self-appearance because they are like meeting a man already acquainted with before, through a trust that is unchanging as in the example of the golden spoon, without wavering from being right on it³⁶⁵ to something else, you seize the seat of rulership. As with the example of the non-return of an arrow of a mighty man, having set setting yourself unmoving in the innate character that goes with having seized the seat of rulership, you are liberated.

That is the way that the eight ways of shining forth are taught, though there is a way of teaching them which has the fault of saying that the way of turning away from saṃsāra and the way of entering nirvāṇa are not mixed with rigpa yet are interrelated. The meaning that should be understood is that in the nature, it is as though a single consciousness enters each of the six faculties separately. This subject is clearly taught in the *Mound of Precious Things Tantra* in keeping with its very deep meaning but, because people have been ignorant of its far-reaching meaning, many ways of relating to the appearances of precious spontaneous-existence in which they are taken to be eight objects as such have arisen but are mistaken. Given the situation, both the *Treasury of the Meaning of the Words* and I myself quote from that same tantra, saying that, “The certainties of the key points of Nyingtig are discovered”, in other words, all together this gives good instruction about the nature. Still, a concept which is happening in relation to this nowadays is the thought that, “The teaching of Great Completion is merely about sunlight”, which is followed by teaching it clearly and going on about it endlessly.³⁶⁶

³⁶⁵ The self-appearance which is described as coming out in the mode of the eight ways of shining forth.

³⁶⁶ This section is very difficult to explain because of the depth of the topic of the eight doors of shining forth of appearance. Nonetheless, he
(continued...)

In this context, the *Clear Space* says,

“At that point, son of the family,
Nine extra-perceptions shine forth there.”

That is saying that, if fully analysed, because there is no other entity apart from the great liveliness or display of the grand appearances of spontaneous existence, one understands that the meaning is seen. Here, in terms of the sequence of the general five extra-perceptions and the recollections, from the standpoint of the way that they arise according to understanding of the great commentary *Strings of Golden Preciousness*, the recollections occur earlier. The *Sun and Moon* says,

“By recollection of the deity, the face of the yidam
deity is seen there³⁶⁷; by recollection of the paths, one
gains the control to direct the barmado dharmatā³⁶⁸
³⁶⁹; by the recollection of birthplace, those of the least

³⁶⁶(...continued)

is making the point that it is the nature which is coming out into appearance in the mode called spontaneous existence that is key. Having conceptualized ideas about it that solidify any part of the process, for example the eight doors themselves, completely loses the actual meaning of the teaching. That would be like some people who these days think that Great Completion is merely about sunshine and who then make that the main point. They have completely missed the point that it is about the nature and its wisdom ways of coming out into manifestation.

³⁶⁷ Meaning in the bardo at the appropriate point.

³⁶⁸ Tib. bar ma do. This is the most general name for the bardo. Saying “bardo” could imply a reference to a specific bardo such as “Dharmatā Bardo” but using the term barmado ensures that the general sense of bardo is understood.

³⁶⁹ Note that this is not “dharmatā bardo” but “dharmatā of the bar-
(continued...)

faculty are revived into a nature *nirmāṇakāya*'s field realm; by recollection of *dhyānas*, one abides in *dhyāna* for five days; by recollection of the guru's foremost instructions, one courses in non-duality with one's own appearances³⁷⁰; and by recollection of the view, it is recognized simply like meeting again later a man with whom one was acquainted previously."

That is saying that those who have familiarized themselves with development stage will, upon recollection of the *yidam*, see its face; those who have heartfelt longing for the excellent guru will, as soon as they remember him with devotion, have him appear before them then show the foremost instructions; and, because, from remembering instructions one is revived from the city of the barmado that operates in this and that way, from now onwards one cherishes familiarization!

Similarly, it says in the *Clear Space*,

"Extra-perceptions six lots of six."

They are faculties, mind being serviceable, control attained over *prajñā*, wisdom's pure sight, unmistakable sight of *dharmatā*, and unmistakable sight of buddha's sight, and each is further distinguished as having complete purity, extreme complete purity, utter complete purity, supreme purity, and so on, making a total of thirty-six, which

³⁶⁹(...continued)

mado", meaning the situation of the bardo. Through being able to remember the various steps of the bardo one can gain control and direct the process to one's benefit.

³⁷⁰Through remembering the instructions of the guru, one can remember that the appearances are self-appearances and behave accordingly. By recollecting the view, there is direct realization.

is be known from the supreme of vehicles³⁷¹. And, in relation to this, the *Union of Sun and Moon* says,

“Son of the family, six extra-perceptions shine forth there: knowing previous birthplaces; knowing death transference and birth; knowing other minds; knowing every hidden appearance³⁷²; seeing and knowing the abodes of the six classes; and faculties. That makes six extra perceptions of complete purity that shine forth.”

which sums up the meaning.

Similarly, all previously heard dharma shines forth all at once in one’s mindstream, and also an immeasurable number of enumerations of dharma not heard before shine forth, and that being the case the dharani of non-forgetfulness is attained; the same one³⁷³ says,

“At that point, on the one hand the dharanis of non-forgetfulness arise in one’s mindstream and with that all previous dharmas shine forth at once in the mind stream. Likewise, on the other hand, dharmas not heard before also shine forth and that being the case it is known as ‘the dharmatā bardo’³⁷⁴.”

³⁷¹ In other words, this is the Great Completion way of doing them, not a way of explaining them according to sūtra or lesser tantra.

³⁷² Anything so subtle that it is beyond the range of the sense faculties.

³⁷³ The last quoted source, above.

³⁷⁴ This is a play on words. The name “dharmatā bardo” in this case means “the dharmas’ bardo”.

And, because rational mind's engagement is pacified in the state of inconceivable dharmatā, there is the mode of abiding in samādhi, too; the *Union* says,

“Continuous samādhi naturally shines forth in the mindstream so bad discursive thinking definitely does not arise.”

In these contexts, the extent of bardo liberation according to grades of faculty is not certain. The *Completed Lion Tantra* says five days, the *Blazing Body Relics* says five moments, and the *Union of Sun and Moon* says,

“Accordingly, faculties are threefold. The best will be liberated in three moments. Middling gains finalization in five days. Least is certain of gaining finalization in twenty-one moments.”

And as well as that, the *Self-Shining Forth* explains a specific faculty that goes in twenty-one days. Lord of Speech³⁷⁵ used his claws of scripture and realization to maul those people here who, not distinguishing one moment from a dhyāna day, call them the same.

Following on from that, when awareness has shone forth in relation to an appearance, when the duration of the conception of the object—the thought, “It is there”—is made out as complete liberation's moment, then the period containing the moment of the completion of the activity will be longer than that; for example, it is the difference seen in the case of a faculty waking to an object, being aware of its nature, and the completion of the liveliness.

No matter how it is, at the point when spontaneous existence's appearances that have already shone forth are absorbed back in, the

³⁷⁵ Longchenpa.

mode of eight ways of dissolution occurring at the same time is set out in the *Self-Shining Forth* which says,

“Moreover, compassionate activity dissolves into compassionate activity, for example, like the rays of the setting sun³⁷⁶.”

This is saying that, because six classes’ factor of appearance does not appear on its own entity, there is no name of confusion.

“Wisdom dissolves into wisdom, for example, like a child going into its mother’s lap.”

which is saying that because dharmatā is mother and son merged, there is no going out of wisdom.

“Light dissolves into light, for example, like a rainbow vanishing back in to the sky. Kāya dissolves into kāya, for example, like the vase body.”

which is to say that it does not come into existence as something whose face and arms are concept tokens with their dualistic bias, rather, it is a fact which is illuminated within wisdom.

“Non-dual dissolves into non-dual, for example, like water dissolving into water. Liberation of extremes dissolves into liberation of extremes, for example, like space dissolving into space.”

which is to say that the thing to be dissolved and the dissolver of it are merged; there is no object to be focussed on in that emptied situation so it is the mode of abiding in the understanding which is the great transcendence over thought.

³⁷⁶ This is correctly stated. Here the idea is that the sun has sent out its rays to make the daytime display and now, as the display closes at dusk, the rays are absorbed back into it.

“The dissolution of purity, wisdom’s door, into the entity, alpha purity, is for example like a lion who lives in snow.³⁷⁷”

which is to say that because rigpa has arrived at its own object, it is the full measure of being without anxiety and doubtful concern.

“The dissolution of impurity, saṃsāra’s door, into purity, wisdom’s door, is for example like a bra tent rope that has been tightened.³⁷⁸”

That is an example is that shows the reduction of everything into a single unique sphere and its meaning is as follows. The key point that does the work of liberating in those³⁷⁹—rigpa, emptiness transparency beyond thought and verbal expression—is seated there in alpha purity’s own entity so, for the direct sight of the place of ultimate liberation, there must be recognition based on oneself, must be decision based on what is, and must be building of assurance based on liberation. If you look out there at the nature’s appearances, they are infinite, but if you look hither, there is not even one and through that the grasper that thinks, “does not exist”,

³⁷⁷ In Tibetan thought, there are two types of lion, one who lives on the soil and one who lives on snow. The lion who lives on snow has no fear of living in the snow; he has no anxiety of thinking that he could be harmed by living in the snow.

³⁷⁸ Tib. sbra. The name of a coarse, heavy, black cloth made from Yak hair and used for making nomad’s tents. This kind of tent has tied points all around the tent well above the ground. These tie points have rope fastened to them and the ropes are sent out very far from the tent, then tied down and the ropes made very tight. Once the ropes have been tightened, the tent has been pulled up and out so that there is a large, spacious enclosure on the inside and so that the tent is fully stabilized at the same time. That image is what makes the example.

³⁷⁹ ... various things mentioned above ...

also is self-liberated in which moment one's own entity is naked, absent of coarse and subtle analysis, and that is the key point of the place of primordial liberation printed out. No matter how compassionate activity enters into being an object, it leaves no trace of itself. Internally, it is a place of shining forth un-stopped so you put yourself in just that being sufficient³⁸⁰ whereby there is the transparency of awareness without outer, inner, or in-between and by that, the bardo's appearances are self-purified as rigpa's complexion³⁸¹. Thus you have the key point of recognizing the place of liberation in direct seeing, the refined quintessence³⁸².

The all-knowing guru set out this foremost instruction of the three key points as our inheritance then, before leaving for the forest charnel ground of Chimphu, said this:

“Reconciling meanings is highly effective; condensing down is highly important; profound key points are highly important. This is a foremost instruction sealed in secrecy from others except the supreme heart sons.’ That says that it is sealed with the sense of it being words of a testament and is difficult for everyone in general to realize. Nevertheless this is something you will discover for yourself within mindstream’s vajra place. You might realize this and many other things yourself but explain them to others and they will not be understood, show them and they will not be realized. Once again, it dissolves

³⁸⁰ This is a play on the important term Chog Zhag.

³⁸¹ Tib. mdangs. This term conveys a more subtle meaning than the related Tibetan term “gdangs” which simply means what is given off by something.

³⁸² Here he shows the meaning of the name Nyingthig. See the introduction for an explanation of the name and its meaning.

and subsides into you, like the rivers come from the ocean descend and once again dissolve back into it.”

In sum, when the factor of appearance of spontaneous existence taught like that as the eight ways of dissolution, and so on³⁸³ has its entity held in its own place in any circumstance of the bardo, then no matter which way it is determined—as rigpa being superior to the original ground of confusion; as one’s own entity of dharmatā being visible; as the particulars of personal self-arising³⁸⁴ rigpa distinguished; as being liberated in wisdom’s domain, as a fruition not derived from a condition other than itself; as the dharmatā direct, the inconceivable innate character—it is called “the great place of primal liberation”. As the *Self-Shining Forth* says,

“It is place of liberation which is the one at the beginning.”

and if the nature of that is expressed, it is as follows. When, like a crystal into which the light has subsided internally, the knowing factor of externalized luminosity has dissolved but with no dullness, that is the dharmakāya entity; the nature illuminating but not conceiving³⁸⁵ is the basis of shining forth of the two form kāyas; and compassionate activity’s engagement is the capacity of the dharmatā’s unending wheel of ornamentation of the enlightened body, speech, and mind of the tathāgatas to shine forth in as many moons

³⁸³ “And so on” means all the other teaching that went with it above concerning spontaneous existence’s appearances.

³⁸⁴ Tib. so so rang rig pa. Foremost instructions gloss this as Tib. “so so rang byung rig pa” with translation as shown. Tib. “so so” or “personal” means that each person has the wisdom. This is further emphasized by saying that it is Tib. “rang byung” self-arising or self-occurring wisdom. The term does not mean “individually self-knowing rigpa” as has sometimes been translated.

³⁸⁵ Not having the dualistic mind that operates by having concepts.

of their forms as there are water vessels in the realms of those to be tamed³⁸⁶. That is the way that the dharma's dhātu youthful vase body sits; the *Clear Space* says,

“Entity empty luminosity wisdom kāya
Nature compassionate activity without bias³⁸⁷;
In great inseparability, primordial buddha.”

The key point of this way of the alpha purity ground not emitting manifestations from its own place but the form kāyas shining forth from ground appearance, spontaneous existence's liveliness, must be understood by those who hold to this tenet³⁸⁸; Leader of the Conquerors³⁸⁹ said,

“Further, manifestations are not emitted from alpha purity's own place because it is a place that transcends the coarse appearances of kāya and wisdom.

Also, manifestations emitted from above to below, which are the actual performance of benefit for sentient beings, are emitted through the shining

³⁸⁶ Not every being to be tamed is always available to the compassionate activity. When a being is available, it is as though there is a vessel filled with water available for the moon to shine in.

³⁸⁷ The absence of breaks in the flow of words and the exact ordering of the flow of words is crucial here. It contains a teaching that is elucidated in the text below.

³⁸⁸ That is, of this system of Nyingthig teaching.

³⁸⁹ Longchenpa in his *Treasury of the Supreme Vehicle*.

forth of the ground appearances of spontaneous existence which itself comes from alpha purity.³⁹⁰

In terms of being emitted through the path, both sentient beings who take the great transference body and ones who travel to nature *nirmāṇa* perform benefit for sentient beings in the mode of benefiting others' mindstreams through their own person. And, the extent to which bardo manifestations are emitted is that, from the door of spontaneous existence, own-appearances appear in *saṃsāra*, which is a case of appearances produced for the purpose of performing others' benefit. In dreams, there might be the performance of sentient beings' benefit but it is mere own-appearance that does not arise as benefit in others' face³⁹¹. It should be understood like that.

This subject is one of the special tenets of Great Completion which makes it a little difficult to comprehend.³⁹²

³⁹⁰ This paragraph sets out *nirmāṇakāya* manifestations of a fully enlightened being.

³⁹¹ This is a technical way of speaking. The dreamer's dreams are private appearances which do not impinge on the shared appearances of others and this is called "not appearing on other's face".

³⁹² The subject of personal and private appearances in relation to how benefit is actually performed for others is a particularly difficult subject in all tenet systems. In Nyingthig, the way that manifestations appear through the eight doors of spontaneous existence's appearance make it even more difficult to comprehend.

6. *The Becoming Bardo*³⁹³

Outwardly there is the becoming body which is a mental body with a complete set of faculties that can move about without hindrance and inwardly there is the becoming mind which is regarded to be the many discursive thoughts produced by thinking collectively functioning as a mind³⁹⁴. The becoming of the two—body and mind—combined can go anywhere with the exception of the two supports of the Vajra Seat³⁹⁵ and the mother's womb without hindrance and just as mind thinks of it.

In regard to this, there is indeed no doubt that the Vajra Seat in India is the most excellent of sacred places where, in general, the buddhas of the good kalpa show their deed of conventionally becoming buddhas. Nonetheless, if the place is directly perceived to be the domain of pure and impure migrators in general, then what kind of hindrance could there be that would prevent a bardo being, with its magical body that can instantly go into any place it thinks of, from going there? If you were to say, "Is it not because of bad karma from the past?", then there is the answer that these days, because even the Tīrthika and barbarian groups move about there unconcerned³⁹⁶, it cannot be that those whose faculties have mental

³⁹³ One has now fallen back into becoming, meaning saṃsāric existence, again.

³⁹⁴ Thus Jigme Lingpa divides the being of becoming into two parts, body and mind.

³⁹⁵ The seat of enlightenment at Bodhgaya is called the Vajra Seat.

³⁹⁶ At the time of Jigme Lingpa's writing this text, it was well known that Bodhgaya, the place of the Vajra Seat had been totally over-run by Hindus and Muslims (the tīrthika and barbarian groups referred to respectively) and was fully under their control.

form are hindered from going there by causes and conditions³⁹⁷. Thus, they are hindered in relation to the place of complete liberation by the force of its being a place where purity is to be achieved and they are hindered in relation to the mother's place of birth by the force of karma. Now that is the accepted way of identifying the two supports but the Leader of the Conquerors, Padma, who came from a lotus³⁹⁸, said,

“In regard to this, average masters identify it as the Vajra Seat of India but here³⁹⁹ it is asserted to be alpha purity's unchanging inner expanse, the supreme place of buddhahood for all buddhas, the purity that is the nirvana's doorway entered by them all and the mother's womb is asserted to be impurity, saṃsāra's doorway, any one of the six migrators' birthplaces. Thus, it is to be understood here as not according to the literal meaning of the terms.”

Furthermore, the situation can be understood through this. Because these beings of bardo becoming do have the ability to enter any material place without hindrance—such as rocky mountains, and so on—sentient beings will arise even in the interior of rocky

³⁹⁷ At his time of writing and still these days, the Muslims and Hindus in general made Bodhgaya into a place to be trampled on and treated with disrespect. They are people who have a form body, not a bardo body, and are not hindered with respect to the place.

³⁹⁸ The text literally says “liberated” but this is the honorific way of saying that he was enlightened when he was born from a lotus.

³⁹⁹ ... in the Great Completion teachings ...

masses, inside stone chunks, within the enclosure of eggs and wood, and so on and this is something that is observed⁴⁰⁰.

Moreover, if it did have fleshy form and faculties as such, that would be contradictory to the mental body that it does have. Its body, which seems to it to exist as such and such, is a dreamlike appearance so is no more than a designation that it makes for itself based on the parts⁴⁰¹. The bardo becoming being has been described like this,

“The one having the fleshy form of its previous
becoming
With a complete set of faculties which are
unhindered,
Seen by those of the same class and those with the
god’s eye and
Un-reversed is the gandharva⁴⁰².”

⁴⁰⁰ This has been observed in the past and in the present, too. In the late twentieth century there was a stir when a scientist broke open a rock and found a full-grown, breathing frog within its cavity. The scientist who made the discovery simply could not explain it.

⁴⁰¹ The becoming bardo being has the appearance partly of its past birth and partly of its birth to be but that does not mean that it has the actual physical body of those two situations; it could not have because that would contradict the mental body that it actually does have. It seems to the being that it has a fleshy body with faculties as such but this is just a belief that the being has developed based on those parts that seem to it to exist. In fact, this is just the dream-like appearance of its mental body.

⁴⁰² In the last line, “un-reversed” means that the bardo becoming being is at the mercy of its own karmic winds and cannot do anything to reverse or stop that situation. “Gandharva” is a name for a class of beings in saṃsāric existence; they are like the fairies of European culture. However, the name is also given to bardo becoming beings. In other
(continued...)

Others beings, except for ones of its own class or who have obtained the gods' eye, do not see it whereas it sees the abodes of all classes of sentient beings. Pushed about by the karmic wind of aggregates comprised of the four name aggregates⁴⁰³, the being is unable to hold its place anywhere and is like a bird-feather being carried about by the wind. Its consciousness jumping about and unclear has several flashes of the past⁴⁰⁴ and then, understanding what has happened, has the thought, "I have died", then experiences an intense suffering that is beyond comprehension.

Furthermore, for as long as it must stay in the bardo, the upper half of the body appears in the form of the previous body and the lower half appears in the form of the body in which it will later be born though, if it is to be born in the formless of the upper realms, there is at this time no cause for the appearance of a form so this has to be understood to mean that it will have an appearance half of which is a flat emptiness of nothing whatsoever⁴⁰⁵.

⁴⁰²(...continued)

words, the name "gandharva" here does not refer to the class of being in saṃsāric existence but to bardo becoming beings in general.

⁴⁰³ The aggregates of a being were classified into two parts by the Buddha in the Abhidharma teaching and were called name and form. Name refers to the non-form aggregates, which are four in number.

⁴⁰⁴ Khyentse edition has Tib. "sngar thas" and the Dzogchen Monastery and *Tsibri Print* editions have Tib. "sngar bas". Oral instruction says that the Khyentse edition is mistaken.

⁴⁰⁵ The words "flat emptiness" mean an empty expanse with nothing in it explained to be similar to space. The words "of nothing whatsoever at all" correspond to the name of the lowest level of the formless realm which is a mental abiding on nothing whatsoever. You will see this same phrase below in the section on what beings see when they are to be born in the various places. The choice of words is not accidental.

Also, having entered the door of secret mantra, corruption of the great samaya towards the vajra guru results in birth in vajra hell, and the karma of abandoning dharma by doing the no intermediaries, and so on, resulting in birth in Unending Torment, are the lower direct crossing. Liberation through realization is the upper direct crossing. Phowa transference training results in direct crossing to any birthplace without bardo. For other migrators, ones who did not see this dharma's door⁴⁰⁶ or ones who saw it but had no trust in it, had impure samaya, or did not practise it, the period of the dharmatā bardo is very short so there is no chance for liberation to happen. In the becoming bardo together with alarm and panic there is, like a pointless exercise repeated over and over, seven times every seven days the appearance of birth and death bringing extreme suffering and this is why providing the being with support through the force of virtue is good and one of the ways in which the seven lines⁴⁰⁷ can be very beneficial.

The general explanation that the longest life in the becoming bardo is forty-nine days and the shortest is seven is given from the standpoint of the general lot⁴⁰⁸. Other cases where the force of virtue causes sudden transference or where certain karmas extend the length beyond that are also explained. To illustrate this, one hundred year lifetimes, and so on, are explained to be of definite length but in the desire realm it happens that such is both reduced because of death not having a specified time and lengthened through the practice of Taking the Essence⁴⁰⁹.

⁴⁰⁶ That is, the bardo instructions of this Nyingthig system.

⁴⁰⁷ The famous seven line supplication to Padmasaṃbhava.

⁴⁰⁸ The average bardo traveller.

⁴⁰⁹ The sūtras speak of the human life span in this epoch of the earth's history being one hundred years as though it were fixed, just as the
(continued...)

However long it goes for, it is a time of having the magical ability of arriving in a moment at whatever place is thought of as illustrated by the example of connecting a new water pipe to a broken one⁴¹⁰. At this time, ones who have seen this dharma's door⁴¹¹ will, immediately upon identifying their barmado awareness⁴¹², bring to mind one of the *nirmāṇa* fields of the ten directions. Then, by focussing on it with a strong intention to go there, the blessings of the truth of *dharmatā* enter their mindstreams, coming together with the latencies driving their grasping at the becoming bardo as such. That ends the possibility of their continuing on to a later becoming and, having been born in the purity field they focussed on, they go to buddhahood.

Also, there can be beings who did not see this dharma door's truth but who did familiarize themselves with the illusory body of Great Yoga and in that case *Śhantapuripa* who possessed the eye of dharma said,

“May it be that, with the luminosity of sleep or death
moving in reverse order,
There is once again flaring up and the *ālaya*
consciousness

⁴⁰⁹(...continued)

forty-nine day period is spoken of as though it is fixed. Nonetheless, it is not fixed; humans die early for various reasons and can extend life using practices like Taking the Essence (Tib. *bcu'd len*).

⁴¹⁰ When the new piping is connected to the old one, the water coming through the old one is immediately diverted to a new location. Likewise, this bardo being can divert itself from place to place immediately, just by thinking of it.

⁴¹¹ That is, the *Nyingthig* dharma which is the subject of this text.

⁴¹² In other words, immediately on realizing that they are in this particular bardo ...

Rising up as mentation alone causes the dream
 mind⁴¹³ to be produced as
 A mental body with complete set of faculties
 And concomitant with that, in an instant via the five
 manifest enlightenments,
 In the mode of nicely creating the prime guardian,
 The bardo illusory body arises as the
 saṃbhogakāya⁴¹⁴.”

They should bring that approach to mind and then, if they cannot make it work, there is the approach of examining for signs of a bad birthplace and severing the connection to such. In regard to this, the *Union of Sun and Moon* says,

“Gods and men a white colour;
 Pretas a smoky kind of light;
 Hell-beings like logs or,
 Alternatively, like black wool with striations.

⁴¹³ Tib. sems. “Dream mind” here means the saṃsāric mind, which is a fiction that has once again risen in the Becoming bardo after the reality of the Dharmatā Bardo has past. The Becoming Bardo being dreams its dream with its mind that deals in fictions only.

⁴¹⁴ Śhantapuripa makes the prayer that, either at the time of luminosity when falling asleep (training in this life) or in the bardo, the process of falling into saṃsāra be reversed. First there is luminosity, then appearances start up again, then there is ālaya consciousness. This consciousness gives rise to a dream-like bardo being, one that has a complete set of faculties as described earlier in the text. So far, the process has been one of falling into saṃsāra but at this point a reversal from saṃsāra into nirvāṇa could occur because of previous familiarization with yidam practice. A yidam is generated from emptiness through one of five styles called the five manifest enlightenments. Origin Guardian is a general name for yidam given that it is the deity manifested from the primordial state. Thus, the bardo being is turned into the actual saṃbhogakāya and there is liberation.

Animals, on the other hand, similar to cooked blood.
Asuras, similar to falling mixed rain and snow.”

And, the same text gives the directions their heads face,

“At that point they face like this:
Gods and men face upwards;
Asuras, and animals likewise across;
Pretas and hell-beings face down.
These, controlled by the impending birth ...”

This is saying that the signs of impending birth in the places of the six migrators, which shine forth in the form of lights, images, and so on, are like this. For the high levels, there is white light illuminating about one yojana⁴¹⁵ around and also, the head is shown turned upwards. For the impure abodes of the bad births the following differences should be carefully examined: pretas have appearances of smoke, hell-beings of logs or combed black wool, animals of cooked blood, and asuras of a sleet of rain and snow, and also the heads for asuras and animals are facing across, and for hell-beings and pretas facing down. Furthermore, gods and humans see god and human abodes manifest and, similarly, animals see forests and lake sanctuaries, hell-beings and pretas see beautiful fire lights, and so on. In short, beings to be born in desire have strong attraction to place, beings to be born in form have strong attraction to light, and beings to be born in formless have strong attraction to a mental abiding of nothing whatsoever, and on top of that, the place where they will be born is especially pleasing to them and their attraction to it having grown, they go to look at it, or, if they are driven⁴¹⁶ by a fearful frame of mind, they see it as a place of refuge, then for a short time they have a mind to hide away there, and then they are

⁴¹⁵ A yojana is an ancient Indian measure of distance defined both as the equivalent of one and four leagues.

⁴¹⁶ The Khyentse edition mistakenly has Tib. “deng bas” for “ded pas”.

born there. Thus, due to the condition of being without a coarse body support, they seek out a body but, no matter how strong the craving grows, they have to be careful not to enter the space of a bad abode.

Those are the details of birthplace according to this system. There is the hidden fault in the instruction manuals of those known for their scholarship and accomplishment, that there is no mention of the explanation just given of what is viewed just prior to entry, rather, it is taught in terms of what is viewed after entry is complete—the gods see an immeasurable palace, asuras see a wheel of light, men see a beautiful house, and so on. In this system, that sort of explanation is considered to be mistaken; the *Union of Sun and Moon* makes it clear,

“Fiery sticks and rain and
 Similarly, cold and gloom.
 The chatter of gathered beings and
 A temple or else multistoried building or
 Small house are seen.
 The bad migration ones see a small thatched hut or
 A bad cave void of companions.
 These omens of the womb to be entered
 Make them want to go there but it is sealed off
 Because they have obstruction⁴¹⁷.”

Now there is a point of contention here which is that, even though that is how it is spoken of in oceans of cloud banks of texts with each one following and repeating what was written in the ones before it, that approach, which is the general one of abandonment-realization

⁴¹⁷ Womb was defined earlier as any doorway to birth in the abodes of the six migrators. It is one of two places that bardo beings cannot enter so these are referred to as the places for which they “have obstruction”.

in which there is a jump from a lower level up to another level, is different from that of analysis-finished-with foremost instructions. Therefore, Longchenpa says himself in his *Treasury of the Supreme Vehicle* that he does not accept that sort of approach.

The details of the explanation drawn together in one place are as follows. One will see engagement in lustful activity as follows: if one is to be born in Superior Body, one will see swans that way; if in Unpleasant Sounds, fish; if in Bountiful Cows, cows; if in Jambudvīpa, male and female humans⁴¹⁸. On seeing that, the best will abandon passion, aggression, and jealousy then train in appearances lacking truth. The middling, through the certitude of practice of the empowerment phases, will, due to meditating on the guru or on the yidam with consort, experience the secret empowerment's meaning and will rouse the path of bliss and emptiness via the prajñā empowerment. For someone who does not possess even much mental capacity, the antidotes taught in the bodhisatva's piṭaka for turning away clinging—the nine perceptions of impurity in regard to desire, and others—are applied and the idea of a field of purity is mentally engaged causing the door of the womb to shut and a miraculous birth to be taken in the enclosure of a lotus in Abhirati, Sukhāvati, etcetera. The ones of weak perseverance⁴¹⁹ are defined as the ones of least faculty but still, for those who, through the avenue of prajñā, know the key points of the path, there is the approach of how to enter into a womb that will provide, within the general context of a support that has the six dhātus, a special support for obtaining accomplishment, one which, of the karmic places in Jambudvīpa, will have the holy five other connections and the five glories of personal connections; Śhantapuripa said,

⁴¹⁸ These are the names of the four main continents in this local world system. The Sanskrit names are Videha, Uttarakuru, Aparagodanīya, and Jambudvīpa in order of the names shown in the text.

⁴¹⁹ ... in relation to their practice ...

“The approach for that bardo body to enter the
 mother’s womb:
 Generate from the prime guardian Akṣhobhya’s kāya
 Vajrasatva who is present in that and
 From that, arrange the body maṇḍala, purify the
 three doors,
 Bless them, and stack the three sattvas.
 Having done that please acquaint yourself with the
 birth death bardo—
 The sun appearances which are the display of the
 rigma’s desirables—
 And thereby create a birth which is the yoga of a
 nirmāṇakāya⁴²⁰.”

You should acquaint yourself from now on with the certainties stated there, and then when that time comes, put them into effect.

The worst of the least are those with no latencies for dharma; the tantra says⁴²¹,

“For example, caught like fire is by grass and
 Similarly caught like things are by mud and
 Like through the influence of wanting a woman
 Being caught in the trap of a dug-out pit,
 One is caught, helpless, in the trap of desire.”

Becoming bardo sentient beings are caught by the trap of father and mother’s union and due to that are propelled in unfathomable tens of millions to the door of a mother’s womb shown by the copulation of the father and mother, like flies hovering around bones with flesh

⁴²⁰ In other words, the birth of what the Tibetans call a tulku.

⁴²¹ *Union of Sun and Moon Tantra*.

on them in the summertime⁴²². Of them, the being with the karma to be born there enters, without control over it, through that mother's anal passage. At that point, if the being makes a prayer of aspiration for a pure field, takes refuge, and turns away from the bad womb door, then, because he has changed his intention to choosing something good, he will obtain a precious human body with the eighteen freedoms and connections, will meet a holy guru for a spiritual friend, and, being accepted by him, will be liberated.

In that way, I have clarified the natures of the bardos a little. You might now, due to having the time and merit for it, manage a little intentional-style activity⁴²³ in relation to Nyingtig but it is rare to obtain a correct realization of actuality and rare to obtain the assurance of liberation either in this life or at the point of death. Knowing how rare that is, I am struck with a strong wish that you obtain liberation in these ways.⁴²⁴

⁴²² All editions have “sha rus” except the *Tsibri Print* which has “sha rul” meaning rotting flesh. This example is made in relation to the bones lying around at a Tibetan butcher's with bits of flesh hanging off them that gather huge numbers of flies especially in the summer.

⁴²³ Tib. mos pas spyod pa. Meaning practice and activities done at the level prior to the path of insight, that is, still at the conceptual level. This term used here specifically means something done in connection with dualistic mind.

⁴²⁴ Oral instruction says that in this paragraph Jigme Lingpa changes tone and talks to us personally.

Part III: Those Having the Least of Faculties Who Are Revived Into the Nature Nirmanakaya Fields

Someone might have seen this kind of door of directly perceived luminosity but has not brought forth experience though strong determination because of spending his human life making himself comfortable. He might not have been taken on by a holy guru in terms of the path and been content merely with thinking, “My foremost instruction is more special than others”⁴²⁵, so has not gained either signs of the path or the level of appearances increasing. He might have been happy about his dharma lineage of Great Completion but, having weak *prajñā*, his person did not become Great Completion so his joy over lineage was of little use. Still, his intentional conduct oriented to the dharma side resulting in only light engagement in non-virtue might have made him into a karmically fortunate person who only has virtuous dreams so, when the becoming bardo arrives as something like the appearances of dream, there is the recognition, “I am dead”. He set having devotion for

⁴²⁵ Tibetans in general had a habit of trying to find the one single special instruction that was superior to all others. This would allow them on the one hand to practice simply and easily and on the other to practice with the assurance that they did have the very best of instructions, superior to everyone else’s instructions.

the guru as his basis so, he remembers the guru, and through that remembers the instructions spoken by him. Earlier, not recognizing the dharmatā bardo, he did not find the force of truth so now, in the becoming bardo, it is time for him to recognize what was talked about. Now, with the mere thought, “I will go to the nature nirmāṇa field”, the blessings of the dharmatā cause him to have the mode of miraculous birth in a lotus-bud enclosure in that field realm; as the *Union of Sun and Moon* says,

“By the recollection of birthplace, those of least
faculties are revived into a nature nirmāṇakāya field.”

There are no hidden oral instructions in this whatsoever so it is easy to do and highly effective.

For this, from now on there has to be longing for the guru who shows the foremost instructions. During the daytime you are to look in direct perception at own-appearances and at nighttime, at the verge of falling asleep, you are to think, “I am undergoing death”. Do the recognition of the dissolution stages and when that is done, together with the strong intent, “I am going to go to a nature nirmāṇa field”, sleep in the state of looking at the nirmāṇa field’s arrangement and good qualities. Also, in between sessions of meditation, train the liveliness using the consciousness riding the wind that was explained before. Certainty in that is needed, so if the training has only reached the level of opposing fear of saṃsāra and bad migrations, you must convince yourself from the heart of those things.

The good qualities of a nature nirmāṇa field were mentioned there. They are like this. The *Great Self-Shining Forth of Rigpa Tantra* says,

“From here, in the world realm of the eastern
direction, there is the field realm called Overt Joy. In
that nirmāṇakāya field realm, the nirmāṇakāya called

Vajrasatva, in an abode that has obtained the holiness of being empowered by all the tathāgatas, there is an immeasurable mansion of unfathomable good qualities. Moreover, it is like this: a house made of precious crystal, with four doors, with archways of precious substances, the entire flooring also made of precious crystal, extremely delightful, lovely to behold, with stairways and skylights. The four doors have four great apertures. Sun shines in from the apertures, striking the things made from precious crystal, so that, inside, appearances everywhere are draped in daylight of five colours.

On the level outside of the immeasurable mansion are channels with water of the eight limbs; if those who have fallen ill drink it, the illness will be cured.

On the level outside of that are eight small ponds and in them moreover are various species of bird with pleasing talk. Those moreover, are like this: the king of birds the golden swan, the Thing Ril⁴²⁶, the Kati bird, the parrot who knows men's language, the cuckoo, the Shang Shang Ti'u, the Ri Skegs, and so on—eighty thousand species of bird whose talk is pleasant to hear. And there are the species of birds that delight the mind like this: Kang Kari, Pawa, Zermo, the bird of the gods with talk like a bell, the Kritipa bird with form like a golden vajra, and so on. And they have blue like that of turquoise colour, white like that of white conch colour, red like that of coral colour, green like that of sapphire colour⁴²⁷, and

⁴²⁶ A white, wild duck.

⁴²⁷ Sapphires have many colours. One is a green colour with a little blue colour in it.

so on. They are delightful to the mind and their talk is inconceivably sweet to hear.

On the level outside of that, there are iron mountains made of the seven types of precious substance.

In the centre of all that is a throne made from the seven types of precious substance with a seat for explaining dharma. There, the *nirmāṇakāya* called 'Vajrasatva' explains, in the warm period of the night, causal dharma to his retinues. In the late night to midnight watch⁴²⁸, he explains the outer secret mantra dharma. In the pre-dawn watch, he explains the inner dharma. In the first half of the day, he explains Great Completion, the unsurpassed fruition dharma. Moreover, each day four sessions of dharma happen.

The bodhisatvas dwelling there moreover are hindered by one life only⁴²⁹. For them, five hundred and fifty years are possible. And in that field realm, merely by thinking of food and drink, one is satisfied. In it, since there is no illness, there is consummate comfort but, even if illness does occur, drinking the water there with the eight limbs dispels the illness.

The various flowers are used only to make great offerings to the *nirmāṇakāya*. In the four corners of the immeasurable mansion, there are four stūpas constructed from pearl. In between the four are strung the cords of hanging nets with tiny bells.

⁴²⁸ Tib. *nam phyed*. The period going from ten to twelve o'clock at night.

⁴²⁹ They will become totally complete buddhas in their next life.

When the cords are moved by the wind, various delightful sounds of bells arise. According to the directions, there are four banners of various silks and when the wind moves them, various sweet smells arise.

The immeasurable mansion stretches out for over five hundred yojanas in the eastern direction. The bodhisatvas born there moreover are equal only in possessions to the gods of the thirty-three.

That is what it is like in the eastern *nirmāṇakāya* field.”

After that, the particulars of arrangement, length of life, possessions, and so on of the three other directions can be known, and not in just a small amount of detail. Another detailed presentation of support and supported is in the *Great Display of Ati* which says,

“Glorious, Stacked Lotuses, and
Utterly Complete Activity are the totally completed
fields.
Ratnasambhava, Padmanarteśhvara,
And Amogasiddhi purify obscurations to the
knowable.
White, yellow, red, and green colours are evident.”

And the mode of being seated in the centre of those in the form of the maṇḍala of bhagavat Form King’s wrathful deity assembly is set out in the *Self-Shining Forth* which says,

“Up in the middle of space in front of those fields are the field realms of the wrathful *nirmāṇakāyas*. There is a great charnel ground called ‘Blazing Volcanoes’. Moreover it has an immeasurable mansion which is like this: there is a house of a skull top with four sides. Moreover, that is like this: the skull top being

dry, the fruition has been made. Śharīra⁴³⁰ being present, the walls are made. The bhandha having its scalp, the roofing is made. The width and height are unfathomable. The nails driven in are made of sky iron⁴³¹. A gentle stream of rakta flows. Pillar stands are made as sun and moon. Pillar bows⁴³² are made as makara⁴³³ mouths. The eight great gods are draped from the rafter beams. The arrangements are very excellent.

During the day a stormy wind blows. At night fire blazes. At the four corners of the immeasurable mansion, umbrellas of great ground⁴³⁴ are erected, five devīs dance, and the entire ground roils with waves of rakta.

Inside the immeasurable mansion, the bhagavat called ‘Youthful Strong Hero’ whose enlightened mind while not moved from peacefulness shows the

⁴³⁰ Śharīra is corrupted Sanskrit. It is the name of one of the several types of Tib. “ringsel” or relic.

⁴³¹ See glossary.

⁴³² The large, bow-like structure on top of a pillar that takes the weight of the main beams over it.

⁴³³ A makara is a fierce water creature of ancient Indian lore. It is similar to an alligator but much more fierce. It is commonly seen as a decoration on the corners of Tibetan temples. It symbolizes that the teaching is being held onto without possibility of being let go and lost.

⁴³⁴ Tib. zhing chen. “Great ground” is the name of a human who has accumulated all ten grounds for being killed by a tantric master and removed from the human population. Here it means the hide of such a human. See the *Illuminator Tibetan-English Dictionary* for a complete explanation.

image of wrathful type of body is surrounded by unfathomable assemblies of ḍākinīs and wrathful males. Moreover, it is like this: he is surrounded by an unfathomably large retinue of ḍākinīs: Ḍākinī Whose Ear is Very Pacified, Brahmā With Conch Throat, Ṛṣhi Youthful Moonlight and, in the next level of retinue, Ḍākinī Ekajaṭī's six relatives and their fourteen attendants, fifty-eight servants, and a further one hundred thousand million, million helpers, and so on.

That bhagavat is surrounded by a retinue manifested from his centre, Vajrapāṇi and so on, an inconceivable maṇḍala of wrathful ones. He is surrounded by an unfathomably large retinue of humans, Garab Dorje, and so on.

For those retinues he turns the dharma wheel of fruition unsurpassed secret mantra dharma causing the liberation of the peaceful nirmāṇakāya bodhisattvas but with all of them having only the grimace of the wrathful ones.

The immeasurable mansion is extremely vast.”

The five field realms of the great revival into complete liberation are like this. They are arranged in the nature through bhagavat Vajradhara's blessing and so they are called “nature nirmāṇa field realms”. The cause of their appearance manifesting from those who have the karmic fortune for it is that, at the heart centre, which brings the element sugatagarbha into pervasive effect, are the four wisdoms—mirror-like, and so on—whose self-illumination is the ground appearances, the door of precious spontaneous existence and this is the saṃbhogakāya side on which it is seen to exist. However, on the opposite side, which is like ordinary people thinking of it

using conventional symbols like, “It shines forth as illumination in the nature where it exists as path appearances belonging to the primal situation”, and so on, its existence is not being viewed.

If you think, “That is contradictory because you yourself are explaining it using certainties belonging to the arena of concepts”, then the answer is that those field realms are far above the dharmatā of the three realms so, when it is explained using that language, it is not like the terms used to describe it. Likewise, though they are situated over the wrathful ones’ maṇḍalas, they shine forth in the aspect of being situated primordially as the wrathful ones’ deity assembly in the bone mansion.

Moreover, generally, the term “nature” can have two possible references distinguished—the nature *nirmāṇa* which is present and the nature *nirmāṇa* which is assessed⁴³⁵—and this raises a major point of understanding. The former possibility is mentioned in the secret’s conduct seed tantra⁴³⁶,

“In essentiality’s appearances,
Essentiality’s kāyas shine forth,
For example like self and mirror image.”

This is saying that, from fruition saṃbhogakāya, which is like the object, dharmatā’s saṃbhogakāya shining forth as its mirror image appears as the bardo path to every sentient being and because that actually performs the aims of those to be tamed, it is classified as “half-nirmāṇa half-saṃbhogakāya”. For the latter possibility, the appearance of the eleventh pāramitā level, Total Light, is how bodhisatvas of that, their own path, hear the speech of the buddha; but one has to say that, due to their obscurations of the knowable,

⁴³⁵ Meaning conceptually assessed or defined.

⁴³⁶ A descriptive name for the *Single Son of the Teaching Tantra*.

they would not see kāyas because they assert that, at the time when kāyas are seen, the obscurations to the knowable are exhausted so the person is a buddha.

I gave this advice to my own group of disciples:

“What is to be known by those who hold this limit of accomplishment exists in one topic because of which there are prominent beings of today, ones who are merely at the level of intention, who have stated that the appearances of Great Completion’s teaching are the certainty of appearances merely of sunshine. The three kāyas belonging to just this limit of accomplishment have been taught in the headings which nicely connect them with the level of fruitional spontaneous existence so, if there is someone with prajñā who asserts that the ‘nature’ classification contacts the limit of ‘having travelled to the end’, then for that person, the subject should only be known through the following. Any of the subjects taught so nicely by the tathāgata are the indisputable word that is blessed because of having all of inconceivable qualities of the secret of speech—excellent meaning, excellent words, not mixed up, and so on—totally complete with none missing, none excepted. Together with that there are here in this Tibetan country, the charioteers’ commentaries on the intent—for example, the texts of the great charioteer Nāgārjuna—that have the two qualities of maintaining and protecting⁴³⁷, and which, having

⁴³⁷ The Sanskrit term śāstra was translated into Tibetan with “bstan bcos” and the Tibetans gloss the meaning of their term with the two words “maintaining” and “protecting” in accordance with the Indian
(continued...)

gone to the pinnacle of the ocean of commentaries on the intent, are the three types of treatise that lead bodied beings without exception into the city of great emancipation. And with those, there are the excellent, defining words of the *Seven Treasuries* that, without cursing the yogic activities of Dharmakīrti, use the weapons of scripture and logic to annihilate the tenets of the barbarians and the gentler forest animals both of whom have the evil fortune of animosity towards the superfactual level's spontaneous existence and secondarily to the king of vehicles that are part of the great store of the unending wheel of ornamentation of body, speech, mind, qualities, and activity of the conquerors of the three times. These all keep the subject well so it should be known only through them."

A stainless intellect which follows the path superior in the same way as sun and moon,
 Comes to this fruitional fact of well-taught supremely vast qualities, like an Udumvara flower blooming.
 Such person who hears this then nicely understands the nature, has a family held to be like the crowning jewel of a nāga king.
 That supreme vessel of Great Completion, one who is known as a bodhisatva in his last becoming,
 Through diligence born of certainty of the pleasure and pain of the appearances of this world, will not be seen in another, later world.

⁴³⁷(...continued)

Buddhist understanding of the meaning of the word. A complete explanation can be found in the *Illuminator Tibetan-English Dictionary*.

Those who are snoring asleep in the source, the
 exceptionally dense forest of self-grasping⁴³⁸,
 Spin about on the wheel of becoming so land somewhere
 in the river created by the four citadels⁴³⁹,
 As beings who have not crossed over to the ultimate side,
 persons of discursive thought who belong to saṃsāra,
 With no holy protector or friend to shoulder the various
 sufferings, heavy, and dreadful that otherwise have to
 be felt,
 The eye that sees every single, none excepted, every one
 included dharma, like a lotus that has been struck by
 moonlight,
 Is found in glory and connection⁴⁴⁰ which, even though it
 has a long trunk, is still a support that summons up the
 latencies for further becoming.
 Whoever knows the nature of an elephant, will, amongst
 humans who practise holy dharma, be the best of all⁴⁴¹.
 There is no evil like anger; whatever else you do with
 your life, work hard at getting rid of it;
 Making any trial that comes along into patience like this
 is the bodhisatva's path.

⁴³⁸ The second noble truth, the source of becoming, which is grasping at a self and affliction.

⁴³⁹ The four great rivers were taught by the Buddha in the first turning of the wheel of dharma. They pick out the four major aspects of saṃsāric mind which, like the current of a great river, carry saṃsāric beings along helplessly with no chance of leaving the river of saṃsāra.

⁴⁴⁰ Personal glory and external connection, that is, the ten qualities of a precious human rebirth.

⁴⁴¹ The elephant goes slow and steady, watching carefully where it goes but with an unflagging huge amount of strength.

Keeping the conduct of the six pāramitās—non-
referencing prajñā, and so on—with you as an assistant,
Is how a great being goes into an extremely peaceful
forest.

I will take this body with its life to
Some place totally empty of beings, whether the well-
arranged mansion of rocky mountains or
Forest groves with flowers and the sounds of waterfalls, a
place that spurs me on to disenchantment,
A place of birds and other gentle creatures, without anger,
that supports the four Brahmāvihāras,
And by doing so, may manifest enlightenment for my own
aims stir in this body and life of mine.

As many atoms as there are in this great ocean of nothing-
but-concept equal in number to the atoms of realms,
May my enlightened activity blaze gloriously in an ocean
of modes of dharma that incorporates all that many
thus

Through this activity of ripening sentient beings without
exception, the ocean of conquerors will be pleased and
so

May I not forget to re-enter this, the ocean of the primal
inner expanse.

A few having the holy family—Kong Nyon Pawo's
Wangchug, and others—
Pressed me before about this but
The time for doing it not having come,
The ocean of ḍākinīs put a seal of space on it.

One day, a further manifestation of the lady owner
mantra,
The field protector Ḍākinī Wangmo Tseringma,

With the sound of laughter ‘hi hi’ gave the prophecy:
 ‘This dharma will help to keep up benefit for migrators,
 and,

If you shift to the deathless mountain, very high,
 You will become an upholder of the teaching, who is
 expert in application and complete in qualities’, after
 which
 She gave me one hundred mālās of precious crystal and
 Flowers of gold to, together with that command, urge me
 on.

Then, in the Enlightenment Forest, in the Long Life
 Valley,
 Where, relying closely on Padma’s compassionate
 activity,
 I, Rangjung Dorje Jigmey Lingpa, recorded this
 In order to revive the guests who are drowning in the
 ocean of becoming.

The moon up in space appearing in a pool is violently
 shaken by wind which
 The childish grasp at as that and there, so the old dog
 tells a story to specify the details.
 If the ascertainment that it is not the moon that is
 moving, it is the wind moving it, is expressed then, the
 moon thing,
 The advocates of true existence⁴⁴² say, also does not exist
 as one of the dharmas of complete enlightenment.

⁴⁴² Tsongkhapa and his followers.

Therefore, even for the sentient beings in this time of the
 dregs of view, beings whose minds are controlled by
 other, immediately they see this dharma's door,
 May the mountain of the view of the perishable made by
 mentation in a mode of what is not, together with
 taking-hold, collapse and there be
 Inconceivable accomplishment, in relation to both
 dharma and the person, of pacification into Great
 Completion's expanse, so that
 At the end of the five hundred year period, when the
 conqueror's enlightened activity is so extremely
 difficult to keep, there will be the auspiciousness of
 hearing of it not going to waste!

Sarva maṅgalaṃ jayantu. Virtue, virtue, virtue.⁴⁴³

⁴⁴³ The original text ends here. The “sarva maṅgalaṃ jayantu” means “may goodness win out everywhere”. Some editions change this line. Some editions also add a prayer of aspiration to go together with the production of the edition.

LIST OF TEXTS CITED

After Passing, 'das rjes. The final teaching of each of the four earliest masters of Great Completion who died and immediately reappeared to give a final teaching to their respective heart disciples. For example, Garab Dorje died then re-appeared and gave the *Three Lines* teaching to Mañjuśhrīmitra.

All Creator, kun byed. Meaning the All Creator King Tantra, kun byed rgyal po, the root tantra of mind section Great Completion.

Blazing Body Relics Tantra, sku gdung 'bar ba'i rgyud. One of the seventeen tantras of the foremost section of Great Completion.

Blazing Clear Space Tantra, klong gsal 'bar ma'i rgyud. One of the tantras of foremost instruction section of Great Completion not included in the seventeen tantras.

Breakthrough, thal 'gyur. Meaning the *Sound Breakthrough Tantra*.

Clear Space, klong gsal. Meaning the *Blazing Clear Space Tantra*.

Completion Self-Occurring, rdzogs pa rang byung. One of the seventeen tantras of the foremost instruction section of Great Completion.

Condensed, sdud pa. Meaning *The Condensed Prajñāpāramitā Sūtra*, shes rab pha rol tu phyin pa'i mdo sdud pa. A sutra of the Buddha.

dbang nye bar rtog pa. Unknown.

Entering the Conduct, spyod 'jug. Meaning *Entering the Bodhisatva's Conduct*, byang chub sems dpa'i spyod pa la 'jug pa, by Śhāntideva.

Entrance, 'jug pa. Meaning *Entrance to the Middle Way*.

Entrance to the Middle Way, dbu ma la 'jug pa, by Chandrakīrti.

Foremost Instruction Great Completion Later Tantra, man ngag rdzogs chen phyi ma'i rgyud. A tantra in the *Root Volumes of Nyingthig* by Jigmey Lingpa.

Foremost Instruction's Essential Understanding, man ngag snying dgongs.

Four Part Nyingthig, snying thig ya bzhi. By Longchen Rabjam.

Fully Completed Lion, seng ge rtsal rdzogs. One of the seventeen tantras of the foremost section of Great Completion.

Great Display of Ati, a ti bkod pa chen po. A Great Completion tantra.

Great Garuda, khyung chen. Meaning *Great Soaring Garuda Tantra*, khyung chen mkha' lding gi rgyud, one of the twenty-one major tantras of the mind section of Great Completion and one of the five earlier translated tantras of Vairochana.

Great Self-Shining Forth Tantra, rig pa rang shar chen po'i rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.

Heart Prajñāpāramitā Sūtra. A sutra of the Buddha.

Illuminating Lamps Tantra, sgron ma snang byed kyi rgyud.

Mañjuśhrī Matrix of Illusion, 'jam dpal sgyu 'phrul drva ba. A tantra.

Middle and Extremes, dbu mtha' rnam 'byed. *Distinguishing Middle and Extremes* by Maitreya and Asaṅga.

Mirror of the Heart of Vajrasatva Tantra, rdo rje sems pa'i snying gi me long gi rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.

Mound of Precious Things Tantra, rin po che spungs pa'i rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.

Secret's sound tantra. A descriptive name for the *Sound Breakthrough Tantra*.

Secret's conduct. Meaning *Secret's conduct seed tantra*.

- Secret's conduct seed tantra, gsang ba spyod pa sa bon gyi rgyud. A descriptive name for the *Single Son of the Teaching Tantra*.
- Self-Shining Forth, rang shar. Meaning the *Great Self-Shining Forth of Rigpa Tantra*.
- Single Son of the Buddhas Tantra. Same as *Single Son of the Teaching Tantra*.
- Single Son of the Teaching Tantra, bstan pa'i bu gcig gi rgyud. The most fundamental of all Great Completion tantras.
- Sixfold Space, klong drug pa. Meaning *The Six-fold Expanse of Samantabhadra Tantra*, kun tu bzang po klong drug pa'i rgyud, one of the seventeen tantras of the foremost instruction section of Great Completion.
- Son Tantra, bu gi rgyud. Meaning *Single Son of the Teaching Tantra*.
- Son of the Teaching, bu gcig gi rgyud. Meaning *Single Son of the Teaching Tantra*.
- Sound Breakthrough Tantra, sgra thal 'gyur gyi rgyud. The root tantra of the seventeen tantras of the foremost instruction section of Great Completion.
- Steps Leading to Akanishṭha, 'og min bgrod pa'i them skas. A text by Jigme Lingpa that is included in the second volume of the *Root Volumes of Longchen Nyingthig*.
- Strings of Gold, gser gyi phreng ba. Meaning *Strings of Golden Preciousness*.
- Strings of Golden Preciousness, rin po che gser gyi phreng ba.
- Strings of Pearls, mu tig phreng ba. Meaning *Strings of Pearls of Preciousness Tantra*, mu tig rin po che'i 'phreng ba'i rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.
- Studded Jewels Tantra, nor bu phra bkod pa'i rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.
- Sun and Moon, nyi zla. Meaning *Union of Sun and Moon*.
- Sun, Moon, Planets, and Stars, nyi zla gza' skar.
- Sūtra Requested by Viśheṣha, a sutra of the Buddha.

Sūtra of Instruction to a King, a sutra of the Buddha.

Treasury of the Meaning of the Words, tshig don rin po che'i mdzod.

One of the *Seven Treasuries* of Longchen Rabjam.

Union. Meaning *Union of Sun and Moon*.

Union of Sun and Moon, nyi zla kha sbyor. One of the seventeen
tantras of the foremost instruction section of Great Completion.

GLOSSARY

Actuality, Tib. gnas lugs: A key term in both sutra and tantra and one of a pair of terms, the other being apparent reality (Tib. snang lugs). The two terms are used when determining the reality of a situation. The actuality of any given situation is how (lugs) the situation actuality sits or is present (gnas); the apparent reality is how any given situation appears to an observer. Something could appear in many different ways, depending on the circumstances at the time and on the being perceiving it but, regardless of those circumstances, it will always have its own actuality, how it really is. The term actuality is frequently used in Mahāmudrā and Great Completion teachings to mean the fundamental reality of any given phenomenon or situation before any deluded mind alters it and makes it appear differently.

Adventitious, Tib. glo bur: This term has the connotations of popping up on the surface of something and of not being part of that thing. Therefore, even though it is often translated as “sudden”, that only conveys half of the meaning. In Buddhist literature, something adventitious comes up as a surface event and disappears again precisely because it is not actually part of the thing on whose surface it appeared. It is frequently used in relation to the afflictions because they pop up on the surface of the mind of buddha nature but are not part of the buddha nature itself.

Affliction, Skt. kleśha, Tib. nyon mongs: This term is usually translated as emotion or disturbing emotion, etcetera but Buddha was very specific about the meaning of this word. When the Buddha referred to the emotions, meaning a movement of mind, he did not refer to them as such but called them “kleśha” in Sanskrit, meaning exactly “affliction”. It is a basic part of the Buddhist teaching that emotions

afflict beings, giving them problems at the time and causing more problems in the future.

Alaya, Tib. kun gzhi: This term, if translated, is usually translated as all-base or thereabouts. It is a Sanskrit term that means a range that underlies and forms a basis for something else. In Buddhist teaching, it means a particular level of mind that sits beneath all other levels of mind. However, it is used in several different ways in the Buddhist teaching and changes to a different meaning in case. In the Great Completion teachings, a distinction is made between alaya and alaya consciousness; the distinction is subtle but the two must not be confused.

Alertness, Tib. shes bzhin: Alertness is a specific mental event that occurs in dualistic mind. It and another mental event, mindfulness, are the two functions of mind that must be developed in order to develop shamatha or one-pointedness of mind. In that context, mindfulness is what remembers the object of the concentration and holds the mind to it while alertness is the mind watching the situation to ensure that the mindfulness is not lost. If distraction does occur, alertness will know it and will inform the mind to re-establish mindfulness again.

All-Knowing One, Tib. kun mkhyen: Every century in Tibet, there were just a few people who seemed to know everything, they were given the title “All-Knowing One”. One of them was Longchen Rabjam and throughout this text All-Knowing One always refers to him. Moreover, of all the All-Knowing ones, Longchenpa was regarded as the greatest therefore, he is also frequently referred to as “great” or “greatest” All-Knowing One”. Note that “All-Knowing” does not mean “omniscient one” even though it is, unfortunately, often translated that way.

Alpha purity, Tib. ka dag: A Great Completion term meaning purity that is there from the first, that is, primordial purity. There are many terms in Buddhism that express the notion of “primordial purity” but this one is unique to the Great Completion teaching. The term “alpha purity” matches the Tibetan term both literally and in meaning. Alpha purity is primarily used in relation to the practice of Thorough Cut where spontaneous existence is primarily used in relation to the practice of Direct Crossing.

Assurance, Tib. gdeng: Although often translated as confidence, this term means assurance with all of the extra meaning conveyed by that term. A bird might be confident of its ability to fly but more than that, it has the assurance that it will not fall to the ground because of knowing that it has wings and the training to use them. Similarly, a person might be confident that they could liberate the afflictions but not assured of doing so because of lack of training or other causes. However, a person who has accumulated the causes to be able to liberate afflictions trained is assured of the ability to do so.

Becoming, Skt. bhāvana, Tib. srid pa: Becoming refers to the style of existence that sentient beings have within samsara. Beings in samsara have a samsaric existence but, more than that, they are constantly in a state of becoming. They are constantly becoming this type of being or that type of being in this abode or that, as they are driven along without choice by the karmic process that drives samsaric existence.

Bliss, clarity, and no-thought, Tib. bde gsal mi rtog pa: A practitioner who engages in practice will have signs of that practice appear as various types of temporary experience. Most commonly, three types of experience are met with: bliss, clarity, and no-thought. Bliss is ease of the body and-or mind, clarity is heightened knowing of mind, and no-thought is an absence of thought that happens in the mind. The three are usually mentioned when discussing the passing experiences that arise because of practising meditation but there is also a way of describing them as final experiences of realization.

Bypass, Tib. la zla ba: When discussing conduct of view, meditation, and conduct, the tantras differentiate two types of conduct: conventional conduct such as that taught in the sutras in which there is a specific type of activity to be done in order to achieve a specific goal; and a non-conventional type of conduct taught in Mahamudra and Great Completion which simply bypasses all the activities of such conduct designed to achieve a specific goal and returns to the meditation.

Chog Zhag, Tib. cog bzhag: The teaching on four Chog Zhag is part of the Thorough Cut teaching of Great Completion. The four Chog Zhag are four ways of being in which the practitioner has put himself chog zhag, meaning “set just so”. The four are mountain, ocean, appearances, and rigpa. They show the way of being that is taught in the Thorough Cut practice; they can be used as an intro-

duction to that practice but also to give profound instruction on the details of the practice.

Clarity or Illumination or luminosity, Skt. *vara*, Tib. *gsal ba*: When you see this term, it should be understood as an abbreviation of the full term in Tibetan, 'od *gsal ba*, which is usually translated as luminosity. It is not another factor of mind distinct from luminosity but merely a convenient abbreviation in both Indian and Tibetan dharma language for the longer term, luminosity. See "Luminosity" in this glossary for more.

Clinging, Tib. *zhen pa*: In Buddhism, this term refers specifically to the twofold process of dualistic mind mis-taking things that are not true, not pure, as true, pure, etcetera and then, because of seeing them as highly desirable even though they are not, attaching itself to or clinging to those things. This type of clinging acts as a kind of glue that keeps you with the unsatisfactory things of cyclic existence because of mistakenly seeing them as desirable.

Compassionate activity, Tib. *thugs rje*: This does not mean compassionate activity in general. Rather, it is a specific term of the most profound level of teachings of Mahamudra and Great Completion. These teachings describe innate wisdom as having three characteristics. The third characteristic is this compassionate activity. It is the feature of innate pure essence of mind that it spontaneously does whatever needs to be done, throughout all reaches of time and space, and for all beings. Although it includes the word "compassion" in its name, it is more primordial than that. It is the dynamic quality of enlightenment which choicelessly, ceaselessly, spontaneously, and pervasively acts to benefit others. The term is often used in discussions of Great Completion and essence Mahamudra.

Complete purity, *rnam dag*: This term refers to the quality of a buddha's mind, which is completely pure compared to a sentient being's mind. The mind of a being in samsara has its primordially pure nature covered over by the muck of dualistic mind. If the being practises correctly, the impurity can be removed and mind can be returned to its original state of complete purity.

Complexion, Tib. *mdangs*: In both Mahāmudrā and Great Completion there is the general term "gdangs" meaning what is given off or emitted by something in general, for example the sound given off by

a loudspeaker or what the empty factor of mind emits. The Mahāmudrā teaching makes no difference between that term and this term “mdangs” but the Great Completion teaching does. In Great Completion, this term has the more refined meaning of the “complexion” or “lustre” of thing. In this teaching, there is the offput of the empty aspect of mind altogether but there is also the complexion or lustre of that emptiness.

Conceived effort, Tib. rtsol ba: In Buddhism, this term usually does not merely mean effort but has the specific connotation of effort of dualistic mind. In that case, it is effort that is produced by and functions specifically within the context of dualistic concept. For example, the term “mindfulness with effort” specifically means “a type of mindfulness that is occurring within the context of dualistic mind and its various operations”. The term “effortless” is often used in Mahāmudrā and Great Completion to mean a way of being in which dualistic mind has been abandoned and, therefore, has with it none of the effort of dualistic mind.

Concept tokens, Tib. mtshan ma. This is the technical name for the structures or concepts that function as the words of conceptual mind’s language. For example, you could see a table in direct visual perception of table in which case there would be no conceptual tokens involved or you could think “table” in an inferential or conceptual perception of table in which case there is a name-tag “table” used whenever the table is referenced. The name tag is the conceptual token.

Although we usually reference phenomena via these concepts, the phenomena are not the dualistically referenced things we think of them as being. The actual fact of the phenomena is quite different from the conceptual tokens used to discursively think about them and is known by wisdom rather than concept-based mind. Therefore, this term is often used in Buddhist literature to signify that samsaric mind is involved rather than non-dualistic wisdom.

Confusion, Tib. ’khrul pa: In Buddhism, this term mostly refers to the fundamental confusion of taking things the wrong way that happens because of fundamental ignorance though it can also have the more general meaning of having lots of thoughts and being confused about it. In the first case, it is defined like this, “Confusion is the appearance to rational mind of something being present when it is

not”, and refers for example to seeing an object, such as a table, as being truly present when in fact it is present only as mere, interdependent appearance.

Contrivance, contrived, Tib. bcos pa: A term meaning that something has been altered from its native state.

Cyclic existence, Skt. saṃsāra, Tib. 'khor ba: The type of existence that sentient beings have which is that they continue on from one existence to another, always within the enclosure of births that are produced by ignorance and experienced as unsatisfactory. Although the Tibetan term literally means “cycling”, the original Sanskrit has a slightly different meaning; it means to go about, here and there.

Dharmakaya, Skt. dharmakāya, Tib. chos sku: In general, this refers to the mind of a buddha, with dharma meaning reality and kāya meaning body. However, the term has special significance in the practice of Great Completion where it is the means by which one rapidly imposes liberation on oneself.

Dharmata, Tib. chos nyid: The term is a general one meaning the way that something is and can be applied to anything at all. For example, the dharmatā of water is wetness and the dharmatā of the becoming bardo is that it is a place where beings are in a saṃsāric, or becoming mode, prior to entering a nature bardo. It is used frequently in Tibetan Buddhism to mean the dharmatā of reality but that also is a specific case of the much larger meaning of the term. To read this text successfully one has to understand that the term has a general meaning and then see how that applies in any context.

Dhyana, Tib. bsam gtan: A Sanskrit term technically meaning all types of mental absorption. Mental absorptions cultivated in the human realm generally result in births in the form realms which are deep forms of concentration in themselves. The practices of mental absorption done in the human realm and the godly existences of the form realm that result from them both are named “dhyāna”. The Buddha repeatedly pointed out that the dhyānas were a side-track to emancipation from cyclic existence.

In a more general way, the term also means meditation in general where one is concentrating on something as a way of developing oneself spiritually. Texts on Great Completion often use the word in this sense when making the point that attempts to meditate on

anything are the very opposite of the Great Completion practice and will inevitably keep the practitioner within saṃsāra.

Direct Crossing, Tib. thod rgal: The name of the two main practices of the innermost level of Great Completion. The other one is Thorough Cut.

Discursive thought, Skt. vikalpita, Tib. rnam rtog: This means more than just the superficial thought that is heard as a voice in the head. It includes the entirety of conceptual process that arises due to mind contacting any object of any of the senses. The Sanskrit and Tibetan literally mean “(dualistic) thought (that arises from the mind wandering among the) various (superficies perceived in the doors of the senses)”.

Don(s), Tib. gdon: A general term for any kind of negative force that hits a person and brings trouble. It could be any external or internal thing that causes trouble. A good way to think of it is “negative influence” or “negative force”.

Elaboration, Tib. spro ba: a general name for what is given off by dualistic mind as it goes about its conceptual process. In general, elaborations prevent a person from seeing emptiness directly. Freedom from elaborations implies direct sight of emptiness.

Enlightenment mind, Skt. bodhicitta, Tib. byang chub sems: A key term of the Great Vehicle. It is the type of mind that is connected not with the lesser enlightenment of an arhat but the enlightenment of a truly complete buddha. As such, it is a mind that is connected with the aim of bringing all sentient beings to that same level of buddhahood. A person who has this mind has entered the Great Vehicle and is either a bodhisatva or a buddha.

It is important to understand that the term is used to refer equally to the minds of all levels of bodhisatva on the path to buddhahood and to the mind of a buddha who has completed the path. Therefore it is not “mind striving for enlightenment” as is so often translated but “enlightenment mind”, that kind of mind which is connected with the full enlightenment of a truly complete buddha and which is present in all those who belong to the Great Vehicle. The term is used in the conventional Great Vehicle and also in the Vajra Vehicle. In the Vajra Vehicle, there are some special uses of

the term where substances of the pure aspect of the subtle physical body are understood to be manifestations of enlightenment mind.

Entity, Tib. ngo bo: The entity of something is just exactly what that thing is. In English we would often simply say “thing” rather than entity but there is the problem that, in Buddhism, “thing” has a very specific meaning and not the general meaning that it has in English. It has become common to translate this as “essence” and I admit to being one of the champions of that mode of translation during the 1990's when I was translating Dzogchen teachings for six months a year in the United States. However, as I have gained a deeper understanding of the Great Completion teaching, I have come to understand that “entity” is the correct translation most of the time for this term. In the book here, it is nearly always used in reference to the dharmakāya aspect of mindness, the essence of mind. In this usage, it is referring specifically to what mindness actually is, which is that it is empty above all else.

Equipoise and post-attainment, Tib. mnyam bzhag and rjes thob: Although often called “meditation and post-meditation”, the actual term is “equipoise and post-attainment”. There is great meaning in the actual wording which is lost by the looser translation.

Expanse, Skt. dhātu, Tib. dbyings: A Sanskrit term with over twenty meanings to it. Many of those meanings are also present in the Tibetan equivalent. In the Vajra Vehicle teachings it is used as a replacement for the term emptiness that conveys a non-theoretical sense of the experience of emptiness. When used this way, it has the sense “expanse” because emptiness is experienced as an expanse in which all phenomena appear.

Fictional, Skt. saṃvṛti, Tib. kun rdzob: This term is paired with the term “superfactual” *q.v.* Until now these two terms have been translated as “relative” and “absolute” but the translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that they be corrected but more than that, if the actual meaning of these terms is not presented, then the teaching connected with them cannot be understood.

The Sanskrit term saṃvṛti means a deliberate invention, a fiction, a hoax. It refers to the mind of ignorance which, because of being

obscured and so not seeing suchness, is not true but a fiction. The things that appear to the ignorance are therefore fictional. Nonetheless, the beings who live in this ignorance believe that the things that appear to them through the filter of ignorance are true, are real. Therefore, these beings live in fictional truth.

Fictional truth, Skt. *saṃvṛtisatya*, Tib. *kun rdzob bden pa*: See under “Fictional” for an explanation of this term.

Field, Field realm, Tib. *zhing, zhing khams*: This term is often translated “buddha field” though there is no “buddha” in the term. There are many different types of “fields” both in *saṃsāra* and in *nirvāṇa*. Thus there are fields that belong to enlightenment and ones that belong to ignorance. Moreover, just as there are “realms” of *saṃsāra*—desire, form, and formless—so there are realms of *nirvāṇa*—the fields *dharmakāya*, *saṃbhogakāya*, and *nirmāṇakāya* and these are therefore called “field realms”.

Five paths, Tib. *lam lnga*: In the *Prajñāpāramitā* teachings of the Great Vehicle, the Buddha explained the entire Buddhist journey as a set of five paths called the paths of accumulation, connection, seeing, cultivation, and no more training. The first four paths are part of journeying to enlightenment; the fifth path is that one has actually arrived and has no more training to undergo. There are a set of five paths that describe the journey of the Lesser Vehicle and a set of five paths that describe the journey of the Greater Vehicle. The names are the same in each case but the details of what is accomplished at each stage are different.

Focus (foci), Tib. *gtad so*: a particular issue that rational mind is focusing on. Sometimes this term is used to infer the presence of dualistic mind.

Foremost instruction, Skt. *upadeśha*, Tib. *man ngag*: there are several types of instruction mentioned in Buddhist literature: there is the general level of instruction which is the meaning contained in the words of the texts of the tradition; on a more personal and direct level there is oral instruction which has been passed down from teacher to student from the time of the buddha; and on the most profound level there is *upadeśha* which are not only oral instructions provided by one’s guru but are special, core instructions that come out of personal experience and which convey the teaching concisely

and with the full weight of personal experience. Upadeśha are crucial to the Vajra Vehicle because these are the special way of passing on the profound instructions needed for the student's realization.

Fortunate person, Tib. skal ldan: A person who has accumulated the karma needed to be involved with any given practice of dharma. This term is especially used in relation to the Vajra Vehicle whose practices are generally very hard to meet with. To meet with them, a person has to have developed all of the karma needed for such a rare opportunity, and this kind of person is then called “a fortunate one” or “fortunate person”.

Grasped-grasping, Tib. gzung 'dzin: When mind is turned outwardly as it is in the normal operation of dualistic mind, it has developed two faces that appear simultaneously. Special names are given to these two faces: mind appearing in the form of the external object being referenced is called “that which is grasped”. Mind appearing in the form of the consciousness that is referencing it is called “the grasper” or “grasping” of it. Thus, there is the pair of terms “grasped-grasper” or “grasped-grasping”. When these two terms are used, it alerts you immediately to the fact that a Mind Only style of presentation is being discussed. This pair of terms pervades Mind Only, Madhyamaka, and tantric writings and is exceptionally important in all of them.

Note that you could substitute the word “apprehended” for “grasped” and “apprehender” for “grasper” or “grasping” and that would reflect one connotation of the original Indian terminology. The solidified duality of grasped and grasper is nothing but an invention of dualistic thought. It has that kind of character or characteristic.

Great Bliss Chakra, Tib. bde chen 'khor lo: The name of the chakra situated at the crown of the head.

Great Completion, rdzogs pa chen po: Two main practices of reality developed in the Buddhist traditions of ancient India and then came to Tibet: Great Completion (Mahāsaṃdhi) and Great Seal (Mahāmudrā). Great Completion and Great Seal are names for reality and names for a practice that directly leads to that reality. Their ways of describing reality and their practices are very similar. The Great Completion teachings are the pinnacle teachings of the

tantric teachings of Buddhism that first came into Tibet with Padmasambhava and his peers and were later kept alive in the Nyingma (Earlier Ones) tradition. The Great Seal practice came into Tibet later and was held in the Sakya and Kagyu lineages. Later again, the Great Seal became held by the Gelugpa lineage, which obtained its transmissions of the instructions from the Sakya and Kagyu lineages.

These days it is popular to call Great Completion by the name Great Perfection. However, that is a mistake. The original name *Mahāsāndhi* means that one space of reality in which all things come together. Thus it means “completeness” or “completion” as the Tibetans chose to translate it and does not imply or contain the sense of “perfection”.

There is an extensive explanation of the meaning of the name in the introduction.

Great Vehicle, Skt. *mahāyāna*, Tib. *theg pa chen po*: The Buddha’s teachings as a whole can be summed up into three vehicles where a vehicle is defined as that which can carry you to a certain destination. The first vehicle, called the Lesser Vehicle, contains the teachings designed to get an individual moving on the spiritual path through showing the unsatisfactory state of cyclic existence and an emancipation from that. However, that path is only concerned with personal emancipation and fails to take account of all of the beings that there are in existence. There used to be eighteen schools of Lesser Vehicle in India but the only one surviving these days is the Theravada of south-east Asia. The Greater Vehicle is a step up from that. The Buddha explained that it was great in comparison to the Lesser Vehicle for seven reasons. The first of those is that it is concerned with attaining the truly complete enlightenment of a truly complete buddha for the sake of every sentient being where the Lesser Vehicle is concerned only with a personal liberation that is not truly complete enlightenment and which is achieved only for the sake of that practitioner. The Great Vehicle has two divisions. There is a conventional Great Vehicle in which the path is taught in a logical, conventional way. There is also an unconventional Great Vehicle in which the path is taught in an unconventional and very direct way. This latter vehicle is called the Vajra Vehicle

because it takes the innermost, indestructible (vajra) fact of reality of one's own mind as the vehicle to enlightenment.

Ground, Tib. gzhi: This is the first member of the formulation of ground, path, and fruition. Ground, path, and fruition is the way that the teachings of the path of oral instruction belonging to the Vajra Vehicle are presented to students. Ground refers to the basic situation as it is.

Intent, Tib. dgongs pa: The honorific term for the way that something is understood or for a mind that has a certain understanding.

Introduction and To Introduce, Tib. ngos sprad and ngos sprod pa respectively: This pair of terms is usually translated in the U.S.A. these days as “pointing out” and “to point out” but this is a mistake that has, unfortunately, become entrenched. The terms are the standard terms used in day to day life for the situation in which one person introduces another person to someone or something. They are the exact same words as our English “introduction” and “to introduce”.

In the Vajra Vehicle, these terms are specifically used for the situation in which one person introduces another person to the nature of his own mind. Now there is a term in Tibetan for “pointing out” but that term is never used for this purpose because in this case no-one points out anything. Rather, a person is introduced by another person to a part of himself that he has forgotten about.

Kagyu, Tib. bka' brgyud: There are four main schools of Buddhism in Tibet—Nyingma, Kagyu, Sakya, and Gelug. Nyingma is the oldest school dating from about 800 A.D. Kagyu and Sakya both appeared in the 12th century A.D. Each of these three schools came directly from India. The Gelug school came later and did not come directly from India but came from the other three. The Nyingma school holds the tantric teachings called Great Completion (Dzogchen); the other three schools hold the tantric teachings called Mahāmu-drā. Kagyu practitioners often join Nyingma practice with their Kagyu practice and Kagyu teachers often teach both, so it is common to hear about Kagyu and Nyingma together.

Key points, Tib. gnad: Key points are those places in one's being that one works, like pressing buttons, in order to get some desired effect. For example, in meditation, there are key points of the body; by

adjusting those key points, the mind is brought closer to reality and the meditation is thus assisted.

In general, this term is used in Buddhist meditation instruction but it is, in particular, part of the special vocabulary of the Great Completion teachings. Overall, the Great Completion teachings are given as a series of key points that must be attended to in order to bring forth the various realizations of the path.

Latency, Skt. *vāsāna*, Tib. *bag chags*: The Sanskrit has the meaning exactly of “latency”. The Tibetan term translates it inexactly with “something sitting there (Tib. *chags*) within the environment of mind (Tib. *bag*)”. Although it has become popular to translate this term as “habitual pattern”, that is not its meaning. The term refers to a karmic seed that has been imprinted on the mindstream and is present there as a latency, ready and waiting to come into manifestation. Jigme Lingpa himself explains the term in this way on page 127.

Lesser Vehicle, Skt. *hīnayāna*, Tib. *theg pa dman pa*: See under Great Vehicle.

Liveliness, Tib. *rtsal*: A key term in both Mahāmudrā and Great Completion. The term means the ability that something has to express itself. In the case of rigpa, it refers to how the rigpa actually comes out into expression. The term is sometimes translated as “display” but that is not right. It is not merely the display that is being talked about here but the fact that something has the ability to express itself in a certain way. Another English word that fits the meaning, though one which is drier than “liveliness” is “expressivity”. In the end, given the way that this term is actually used in the higher tantras, it refers to the liveliness of whatever is being referred to, usually rigpa.

Luminosity, Skt. *prabhāsvara*, Tib. *’od gsal ba*: the core of mind, called mind’s essence, has two aspects, parts, or factors as they are called. One is emptiness and the other is knowing. Luminosity is a metaphor for the fundamental knowing quality of the essence of mind. It is sometimes translated as “clear light” but that is a mistake that comes from not understanding how the words of the Sanskrit and the Tibetan, too, go together. It does not refer to a light that has the quality of clearness (something that makes no sense, actually!)

but refers to the illuminative property which is the hallmark of mind. Mind knows, that is what it does. Metaphorically, it is a luminosity that illuminates its own content. In both Sanskrit and Tibetan Buddhist literature, the term is frequently abbreviated just to *gsal ba*, “clarity”, with the same meaning.

Mahamudra, Tib. *phyag rgya chen po*: See under Great Completion for an explanation.

Mara, Tib. *bdud*: a Sanskrit term closely related to the word “death”. Buddha spoke of four classes of extremely negative influences that have the capacity to drag a sentient being deep into *samsara*. They are the “*maras*” or “kiss of death” of: having a *samsaric* set of five *skandhas*; of having afflictions; of death itself; and of the son of gods, which means being seduced and taken in totally by sensuality.

Mind, Skt. *chitta*, Tib. *sems*: the complicated process of mind which occurs because there is ignorance. This sort of mind is a *samsaric* phenomenon. It is a dualistic mind.

Mindness, Skt. *chittatā*, Tib. *sems nyid*. Mindness is a specific term of the *tantras*. It is one of many terms meaning the essence of mind or the nature of mind. It conveys the sense of “what mind is at its very core”. It has sometimes been translated as “mind itself” but that is a misunderstanding of the Tibetan word “*nyid*”. The term does not mean “that thing mind” where mind refers to dualistic mind. Rather, it means the very core of dualistic mind, what mind is at root, without all of the dualistic baggage.

Mindness is a path term. It refers to exactly the same thing as “actuality” or “actuality of mind” which is a ground term but does so from the practitioner’s perspective. It conveys the sense to a practitioner that he might still have baggage of dualistic mind that has not been purified yet but there is a core to that mind that he can work with.

Nature Great Completion, Tib. *rang bzhin rdzogs pa chen po*: This is one of several names for Great Completion that emphasizes the path aspect of Great Completion. It is not “natural great completion” as is commonly seen nor is it “the true nature Great Completion” as one translation of *Highest Wisdom* says. In terms of grammar, the first term is the noun “nature” not the adjective “natural”. In terms of meaning, the noun nature is used because it refers to the nature

aspect in particular of the three characteristics of the essence of mind—entity, nature, and un-stopped compassionate activity—used to describe Great Completion as experienced by the practitioner. Thus, this name refers to the approach taken by Great Completion and does not refer at all to Great Completion being a “natural” practice or its being connected with a “natural reality” or any of the many other, incorrect meanings that arise from the mistaken translation “natural Great Completion”.

Not stopped, Tib. ma ’gags pa: An important path term in the teaching of both Mahāmudrā and Great Completion. The essence of mind has two parts: emptiness and luminosity. Both of these must come unified. However, when a practitioner does the practice, he will fall into one extreme or the other and that is called “stoppage”. The aim of the practice is to get to the stage in which there is both emptiness and luminosity together. In that case, there is no stoppage of falling into one extreme or the other. Thus non-stopped luminosity is a term that indicates that there is the luminosity with all of its appearance yet that luminosity, for the practitioner, is not mistaken, is not stopped off. Stopped luminosity is an experience like luminosity but in which the appearances have, at least to some extent, not been mixed with emptiness.

Offput, Tib. gdangs: A general Tibetan term meaning that which is given off by something else, for example, the sound that comes from a loudspeaker. In Mahāmudrā and Great Completion, it the general term used to refer to what is given off by the emptiness factor of the essence of mind. Emptiness is the empty condition of the essence of mind, like space. However, that emptiness has liveliness and liveliness comes off it as compassion and all the other qualities of enlightened mind, and, equally, all the apparatus of dualistic mind. All of this collectively is called its offput. Note that the Great Completion teachings have a special word that is a more refined version of this term; see “complexion” for that.

Outflow, Skt. saśrava, Tib. zag pa: Outflows occur when wisdom loses its footing and falls into the elaborations of dualistic mind. Therefore, anything with duality also has outflows. This is sometimes translated as “defiled” or “conditioned” but these fail to capture the meaning. The idea is that wisdom can remain self-contained in its own unique sphere but, when it loses its ability to stay within itself,

it starts to have leakages into dualism that are defilements on the wisdom. See also un-out flowed.

Parting into Sides, Tib. ru shan dbye ba: Although this is often thought to be a special word of Great Completion vocabulary, it is in fact a standard verb of Tibetan language that matches the English “to sort out” or “to sort into groups”. It is to show that a mixture of two or more things that have become jumbled together are sorted out with each component being put into its own place so that each component can be identified as such. The term can be prefaced with the names of the things in the mixture to make the term more exacting. For example, the full name of the special preliminaries of innermost Great Completion in Tibetan is ’khor ’das ru shan dbye ba or “the parting into sides of saṃsāra and nirvāṇa”, with the meaning that saṃsāra and nirvāṇa are sorted out from each other and put into separate sides within in the practitioner’s experience.

This term has been translated in various ways such as “to discern”, “to separate”, and the like but these fail to capture the meaning of the Tibetan. To discern refers only to a mental operation and is not what is being referred to with this phrase. To separate is better because it applies to both mental or physical separation but it conveys only one part of the meaning. The term here is a complex phrase verb embodying several operations: sorting, separating, and grouping items of the same type. The implied result of the operation is that each type of thing will then be discernable from the others.

Poisons, Tib. dug: In Buddhism, poison is a general term for the afflictions. For samsaric beings, the afflictions are poisonous things which harm them. The Buddha most commonly spoke of the three poisons, which are the principal afflictions of desire, aggression, and ignorance. He also spoke of “the five poisons” which is a slightly longer enumeration of the principal afflictions: desire, aggression, delusion, pride, and jealousy.

Post-attainment, Tib. rjes thob: See “Equipose and post-attainment”.

Prajña, Tib. shes rab: A Sanskrit term for the type of mind that makes good and precise distinctions between this and that and hence which arrives at good understanding. It is sometimes translated as “wisdom” but that is not correct because it is, generally speaking, a

mental event belonging to dualistic mind where “wisdom” is generally used to refer to the non-dualistic knower of a Buddha. Moreover, the main feature of prajna is its ability to distinguish correctly between one thing and another and hence to have a good understanding. It is very much part of intellect.

Preserve, Tib. skyong ba: An important term in both Mahāmudrā and Great Completion. In general, it means to defend, protect, nurture, maintain. In the higher tantras it means to keep something just as it is, to nurture that something so that it stays and is not lost. Also, in the higher tantras, it is often used in reference to preserving the state where the state is some particular state of being. Because of this, the phrase “preserve the state” is an important instruction in the higher tantras.

Proliferation, Tib. 'phro ba: A term meaning that the dualistic mind has become active and is giving off thoughts. This is actually the same word as “elaboration” but is the intransitive sense.

Rapidly Impose, Tib. tsan thabs. To bring on something deliberately and hence quickly, without delay. For example, a sleeping person will eventually awaken but he could be woken without delay using the method of shaking his body or yelling at him. The techniques of Nyingthig impose awakening without delay on a person rather than the person having to wait for aeons while he slowly treads the path to enlightenment. In Great Completion it is used to mean that the process of going to buddhahood is not haphazard but happens through lining up everything needed and imposing the process very definitely; the methods of Great Completion simply impose what is already existing, with no sidetracks involved.

Rational mind, Tib. blo: The Kagyu and Nyingma traditions use this term pejoratively for the most part. In the Great Completion and Mahāmudrā teachings, this term specifically means the dualistic mind. It is the villain, so to speak, which needs to be removed from the equation in order to obtain enlightenment. This term is commonly translated simply as mind but that causes confusion with the many other words that are also translated simply as mind. It is not just another mind but is specifically the sort of mind that creates the situation of this and that (ratio in Latin) and hence upholds the

duality of samsara. It is the very opposite of the essence of mind. Thus, this is a key term which should be noted and not just glossed over as “mind”.

Revive to Inspire, Tib. dbugs ’byung ba: This a specific term of Buddhism that needs explanation both in Tibetan and English. The term literally means “to give breathe to” and comes to mean “to revive” or “to resuscitate”. It is always explained as follows. A being who has some spiritual development has settled into a cosy situation and is comfortably staying there when he should be going on. Someone who is more spiritually advanced than him comes along and revives him so that he is lifted out of that cosy place of rest then inspires him to the point of actually establishing him on the path that he should be taking.

Rigpa, Tib. rig pa: This is the singularly most important term in the whole of Great Completion and Mahāmudrā. In particular, it is the key word of all words in the Great Completion system of the Thorough Cut. Rigpa literally means to know in the sense of “I see!” It is used at all levels of meaning from the coarsest everyday sense of knowing something to the deepest sense of knowing something as presented in the system of Thorough Cut. The system of Thorough Cut uses this term in a very special sense, though it still retains its basic meaning of “to know”. To translate it as “awareness” which is common practice these days is a poor practice; there are many kinds of awareness but there is only one rigpa and besides, rigpa is substantially more than just awareness. Since this is such an important term and since it lacks an equivalent in English, I choose not to translate it. However, it will be helpful in reading the text to understanding the meaning as just given.

This is the term used to indicate enlightened mind as experienced by the practitioner on the path of these practices. The term itself specifically refers to the dynamic knowing quality of mind. It absolutely does not mean a simple registering, as implied by the word “awareness” which unfortunately is often used to translate this term. There is no word in English that exactly matches it, though the idea of “seeing” or “insight on the spot” is very close. Proof of this is found in the fact that the original Sanskrit term “vidyā” is actually the root of all words in English that start with “vid” and mean “to see”, for example, “video”, “vision”, and so on. Chogyam

Trungpa Rinpoche, who was particularly skilled at getting Tibetan words into English, also stated that this term *rigpa* really did not have a good equivalent in English, though he thought that “insight” was the closest. My own conclusion after hearing extensive teaching on it is that *rigpa* is just best left untranslated. However, it will be helpful in reading the text to understanding the meaning as just given. Note that *rigpa* has both noun and verb forms.

Seat of rulership, Tib. *btsan sa*: The place at which one has gained total dominion over all else. It is the high place above all others which not only rules over all others but is unassailable by all others. In Great Completion literature, the term is especially used in relation to Thorough Cut practice where it is used as part of the metaphor of attaining to the governing position of re-connecting to one’s innate, primordial reality. Extensive explanations of this can be found in the Padma Karpo Translation Committee publication, *Empowerment and Ati Yoga* by Tony Duff.c

Seven Dharmas of Vairochana, Tib. *rnam par snang mdzad chos bdun*: These are the seven aspects of Vairochana’s posture, the posture used for formal meditation practice. The posture for the legs is the one called “vajra posture” or *vajrāsana*. In it, the legs are crossed one on top of the other, right on top of left. The advantage of this posture is that, of the five basic winds of the subtle body, the downward-clearing wind is caused to enter the central channel. The posture for the hands is called the equipoise *mudrā*. The right palm is placed on top of the left palm and the two thumbs are just touching, raised up over the palms. The advantage of this posture is that the Fire-Accompanying Wind is caused to enter the central channel. The posture for the spine is that the spine should be held straight. The advantage of this posture is that the Pervader Wind is caused to enter the central channel. The posture for the shoulders is one in which the shoulders are held up slightly in a particular way. The advantage of this posture is that Upward-Moving Wind is caused to enter the central channel. The neck and chin are held in a particular posture: the neck is drawn up a little and the chin slightly hooked in towards the throat. The advantage of this posture is that the Life-Holder Wind is caused to enter the central channel. The tip of the tongue is joined with the forward part of the palate and the jaws are relaxed, with the teeth and lips allowed to sit normally. The eyes are directed down past the tip of the nose, into space. Placing the

gaze in this way keeps the clarity of mind and prevents sinking, agitation, and so on.

Shamatha, Tib. gzhi gnas: The name of one of the two main practices of meditation used in the Buddhist system to gain insight into reality. This practice creates a foundation of one-pointedness of mind which can then be used to focus the insight of the other practice, vipaśhyānā. If the development of shamatha is taken through to completion, the result is a mind that sits stably on its object without any effort and a body which is filled with ease. Altogether, this result of the practice is called “the creation of workability of body and mind”.

Sky iron, Tib. gnam lcags: Although this is usually translated as “meteoric iron”, that is a mistake. The Tibetan name means “sky iron”. Well-educated Tibetans know the difference between the two and state categorically that this term refers to a kind of metal that falls to earth at the times of particular intense lightning strikes. According to Tibetan culture, particularly violent thunderbolts come down with both this metal and also with very strong acid. The metal buries itself underground where it stays for several years before emerging. When it does emerge, it often has shapes such as vajras and so on associated with it. The translation of meteoric iron has led Western practitioners to a general belief that this is talking about iron obtained from actual meteorites. Perhaps it is but Tibetan tradition does not think of it that way. The key point is that it is said to have very powerful and sometimes miraculous qualities.

State, Tib. ngang: A key term in Mahāmudrā and Great Completion. Unfortunately it is often not translated and in so doing much meaning is lost. Alternatively, it is often translated as “within” which is incorrect. The term means a “state”. A state is a certain, ongoing situation. In Buddhist meditation in general, there are various states that a practitioner has to enter and remain in as part of developing the meditation.

Stoppageless, Tib. ’gag pa med pa: A key term in Mahāmudrā and Great Completion. It is usually translated as “unceasing” but this is a different verb. It refers to the situation in which one thing is not being stopped by another thing. It means “not stopped”, “without stoppage”, “not blocked and prevented by something else” that is,

stoppageless. The verb form associated with it is “not stopped” *q.v.* It is used in relation to the practice of luminosity. A stoppageless luminosity is the actual state of reality and what the practitioner has to aim for. At the beginning of the practice, a practitioner’s experience of luminosity will usually not be stoppageless but with stoppages.

Stopped, Tib. ’gags pa: See under “not stopped” and “stoppageless”.

Sugatagarbha, Tib. bde war gshegs pa’i snying po: A Sanskrit term literally meaning “the birthplace of those who go to bliss” and used as a name for the buddha nature. The buddha nature is the potential that we all have which allows us to go to the state of enlightenment, the blissful state beyond all the unsatisfactoriness of normal existence. Sugatagarbha has the same basic meaning as tathāgata-garbha though its use indicates a more practical way of talking whereas tathagātagarbha is more theoretical. A discussion which uses the term sugatagarbha is one that is talking about the practical realities of an essence that can be or is being developed into enlightened being.

Superfactual, Skt. paramārtha, Tib. don dam: This term is paired with the term “fictional” *q.v.* Until now these two terms have been translated as “relative” and “absolute” but those translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that their translations be corrected but, more than that, if the actual meaning of these terms is not presented, the teaching connected with them cannot be understood.

The Sanskrit term paramārtha literally means “a superior or holy kind of fact” and refers to the wisdom mind possessed by those who have developed themselves spiritually to the point of having transcended samsara. That wisdom is *superior* to an ordinary, undeveloped person’s consciousness and the *facts* that appear on its surface are superior compared to the facts that appear on the ordinary person’s consciousness. Therefore, it is superfact or the holy fact, more literally. What this wisdom sees is true for the beings who have it, therefore what the wisdom sees is superfactual truth.

Superfactual truth, Skt. paramārthasatya, Tib. don dam bden pa: See under “Superfactual” for an explanation of this term.

Superfice, superficialities, Tib. rnam pa: in discussions of mind, a distinction is made between the entity of mind which is a mere knower and the superficial things that appear on its surface and which are known by it. In other words, the superficialities are the various things which pass over the surface of mind but which are not mind. Superficialities are all the specifics that constitute appearance, for example, the colour white within a moment of visual consciousness, the sound heard within an ear consciousness, and so on.

Taking-hold, Skt. upadāna, Tib. nye bar len pa. “Taking-hold” is the name of the ninth of the twelve links of interdependent origination. It is the crucial point in the process at which a karma that has been previously planted is selected and activated as the karma that will propel the being into its next existence. In other words, it is the key point in a being’s existence when the next type of existence is selected. There is the further point that, at the time of death, the particular place that the wind-mind settles in the subtle body, a place related to the seed syllables mentioned in the tantras, also determines the next birth. The two points are not different. The selection of the karma that will propel the next life then affects how the wind-mind will operate at the time of death.

Tathagatagarbha, de bzhin gshegs pa’i snying po: See under “sugatagarbha”.

Temporary experience, Tib. nyams: The practice of meditation brings with it various experiences that happen simply because of the meditation. These experiences are temporary experiences and not the final, unchanging experience, of realization.

Third order thousandfold world system, Tib. stong gsum ’jig rten; Indian cosmology has for its smallest cosmic unit a single Mt. Meru with four continents type of world system; an analogy might be a single planetary system like our solar system. One thousand of those makes a first order thousand-fold world system; an analogy might be a galaxy. One thousand of those makes a second order thousand-fold world system; an analogy might be a region of space with many galaxies. One thousand of those makes a third order thousand-fold world system (1000 raised to the power 3); an analogy would be one whole universe like ours. The Buddha said that there were countless numbers of third order thousand-fold world systems, each of which would be roughly equivalent to a universe like ours.

Thorough Cut, Tib. khregs chod: the Dzogchen system has several levels to it. The innermost level has two main practices, the first called Thregcho which literally translates as Thorough Cut and the second called Thogal which translates as Direct Crossing. The meaning of Thorough Cut has been misunderstood. The meaning is clearly explained in the *Illuminator Tibetan-English Dictionary*:

“Thorough Cut is a practice in which the solidification that sentient beings produce by having rational minds which grasp at a perceived object and perceiving subject is sliced through so as to get the underlying reality which has always been present in the essence of mind and which is called Alpha Purity in this system of teachings. For this reason, Thorough Cut is also known as Alpha Purity Thorough Cut.”

The etymology of the word is explained in the Great Completion teachings either as གྲེགས་སུ་ཚོད་པ་ or གྲེགས་གཅིད་པ་. In either case, the term ཚོད་པ་ is “a cut”; there are all sorts of different “cuts” and this is one of them. Then, in the case of གྲེགས་སུ་ཚོད་པ་, གྲེགས་སུ་ is an adverb modifying the verb “to cut” and has the meaning of making the cut fully, completely. It is explained with the example of slicing off a finger. A finger could be sliced with a sharp knife such that the cut was not quite complete and the cut off portion was left hanging. Alternatively, it could be sliced through in one, decisive movement such that the finger was completely and definitely severed. That kind of thorough cut is what is meant here. In the case of གྲེགས་གཅིད་པ་, the term གྲེགས་གཅིད་ is as an adverb that has the meaning of something that is doubtless, of something that is unquestionably so. A translation based on the first explanation would be “Thorough Cut” and on the second would be “Decisive Cut”.

Other translations that have been put forward for this term are: “Cutting Resistance” and “Cutting Solidity”. Of these, “Cutting Resistance” is usually a translation made on the basis of students expressing the “resistance to practice”, etcetera. That is a complete misunderstanding of the term. The term means that that the practitioner of this system cuts *decisively* through rational mind, regardless of its degree of solidity, so as to arrive directly at the essence of mind.

Transparency, Tib. zang thal: This term belongs to the unique vocabulary of Great Completion. It has two connotations: that something is seen directly, in direct perception; and that it is seen with full visibility because there is no agent obscuring the view of it. The term is used to indicate that rigpa is truly present for the practitioner. Luminosity when it is the rigpa of the enlightened side and not the not-rigpa, usually translated as ignorance, of the samsaric side, has transparency or, you could say, full visibility, as one of its qualities precisely because it has none of the factors of mind as such in it, which would obscure it. Transparency means that the rigpa is in full view: it really is rigpa seen in direct perception and it is without rational mind so it is seen without any of the obscuring factors that would make it less than immediately and fully visible.

Unaltered or uncontrived, Tib. ma bcos pa: The opposite of “altered” and “contrived”. Something which has not been altered from its native state; something which has been left just as it is.

Un-outflowed, Skt. aśrava, Tib. zag pa med pa: See also “outflowed”. Un-outflowed dharmas are ones that are connected with wisdom that has not lost its footing and leaked out into a defiled state; it is self-contained wisdom without any taint of dualistic mind and its apparatus.

Upadesha, Tib. man ngag: See the glossary entry “Foremost Instruction”.

Vajra Vehicle, Skt. vajrayāna, Tib. rdo rje'i theg pa: See the glossary entry “Great Vehicle”.

View, meditation, and conduct, Tib. lta sgom spyod: A formulation of the teachings that contains all of the meaning of the path.

Vipashyana, Tib. lhag mthong: The Sanskrit name for one of the two main practices of meditation needed in the Buddhist system for gaining insight into reality. The other one, shamatha, keeps the mind focussed while this one, vipaśhyānā, looks piercingly into the nature of things.

Wisdom, Skt. jñāna, Tib. ye shes: This is a fruition term that refers to the kind of mind, the kind of knower possessed by a buddha. Sentient beings do have this kind of knower but it is covered over by a very complex apparatus for knowing, dualistic mind. If they practise the

path to buddhahood, they will leave behind their obscuration and return to having this kind of knower.

The original Sanskrit term has the sense of knowing in the most simple and immediate way. This sort of knowing is present at the core of every being's mind. Therefore, the Tibetans called it "the particular type of awareness which is there primordially". Because of their wording, it is often called "primordial wisdom" in English translations but that is too much. It is just wisdom in the sense of the most fundamental knowing possible.

Wisdom is one of the most used terms in this text because the text teaches the ultimate of all practices, Direct Crossing in which one literally becomes wisdom.

SUPPORTS FOR STUDY

I have been encouraged over the years by all of my gurus to teach what I have learned during a lifetime dedicated to the study and practice of Buddhism. Many of them have additionally pointed to my skills as an educator and translator and asked me to write and translate. In recent times, they have been expressing the very valid concern that, while many general books on Buddhism have been and are being published, there are few books that present the actual texts of the tradition and even fewer that present all the details correctly. They, together with many Westerners who are involved with publishing Buddhist works, have encouraged me to publish high quality translations of individual texts of the tradition which make a point of presenting the details of the tradition correctly.

I have taken a comprehensive and long term approach to this work of helping non-Tibetans to understand Tibetan Buddhism and also to translate it. First, for any language, one has to have the lettering needed to write the language. Therefore, as a member of the Nalanda Translation Committee, I spent some years in the 1980's making Tibetan word-processing software and high-quality Tibetan fonts. After that, reliable lexical works are needed. Therefore, I spent some years writing the *Illuminator Tibetan-English Dictionary*, writing a set of treatises on Tibetan grammar, and preparing a variety of key reference works for the study and translation of Tibetan Buddhist texts. This was done during the 1990's when I was also translating full-time for various Tibetan gurus

and running the largest project in Asia for the preservation of Tibetan Buddhist texts. With that as a basis, translations can be done effectively. Therefore, since the year 2000, I have focussed on translation and publication of books of important Tibetan texts.

The work of providing accurate and insightful translations has been made possible partly by an extraordinary amount of teaching received in this life. During the 1970's I was a monk of Lama Yeshe in his FPMT organization, where I spent ten years studying, practising, and teaching the Gelugpa system. During the 1980's I stayed at the feet of the Vidyadhara Chogyam Trungpa where I studied and practised all the Karma Kagyu and Shambhala teachings available in his Vajradhatu organization. Since then, I have been thoroughly involved with the study and practice of Mahamudra but mainly Great Completion in Nepal, India, and Tibet with the greatest Tibetan masters of these systems. I must say I feel very satisfied with this approach. I feel as though I have lived the life of a true translator, one who has accomplished the extreme amount of study needed even to be called a translator and one who has done everything needed in a complete approach to transmitting Tibetan Buddhism to the West.

Under my direction, Padma Karpo Translation Committee has a broad interest in translating and publishing the works of both sutra and tantra. However, we have a particular interest in the teachings of Great Completion. The result so far has been this book, a book of the Longchen Nyingthig Preliminaries with several commentaries, and the Longchen Nyingthig Chod with two major commentaries. We have also published many books on the main practices of Nyingthig—Thorough Cut and Direct Crossing and could recommend *The Feature of the Glorious, Expert King* by Patrul Rinpoche, *About the Three Lines* by Dodrupchen III, *Alchemy of Accomplishment* by Dudjom Jigdral Yeshe Dorje, *Hinting at Dzogchen* by Tony Duff, *Peak Doorways to Emancipation* by Shakya Shri, and so on. In particular though, we would recommend our set of texts for practitioners that includes all of our specialist publications of texts

needed by anyone seriously involved in the practices of the higher tantras.

We make a point of including the Tibetan texts that form the basis of any of our books in the books as a support for study. We go a step further and make the same texts available as free electronic editions that can be downloaded from our web-site; this is discussed further below. As a result, the Tibetan texts for this book are included at the back of the book and are available for download from our web-site.

We have produced many books and texts all intended as supports for study. To make them as accessible as possible, we provide them not only on paper but in immediately downloadable electronic editions. Some are free and some for sale. All of them are available through our web-site, the address of which is on the copyright page at the front of this book. The paper editions are also available from major Buddhist book sellers.

ELECTRONIC RESOURCES

It has also been a project of ours to make computerized supports for study. This has several aspects one of which is the preparation of electronic editions of Tibetan texts. We input the texts in our input office using our own Tibetan software called TibetDoc. Tibetan texts are often corrupt so we make a special point of correcting them very carefully. Finally, we make them available through our web-site. Unlike many of the Tibetan texts that can be found on the web, our electronic Tibetan texts are highly reliable editions that can be used by non-scholars and scholars alike.

Some larger collections of electronic texts, such as the complete *Seven Treasuries of Longchenpa* and the entire *Root Volumes of Longchen Nyingthig* are for sale. Many, including all of Longchenpa's other works, are available for free download. The free texts have often been sponsored

by a Westerner who pays for the input and correction work because of needing the text personally but who then offers the electronic edition to others via our web-site.

All of our electronic Tibetan texts are read, searched, printed, and so on using our Tibetan software. The software comes in two versions, called TibetD Reader and TibetDoc respectively. The software can be used to set up a reference library of electronic texts and then do research in the library quickly and easily. Furthermore, the software incorporates many special features which make it useful for understanding the texts and even translating them. One such feature is that any Tibetan term in an electronic text can be looked up immediately in our electronic dictionaries. We suggest the *Illuminator Tibetan-English Dictionary* as the best dictionary for the purpose. It is an encyclopaedia of knowledge covering all traditions of Buddhism and can be used as a textbook in its own right.

All of our wide range of computerized dharma was produced to assist practitioners with their studies. All of it is available through our web-site, the address of which is on the copyright page at the front of this book. All of it except the free electronic texts is also available from major Buddhist book sellers.

TIBETAN TEXT

༡༡། རྫོགས་པ་ཆེན་པོ་གྲོང་ཆེན་སྤྱིང་ཉིག་གི་གདོད་མའི་མགོན་པོའི་
ལམ་གྱི་རིམ་པའི་བྲིད་ཡིག་ཡེ་ཤེས་སྒྲ་མ་ཞེས་བྱ་བ་བཞུགས།

༡༡། རྫོགས་པ་ཆེན་པོ་གྲོང་ཆེན་སྤྱིང་ཉིག་གི་གདོད་མའི་མགོན་པོའི་ལམ་གྱི་
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གྱིས་མི་བྱུང་བས། སྤྱིད་དང་ཞི་བར་ཡང་ཡེ་མི་མངའ་རྣམ་པ་ཐམས་ཅད་མཆོག་ལྷན་
ཉིད། དབྱིངས་དང་ཡེ་ཤེས་གཉིས་སུ་མེད་གང་སྒྲ་ཆ་ཙམ་དུ་མཆོན་པའི་
དཔལ། ཁྲོད་མའི་མགོན་པོ་བཙུན་མོར་བཅས་པ་བདག་སྟོའི་པད་མཆོར་རྒྱལ་གྱུར་
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སྟོན་པས་ཆོས་ཆར་ཕབ་ལས་ལེགས་པར་འབྱུང་པའི་རང་བཞིན་ནི། ཁམས་དང་
དབང་པོ་བསམ་པའི་རིམ་པས་རིམ་དང་རིམ་མིན་ཅིག་ཆར་དུ། གྲོལ་བའི་ཆོས་ཚུལ་
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སྒྲ་སྟོན་བྱོན་སྐུལ་པའི་ལོ་པར་གྱིས། ཁྲ་ས་གྱི་རི་བོར་མངོན་པར་བྱངས་ལ་རྣམ་
བཤད་མི་རུབ་རྒྱལ་མཆོན་འཛིན། ཁྲ་གི་དབང་པོ་བསྐྱུན་པའི་སྟོག་ཤིང་ཞབས་སེན་

གཙུག་ན་བཞིན་པའི་རྟེན། །རྒྱུད་དོན་རྒྱ་མཚོ་ཤིན་ཏུ་ཟབ་ཅིང་མཚོག་ཏུ་རྒྱ་ཆེའི་རང་
 བཞིན་གང་། །ཀུན་མཁྱེན་གློ་ཡིད་དབྱིད་ཡུལ་ཉིད་ལས་སྒྲོ་བཏགས་རྣམ་པ་ཅན་
 རྟོགས་མིན། །དེ་ལྟ་ན་ཡང་ངི་མེད་འོད་ཟེར་མིག་ཐུར་དབྱེ་བས་ངེ་སྟེན་དོན། །ཇི་
 བཞིན་འདིར་བསྐྱུས་སྒྲལ་བཟང་སྒྲོ་བ་མས་བསྐྱུལ་བའི་སྟིང་པོ་གསལ་བར་བྱ། །དེ་ལ་
 འདིར་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀུན་ཏུ་བཟང་པོས། དགོངས་པ་ཆོས་ཀྱི་
 དབྱིངས་ལས་མ་གཡོས་བཞིན་དུ། ཉིད་ལས་མི་གཞན་པའི་འབྲས་བུའི་སངས་རྒྱས་
 ལྷ་ལ་དགོངས་པས་ལེགས་པར་བརྒྱུད་དེ། ཟབ་ཅིང་རྒྱ་ཆེ་བའི་ཆོས་ཡུན་སུམ་ཆོགས་
 པ་གསང་སྤྲུགས་རྗེ་རྗེའི་ཐེག་པ་གསུངས་ཏེ་རྒྱུད་ལུང་མན་ངག་གསུམ་གྱིས་སྤང་བས་
 གདུལ་བར་བྱ་བའི་སེམས་ཅན་གྱི་ཁམས་རང་བཞིན་གྱིས་གྲོལ་བར་མཛད་པ་ལས།
 འདིར་བསྐྱེད་པ་དང་རྫོགས་པ་ལ་མི་ལྟོས་པར་སེམས་ཉིད་ཡོ་ནས་སངས་རྒྱས་པའི་རང་
 བཞིན་དུ་སྟོན་པ་ཀ་དག་གི་གནས་ལུགས་དང་། ཡེ་ཤེས་རང་སྤང་བའི་ངོ་བོར་སངས་
 རྒྱས་པའི་རང་བཞིན་དུ་སྟོན་པའི་ཐོད་རྒྱལ་གྱི་གྲུབ་མཐའ་ཆོག་དང་ཡིད་དབྱིད་ལ་མི་ལྟོས་
 པར་མངོན་སུམ་རང་ཐོག་ཏུ་ངོ་སྟོན་པ། འདས་པའི་སངས་རྒྱས་རྣམས་ཀྱིས་
 གཤེགས་ལུལ། མ་འོངས་པའི་སངས་རྒྱས་ཐམས་ཅད་ཀྱིས་བསྐྱུབ་བྱ། ད་ལྟ་བའི་
 སངས་རྒྱས་ཐམས་ཅད་ཀྱིས་བགྲོད་པ་གཅིག་པའི་ལམ་ཡང་དག་པ་ཐེག་པ་བརྒྱུད་ཀྱི་
 གློའི་གྲུབ་མཐས་མ་རེག་པས་ཀུན་གྱི་ཕྱེ་མོར་ཕྱིན་ལ། །དོན་དམ་པར་གདོད་མའི་
 སངས་རྒྱས་ཀུན་ཏུ་བཟང་པོའི་དགོངས་པའི་གྲོང་ཆེན་པོའི་རང་བཞིན་གང་ཡིན་པ་ལག་
 པའི་མཐིལ་དུ་བཀྱམ་པ་ལྟར་གསལ་བར་བྱེད་པ་ལ་ཆོས་བདག་མཁའ་འགོ་རྣམས་ཀྱིས་
 གནང་བར་མཛད་དུ་གསོལ། དེ་ལ་གདམས་ངག་འབྲིང་གྱི་ལུགས་སུ་གདབ་པ།
 ངོ་སྟོན་གྱི་ལུགས་སུ་གདབ་པ། མགོན་པོ་ལ་བརྒྱལ་བ་ཆོང་སྤྲུགས་སུ་གདབ་པ་དང་
 གསུམ་དུ་ཡོད་པ་ལས། འདི་ནི་དང་པོའི་ཁོངས་སུ་ཕྱི་མ་གཉིས་ཞར་ལ་ཆོང་བའི་མན་
 ངག་གི་ལུགས་ཏེ། དབང་པོ་རྣམས་པོ་རྒྱུའི་སྟོབས་ཅན་ཆོ་འདི་ཉིད་ལ་གདོད་མའི་གཞི་
 དབྱིངས་སུ་སྦྱོར་བ་དང་། དབང་པོ་འབྲིང་བར་དོར་འཆང་རྒྱལ། ཐམ་རང་བཞིན་

སྐྱལ་པའི་སྐྱའི་ཞིང་ཁམས་སུ་དབུགས་འབྱིན་པའི་རིམ་པ་གསུམ་གྱིས་སྟོན་པའི། །
 རྟོན་དང་པོ་ལའང་སྟོན་དུ་འགོ་བ་དང་། དངོས་གཞི་གཉིས་ལས། སྟོན་འགྲའི་
 ཆོས་ལ་སྐྱ་གསུམ་གྱི་སྒྲ་འབྲིད་པ་འབྱུང་བཞིན་ནལ་འབྱོར་ལ་བསྐྱབ་ཚུལ། རིག་པའི་
 སྒྲ་འབྲིད་པ་སྟོན་གསུམ་འཁོར་འདས་རུ་ཤཀ་དབྱེ་བ། སེམས་ཀྱི་སྒྲ་འབྲིད་པ་ལུས་ངག་
 ཡིད་གསུམ་སྦྱོང་བའི་ཚུལ་དང་གསུམ་ལས། དང་པོ་ནི། རང་བཞིན་རྟོགས་པ་
 ཆེན་པོ་སྟོན་ཀྱི་འབུམ་ཕྱག་དུག་ཅུ་ཅུ་བཞི་ལས་ཁྱད་པར་དུ་བྱུང་བ་སྐྱ་ཐལ་འབྱུར་ཅུ་བའི་
 རྒྱུད་ལས། སྐྱ་གསུམ་བསྐྱབ་པའི་རིམ་པ་ཉིད། འབྱུང་བའི་ཡོན་ཏན་གཙོར་བྱས་
 ཏེ། ཁཛོག་ཏུ་ས་ཆུ་མེ་རླུང་གིས། སྐྱ་ལ་བསྐྱབ་པས་ངེས་པར་འབྱུག། །
 ཅེས་སྐྱ་བཞི་ནལ་འབྱོར་དུ་བྱ་བར་གསུངས་ཀྱང་། དེང་སང་ལག་ལེན་ལ་འདེབས་པ་
 ཉུང་བས་མ་བྱས་ཀྱང་རུང་ངོ་། གཉིས་པ་འཁོར་འདས་རུ་ཤཀ་འབྲེད་པ་ལ་ཕྱི་ནང་
 གཉིས་ལས། དང་པོ་ཕྱི་ལྷར་དབྱེ་བ་ནི་བསྟན་བུ་ལས། སྟོན་དུ་ལུས་ངག་ཡིད་
 རྣམས་གྱིས། ཁའོན་པར་ཞེན་པ་ལྡོག་པའི་ཕྱིར། སྟོན་དུ་འོད་པ་བརྩམ་པར་
 བྱ། ཞེས་པས་བྱ་ལུགས་ཅུ་རྒྱུད་ལས། ལུས་ནི་འགོ་དང་འདུག་པ་དང་། །
 གཟུང་ཅིང་འབྲུལ་འཁོར་སྒྲ་ཆོགས་དང་། ཡམ་ལག་འཕེན་ཅིང་སྦྱུད་པ་དང་། །
 བྱ་བྱེད་རྣམ་པ་སྒྲ་ཆོགས་བསྟན། འཛན་པའི་སེམས་གྱིས་མངོན་སྐྱབས་ཏེ། འགོ་
 དུག་གཟུགས་ཀྱི་འོད་པ་རྣམས། སེམས་གྱིས་སྐྱབས་ཏེ་ལུས་གྱིས་བྱ། ཞེས་
 གསུངས་པས་ལས་དང་བག་ཆགས་གྱིས་བསྐྱེད་པའི་སྟོན་གསུམ་གྱི་བྱ་བ་རང་ལོག་ཅིང་ཕྱི་
 རྣམ་འགགས་པར་བྱ་བའི་ཕྱིར་དུ། གསང་བའི་འོད་པ་ལ་ཅུ་ལྷུང་བདུན་པའི་ཉེས་པ་
 འགོགས་ཕྱིར་ངེས་པར་མིའི་འགོ་འོང་དང་མཐོང་ཆོར་མེད་པའི་གནས་སུ་ཕྱིན་ཏེ།
 དུལ་དེའི་གཞི་བདག་ལ་གཏོར་མ་བྱིན་ནས་བྱ་ཆོམ་གྱི་འོད་པ་ལ་ཀོ་ལོང་མི་བྱེད་པར་ཕྱིན་
 ལས་གསོལ། དེ་ནི་སེམས་ཅན་ཐམས་ཅད་ཀྱི་རྟོན་དུ་སྟོན་གསུམ་འཁོར་འདས་རུ་ཤཀ་
 ཕྱེ་ལ། ཕྱིས་ནས་འཁོར་བར་མི་ལྡོག་པར་བྱ་སྐྱམ་དུ་སེམས་བསྐྱེད་ནས། ལུས་
 གཙེར་བྱར་ཕྱུང་། དཔྱལ་བ་པའི་ཆ་གང་། ཡི་གས་ཀྱི་བཤེས་སྟོམ། རུང་

འགྲོའི་བཀོལ་ ་ད། །མིའི་སྤྱེ་རྒྱ་ན་འཆི། །ལྷ་མིན་གྱི་འཐབ་ཚུང་། །ལྷ་འི་འཕོ་
 །ལྷ་ད་སོགས་རང་རྒྱུད་ལ་བཀལ་ཞིང་དེ་དག་གི་རྣམ་འཕྱུར་དང་། །གཞན་ཡང་རྒྱལ་པ་
 ་དང་། །མཆོང་བ་དང་། །གཙུག་པ་དང་། །ཡན་ལག་འཕེན་སྤྱད་སོགས་མདོར་ན་
 ་བླ་ཆོད་གྱི་ ་ད་པས་སྤང་བ་གཏང་མེད་དུ་བཏང་ཞིང་། ་དེ་བཞིན་དུ་དག་རུ་ཤར་བའི་
 ་བའི་ཕྱིར་ཐལ་འཕྱུར་ལས། ་ཅི་སྤྱུས་ལྷོག་པ་མེད་པའི་ཕྱིར། ་ལྷ་དང་ལྷ་དང་གཞོད་
 ་སྤྱིན་དང་། ་ཁྲི་ཟ་ལྷལ་བུམ་བྱའ་འཇུག་གི། ་སྤྱད་ནི་བཟང་རན་གྱི་བྲག་
 ་བཞེད། ་མདོར་ན་འགྲོ་བ་དུག་གི་སྤྱད། ་སེམས་ཀྱི་བླ་བསམ་དག་གིས་
 ་བཞེད། ་ཅེས་པ་ལྷར་ཅ་ཅོད་དང་སྤྱད་སྤྱད་སྤྱོད་གསུམ་པ་སྤྱད་དོར་མེད་པར་སྤྱོད་གསུམ་པ།
 ་སེམས་ཀྱི་ ་ད་པའང་། ་སངས་རྒྱས་སྤྱས་གཅིག་ལས། ་འདག་དང་མི་དག་འ་
 ་བདེ་དང་སྤྱལ། ་ཏྲག་དང་མི་ཏྲག་ལ་སོགས་པ། ་ལྷ་སྤྱོད་ ་ད་པའི་བསམ་པ་
 ་དང་། ་ཆོས་དང་ཆོས་མིན་ལ་སོགས་དང་། ་འདོད་ཆགས་ཞེས་དུང་གཉི་ལྷག་
 ་དང་། ་འདོད་དང་མི་དག་ལ་སོགས་པའི། ་བསམ་ ་ད་རྣམ་པ་སྤྱོད་གསུམ་གྱ། ་
 ་ཞེས་གསུངས་པ་ལྷར་དུས་གསུམ་གྱི་བླ་བསམ་དག་མི་དགའི་འཕྲོ་འདུ་ཐམས་ཅད་
 ་བཅོན་ཐབས་སུ་སྤྱོད་ས་པར་བྱས་པས་སྤྱོད་གསུམ་དལ་དུ་བ་གྱི་རྣམ་པར་ཤར་ཏེ་སྤྱོད་སེམས་
 ་ཐག་ཆོད་པའི་མེས་ཤེས་ཀྱི་དོ་བོ་ལ་བལྟ་ཞིང་དལ་བསོ། ་དེ་བཞིན་དུ་འདས་མེས་ལས།
 ་དཀོན་མཆོག་གསུམ་གྱི་ ་ད་པའང་ ་དུལ་ ་ཅེས་པས། ་ཡང་སྤྱིལ་གྱུང་དང་བཅས་
 ་པའི་ས་གནོན་མཉམ་གཞག ་མཛོད་སྤྱོད་ནས་འོད་ཟེར་བའི་འདུན། ་སྤྱོད་གསུམ་སྤྱོད་
 ་པོར་བསོ་བ། ་མིག་གཉའ་ཤིང་གང་དུ་བལྟ་བ་ལ་སོགས་པའི་ཞི་དུལ་གྱི་ ་ད་ལམ།
 ་དེའི་དག་གི་ ་ད་པ་ཤེས་རབ་སྤྱོད་པོ་ལ་སོགས་པའི་མདོ་འདོན་པ་དང་། ་ཡིད་དཔྱོད་
 ་གྱི་ཆོག་དང་ཐལ་འཕྱུར་གྱི་དགག་བཞག ་དེ་བཞིན་དུ་བྱོ་བའི་སྤྱད་སྤྱལ་སྤྱལ་ ་གར་
 ་དགྲའི་རོལ་ཅེད། ་དག་གི་ ་ད་པ་རུ་ལུའི་སྤྱད་དང་རྩྱུ་རྩྱུ་ལྷ་ལྷ་ལ་སོགས་པ་ལུས་
 ་དག་གི་རྣམ་འཕྱུར་སྤྱོད་གསུམ་པ་ལ་ཅུལ་སྤྱོད་བ་ཡིན་ཏེ། ་རྒྱུད་ལས། ་སྤྱལ་དང་
 ་ཁ་ཏོན་ཆོས་ཀྱི་སྤྱ། ་ཡོད་དང་མེད་དང་སྤང་བ་དང་། ་ཡིད་དཔྱོད་ཆོག་ནི་སྤྱ་

ཚོགས་བཞེད། །ཅེས་གསུངས་པའི་ཕྱིར་རོ། །དེ་ལྟར་ལུས་ངག་ཡིད་གསུམ་རུ་
 ཤན་ཐ་དད་དུ་དབྱེ་བ་དང་། སྒོ་གསུམ་གྱི་སྡོན་འགོ་སྤེལ་ནས་བྱེད་པའི་ལུགས་སོགས་
 ཡོད་ཀྱང་། །འཁོར་འདས་གྱི་རྣམ་པ་ཅན་གང་ལའང་སྒོ་གསུམ་དང་སྒྲུ་གསུང་ཐུགས་
 གྱི་རོལ་པ་ཤུགས་འབྱུང་དུ་འཆར་བ་དེ་ལས་ཐུགས་གཅིག་ཏུ་བྱེད་པ་འདི་ལག་ལེན་ལ་
 འདེབས་སྒྲ་ཞིང་འཆུན་ཆེ་བ་ཡིན་ནོ། །དེ་ལྟ་བུའི་རུ་ཤན་འབྱེད་པ་ལ་ཁྲ་བ་བྱེད་དམ།
 ཞག་བཅུ་གཅིག་གམ། ཉི་མ་བདུན་ལ་སོགས་པར་འབད་པས་གནས་སྐབས་སུ་སྒོ་
 གསུམ་གྱི་ཞེན་པ་རང་ལོག་པ་དང་འཁོར་བའི་འབྲེལ་རྒྱུན་ཆོད། མཐར་ཐུག་ལུས་
 འོད་གསལ་དུ་སྒྲིན། ངག་ཡི་གའི་འཁོར་ལོར་དག །སེམས་རིག་ཐོག་ཏུ་གྲོལ་བ་
 ལ་སོགས་པམ་ཡོན་དཔག་ཏུ་མེད་པར་གསུངས་པ་ཡོད་དེ་མདོར་བསྟུན་དབང་ཉི་བར་
 རྟོགས་པ་ལས། རུ་ཤན་གང་གིས་བྱེ་བ་ཉིད། །ཁམས་གསུམ་ལྷོག་པ་མ་ཡིན་
 ནོ། །ཞེས་སོ། །གཉིས་པ་ནང་ལྟར་དབྱེ་བ་ནི་རྒྱུད་གྲོང་གསལ་གྱི་དགོངས་པ་ཡིན་
 ཏེ། དེ་ཉིད་ལས། ི་བོ་མགྲིན་པ་སྤྱིང་ག་དང་། །ལྟེ་བ་གསང་གནས་ཀྱང་
 མཐིལ་དུ། །ཨ་སུཌྱི་ཱི་ཤེ་དུ་གནས། །ཞེས་བག་ཆགས་གྱི་ལུས་འདི་གྲུབ་པ་ཙམ་
 རས་རིགས་དུག་ཏུ་འཕེན་བྱེད་གྱིས་བོན་རྒྱུན་ཆགས་སུ་གནས་པ་དེའི་སྤྱིང་དུ་ལས་སྟེ་
 མའི་རྗེས་ཆགས་ཤིང་། སྤྱི་མ་ཉི་བར་ལོན་པའི་རྒྱུན་བྱེད་པས་འཆི་བའི་ཆོ་ནའང་ཡི་
 གའི་རྩ་ཁམས་དེ་རྣམས་གང་དུ་རྒྱུང་སེམས་འདུས་པ་ལས་དེ་དང་དེར་འཕེན་པར་བྱེད་
 པའི་ཕྱིར་ད་ལྟ་ལམ་གྱི་གནས་སྐབས་ན་སྦྱོང་ཚུལ་བྱུང་དུ་འཕགས་པ་འདི་ནི་ཐབས་མང་
 དཀའ་བ་མེད་པ་སྒྲ་ན་མེད་པའི་ཐོག་པ་འདིའི་འཕགས་ཆོས་ཡིན་ཏེ་རྒྱུན་སྦྱོང་ན་འདས་
 རྗེས་ལས། ལུས་འདི་མ་རིག་རྒྱུས་བསྐྱེད་ཕྱིར། །རིགས་དུག་ས་བོན་ཉིད་དུ་
 གནས། །རིག་པ་སྒྲུ་གསུམ་དངོས་ཡིན་ཕྱིར། །སྒྲུ་གསུམ་ཡི་གེ་གསུམ་དུ་
 ཤར། །ཡི་གས་རྩལ་སྦྱངས་རུ་ཤན་དབྱེ། །ཞེས་པ་ལྟར་སྦྱངས་བྱ་ུ་བོར་ལྟའི་ས་
 བོན་ཨ་དཀར་པོ། མགྲིན་པར་ལྟ་མིན་གྱི་སུ་ལྟང་སེར། སྤྱིང་གར་མའི་ཐྱི་སྒྲུ།
 །ལྟེ་བར་དུང་འགྲོའི་ཱི་དམར་ནག །ཁགས་བར་ཡི་ གས་གྱི་ཤེ་ཐལ་སྒྲ། ཀྱང་

མཐིལ་དུ་དཔྱལ་བའི་དུ་དྲུག་ཁ་རྣམས་ཀྱི་རྣམ་པར་གནས་པ། སྦྱོང་བྱེད་སངས་རྒྱུ་
 ཐམས་ཅད་དང་གཉིས་སུ་མེད་པའི་རིག་པའི་ཡེ་ཤེས་རྗེ་རྗེ་གསུམ་གྱི་རང་བཞིན་ཡི་གེའི་
 རྣམ་པར་ཤར་བ་ཀྱི་བོར་ཨོ་དཀར་པོ། མགིན་པར་ཨྲུ་དམར་པོ། སྦྱིང་གར་རྩེ་
 མཐིང་ག་རྣམས་བཀྲག་མདངས་དང་གཟི་བྱིན་འབར་བཞིན་པར་གསལ་ལ། འབྲུ་
 གསུམ་བརྒྱུ་པའི་རྒྱུ་ཀྱིས་དེ་ལས་སྤྱང་བའི་འོད་ཟེར་གྱིས་རིགས་དྲུག་གིས་ས་བོན་
 བག་ཆགས་དང་བཅས་པ་དངོས་མེད་དུ་སྦྱངས་བར་བསམ་བཞིན་དུ། ཨོ་ཨྲུ་རྩེ་སྤྱང་
 བྱའི་ས་བོན་རེ་ལ་འདུམ་རེ་དང་ཁ་སྐོང་བཅས་ཁྱེན་འདུམ་ཕྲག་བདུན་དུ་ལོངས་པར་
 བརྒྱུ་ཤོ། །དེས་སྒྲིག་པ་དག་པའི་རྟགས་དང་ཐམས་ཀྱི་ཞེན་འཛིན་ལྷགས་ལ་དག་པར་
 འགྱུར་ཏེ། སྐོང་གསལ་ལས། རུ་ཤན་ནང་ལྟར་སུ་སྦྱེ་བ། །འབྲུལ་རྒྱ་འཁོར་
 བའི་ས་བོན་སྦྱངས། །ཞེས་སོ། །གཉིས་པ་སེམས་ཀྱི་སྒྲ་བྲིད་པ་སྐོང་གསུམ་སྤྱང་
 བའི་སྦྱོན་འགྲོ་ལའང་གསུམ་ལས། དང་པོ་ལུས་སྦྱང་བཞི། ཐལ་འགྱུར་ལས།
 ལུས་ཀྱི་སྦྱོན་དུ་འགྲོ་བ་ལས། །སོ་སོའི་བྱེད་པའི་རྒྱ་འགགས་པ། །རྗེ་རྒྱུལ་ཀྱང་
 དང་བཅས་ཏེ། །ལུས་སྤྱངས་སེམས་ལ་ཕན་པའོ། །ཞེས་པས་རྗེ་རྗེའི་འདུག་
 སྤངས་ལ་ལངས་འདུག་སྒྲིགས་གཉིས་སུ་བཞེད་པའི་སྒྲ་མ་ནི་རྟེན་པ་གཉིས་སྤྱང་ཅིང་པུས་
 མོ་བསྟན་སྟེད་པ་དྲང་པོར་བསྟངས། ལག་པ་གཉིས་ཀྱི་གྲུ་མོ་རྒྱངས་བཞིན་དུ་ཐལ་མོ་
 ཀྱི་བོར་མ་རེག་པར་སྦྱར། མགིན་པས་ཨོལ་མདུད་ལོན་པར་བྱས་ཏེ་ལུས་རྗེ་རྗེའི་སྦྱོན་པོ་
 ཅེ་གསུམ་པ་མེ་འབར་བཞིག་ཏུ་བསྒྲོམ། དེས་དུབ་ན་ཕྱི་མ་མི་འགྱུར་རྗེ་རྗེའི་འདུག་
 སྤངས། རྗེ་རྗེ་ལྟ་བུ་ལས་ལུས་ཀྱི་བསྟངས་བས་འགྱུ་བྱེད་ཀྱི་རྒྱང་འགག། །རྟེན་
 མཐིལ་ཁ་སྤྱར་བས་ཕོ་མོ་མ་ཞིང་གི་རྒྱང་སྦྱོངས་ཏེ་འོད་གསལ་ཡེ་ཤེས་ཀྱི་རང་དུ་རང་
 གནས། རྟེན་པ་གཉིས་གསང་བར་བྱག་པར་གཏད་པས་འདོད་ཆགས་ཀྱི་གཞི་སྦྱངས།
 ཐལ་མོ་ཀྱི་བོར་སྤྱར་བས་ལུས་ཀྱི་གནད་སྦྱོང་བར་བྱེད་དོ། །ཞེས་ཀུན་མཁྱེན་ཆེན་
 པོས་བཞེད་ལ། དག་པ་དཔྱད་པར་བྱ་བཞི། ཡར་ཅེ་གསུམ་རེ་བོར་རང་བཞིན་སྤྱགས་
 རྗེ་མཚོན་ལ། མར་ཅེ་གསུམ་སྤྱེ་གསུམ་མཚོན་པའི་སྟེང་པ་གཙུག་ཏུ་འདྲིལ་བ་ཀ་དག་

དང་ལྷན་གྱུ་བ་དེ་བོ་གཅིག་ཏུ་ལམ་བྱེད་མཚོན་པ་ལོ། །དེ་ལྟར་བགྲིས་པ་ལ་དགོས་པ་
 གསུམ་སྟེ། སུན་མོང་དུ་ངལ་དུ་བ་གྲིས་ལུས་སྒྲིབ་འདག་བྱུང་པར་ལ་ལུས་རྩི་རྩེ་མེ་
 འབར་བར་མཐོང་བས་གདོན་བགོགས་ནི། མཐར་ཐུག་ལུས་ཞེན་ལྷོག་སྟེ་སྒྲུ་དེ་རྩེར་
 འགྲུབ་པར་འགྱུར་ལ། འདིའི་ཚེ་རྟེན་འབྲེལ་ལུས་ལ་སྒྲིགས་པས་རྟོགས་པ་སེམས་ལ་
 འཆར་བའི་དོན་ངལ་དུ་བ་ལ་སོགས་པའི་རྒྱུན་གྲིས་འགྱུ་བྲན་བྱུང་ཚོར་གྱི་སྒྲུན་ཐག་ཆད།
 ཐད་ཀར་རིག་པ་རྟེན་མེད་དུ་ལུས་པས་དོ་སྒྲོན་གྲིས་གཟེར་འདེབས་སྒྲ་བ་ཡིན་ནོ། །
 གཉིས་པ་ངག་སྒྲིང་བ་ནི་ཐལ་འགྱུར་ལས། ངག་ནི་རྩྱ་ཞེས་གནས་པ་ལས། །རྒྱས་
 གདབ་པ་དང་རྩལ་སྒྲུང་དང་། །མཉེན་བཙུལ་ལམ་དུ་གཞུག་པ་ཡི། །དེ་ལྟར་ངག་
 སྒྲུངས་སེམས་ལ་པན། །ཞེས་རྣམ་པ་བཞིར་བསྟན་པ་ལས། དང་པོ་རྒྱས་གདབས་
 པ་ལའང་གཉིས། བྱི་སྒྲུང་བ་ལ་རྒྱས་གདབ་པ་ནི། དབེན་པར་སྦྱིལ་མོ་ཀྱང་བཙས་
 ཏེ། ངག་ཏུ། རྩྱ་རྩྱ་རྩྱ་རྩྱ། ཞེས་གདངས་འགྱུར་རིང་པོས་བརྩོད་པས་བྱིའི་སྒྲུང་
 བ་ཆེ་ཆུང་བཏྲན་གཡེ་ཐམས་ཅད་རྩྱ་དུ་ལམ་ལམ་སོང་བར་བསམ་ཞིང་། སོ་དང་མཆུ་
 མ་རེག་ཙམ་གྱི་ངང་ནས་རྒྱང་དང་ཤེས་པ་སྒྲུང་བ་གསུམ་གཅིག་ཏུ་བསྐྱེས་ལ་མ་ཡེངས་
 པར་བྱལོ། །སྒྲུང་བ་ཐམས་ཅད་རྩྱ་དུ་ལམ་ལམ་འཆར་ཞིང་བན་བུན་བྱུང་ཕྱིན་དུ་སོང་ན་
 རྒྱས་ཐེབས་པའི་ཆད་དོ། །དེས་ཡུལ་སྒྲུང་རང་བཞིན་མེད་པར་གྲོལ་བའི་དགོས་པ་
 ཡོད་དོ། །གཉིས་པ་ནང་ཕུང་པོ་ལ་རྒྱས་གདབ་པ་ནི། ཡང་རྩྱ་ཞེས་བརྩོད་པས་བྱི་
 རོལ་གྱི་རྩྱ་རྣམས་གཅིག་བྱུང་གཉིས་བྱུང་ཐམས་ཅད་ལུས་ཀྱི་དབང་པོའི་སྒྲོ་ནས་ཞུགས་ཏེ་
 ཁོང་པའི་ནང་དུ་བྱུང་ནས་ནང་ཁྲོལ་གྱི་ཁྲག་དང་བཙས་པ་མི་དམིགས་པར་སྒྲུངས་རྩེས།
 ལུས་ཀྱི་ནང་ཐམས་ཅད་རྩྱ་གིས་རིང་རེབ་སྟེན་བྱེད་ན་རྒྱང་བསྐྱམ་པ་གནད་དོ། །དེས་
 བྱི་ལུས་ཀྱི་འབྱུང་བ་དག་སྟོན་པ་བཙས་ཐག་པ་མེད་པར་གྲོལ་བའི་དགོས་པ་ཡོད་དོ། །
 གཉིས་པ་རྩལ་སྒྲུང་བ་ལ་གཉིས་ཀྱི། དང་པོ་བྱི་སྒྲུང་བ་ལ་སྒྲིང་བ་ནི། རྩྱ་རྩྱ་ཞེས་
 བྲག་ལ་གཏུམ་པར་བརྩོད་པའི་རྒྱུན་གྲིས་མཁའ་ལ་སྒྲོག་འཕྲུག་པ་བཞིན་རྩྱ་མཐིང་ནག་ནོ་
 རྒྱར་གྱི་ཤུགས་དང་ལྷན་ཞིང་གང་ལ་འབྱིགས་པའི་ཡུལ་དང་འཆོམས་པ་གནས་ལུགས་

བབས་པ་བཞིན་བྱུང་ནས་རི་དང་ཁང་གྲིམ་ཐོགས་རེག་གི་སྤང་བར་ཤར་བ་མཐའ་དག་
 གྲལ་ཁྲོལ་ཁལ་ཁོལ་མེད་པར་དབྱག་བར་བསམ་མོ། །དེས་སྤང་བ་བདེན་མེད་དུ་ཤེས་
 པའི་དགོས་པ་ཡོད་དོ། །ཁགྲིས་པ་ནང་ཕུང་པོ་ལ་ཕྱལ་སྤྱང་བ་ནི། རྩྱུ་མཐིང་ནག་
 མཐོ་གང་བས་རང་གི་ལུས་ཕྱིར་ཐལ་ནང་ཐལ་ཁོལ་ཅེ་མེད་པར་ཕྲག་པས་རྩལ་ཕྲན་དུ་
 དག་པར་བསམ་ཞིང་རྩྱུ་དྲག་པོར་བཟོད། འབྱོངས་པའི་རྟགས་ལུས་ཀྱི་ཤ་ཁོལ་བྱར་
 འཕར་བ་དང་། མེ་ལོང་གི་བྱང་ལྟར་རང་བཞིན་མེད་པའི་ཉམས་འཆར་རོ། །དེས་
 རང་ཕུང་པོའི་ནད་གདོན་ཞི་བ་དང་། ལུས་འོད་གསལ་དུ་གྲོལ་བའི་དགོས་པ་ཡོད་
 དོ། །ཁགསུམ་པ་མཉེན་བཙལ་བ་ནི། མདུན་དུ་ཤིང་བྱ་ལ་སོགས་པའི་མཚན་མ་
 བཙུགས། དག་ཏུ་རྩྱུ་རྩྱུ་ཞེས་བཟོད་པས་རྩྱུ་གི་ཐེང་བ་ལུ་གྲུ་རྒྱུད་དུ་འབྲེལ་བ་དམིགས་
 རྟེན་གྱི་ཕ་བ་ནས་རིམ་པར་དགྲིས་ཤིང་ཅེ་མོར་སླེབ་པ་དང་རྩྱུ་སྤྲ་མ་དེ་ཅེ་མོར་མདུང་
 རྩྱུགས་སུ་གནས་པ་ལ་ཤེས་པ་གཏད་དེ་རྩྱུ་གི་སྤྱད་ལ་པོས་ལེན། སྤྱོད་ན་ཡང་གཅིག་
 ལ་གཅིག་ཐིམ་གྱི་འཇིག་པ་ལ་ཤེས་པ་གཙུར་ནས་མཐར་སྡིང་གར་བསྐྱས་ཏེ་དལ་
 བསོ། །དེ་ལྟར་ཡང་ཡང་བགྲིས་པས་ཕྱི་ནང་གི་འགོ་ལྷོག་ལམ་དུ་ཡོངས་ནས་སེམས་
 ལ་ཤིན་ཏུ་སྤྱངས་པའི་ཡོན་ཏན་ཐོབ་སྟེ་དམིགས་པ་གང་དུ་འང་བསྐྱར་བྱུང་བ་པོར་
 རོ། །བཞི་པ་ལམ་དུ་གཞུག་པ་ནི། རང་ཉིད་རྩྱུ་དུ་བྱས་པ་ཁ་དོག་མཐིང་ཁ་སྤྱུག་གང་
 པ་ཞིག་པར་འབྲེག་ཚུལ་འབྲེག་སྲིན་བུའི་འགོས་ཀྱིས་རྣམ་པ་ཐམས་ཅད་པའི་ལམ་ལ་
 ཞུགས་ཤིང་མཐོང་ཡུལ་གྱི་རི་དང་ཡུལ་ལྗོངས་ནས། མི་མཐོང་ཞིང་རྒྱས་ཡོད་པའི་
 ས་ཕྱོགས་ཐམས་ཅད་དུ་འགོན་པོ་དོན་གཉེར་ལམ་དུ་ཞུགས་པ་བཞིན་སོང་བར་བསམ་
 ཞིང་འགོ་ལུགས་དང་མཐུན་པའི་རྩྱུ་དལ་བྱར་བཟོད། དེས་ཡུལ་གྱི་བག་ཆགས་སྤྱོད་
 ཞིང་ལུས་དག་གི་ལམ་སྲོལ་དུ་རྒྱད་པའི་དགོས་འབྲེལ་ཡོད་ལ། སྤྱར་ཡང་རྩྱུ་རྩྱུ་ཞེས་
 ཤར་ཕྱོགས་མངོན་དགའ་ལ་སོགས་པ་དག་པའི་ཞིང་རྣམས་སུ་ཡང་དཔག་ཆེན་གྱིས་
 མངའ་བཞིན་དུ་ཕྱིན་པར་བསམས་པས་ཞིང་ཁམས་འབྱོངས་པའི་རྟེན་འབྲེལ་སྤྲིག་
 བོ། །ཀུན་ལ་རྒྱུང་སེམས་རྩྱུ་གསུམ་ཅེ་གཅིག་ཏུ་བྲིལ་ནས་འདུན་པ་གང་གཏད་དུ་

བཟུང་བས་རྣམ་རྟོག་འགག་སྟོབས་གཞན་ལས་ཆེ་བ་ཡིན་ནོ། །དེས་ནི་ངག་གི་སྒྲིབ་པ་
 འདག་ཅིང་ངག་ལོངས་ ིད་རྫོགས་པའི་སྒྱུར་གྲོལ་བར་བྱེད་དོ། ། །གསུམ་པ་སེམས་
 སྦྱང་བ་ནི། ཐལ་འགྱུར་ལས། སེམས་ནི་ཐོག་མ་བྱུང་ས་དང་། །བར་དུ་གནས་
 ས་ཐ་མ་འགོ། །དེ་ལྟར་གསུམ་ལ་བརྟག་དཔུང་ན། །སེམས་སྦྱངས་སེམས་གྱི་
 གནས་ལུགས་ཤེས། །ཞེས་པས་སེམས་སྦྱང་བ་དངོས་དང་། སྦྱངས་པ་རྣལ་དུ་
 དབབ་ཚུལ་ལོ། །དང་པོ་ལ་གསུམ་གྱི་ཐོག་མར་བྱུངས་དང་བྱུང་མཁན་ལ་བརྟག་པ་
 བྱི། སེམས་འདི་ཡོད་ཙམ་ནས་སྟོད་བཅུད། སྤྱི་ནང་སྤང་བ་དང་། སྦྱང་པ་ལ་
 སོགས་ཡོད་མེད་གྱི་ཕྱོགས་གང་ནས་བྱུང་། །ཡོད་པ་དངོས་པོའི་ཕྱོགས་ནས་བྱུང་བེར་
 བ་གྲུབ་མཐའ་སྒྲ་བ་ཉམ་ཐོས་པའི་ཕྱོགས་སུ་སྦྱང་བས། སྤང་བའི་བདེན་ཞེན་རྟུལ་ཤ་
 རབ་གྱི་ཆ་ཤས་ཙམ་དུའང་བཤེག་སྟེ་རྟོགས་ཤིག །དེ་ལྟར་བརྟགས་ཤིང་རྟུལ་ཤ་ཆ་
 མེད་གྱི་ཁོང་དུ་བཅའ་བས་སེམས་གྱི་བྱུང་ས་མ་རྟེན་པར། སྤྱི་ལམ་ལྟར་རང་བཞིན་
 མ་གྲུབ་པར་ཤེས་ཀྱང་། བྱུང་མཁན་གྱི་ཤེས་པ་ཤར་ར་ལམ་མེ་བ་སེམས་དང་སེམས་
 བྱུང་ལྟར་ཤར་བའི་རྩ་བ་མ་ཆོད་ན་ནི་དབུ་མ་སེམས་ཙམ་པ་ལྟར་མེད་དགག་དང་མ་ཡིན་
 དགག་ལ་གནས་ལུགས་རེ་བའི་ཕྱོགས་ལ་འཕུན་དུ་ཡོད་པས། འཛོལ་མཁན་གྱི་
 སེམས་ལ་རྩུར་གྲོལ་ཤིག །བལྟས་པས་ཀྱང་སེམས་དར་ཅིག་རང་གསལ་ཙམ་དུ་
 འདུག་པའམ། འགྱུ་བྱན་སྒྲ་ཆོགས་སུ་ཤར་བར་མཐར་ཐུག་ཏུ་འདོད་ན། །སེམས་
 སྟོང་ཁ་འབྱུམས་གཞི་བྲལ་ལ་གདིང་འཆའ་བ་དང་འབྲ་བས་དཔུང་རིག་པ་མངོན་སུམ་དུ་
 མ་མཐོང་། ཡང་སྟོང་བའི་ཕྱོགས་ནས་བྱུང་བེར་ན། མཁན་པོ་མཐོང་བས་
 དབྱིབས་དང་། ཁ་དོག །རྟགས་མཚན། ཆེ་ཆུང་ཕྱོགས་ཆ་ལ་སོགས་པའང་
 དེས་པར་ཡོད་དགོས་པས་དེའི་རང་བཞིན་བརྟག་དགོས་ཏེ། དེ་ལྟར་བརྟགས་པས་
 འཛོལ་ས་དང་འཛོལ་མཁན་དུ་སྤང་བའི་གཟུང་འཛིན་ཡུལ་མེད་རྟེན་བྲལ་སྒྲ་བསམ་
 བརྟེན་མེད་ཁས་ལེན་ཐམས་ཅད་དང་བྲལ་བའི་དང་དུ་ཉ་མུད་ད་ལུས་ན། གཞི་མེད་རྩ་
 བྲལ་ཆོས་སྒྲ་སྒྲེབ་མེད་པའི་དོན་ཁོང་དུ་རྟུན་པ་ནི། དབུ་མ་ཐལ་འགྱུར་ལས། ང་

ལ་ཁས་ལེན་མེད་པས་ན། །དེ་ནི་སྒྲིན་མེད་ཁོ་ན་ཡིན། །ཞེས་པའི་ཐོག་ཏུ་སྐྱབ་ཅིང་
 སྐྱབ་ཚུལ་ཡང་དེང་ས་བགྲུབ་པའི་མཐའ་འདི་ཉིད་འཛིན་པར་སྒྲོམ་པ་ནམས་ལྟར་ཡིད་
 དཔྱོད་ཀྱི་སྒྲོམ་བཞག་པ་མ་ཡིན་པར་རང་བཞིན་རྫོགས་པ་ཆེན་པོའི་ཆོས་ཉིད་ཀྱི་དོན་
 མཐོང་བས་སྐྱབ་པ་ཡིན་ཞེས་བདག་ཉིད་སྒྲུབོ། །གཉིས་པ་གནས་ས་གནས་མཁན་ལ་
 བརྟག་པ་ནི། སེམས་འདི་ད་ལྟ་ཕྱི་རུ་ཤར་ན་ཕྱིའི་ཡུལ། བར་དུ་ཤར་ན་བར་གི་
 ཡུལ། དེ་དག་གི་ཕྱི་ནང་སྟོད་སྟངས་མགོ་མཐུག་ལ་སོགས་པར་གང་དུ་གནས་བརྟགས་
 པས་གནས་ས་མཐོང་ན་དེའི་དབྱིབས་དང་ཁ་དོག་བྱེད་ལས་ལ་སོགས་པའི་རྟོག་དཔྱོད་
 དང་བྲི་བརྟན་ཀྱི་རྩལ་ཕྱགས་གཏིབ་ཅིང་། ཕྱི་ནང་གང་དུ་འང་མ་མཐོང་ནས་གནས་
 མཁན་གྱི་ཐོག་ཏུ་དབྱད་པའི་ཆོ་ཀུན་གཞིའི་རྣམ་ཤེས་རང་གསལ་ཙམ་བདེན་གྲུབ་ཏུ་ཤར་
 བའང་སེམས་ཙམ་རྣམ་རྟུན་པར་ཉེ་ལ། འདིར་སེམས་ལ་རྒྱ་མཚན་མེད་པས་རྒྱ་ལ་ཡི་
 གོ་བྲིས་པའི་ཆོ་འདས་ན་རྫེས་མེད་དུ་ཞིག་པའམ། བྱ་རྒྱུ་པའི་ཆོ་རྒྱ་ལ་འཇུག་པ་ལྟར་
 གནས་ས་བཙལ་བའི་མོད་ལ་འཛོལ་མཁན་རང་ཞིག་པས་གནས་བྱེད་ཀྱི་མཁན་པོ་ངོས་
 བཟུང་དང་བྲལ་བར་གཏན་ལ་ཕེབས་པ་ནི་ལོངས་སྤྱོད་འགག་པ་མེད་པའི་དོན་ཁོང་དུ་རྒྱད་
 པ་ཡིན་ནོ། །དེ་ལྟར་བའི་སྐབས་ན་ཆོར་མས་བཏབ་པ་ལ་སོགས་སྒྲོ་གསུམ་གྱི་སྟེང་དུ་
 ཆོར་བའི་ཉེར་ལེན་ལས་ཁྱོད་རེག་གི་མཆན་མ་གང་དང་གང་དུ་ཤར་བ་དེ་དང་དེར་ཡོད་
 པ་ལྟར་སྤང་བ་ནི། །འདུ་བྱེད་ཀྱི་ཡུང་པོས་རྒྱ་བྱས། སྤལ་བྱུང་གི་རྣམ་པར་རྟོག་
 པས་རྒྱེན་བྱས། གཟུང་བའི་ཡུལ་ལ་འཛིན་པའི་སེམས་ཆགས་པས་བདག་པོའི་འབྲས་
 བྱར་སྒྲིན་པ་སྟེ། གཟུང་འཛིན་ཡུལ་སྟོངས་ཏེ་ཆོས་ཉིད་ཟད་སར་འཁྱོལ་བའི་ཆོ་གཤེད་
 མ་བརྒྱས་བསྐྱོར་ཡང་ཉམ་ང་བ་དང་བག་ཚིག་མེད་པའི་གོ་དོན་ཡང་འདིས་སྟོངས་པ་
 ཡིན་ནོ། །གསུམ་པ་འགྲོ་ས་འགྲོ་མཁན་ལ་བརྟག་པ་ནི། ཕྱི་ནང་སྟོད་བརྟན་།
 སྤང་ཐོང་ཡོད་མེད་ལ་སོགས་གང་གི་ཕྱོགས་སུ་ཡང་འགྲོ་བའི་ཡུལ་བརྟགས་པས་འགྲོས་
 མ་རྟེན་པས་འབྲས་བྱུ་ལ་རེ་དོགས་སུ་འཛིན་པའི་སྒྲོ་ལྟོག། །གལ་ཏེ་རྟེན་ན་འགྲོ་མཁན་
 ཀྱི་བྱེད་བཞིན་ལ་སོགས་པའི་མཚན་ཉིད་ཀྱང་ཤེས་དགོས་པས་བརྟགས་པའི་ཆོ་དེ་ལྟར་མི་

འདུག་པས་བྱས་པའི་ཚོས་གྱིས་སངས་མི་རྒྱ་བར་ཡིད་ཆེས། དེ་ལྟར་འགྲོ་ས་མེད་
 པས་ཡུལ་སྤང་སེམས་གྱིས་བཅོས་པར་ཐག་ཆོད། འགྲོ་མཁན་མེད་པས་ཡུལ་ཅན་
 རང་བཞིན་མེད་པའི་གདིང་རྟེན། དེའི་ཚོ་རིག་སྟོང་འགྲོ་འོང་མེད་པ་སྤྱུལ་པའི་སྐྱར་
 གཏན་ལ་ཕེབས་ཤིང་། འདི་ལྟར་བྱུང་གནས་འགྲོ་གསུམ་ཐུན་མོངས་མ་ཡིན་པའི་
 ཁོངས་སུ་སེམས་གྱི་ཁང་བུ་རྒྱུ་པའི་མན་ངག་ཀྱང་ཆོད་བས་བྱུང་པར་འཕགས་པའི་
 སྐྱར་ལམ་ཡིན་ནོ། དེ་ལྟར་སེམས་གྱི་སྟོན་འགྲོའི་ ོད་པ་བྱས་པས་ཐུན་མོང་དུ་
 སེམས་གྱི་སྒྲིག་སྒྲིབ་འདག་ཅིང་བར་ཆད་ནི། མངོན་ཞེན་གྲོག་ །བྱུང་པར་དུ་
 འཁོར་འདས་རུ་ཤན་སྟེད་བས་སེམས་གྱི་མཚན་ཉིད་རིག་སྟོང་ཡེ་ཤེས་སུ་གྲོལ།
 མཐར་ཐུག་སངས་རྒྱས་ཀྱང་དང་གཉིས་སུ་མེད་པའི་ཐུགས་རྟེན་གདོད་མའི་གཞི་ཐོག་ཏུ་
 ཕྱིན་པར་བྱེད་དོ། །གཉིས་པ་ལ་གཉིས། རྣལ་དུ་དབབ་པ་དང་། སོར་གཞུག་
 པའོ། །དང་པོ་ནི། ཐལ་འགྱུར་ལས། འདི་དུས་ལུས་ངག་སེམས་གྱི་
 གནད། རྣལ་འབྱོར་ལྡན་པས་རྣལ་དབབ་བྱ། ཞེས་བྱུང་པར་ཅན་གྱི་སྟོན་འགྲོའི་
 ོད་པ་དེ་རྣམས་གྱི་ཁམས་དང་འབྱུང་བ་འབྲུགས་པར་གྱུར་པ་རྣལ་མ་མ་བཅོས་པའི་
 གཤིས་སུ་གཏན་ལ་དབབ་པའི་ཕྱིར། ལུས་གྱི་གནད་བཟང་ངན་སྒྲུང་དོར་ལས་འདས་
 པ་དུར་བྲོད་གྱི་མི་རོ་བཞིན་དུ་ཅི་བདེར་བཞག་ །ངག་སྒྲིབ་བརྟེན་དང་བྲལ་བའི་གཤིས་ལ་
 དབྲུགས་གྱི་འགྲོ་འོང་ཅམ་ཡང་དལ་བར་བསྐབ། ཡིད་བླན་རྟོག་རྣམ་གཤེད་ལས་
 གྲོལ་བ་སྒྲིན་དེངས་པའི་ནམ་མཁའ་ལྟར་འཛོག་པ་སྟེ། བྱ་བ་དང་བྱེད་པ་མེད་པའི་རྣལ་
 འབྱོར་དང་ལྡན་པས་རྣལ་དུ་དབབ་པ་ལ་ཞག་ཉི་ཤུ་རྩ་གཅིག་གས། བདུན་ནམ་གསུམ་
 ལ་སོགས་པ་བྱ་སྟེ། དགོས་པ་ནི་གྲོད་གསལ་ལས། འདི་ལྟར་རྣལ་དུ་སྐྱས་བབ་
 པ། །འབྱུང་འབྲུགས་ནད་རྒྱུན་ནི་བ་དང་། །འཛོན་པ་རང་གྲོལ་ཉིད་དུ་
 འགྱུར། ཞེས་སོ། །གཉིས་པ་སོར་གཞུག་པ་ནི། འདས་རྗེས་ལས། ཉན་
 ཐོས་བྱང་སེམས་ཁྲོ་བོ་ཡི། །ལྟ་སྤངས་ཉིད་གྱིས་སོར་ཡང་གཞུག་ །དེས་ནི་
 གསུམ་པོ་སོར་རྒྱད་ནས། །ཉམས་ལེན་ཉིད་ལ་བརྟེན་པར་འགྱུར། ཞེས་དང་པོ་

ཉན་ཐོས་ཀྱི་ལྟ་སྒྲུང་སྒྲུང་རྣམས་སྒྲུང་ཆོས་བདུན་དང་ལྷན་པས་བྱུང་ཆོར་གྱི་རྟོག་པ་ལ་བཟོམ་
 འཛེས་པ་ཉིད་དུ་གཞག་གོ། །གཉིས་པ་བྱང་ཚུབ་སེམས་དཔའི་ལྟ་སྒྲུང་སྒྲུང་མིག་གཉའ་
 ཤིང་གང་ཙམ་དུ་རྟེན་མེད་དུ་བཞག། །གསུམ་པ་ཁྱོ་བོའི་ལྟ་སྒྲུང་སྒྲུང་རྒྱུད་ཀྱི་དོར་
 སྒྲུབས་སུ་བབྱང། །མིག་སྒྲུང་མིག་ཏུ་གཡེ་ཞིང་བར་སྒྲུང་ལ་བཟླ། དག་ཏུ་ཏུ་ཞེས་
 ཁྱོ་བོའི་གང་མོ་དང་། ཉི་ཉི་ཞེས་ཁྱོ་མོའི་རྒྱུད་སྒྲུབ་བཞེད་པའི་དང་ནས་སྒྲུང་བའི་རྩོན་
 སྤྱགས་གཏིབ་པའི་རྩལ་ཞུགས་ལ་ཕུལ་སྒྱུར་རོ། །དགོས་པ་ནི་གྲོང་གསལ་ལས།
 ཉན་ཐོས་ཞི་བའི་ལྟ་སྒྲུང་སྒྲུང་གིས། །ལུས་དག་ཡིད་གསུམ་རྣལ་དུ་ཕབས། །བོ་རྟོ་
 ས་ འི་ལྟ་སྒྲུང་སྒྲུང་གིས། །རྣལ་ཕེབས་བདེ་བ་ཉིད་ཐོབ་འགྱུར། །ཁྱོ་བོ་ཉིད་ཀྱི་ལྟ་
 སྒྲུང་སྒྲུང་གིས། །རྣལ་ཕེབས་ཡོན་ཏན་གསུམ་ཡང་འགྲུབ། །ཅེས་སོ། །ཡི་གེ་
 རྒྱུད་བདག་ལ་རྣམས་སྒྲུང་ཆོས་བདུན་ལས་ཐ་དད་པའི་མིག་སྒྲུང་ཅེར་གཏོང་བ་དང་། བྱང་
 སེམས་ལྟ་སྒྲུང་སྒྲུང་ཞི་བར་མི་གནས་པ་སོགས་སྒྲུང་པ་རྟོལ་རྒྱུགས་སོ། །།གཉིས་པ་
 དངོས་གཞིའི་བྲིད་ཚུལ་ལ་གཉིས་ལས། དང་པོ་སྒྲུབ་ཞིའི་ས་བོན་འདེབས་ཤིང་སྒྱུར་
 ལམ་སྟོམ་པའི་སྟོད་དུ་བསྒྱུབ་ཕྱིར་དབང་གི་དཀྱིལ་འཁོར་ཆེན་པོར་འཇུག་ཅིང་སྟོན་པར་
 བྱེད་པའི་བྱ་བ་རྣམས་གནས་སྐབས་འདི་ཉིད་དུ་དོན་གྱིས་ཐོབ་པ་ཡིན་ལ། བྲིད་ཀྱི་བྱ་བ་
 མཐར་ཕྱིན་ནས་དབང་བསྐྱར་བ་སོགས་དོན་ལ་མི་གནས་ཤིང་། རྒྱུད་དོན་གཟིགས་
 པའི་ རྣ་སྒྲུར་ཡང་མི་མཛེས་པ་ཉིད་དོ། །གཉིས་པ་འང་དེས་ཆོག་གི་གོ་ནས་རྩི་རྟོ་
 པོ་སྒྲུ་ན་མེད་པའི་ཐོག་པ་འདི་འབྲས་བུ་ལམ་དུ་བྱེད་པ་སངས་རྒྱུས་པའི་ལམ་ཐམས་ཅད་
 ཀྱི་དངོས་གཞི་ཡིན་པའི་རྒྱ་མཚན་དང་། འབྲས་བུའི་དོ་བོ་རིག་ཐོག་ཏུ་དོ་སྒྲུད་
 པའོ། །དང་པོ་ནི། གཞི་ཡིན་ལ་དངོས་མ་ཡིན་པ་ལྟ་ཁང་མཐོང་ཡང་རྟེན་གསུམ་
 མ་མཐོང་བ་ལྟ་བུ་ཐབ་གསལ་དང་། སྒྲུང་སྟོང་ལ་སོགས་པ་གཅིག་ལ་གཅིག་འབྲེལ་
 གྱི་ཆོག་ཙམ་ལ་ལྟ་སྟོམ་ཡིན་པར་ཡིད་བརྟན་འཆར་བའང་མ་ཡིན། དངོས་ཡིན་ལ་
 གཞི་མ་ཡིན་བརྟེན་གསུམ་མཐོང་ཡང་མཚན་ཉིད་གཏན་ལ་མ་ཕེབས་པ་སྒྲུབ་ཞིའམ།
 མཐའ་བརྒྱུད་སྟོས་བྲལ་རྟོག་དཔྱད་ཀྱི་གོ་ཡང་ཁྱོད་ཐོག་ཏུ་མ་ཆགས་པའི་བྲལ་ལས་པ་ཡང་

མ་ཡིན། དངོས་དང་གཞི་གཉིས་ཀ་མ་ཡིན་པ་འབྲུལ་སྒྲུབ་དང་ཤུག་མུ་ནེ་གང་ཡང་མ་
 མཐོང་བ་ལྟ་བུ་ཆོས་ཐམས་ཅད་རང་བཞིན་མེད་དེ་ཞེས་ཡིད་དཔྱོད་ཅུམ་གྱིས་ལམ་དུ་བྱེད་
 པ་ལས་རང་བཞིན་མེད་པའི་ངོ་བོ་བཅར་ཐོག་ཏུ་ངོ་མ་འཕྲེད་པས་འཁྱིལ་ར་ཐམས་པ་
 ལུས་པའི་གྲུབ་པའི་མཐའ་མ་ཡིན་པར། འདི་རང་བཞིན་རྫོགས་པ་ཆེན་པོ་སྤྱིང་ཐིག་
 གི་ལྟ་བ་དངོས་དང་གཞི་གཉིས་ཀ་ཡིན་པའི་ངོ་བོ་རྟེན་དང་བརྟེན་པའི་གནས་ཚུལ་ཇི་
 བཞིན་པ་གཏན་ལ་ཐེབས་པ་དང་འབྲ་བ་ལྟ་སྒྲོམ་ཡིན་སྒྲུལ་ལ་རག་མ་ལུས་པར་རང་གྲོལ་
 མངོན་སུམ་པར་སྟོན་པའོ། །གཉིས་པ་ལ་གཉིས། དབང་པོ་རྩོན་པོ་སྒྲོམ་དུ་མེད་
 གྲུང་ལ་བསྐྱབས་གྲོལ་བ་སྤྲེགས་ཆོད་ཀྱི་གདམས་པ་དང་། །བརྩོན་འགྲུས་ཆེན་པོས་
 ཐོད་ཀླལ་དུ་སྒྲོམ་པས་སྒྲུག་སུམ་ལམ་སྒྲུང་ལ་གྲོལ་ཏེ་ཡུང་པོ་སྒྲག་མེད་དུ་སྒྲུང་ན་འདའ་
 ཚུལ་ལོ། ། །དང་པོ་ལའང་དབང་པོའི་བྱུང་པར་གྱི་ངོ་སྟོན་ལུགས་གཉིས་ལས།
 དང་པོ་ཐུན་མོང་བཞི། དད་པ་དང་ལྡན་པས་སྤྱིང་ཐིག་གི་གདུལ་བྱ་ཡིན་ཡང་རྣམ་པར་
 ཤེས་པ་ལྟོག་ཏུ་གྱུར་པའི་རིགས་ཅན་རྣམས་ལ་ནི་ངོ་སྟོན་སྤྲུལ་པ་ལས། ཨེ་མ་རྟོ།
 སྒྲུང་བ་སེམས་སུ་ངོ་སྤྲད་པས་སེམས་ལ་བྱུན་ཚུད། སེམས་ཉིད་སྟོང་པར་ངོ་སྤྲད་པས་
 སྟོང་པ་བདེ་བས་རྒྱས་གདབ། སྟོང་པ་རིག་པར་ངོ་སྤྲད་པས་རིག་པ་ཉིད་དབྱིངས་དང་
 གཉིས་སུ་མེད་པ་དེ་ཁོ་ན་ཆོས་སྤྱི་ཞེས་པ་ལྟར། སྒྲུང་བ་སེམས་ཀྱིས་བཟོས་པར་ངོ་
 སྤྲད་པས་བདེན་འཛིན་རང་རྒྱུད་པ་ལྟོག། །དེ་ལྟར་བཟོ་བྱེད་ཀྱི་སེམས་སྟོང་པར་སྤྲད་
 པས་ཕྱི་ཡུལ་དོན་དུ་ཞེན་པ་སྟོང་། སྟོང་པ་རིག་པར་ངོ་སྤྲད་པས་ཆོས་ཉིད་ཆད་ལྟར་མི་
 གོལ་བའི་གནད་ཅུམ་ལ་ཁ་བྱངས་ཏེ་བྲིད་པའོ། །དེ་ནི་སྤྱིང་ཐིག་གི་དགོངས་པའི་
 ཕྱོགས་ལ་ཉེ་བ་མ་ཡིན་པར་དག་དོད་གོ་སྟེ་རང་ཤར་ལས། སྒྲུང་བ་སེམས་ཀྱི་རྣལ་
 འབྱོར་ནི། ཐམས་ཅད་དུ་ཡི་སེམས་ལས་བྱུང་། །སེམས་ཉིད་རྟོགས་ན་ཅི་བྱར་
 ཡོད། །དེ་སྤྲད་ཀུན་ཏུ་བརྟེན་བྱེད་པ། །ང་ཡིས་གྲོལ་བར་མ་བཤད་དོ། །ཞེས་
 གསུངས་པ་སྟེ། གཞན་དུ་སེམས་དོན་དམ་དུ་མེད། ཀུན་རྫོབ་ཏུ་ཡོད་པར་
 བཏགས་ནས་ལྟ་སྒྲོམ་དམིགས་གཏད་ཅན་ལམ་དུ་བྱེད་ཅིང་དེ་བཞིན་དུ་འབྲུག་གི་ཆོས་

སྐད་ཀྱང་ཡོད་པ་གཉིས་གཅིག་ལ་གཅིག་འབྲེལ་གྱི་བྱུང་འཇུག་འཆོས་པ་དང་། འདིར་
 རྫོགས་པ་ཆེན་པོ་གདོད་ནས་རིག་སྟོང་མཉམ་རྫོགས་ཆེན་པོར་སྤྱར་བྱུང་དུ་འཇུག་རྒྱ་མེད་
 པ་ཐ་དད་རིས་མེད་ཆེན་པོའི་བྱུང་འཇུག་པའི་ཕྱིར་རོ། །དེའི་ཕྱིར་ཀུན་མཁུན་གྱིས།
 སྤྱང་བ་སེམས་སུ་ངོ་སྤྱད་པ་དང་། སེམས་ཉིད་སྟོང་པར་ངོ་སྤྱད་པ་མན་ངག་སྟོང་ཏིག་
 གི་དགོངས་པ་མ་ཡིན་པར་ཤེས་པར་བྱའོ། །མན་ངག་འགའ་ཞིག་ཏུ། དེ་ལྟར་བྱུང་
 སྟིན་ན་ཡང་འོག་མ་བྱངས་བ་ཙམ་ལས་ངེས་དོན་མ་ཡིན་པར་ཐག་བཅད་དོ། །ཞེས་
 གསུངས་ལ། དེ་ལྟར་སྤྱང་བ་སེམས་མ་ཡིན་པའི་མངོན་སུམ་ཚད་མ་ནི། གཉིད་
 དང་། བརྒྱལ་བ་དང་། སྟོམས་འཇུག་རྣམས་གཉིས་དང་། རྟག་ཏུ་འདུ་ཤེས་མེད་
 པ་སྟེ་སེམས་མེད་པའི་གནས་སྐབས་ལྷན་དབྱས་མཐའ་ལས་བཤད་པའི་དུས་ན་སྤྱང་བ་
 གང་དུའང་མ་སོང་ཞིང་། མདང་གི་ཕྱི་ལམ་ན་ནོར་བུ་རྟེན་པའམ་དགའ་མགུར་ ད་
 པ་ལ་དགའ་བ་དང་བདེན་པར་འཛིན་པ་དེ། སང་དུས་ཅི་ཡང་མེད་པས་བྲན་བསམ་
 དང་སྤྱང་བ་དཀར་དམར་སྟོ་བུར་བའི་རྒྱུན་ལས་བྱུང་བ་ངེས་པའི་ཕྱིར་རོ། །དེང་སང་
 རྫོགས་པ་ཆེན་པོའི་བསྟན་པ་ཉམས་དམས་པས་ངོ་སྟོན་འདི་ཁོ་ནར་ཡིད་བརྟན་འཆའ་བ་
 མང་བའི་ཕྱིར་འདིར་ལམ་ཐད་བྱུང་དུ་བསྟན་པ་ལ་རང་ཤར་ལས། སེང་གེས་རང་
 སྐད་བཏོན་པས་གཙན་གཟན་ཐམས་ཅད་བརྒྱལ་ཞིང་སྒྲག། རྫོགས་ཆེན་རང་སྐད་
 སྒྲས་པས་ཐེག་དམན་ཐམས་ཅད་བརྒྱལ། ཞེས་པ་ལྟར་རྒྱ་འབྲས་དེས་དོན་དུ་སེམས་
 པའི་སྒྲལ་མེད་དང་། ཡིད་དཔྱོད་ལ་རྫོགས་ཆེན་རེ་བའི་གང་ཟག་རྣམས་འབྲུ་ཞིང་
 གཤུང་བར་སྟིན་ནའང་ཀུན་མཁུན་གྱིས་སྤྱང་བ་སེམས་སུ་འདོད་པ་འདི་ལོག་རྟོག་གི་སྟུན་
 པ་ཆེན་པོ་ཡིན་པས་བསལ་དགོས་སོ། །ཞེས་གདམས་པའི་ཕྱིར་སྟོས་ཏེ་བཤད་ནས་
 ལམ་ལ་བྱེད་པར་བྱས་པ་ཉིད་དོ། །གཉིས་པ་སྟུན་མོང་མ་ཡིན་པ་དཔྱུས་ལོང་མིག་སྟེང་
 པ་ལྟར་མངོན་སུམ་བཅར་ཕོག་ཏུ་ངོ་སྤྱད་པ་ནི། སྟོབ་མ་མི་འགྱུར་རྟོ་རྩེའི་འདུག་
 སྤངས་བྱེད་དུ་བརྟག་ལ། རྒྱ་རྩིས་དང་བཅས་བརྒྱད་པའི་གསལ་འདེབས་སྤྱང་བ་
 འགྱུར་བའི་དབྱངས་ཀྱིས་བརྟེན་པའི་མཐར། །ཀྱེ་བྱེད་ཀྱི་ད་ལྟའི་རིག་པ་འདི་ལ་

བཅས་བཅོས་དང་སྒྲོ་བསྐྱུ་མ་བྱེད་པ་ཐད་ཀར་ཞོག་དང་། དེ་ལ་ཡོད་མེད་དང་སྤྱོད་གས་
 ཆ་མ་གྲུབ། སྤྲང་སྤྲང་གི་སྤྱུ་རིས་མི་བྱེད། །རྟག་ཆད་ཀྱི་མཚན་མ་མ་གྲུབ། མ་
 གྲུབ་པ་འདི་ཀའི་ངང་ལ་ལྟ་སྒྲིམ་གྱིས་རྩོལ་བས་འབད་མི་དགོས་ཤིང་། བསྐྱུ་མས་པ་
 བཀོལ་བ་ལྟ་བུ་མ་ཡིན་པའི་ཡེ་གྲོལ་ཆེན་པོ། སྒྲོམ་མ་བཅོས་པའི་རང་གསལ།
 རྣམ་རྟོག་གིས་མ་བཅོས་པའི་ཡེ་ཤེས། ལྟ་སྒྲིམ་གྱིས་མ་བསྐྱེད་པའི་ཆོས་ཉིད།
 འཛོག་ཏུ་མེད་པའི་མཉམ་བཞག་ ཕྱིས་གདབ་མེད་པའི་རྗེས་སྟོན། གསལ་བ་ལ་ངོ་
 བོ་མེད་པ། ཡངས་པ་ལ་ཕྱུལ་བར་མ་ཤོར། ཡེ་བབས་རང་གནས་ཀྱི་དགོངས་པ་
 འདི་ལྟ་བུ་སེམས་ཅན་ཐམས་ཅད་དང་སྐྱད་ཅིག་ཀྱང་འབྲལ་མ་སྤྲོད་བར་ཡོད་ཀྱང་།
 དེ་ངོ་མ་ཤེས་པས་རྒྱ་རང་གྲོལ་བུ་ཡོད་པ་འབྲུགས་པས་བསྐྱུ་མས་པ་ལྟར་ནང་འཛིན་པའི་
 སེམས་ཀྱིས་རྒྱ་བྱས། ཕྱི་གཟུང་བའི་ཡུལ་གྱིས་རྒྱེན་བྱས། འཁོར་བ་མཐའ་མེད་
 དུ་འབྲུམས་པ་ཡིན་ཏེ། དནི་བླ་མའི་གདམས་ངག་གིས་རིག་པ་སྐྱད་ཅིག་མའི་མ་ཚང་
 རིག་པ་ཅམ་ནས་ཡིན་ལུགས་ཀྱི་ཐོག་ཏུ་བཅེ་མི་འཆོས་ཤིང་། འདི་ལས་གང་དུ་འང་མ་
 ཡོངས། གང་དུ་འང་མི་སྒྲིམ་པར་འཛོག་པ་ནི་གདོད་མའི་སངས་རྒྱུས་ཀུན་ཏུ་བཟང་
 པོའི་དགོངས་པའི་མཐིལ་ལྷག་གེར་བསྟན་པ་ཡིན་ཏེ། སྤྲོད་བྱས་པ་ལས། རྟག་
 ཆད་མེད་པའི་སེམས་ཉིད་ལ། །བཟང་ངན་བྲལ་བའི་སྤྲང་བ་ནི། །སྤྲང་བྲང་བྲལ་
 བའི་དགོངས་པ་ཞེས། །ཀུན་ཏུ་བཟང་པོ་ང་ཡིས་བསྟན། །བྲང་དོར་མེད་པའི་
 སེམས་ཉིད་ལ། །སྤྱོད་གས་མེད་རང་གྲོལ་སྤྲང་བ་ནི། །བྲུབ་གདལ་ཆེན་པོའི་
 དགོངས་པ་ཞེས། །ཀུན་ཏུ་བཟང་པོ་ང་ཡིས་བསྟན། །བྲིང་རྟོད་མེད་པའི་སེམས་
 ཉིད་ལ། །བཏང་སྒྲིམས་ཆེན་པོའི་དགོངས་པ་ནི། །ཆོགས་བྱུག་ལྷག་པའི་དགོངས་
 པ་ཞེས། །ཀུན་ཏུ་བཟང་པོ་ང་ཡིས་བསྟན། །ཡང་མེད་པའི་སེམས་ཉིད་ལ། །
 རེ་དོགས་བྲལ་བའི་སྤྲང་བ་ནི། །ཡ་བཞག་གདིང་ལྷན་དགོངས་པ་ཞེས། །ཀུན་ཏུ་
 བཟང་པོ་ང་ཡིས་བསྟན། །ཅེས་དང་། རིན་པོ་ཆེ་སྤྲངས་པ་ལས། གཞི་རྩ་མེད་
 པའི་ཆོས་ཉིད་འདི། །མ་བཅོལ་བཞག་པ་ངོ་མཚར་ཆེ། །འགྲོ་དང་འོང་བའི་རིག་

པ་ལ། །ཐུག་པ་མེད་པ་ངོ་མཚར་ཆེ། །ཡེ་གནས་ཆེན་པོའི་ཡེ་ཤེས་ལ། གཉིན་
 པོ་མེད་པ་ངོ་མཚར་ཆེ། །ཞེས་དང་། །ཀུན་བྱེད་ལས། སྤར་རབས་འདས་པའི་
 སངས་རྒྱལ་རྣམས་ཀྱིས་ཀྱང་། །རང་གི་སེམས་ལས་གཞན་དུ་ཆོས་བཙལ་
 མེད། །ཇི་བཞིན་པ་ལས་འཆོས་པར་བྱེད་མ་སྟེང་། །ཏིང་འཛིན་རྣམ་པར་རྟོག་པ་
 སློམ་མ་སྟེང་། །རང་སེམས་མི་རྟོག་པ་ཡིས་འགྲུབ་པ་ཡིན། །དེ་ལྟར་བཞུགས་
 དང་སྤང་གི་འབྱོན་པ་ཡང་། །རྟོག་མེད་མཉམ་པ་ཉིད་ཀྱིས་འགྲུབ་པར་འགྱུར། །
 །ཞེས་ཐེག་པ་འདིའི་ལུགས་ལ་སེམས་ཀྱི་ངོ་བོ་དང་པོ་ཉིད་ནས་རང་གྲོལ་ཆེན་པོར་ཡོད་པ་
 ད་ཉིད་ངོ་ཤེས་པ་ལ་རིག་པར་གྲགས་པའི་རྒྱུན་བསྐྱུངས་པས། །བཙན་ཐབས་ཉིད་དུ་
 སངས་རྒྱུ་བའི་ཕྱིར་ལམ་གཞན་ལས་སྤྱར་བ་ཡིན་ནི་ཞེས་སྟོབ་བསྟེན། །ནར་ལ་དོགས་
 པ་བསལ་ཞིང་གོགས་སྟོལ་བཞི། །དེ་ལྟར་གནས་ལུགས་རང་གནས་ཆེན་པོའི་རྒྱུན་
 བསྐྱུངས་པའི་ཆོ་རིག་པ་དེའི་ངོ་བོ་སྟོང་པར་འདུག་སྟུང་ན། །སྟོང་པར་འདོགས་མཁན་
 སྟོ་ཡིན། །སྟོ་ལ་གཏད་སོ་ཡོད། །གཏད་སོ་དང་བཙས་པའི་བསམ་གཏན་གྱིས་
 སངས་མི་རྒྱུ་བའི་ཚུལ། །སང་གོ་རྩལ་རྫོགས་ལས། །བསམ་གཏན་བསྟོམས་པས་
 ཆོས་ཉིད་དོན་མི་མཐོང་། །རང་སྤྱང་ཏིང་འཛིན་བསམ་པའི་ཕྱོགས་དང་བྲལ། །
 །སྟོས་བྲལ་ཆོས་ཉིད་ནམ་མཁའི་མཐའ་དང་མཉམ་དམིགས་པ་དག་གི་ཡུལ་ལ་འཛིན་རྟོག་
 མེད། །མཐའ་བཞི་བྲལ་བའི་སངས་རྒྱས་རང་རིག་ཡིན། །ཡོད་མེད་མཐའ་ལས་
 འདས་པ་ཆོས་ཀྱི་སྤྱ། །ཞེས་སྟོང་ཉིད་ལ་དེར་འཛིན་གྱི་སྒྲིབ་བྱེད་མཐའ་གྲོལ་ཆེན་པོར་
 སྤང་ཐབས་བཤད་པ་ཡིན་ནོ། །ཡང་ཡོད་མེད་མཐའ་ལས་འདས་པའི་ངོ་བོའི་བཞུགས་
 ཚུལ་འདི་ལྟ་བུ་ཞིག་གོ་སྟུང་པའི་དང་དུ་གདིང་འཆའ་ནའང་དེ་ཀ་ངེས་ཤེས་ཀྱིས་བཅིངས་
 པའི་རང་སའི་སྒྲིབ་པ་རྩམ་པོ་ཆེ་ཡིན་ཏེ། །བྱུང་ཆེན་ལས། །མུ་མཐའ་མེད་པར་
 རྩོལ་བ་གང་ཡིན་པ། །བྱ་ལོང་ནམ་མཁའི་མཐའ་འཆོལ་འདྲ་སྟེ་རྟེན་པ་མིན། །མི་
 རྟེན་དོན་འདི་ཉིད་ལ་སུས་ཀྱང་བཙས་སུ་མེད། །ཤེས་བྱ་སྟོས་མེད་འདི་ལ་མཐའ་མ་མི་
 སྟིད་དོ། །ཞེས་བཤད་དོ། །དེ་བཞིན་དུ་རྟོག་པར་གར་ནས་དགོ་མི་དགོ་གཟུགས་

ལྷ་ལ་སོགས་པ་དབང་པོ་དུག་གི་ཡུལ་གང་དུ་ཤར་ཡང་དེ་ལ་ཆེད་དུ་འཛིན་པ་མ་ཡིན་
 མོད་གྱི། ཡིད་དཔྱོད་ཐེག་པ་ལྟར་སྟོང་ཉིད་མེད་དགག་དང་མ་ཡིན་དགག་ལ་སོགས་
 པའི་སྒྲིའི་ཆོས་ཀྱི་ཡུལ་སྤང་ཆེད་དུ་བཀག་པ་ཙམ་གྱིས་སངས་མི་རྒྱ་བའི་ཚུལ་ཀུན་བྱེད་
 ལས། ཀུན་བྱེད་རྒྱལ་པོས་བྱས་པ་མི་ཆ་བར། །དབང་པོ་དུག་ལ་ཡུལ་དུག་སྤང་བ་
 ལས། །སྤྱག་བསྐྱལ་མཐོང་ནས་དབང་པོ་འགོགས་པར་བྱེད། །དེས་ནི་ཀུན་བྱེད་
 བྱས་པ་མི་ཆ་བས། །སྐྱེ་འགག་བྲལ་བའི་འབྲས་བུ་དེ་ལ་མེད། །ཅེས་སོ། །དེ་
 ལྟ་ན་སྤང་བ་དང་སྤང་ཡུལ་མ་བྱེད་པ་སེམས་ཙམ་རྣམ་བཤེན་རྩི་བཅས་སུ་ཉེ་བ་མ་ཡིན་
 རམ་ཅེན། དཔེར་ན་རི་མཐོང་བའི་སྐྱད་ཅིག་མ་དང་པོར་རིའོ་སྐྱམ་པ་ནི་སོ་སྐྱེའི་ལམ་
 ལ་མི་སྐྱེ་བའི་དབང་མེད་ཀྱང་། སྐྱད་ཅིག་མ་གཉིས་པར་རིའི་རང་བཞིན་ལ་དཔྱོད་
 པའི་སེམས་དང་སེམས་བྱུང་གི་རྩལ་ཚློགས་པས་རིའི་རྣམ་རྟོག་རང་ཡལ་ཆེས་མེད་དུ་
 མོང་ལ། དེའི་ཆོ་རིའི་སྤང་ཆ་མ་འགགས་ཀྱང་དེར་འཛིན་མེད་པའི་ཆོས་ཉིད་ལ་
 གནས་པ་ཉིད་གོམས་པར་གྱུར་པ་ལ་ཤར་གྲོལ་དུས་མཉམ་དུ་དག་ནས་སྤང་སེམས་
 འདྲེས་པ་རང་བཞིན་ཚློགས་པ་ཆེན་པོའི་ལམ་མ་ཁོར་བ་སྟེ་རིག་འཛིན་དགའ་རབ་རྩོ་
 ཆེས། ཤར་བའི་དུས་ན་མཉམ་ཤར་བཟང་ངན་མེད། །གྲོལ་བའི་དུས་ན་མཉམ་
 གྲོལ་བཟང་ངན་མེད། །ཅེས་སོ། །དེའི་ཕྱིར་ཁམས་ཀྱི་རི་མ་སྤང་དོར་གྱི་ངལ་དུབ་
 དང་བཅས་པས་སྤང་བར་མི་ལྟོས་ཤིང་། བསྐྱུང་ཉམས་ཀྱི་འདུ་ཤེས་དམ་པོས་དགྱིས་
 པ་ཟག་པ་དང་བཅས་པའི་ཚུལ་བྱིམས་ལས་ཆེས་འཕགས་པ། འདིར་རང་བཞིན་ཐེག་
 མཆོག་རྒྱལ་པོའི་དགོངས་པ་ཐེག་ལེ་ཉག་གཅིག་ལ་པ་རོལ་ཏུ་ཕྱིན་པའི་ལམ་གྱི་ཐབས་
 རྩལ་པའི་ཕྱོགས་དང་། ཤེས་རབ་ཉིང་ངེ་འཛིན་གྱི་ཕྱོགས་ཐམས་ཅད་དཔྱད་མཆོག་རྒྱལ་
 པོ་རིག་པའི་ཆོས་ཉིད་ལ་ཆོང་སྟེ་བྱུང་པར་གྱིས་ཞུས་པའི་མདོ་ལས། མི་འཛིན་པ་ནི་
 སྐྱིན་པ། མི་གནས་པ་རྩལ་བྱིམས། མི་བསྐྱུངས་པ་བཟོད་པ་མི་བཙོན་པ་བཙོན་
 འགྲུས། མི་སེམས་པ་བསམ་གཏན། མི་དམིགས་པ་ཤེས་རབ་པོ། །ཞེས་པའི་
 ལུང་གིས་རྒྱབ་བསྐྱོར་ན་མཁས་པ་ལ་མཛོས་ཤིང་མོངས་པ་མིག་བྱེ་བར་འགྱུར་རོ། །

དེ་ལྟ་བུའི་ཆོས་ཉིད་ཅོག་བཞག་རྣམ་པ་བཞིའི་ལྷུ་མས་སུ་འཇུག་ཚུལ་ཡང་སྒྲོན་མ་སྤང་
 བྱེད་ལས། རི་བོ་ཅོག་བཞག་ལྟ་བུའི་ཆད། རྒྱ་མཚོ་ཅོག་བཞག་སྒྲོམ་པའི་
 ཆད། ལྷང་བ་ཅོག་བཞག་ཏེ་པའི་ཆད། རིག་པ་ཅོག་བཞག་འབྲས་བུའི་
 ཆད། ཆད་བཞི་ལྡན་པའི་རྣལ་འབྱོར་དེ། ཁངས་པའི་དོན་ལ་འབྲས་པའོ། །
 ཞེས་ལྟ་བུ་རི་བོ་ཅོག་བཞག་གིས་ཡིན་ལུགས་བསམ་ངོ་བུལ་བར་ངོ་སྤྲད་པས་རིག་པ་རང་
 གསལ་ཆེན་པོ་ལ་སྒྲོས་འཛིན་རྩོལ་དང་ཆེད་དུ་སྒྲོམ་པའི་གཉེན་པོ་མ་ཞུགས་པར་རྒྱ་ཡན་
 འཕོ་འཁྱར་མེད་པར་གཞག། སྒྲོམ་པ་རྒྱ་མཚོ་ཅོག་བཞག་གིས་ལུས་སྦྱིལ་མོ་ཀྱང་
 དང་བཅས་པས་མིག་པར་སྤང་ལ་ཏེ་གཏད་དེ་ཚོགས་དུག་གི་སྤང་བ་ལ་འཛིན་པའི་བཟོ་
 རྒྱུ་མི་སྦྱེད་པར་རྒྱ་མཚོ་རྒྱ་བས་ཀྱི་མ་བསྦྱེད་པ་ལྟ་བུའི་ངང་ནས་ཤེས་པ་དངས་སངས་བྱེད་
 དུ་གཞུག། ཏེ་པ་མན་ངག་ཅོག་བཞག་གིས་སྒྲོ་གསུམ་ཐོག་བབས་སུ་གྲོད་ལ་ལྟ་
 སྒྲོམ་གྱི་ཤུབས་ནས་དོན་པའི་ཡེ་ཤེས་རང་གསལ་རྗེན་པ་བཅར་ཐོག་ཏུ་བསྐྱེད་།
 འབྲས་བུ་མ་བཅོས་ཅོག་བཞག་གིས་ཡུལ་ལྷ་རང་བབས་སུ་བཞག་པས་ནང་དུ་རང་
 གསལ་རྗེན་པ་ལྷག་གེར་ཤར་ཏེ་རྒྱུད་ལྷ་དབྱིངས་སུ་འཛིན་ནས། སྦྱི་རོལ་དུ་བ་
 དང་། སྦྱིག་རྒྱ་དང་། འཇའ་ཚོན་ལ་སོགས་པ་རང་སྤང་དག་པའི་འོད་གསལ་
 ཀྱང་ཐུན་མོང་གི་གསང་བ་དང་མཐུན་པར་འཆར་རོ། མདོར་ན་གཤིས་ལ་བྱ་བ་དང་
 བུལ་བས་སྒྲོ་གསུམ་རང་བབས་ལྷན་མཉམ་ཡངས་པ་ཆེན་པོའི་གྲོང་དུ་འགག་བསྐྱུ་
 པའི་ཚུལ་རང་བཞིན་རྒྱུགས་པ་ཆེན་པོ་གནད་ཀྱིས་ཆེ་བ་དོན་གད་མོ་ཆེན་མོ་བཅུ་གཉིས་
 དང་། རྣམ་ཤེས་ཚོགས་བརྒྱད་དག་པར་བྱེད་པའི་ཆོག་ཆེན་པོ་བརྒྱད་ཀྱིས་གཏན་ལ་
 དབབ་པའི་དོན་ཐང་ཀའི་ཤེས་པ་རྒྱ་འབྲས་སྤང་སྤང་ལས་འདས་པ་ཉིད་དུས་གསུམ་འཕོ་
 འཁྱར་མེད་པར་ལམ་དུ་འབྱེད་རོ། ཁྱེད་ལྟ་ནའང་ཁོ་བོའི་རིགས་བདག་ཆེན་པོ་ཀུན་
 མཁྱེན་དག་གི་དབང་པོས། གཤིས་དེར་ཐེབས་པའི་རྣལ་འབྱོར་པ་ཆེན་པོ་རྣམས་ལ་རྒྱ་
 འབྲས་དགེ་སྤྱི་གམེད་པ་ཐད་ཐད་དུ་བཤད་དེ་བསྒྲུ་དང་། བི་མ་ལ་དང་། ཏེ་ལོ་པ་
 ལ་སོགས་པ་བཞིན་ནོ། རང་ཅག་རྣམས་ལ་སྒྲོས་དེ་ལྟར་རྟོགས་ཀྱང་གོམས་པས་

ཐོག་དུ་མ་ཐེབས་པས། གཤིས་ལ་མི་སྐྱག་ཅིང་ལས་འབྲས་ཆ་ཕྱ་བ་ལ་འཛོམ་པ་དང་
 སྤྱར་ནས་བཤད་དོ། །ཞེས་གསུངས་པའི་ཕྱིར་སློང་མཆན་རྣམས་ལ་བདེན་པ་གཉིས་
 གྱིས་ཕྱེ་ནས་བཤད་པས་གདོད་རྟོགས་པར་འགྱུར་གྱི། དེའི་ཚུལ་ནི་དབང་པོ་རྣམས་པོ་
 རྣམས་ཉོན་མོངས་གང་སྐྱེས་ངོས་བཟུང་སྟེ་རང་སར་བཞག་པས་ཉོན་མོངས་པའི་ངོ་བོ་
 ཡུལ་མེད་ཅུ་བྲལ་དུ་སོང་བའི་འགྲུ་བ་གནས་དག་གི་དགོངས་པ་བསྐྱུང་ཞིང་ཅུལ་སྤྱང་
 ངོ། །སློང་ཆེ་བ་རྣམས་ནི་ཆོས་ཉིད་རང་ས་ནས་གྲོལ་བའི་གནད་གྱིས་ཉོན་མོངས་པ་དང་
 རྣམ་རྟོག་གང་སྐྱེས་ཀྱང་དེའི་རང་བཞིན་ཚུགས་མི་སྲུབ་པར་རྟུ་ཇའི་མདུད་པ་རང་གིས་
 གྲོལ་བ་བཞིན་ཤར་གྲོལ་ངོས་མེད་དུ་སངས་པ་ལ་སྤྱར་གཉེན་པོས་གཙུག་མི་དགོས་ཤིང་།
 སེམས་སྡེ་ལྟར་རྒྱས་མི་འདེབས་སློང་སྡེ་ལྟར་དབྱིངས་ལ་མི་གཏོད་པར་རང་བབས་
 དམིགས་བསམ་ལས་འདས་པ་མན་ངག་སྡེའི་སློང་ཐོག་དུ་ལ་བསྐྱབ་པར་བྱའོ། །དེ་ཉིད་
 གོམས་པ་ན་ཀུན་བྱེད་ལས། །ཁ་བསྐྱར་མ་སྤྱངས་རིག་པ་ལྟུན་རྫོགས་པ། །ཞེས་
 པ་ལྟར་རིག་པ་སྤྱངས་བཟོད་མེད་པའི་ས་ལ་བྱང་རྒྱབ་སེམས་དཔའི་ས་བརྩུ་དང་།
 རྒྱགས་ཕྱི་ནང་གི་བསྐྱེད་རྫོགས་ཚུལ་སྤྱབ་གྱིས་ས་ལམ་སློས་སུ་སྤྱོད་མི་དགོས་ཏེ་ཡེ་ཤེས་
 གྱི་ངོ་བོ་གཅིག་དུ་བརྒྱུམས་པའི་ཕྱིར་རོ། །གཉིས་པ་འོད་གསལ་ཆེན་པོ་ཐོད་ཀླལ་གྱི་
 ལམ་བཤད་པ་ལ་གཉིས། །སྤྱོད་ཆོད་ལས་འཕགས་ཚུལ་དང་། །བྱད་པར་ཅན་གྱི་
 ལམ་དངོས་བཤད་པའོ། །དང་པོ་ནི། ཀུན་མཁྱེན་ཆེན་པོས་འཕགས་ཚུལ་བདུན་དུ་
 བཞེད་པ་འདིར་འདོམས་ན། །སྤྱོད་ཆོད་གྱིས་ས་རྩི་རི་བྲག་ལ་སོགས་པ་འབྲུལ་སྤྱང་
 གི་ཡུལ་དག་པར་མི་རུས་པ་ཐོད་ཀླལ་གྱིས་སྤྱང་བ་འོད་ལྔར་བྱེད་པའི་བྱད་པར་རིག་པ་ཡེ་
 རས་འོད་གསལ་དུ་གསུངས་པ་དེ་སྤྱོད་ཆོད་གྱི་སྤྱོད་ལ་གསལ་བ་ཙམ་ལས་བཟུར་མེད་
 དུ་ཐག་གཅོད་པ། ཐོད་ཀླལ་དུ་གནད་གཙུག་པས་ཡེ་ཤེས་གྱི་མཐོང་ཕྱེ་སྟེ་ཆོས་ཉིད་ཟེར་
 གདངས་ལ་མཐོང་བའི་བྱད་པར། །སྤྱོད་ཆོད་དུ་དབང་པོ་དུག་གི་སློང་མ་དག་པ་
 འབྲུལ་སྤྱང་ལ་ཞེན་པ་སྤོང་བའི་དངས་འཛོལ་བ་ལ། ཐོད་ཀླལ་དུ་དག་པ་འོད་གསལ་
 གྱི་སློང་ཡེ་ཤེས་གྱི་རྒྱུད་གིས་ཕྱེ་བས་ཕྱི་ནང་ཟང་ཐལ་གྱི་དབང་པོས་དབྱིངས་དང་ཡེ་ཤེས་

འདུའབྲུལ་མེད་པའི་སྒྲོན་མ་བཞིའི་སྤྲང་བ་ལ་ལོངས་སྤོང་པའི་བྱུང་པར། བྲེགས་ཚོད་
 དུ་རྒྱལ་པའི་ཙྰ་རྒྱུད་ལ་བརྟེན་པས་གོགས་དང་གོལ་ས་ཤིན་ཏུ་མང་ལ། དེ་ལྟར་
 བརྟེན་ཕྱིན་ཆད་འབྱུང་བའི་སྒྲོབས་ཆེ་ཆུང་གི་ན་སོ་རྒྱན་གཞོན་ལའང་ལྟོས་ཤིང་། འདི་
 མི་རྒྱལ་པ་སྤྲངས་བྱ་ཡིན་པས་གནད་མི་གཡོ་བ་གསུམ་གྱིས་བཅིང་བ་ཙམ་ལས་དོན་
 དམ་ཡེ་ཤེས་ཀྱི་ཙྰ་རྒྱུད་འཛིན་ཙྰ་ལས་འདས་པ་ལམ་དུ་བྱས་པས་རྒྱལ་པ་ཐམས་ཅད་
 ཟད་ནས་ལུས་འོད་གསལ་དུ་གྲོལ་བའི་བྱུང་པར། བྲེགས་ཚོད་ཀྱིས་གལ་ཏེ་སྤྲང་བ་
 ཚོད་དུ་མ་ཕྱིན་པར་ཡུང་པོ་ལས་གྲོལ་བར་སྲིད་ནའང་། ལུས་རྒྱལ་ཕན་དུ་དོངས་པ་
 ཙམ་ལས་འོད་གསལ་དུ་འགྲོ་མི་སྲིད། འོད་གསལ་དུ་མ་སོང་ན་རེས་འགའ་བའི་སྒྱ་
 ལུས་དང་ཟད་པར་གྱི་སྒྲེ་མཆེད་ལ་སོགས་པས་མཐར་ཐུག་གིས་མི་ཚོད་པ་དང་། ན་
 དང་མདོན་ཤེས་རྒྱུ་འབྲུལ་རྒྱབས་པོ་ཆེའི་བདག་ཉིད་འཕོ་བ་ཆེན་པོ་དེ་རྗེའི་སྒྱ་མི་ཐོབ་པས་
 རྟེན་དེས་གཞན་དོན་རྒྱབས་པོ་ཆེ་མི་འབྲུལ་པའི་ཚུལ་རྒྱལ་དབང་པར་དང་རྒྱ་པོད་ཀྱི་གྲུབ་
 ཆེན་གཞན་གྱིས་བྱུང་པར་ལ་ལྟོས། མདོར་བསྡུ་ན་ཨ་ཏི་ལའང་སེམས་གྲོང་མན་ངག་
 གི་སྡེ་གསུམ་ལས། སེམས་སྡེ་རང་གསལ་ལ་ཁ་འབྲུམས་པ་དང་། གྲོང་སྡེ་གཞི་
 བལ་ལ་གདིང་བྱེད་པ་གཉིས་ཀས་རིག་པ་མདོན་སུམ་དུ་མ་མཐོང་ཞིང་། མན་ངག་
 སྡེའི་སྒྲོར་གསུམ་ལ་ཡང་བར་དོར་ལྟོས་འཆའ་བ་ལས་མེད་པ། འདིར་འོད་ལུས་སུ་
 གྲོལ་བའི་གནད་ཡོད་པས་འབྲུལ་སྤྲང་ལ་ལམ་བྱས་ནས་མ་འབྲུལ་བའི་འབྲས་བྱ་འཛོལ་
 བདག་དང་། འདིའི་བྱུང་པར་ཤེས་རབ་ཀྱི་མིག་ལྡན་རྣམས་ཀྱིས་རྟོགས་པར་
 བྱུངོ། །གཉིས་པ་ལ་བཞི། ཐོད་རྒྱལ་ིལ་གཅེས་པའི་ཆིངས། གནད་མདོན་
 དུ་སྒྲོན་པའི་ལམ། རྟགས་སྤྲང་བ་བཞིའི་ས་མཚམས། མཐའ་རྟེན་གྱི་མན་ངག་
 དང་བཅས་པའོ། །དང་པོ་ནི། ཐེག་མཆོག་རྒྱལ་པོ་འདིའི་གནད་ལ་སེམས་དང་ཡེ་
 ཤེས་གཉིས་སུ་དབྱེ་བ་ལས་སེམས་ཀྱི་རང་བཞིན་ཆོས་ཉིད་ཀྱི་གདངས་སྒྲེས་བྱ་འཕྲོལ་
 འབྲུལ་བ་དེ་རྒྱུད་རྟོག་འོང་བ་ལྟ་བུ་དང་འདྲེས་པས་རྣམ་པར་རྟོག་པ་དང་བཅས་པའོ། །
 དེ་ཡང་སྒྲོ་བ་ན་རྩ་གོ་སོག་གི་སྒྱབས་ཙམ་ཞིག་རྒྱུད་གིས་གང་བ་ལས་དབྱུགས་ཐམས་

ཅད་མཆེད་པའི་རྟེན་བྱེད་ཅིང་། དེ་ལས་ཚུ་འདབ་སོ་སོར་གྱེས་པའི་ཚུལ་སྒྲོ་ལྔའི་ཡུལ་
 ལ་ཤར་ནས་ལས་དང་ཉོན་མོངས་པའི་བྱེད་ལས་ཅན་ཏེ། དུར་ཁྱོད་མུང་པོ་རོལ་པར།
 སེམས་གྱི་ངོ་བོ་ཡེ་ཤེས་ཏེ། དེ་ལ་གཟུང་འཛིན་ཚུལ་དུ་ཤར། །དབུགས་ལ་རྟ་བྱས་
 རྒྱེན་དང་མུད། །ཅེས་སོ། །ཡེ་ཤེས་ནི་ཅི་ཏྲ་ཤའི་སྒྲོན་མ་ན་ངོ་བོ་རང་བཞིན་ཐུགས་
 རྟེན་གསུམ་གྱིས་མཆོན་པར་བཞུགས་ཏེ་གནས་ལུགས་གཞིའི་སྒྲོན་མ་ཞེས་བྱའོ། །དེ་
 སྐད་དུ་ཐལ་འགྲུར་ལས། ཅི་ཏྲ་རིན་ཆེན་གཞལ་ཡས་ན། །ངོ་བོ་ཀ་ནས་དག་པའི་
 ཆ། །སྟོང་གསལ་འདུས་བ་སྒྱ་ཡི་གདངས། །ཞལ་ཕུག་རྫོགས་པ་བུམ་སྒྱའི་
 རྒྱལ། །ལྷན་གྲུབ་འོད་གྱི་གོང་བུར་གནས། །ཐུགས་རྩེ་ཁ་དོག་སོ་སོར་
 གསལ། །ཞེས་འོད་གསལ་གྱི་འཆར་གཞི་ཙམ་དུ་རང་བཞིན་མེད་པར་བཞུགས་པ་
 ཡིན་ནོ། །དེའི་ཕྱིར་འཇུག་པ་ལས་ཀྱང་། སེམས་འགག་པ་དེ་སྒྱ་ཡིས་མངོན་དུ་
 མཛད། ཅེས་པ་ལྟར། རྒྱུང་སེམས་དེ་དག་པར་བྱེད་པའི་ཐབས་སུ་གསང་སྟོར་
 མན་ཆད་གྱི་ཐེག་པ་གཞན་ལས་ཚུལ་པ་དང་བཅས་པའི་བསྐྱེད་རྫོགས་གྱི་ལམ་ལ་བརྟེན་
 ཀྱང་རྣམ་རྟོག་དང་དེའི་ཉེ་བར་ལེན་པ་བག་ལ་ཞར་བྱེད་པ་ཙམ་ལས་བྱུར་མེད་གྱི་ངང་ནས་
 འབྱུང་བ་རང་མལ་དུ་དག་པའི་གནད་ཀྱང་མ་རྟོགས་ཤིང་། སྟོའི་གནད་ལ་བརྟེན་ནས་
 འབྲས་བུ་ལམ་སྣང་དུ་བྱེད་པའི་ཐབས་ལ་སྔོངས་པ་ཡིན་ནོ། །རྒྱུ་མཆོན་དེས་ལུས་
 དག་ཡིད་གསུམ་གྱི་དགོ་མི་དགོའི་བྱ་བ་ཐམས་ཅད་དགུ་ཕུགས་སུ་བཏང་ནས་རྒྱུང་རིག་
 དལ་བའི་ཐབས་ལ་བསྐྱབ་པ་ནི་གནད་གལ་པོ་ཆེ་ཡིན་ཏེ། སྟོང་གསལ་ལས། ཕྱི་
 རྣམ་གསང་བའི་བྱ་བ་ནི། །ལུས་དག་ཡིད་གྱི་དགུ་ཕུགས་བཏང་། །ཞེས་སོ། །
 དེ་ལྟར་དུར་ཁྱོད་གྱི་མི་རོ་བཞིན་དུ་བསྐྱུལ་བསྐྱོད་མེད་པའི་ངང་དུ་སྒྲོ་གསུམ་གྱི་བྱ་བ་
 བཏང་བའི་རྩེས་ཐོགས་སུ་ཡེ་ཤེས་འཆར་བའི་ལམ་ངོས་ཅི་ལྟར་བེན་ན། སྟོང་ནས་
 མིག་ཏུ་འབྲེལ་བའི་ཚུ་ཀ་ཏི་ཤེལ་གྱི་སྒྲུ་གུ་ཅན་ཏེ། གསེར་ཕྱོང་ལས། རིན་ཆེན་རྒྱ་
 མཆོར་འབྲེལ་བའི་ཚུ། །དཀར་འཇམ་ཁོག་པ་སྟོང་པ་ནི། །ཐིག་ལེ་ཁྲག་གིས་མ་
 གོས་པ། །ཡེ་ཤེས་ཆེན་པོ་དེ་ནས་རྒྱ། །ཞེས་པ་ལྟར་ལུས་དང་པོ་ཆགས་པའི་དུས་

བ་ཚུའི་བྱེད་ལས་ཀྱིས་ཆགས་པའི་བསྐྱེད་བྱེད་ཀྱི་ཚུའི་མདུད་པ་ན་སློན་མའི་ བ་དང་།
 འབྱུང་བའི་ བ་གཉིས་སློན་དུ་ཆགས་ནས་འབྱུང་བའི་ བ་ལས་ཕྱང་པོར་གྲུབ་ཅིང་།
 སློན་མའི་ བ་ལས་ཡེ་ཤེས་ཀྱི་འོད་སྤང་གསལ་བྱེད་མིག་གི་ཨ་འབྲས་ཀྱི་དཀྱིལ་ན་རྩ་བ་
 མིན་གྱི་རྩ་འབྲབ་རྩ་བ་ཕྱེད་ཅེ་མོ་ཡངས་པ་གཉིས་ཆགས་ཏེ། དེ་ལ་དཀར་ནག་བྱེད་
 མ་ཚུའི་རང་བཞིན་དངས་ལ་གསལ་བ་བྱུང་བས་རྒྱང་ཞགས་ཚུའི་སློན་མ་ཞེས་བྱའོ། །
 དེ་ཡང་ཞིབ་ཏུ་བྱེ་ན་ཀུན་མཁྱེན་གྱིས། འོད་རྩ་དག་པས་ཡེ་ཤེས་ཀྱི་སྤང་བ་འཛིན་ལ།
 དེའི་རྟེན་གྱི་འབྲུལ་སྤང་གི་སྤང་བ་མཐོང་བས་རྟེན་དང་བརྟེན་པའི་ཆ་གཉིས་སུ་ཤེས་རབ་
 དང་ལྷན་པ་རྣམས་ཀྱིས་རྟོགས་པར་བྱའོ། །ཞེས་གསུངས་པ་ནི། སྤྲིང་ཏིག་འདི་
 ཉིད་ཀྱི་རྒྱུད་ལས་ཀྱང་། སྤྲིང་ནས་མིག་ཏུ་འབྲེལ་བ་ཡིེ་ རང་བྱུང་གསང་བ་ཆེན་
 པོའི་རྩེ་ ཀ་ཏི་ཤེས་གྱི་སྤྱུ་གུ་ཅན་ ཞེས་པའི་དགོངས་པར་ཤིན་ཏུ་འབྱོར་བ་ཡིན་
 ལ་རང་བྱུང་གི་སྤྲས་རྒྱ་རྒྱུ་ཀྱིས་མ་བསྐྱེད་པའི་འོད་རྩ་ཞིག་ཡོད་པ་དེའི་རྟེན་འབྲེལ་ལས་
 ཐིག་ལེ་སྤྲོང་པའི་སློན་མ་རྩ་བའི་མདོངས་ལྟ་བུ་ལ་སོགས་པ་སློན་མ་རྣམས་པ་བཞིར་འཆར་
 བའི་ཚུལ་རང་ཤར་ལས། སློན་མ་རྣམས་བཞི་འདི་ལྟ་སྟེ། ཐིག་ལེ་སྤྲོང་པའི་སློན་མ་
 དང་། རིག་པ་དབྱིངས་ཀྱི་སློན་མ་དང་། ཤེས་རབ་རང་བྱུང་སློན་མ་དང་། །
 རྒྱང་ཞགས་ཚུའི་སློན་མ་རྣམས། ཤེས་ཅན་ཀུན་ལ་གནས་པའོ། །ཞེས་
 མོ། །རྒྱང་ཞགས་ཀྱི་རྟེན་རྒྱང་དུར་ཡང་རི་དང་ཁང་ཁྱིམ་ལ་སོགས་པ་ཆེན་པོ་རྣམས་
 སྤང་བ་ནི། རྒྱང་གི་ཆའི་ཕྱ་ཞིབ་ལས་བྱུང་བ། དོན་དམ་པར་འབྱུང་བ་བཞི་ལས་
 རྒྱང་དང་བཅས་པ་དག་ནས་ཡེ་ཤེས་ཀྱི་རྒྱང་གི་ཆ་ལས་སློན་མ་བཞིར་སྤྲིན་ཅིང་། རྟེ་
 ཉིད་ཀྱི་བརྟེན་པའི་རང་བཞིན་ཅན་སྤང་བ་བཞི་པོའི་རྩ་ལ་རྟོགས་ནས་ཟད་པའི་ས་ལ་བསྐྱུལ་
 བས་འགག་བསྐྱུལ་པའི་ཚུལ་ཆོག་དོན་རིན་པོ་ཆེར། ཐོད་གཤམ་གྱི་སྤང་བ་དང་པོར་
 འཆར་དགོས། སློམ་དུས་མ་ཞེན་དགོས། སྤྲིས་ཟད་དགོས་ཏེ་རིག་པ་རྒྱང་དང་
 སྤྲགས་པས་རང་ས་ཟེན་དགོས་པའི་སྤྲིར་ཏེ། རྒྱང་གི་ཆ་དག་དགོས། རིག་
 གདངས་ཀྱི་ཆ་འཕེལ་བ་ལས་སྤར་ནང་དབྱིངས་སུ་ཟད་དགོས། འདིའི་དགོངས་པ་

རྟོགས་པར་དཀའ་བའི་གནས་ཏེ་ཁོ་བོས་ཀྱང་རིང་མོ་ཞིག་ནས་སྒྲ་མའི་རིན་གྱིས་རྟོགས་
 པ་ཡིན་ནོ། །ཞེས་སོ། །འདིར་རང་བཞིན་རྫོགས་པ་ཆེན་པོའི་འོད་གསལ་གྱི་སྒྲ་
 བ་བྱུང་པར་ཅན་འདི་དག་འཇམ་དཔལ་སྒྱུ་འཕྲུལ་དུ་བ་ལ་སོགས་པའི་རྒྱུད་སྡེ་ཆེན་པོ་མང་
 ཞིག་ནས་ཀྱང་གཤམ་པའི་ཚིག་གིས་བསྟན་པ་ལ་ཅེ་རེ་ལོང་དུ་སོང་བའི་མངོན་པའི་ང་རྒྱལ་
 ཅན་ཁ་ཅིག་རིག་པའི་གཤིས་ལ་མ་གྲུབ་པ་གཅིག་སྒྲོམ་བཀྲགས་ནས་ཀུན་འབྱུང་གིས་
 བསྐྱེད་པའི་ཆོས་སོ་སྟུང་པ་ནི་མུན་སྒྱུལ་ཡིན་ཏེ། རྒྱ་བའི་གཤིས་ལ་འཕེལ་འགྲིབ་གྱི་
 མཚན་ཉིད་ཡོ་ནས་གྲུབ་པ་ལྟར། རིག་པའི་གཤིས་ལ་འང་སྒྲ་གསུམ་གྱི་མཚན་ཉིད་
 གཤོད་ནས་གྲུབ་ཏེ། དེ་ལྟར་གྲུབ་ཕྱིན་ཆད་ལོངས་སྒྲུའི་ཡོན་ཏན་ལམ་གྱི་སྒྲ་བ་ལ་
 ཕྱལ་རྫོགས་པའི་དུས་འདིར་ཡང་མངོན་སུམ་ནས་ཆད་པེབས་གྱི་བར་རྒྱ་བ་ཉ་བའི་དཔེས་
 མཚོན་ལ། སྟོང་གི་རྒྱ་བ་དབྱིངས་སུ་རུབ་པ་ནི་ཆོས་ཉིད་ཟད་པའི་མཐར་ཐུག་ནས་
 ཆོས་སྒྲུ་རང་མལ་ན་ཡོད་པའི་དཔེས་མཚོན་པ་ཡིན་ནོ། །གཉིས་པ་ལ་བཞི། སྒོ་
 གསུམ་གྱི་གནད་སྟོན་པ། གནད་གསུམ་གྱིས་འོད་གསལ་བ་ལྟ་བུ། རིག་པའི་
 ཕྱལ་དབང་བསྐྱར་ནས་རིག་ཐོག་ཏུ་ངོ་སྤྲད་པ། མཐའ་བརྟེན་གྱི་མཛུགས་བསྒྲ་
 བའོ། །དང་པོ་ལ་འང་ནང་གསེས་གསུམ་གྱི་དང་པོ་རྟེན་ལུས་གྱི་གནད་མ་གཅུན་ན།
 ཕ་གནད་དུ་མི་ཆུན། ཕ་གནད་དུ་མ་ཆུན་ན། རྒྱུད་རིག་གཉིས་གནད་དུ་མི་ཆུན།
 དེ་མ་ཆུན་ན་འོད་གསལ་མངོན་དུ་མི་གསལ་བའི་ཕྱིར་ལུས་གྱི་གནད་འདི་གིན་ཏུ་གཅེས་ཏེ་
 སུ་ཏིག་ཐོང་བར། ལུས་གྱི་གནད་ནི་རྣམ་གསུམ་སྟེ། ཁེང་གའི་ཚུལ་དང་སྤང་
 ཆེན་དང་། །དང་སྟོང་ལྟ་བུར་གནས་པར་བྱ། ཞེས་རྣམ་པ་གསུམ་དུ་བསྟན་པའི་
 ཆོས་སྒྲུའི་བཅུགས་སྤངས་སེང་གོ་ལྟ་བུ་ནི། འགྲིང་ཚུགས་ཙོག་བུའི་རྒྱུད་མཐིལ་
 གཉིས་མཛུན་དུ་སྤྲད་པས་གཡོ་བྱེད་ཀྱི་རྒྱུད་ནོན། ལུས་གྱི་ཆ་བསྐྱངས་པས་རྒྱུད་བདེ་
 ལུགས་སུ་རྒྱ། མགོ་ཕྱལ་མཇིང་པ་ལ་བསྐྱར་བས་རྣམ་རྟོག་འགག་སྟོབས་ཆེ།
 ལག་སོར་གཉིས་ནང་དུ་སྤོངས་ཏེ་རྒྱུད་མཐིལ་གཉིས་སྤྲད་པའི་དབུས་སུ་བཅུགས་པས་
 འབྱུང་བ་ཆ་སྟོམས་པར་བྱེད་དེ། ཀུན་མཁྱེན་གྱིས་ཁ་ཅིག་རྒྱུད་མཐིལ་ས་ལ་ཕབ་ནས་

ཙོག་པུར་འདུག་པའི་གཡས་གཡོན་གཉིས་སུ་ལག་པའི་མཐིལ་ས་ལ་འཇུགས་པར་འདོད་
 དེ། དགོངས་པ་ཅུང་ཟད་མ་ལོན་པར་སྒྲུང་ངོ། ། ཞེས་པ་ལ་དབྱུང་པ་འཇུག་དགོས་
 མོ། ལོངས་སྐྱའི་བཞུགས་སྐྱངས་སྒྲུང་པོ་ཆེ་ཉལ་བ་ལྟ་བུ་ནི། དུས་བྱང་སྒྱུར་བས་
 བདེ་བྱོང་དང་ཁམས་རྒྱལ། གྲུ་མོ་གཉིས་ས་ལ་བཙུགས་པས་ཕོ་མོའི་རྒྱུང་མ་ནིང་དུ་
 ཆ་སྟོམས། ཐལ་མོས་ཞོལ་གོ་བརྟེན་པས་རགས་པའི་རྒྱུང་འགག། ཀྱང་པའི་
 སོར་མོ་ཕྱིར་འབྲལ་ཏེ་བསྐྱམ་པ་ལས་བྱིང་རྒྱོད་ཆ་སྟོམ་པར་བྱེད་དོ། ། སྐྱལ་སྐྱའི་
 བཞུགས་སྐྱངས་བྱང་སྲོང་ལྟ་བུ་ནི། ལུས་ཙོག་པུར་འདུག་པས་ཙུ་རྒྱུང་ཆ་སྟོམས།
 ཀྱང་མཐིལ་ས་ལ་ཕབ་པས་ཚུའི་ཙུལ་གཞོན། རྒྱལ་ཚིགས་བྱང་པོར་བསྐངས་པས་
 རྒྱུང་སེམས་ཆོས་ཉིད་དུ་རྒྱ། དུས་བྱང་སྒྱུར་བས་མེ་རྒྱུང་ཡེ་ཤེས་སུ་འབར། རྒྱ་
 ཞབས་ཡིད་ཙམ་འཐེན་ནས་སྐལ་པར་བཅར་བས་རྟོག་པ་རྒྱུན་གཙོང་། ལག་པ་རེ་མིག་
 ལྟར་བསྟོལ་ནས་དུས་མོར་བཀའ་ན་ཆ་བའི་ནད་སེལ། དེ་ལས་མཆན་བྱུང་དུ་རེག་ན་
 བྱང་པའི་ནད་སེལ། གྲུ་མོ་གཉིས་དུས་མོའི་སྟེང་དུ་བཞག་སྟེ་ལག་སོར་སྟོངས་པས་
 རྟོག་མ་བཏེག་ན་ཆ་བྱང་ཆ་སྟོམས་པར་བྱེད་དོ། ། དེ་ལྟར་འདུག་སྐྱངས་རྣམས་གང་
 ཡང་ཏ་ཅང་བསྐྱམས་ཤིང་གཙུམ་པ་མ་ཡིན་པར་ཆ་ཆ་ནས་སྟོང་ཆགས་པས་གོགས་མི་
 འཇུག་པའི་གནད་གལ་པོ་ཆེ་ཡིན་ནོ། ། འདི་ལས་གཞན་དུ་མངོན་པར་བྱང་རྒྱབ་དང་མི་
 འཇུར་རྟོ་རྩེས་མཚོན་པའི་འདུག་སྐྱངས་ཤིན་ཏུ་མང་བཞིག་ཡོད་ན་རྒྱུད་ཀྱི་པུར་བབྱངས་
 པ་དག་གི་དགོངས་པ་ཡིན་པས་སྒྲིས་པ་མེད་པ་རྣམས་ལ་འདི་ཁོ་ནས་ཆོག་གོ། དེ་ལྟ་
 བུའི་བཞུགས་སྐྱངས་ཀྱི་ཡོན་ཏན་བྱུང་པར་བ་ནི་ཐལ་འཇུར་ལས། ཆོས་སྐྱའི་
 བཞུགས་སྐྱངས་སེང་གེ་ཡིས། འབྲལ་པའི་འཇིགས་པ་ཀུན་བྲལ་ནས། རྟོ་རྩེའི་
 མིག་གིས་མཐོང་བར་འཇུར། ལོངས་ཏེ་རྟོགས་སྐྱའི་བཞུགས་སྐྱངས་ནི། །
 བྱང་ཆེན་ཉལ་བ་ལ་བརྟེན་ནས། ཆོས་ཉིད་དོན་ལ་ལོངས་ཏེ་དེ། བསྐྱའི་ན་
 གྱིས་མཐོང་བར་འཇུར། སྐྱལ་པ་སྐྱའི་བཞུགས་སྐྱངས་ནི། བྱང་སྲོང་ཙོག་པུ་
 ལ་བརྟེན་ནས། ཆོས་ཉིད་སྒྲུང་བར་རང་སྐྱལ་ནས། ཆོས་ཀྱི་མིག་གིས་མཐོང་

བར་འགྱུར། །ཞེས་སོ། །གཉིས་པ་ངག་གི་གནད་ནི་ཙྰཏུ་དཔལ་། ངག་ནི་
 བསྐྱབ་དང་གནས་པ་དང་། །ལ་བསྐྱབ་ཉིད་བརྟེན་པར་བྱ། །ཞེས་པས། སྤྱོད་
 མ་བཅད་ན་དེ་ལ་བརྟེན་ནས་རྣམ་རྟོག་འབྱུག་པ་དང་། ཙྰཏུ་དཔལ་དང་བཅས་པ་
 དང་། །བཀྲལ་པ་ལ་སོགས་ཏེ་རྣམ་པ་བཞིའི་སྤྱི་བ་པར་འགྱུར་པས་ན་སྤྱོད་བཅད་ལ་རིམ་
 པས་བསྐྱབ་པར་བྱ་ཞིང་། དེ་ཡང་ངག་གི་སྤྱོད་པ་ལ་གིན་ཏུ་འཐུས་པའི་རིགས་ཅན་
 འགའ་ཞིག་དང་པོ་ལུང་སྟོང་ས་ལ་སོགས་པར་སོང་ནས་གང་ལ་ཞེན་པའི་བརྟོན་པ་དེ་ཉིད་
 ཀུན་སྟོང་སྤྱོད་ཆོག་གས་ཀྱིས་སྟོང་བར་བྱས་ནས་བརྒྱ་སྟོང་བྱེ་བར་བརྟོན་ཅིང་། །ཁོ་ཐག་
 ཆོད་དེ་བརྟོན་སྟོང་མི་འདོད་པར་གྱུར་པ་ན་ཇི་ཉུང་ལ་བཏང་ནས་མཐར་ཆོས་ རྟོན་ལ་
 སོགས་པའི་བརྟོན་པ་ཅན་ཡང་སྤངས་ཏེ་ལྷགས་པ་བཞིན་དུ་གནས་པར་བྱས་པས་རྒྱུ་
 དཔལ་ཞིང་སྟོང་ས་པར་འགྱུར་ཏེ། སྟོང་གསལ་ལས། དེ་ལྟར་ངག་གནད་སྤྱོད་
 གཟུང་བ། །ངག་གི་རྟེན་ཟད་ཐུང་ན་འདུ། །ཞེས་སོ། །གསུམ་པ་སེམས་ཀྱི་
 གནད་ནི། སྟོང་གསལ་ལས། སེམས་ཉིད་ཕྱི་ཡི་མཁའ་ལ་གཏད། །ནང་གི་
 སྟོན་མ་མཛོན་དུ་སྤང་། །ཞེས་རྒྱུ་གིས་སྤྱོད་པའི་སེམས་རིག་པའི་སྟོང་པོ་ཅན་དེ་ཉིད་
 ཕྱིའི་རྣམ་མཁའ་ལ་མདུང་ཚུགས་སུ་གཏད་པས་གཡོ་བྱེད་ཀྱི་རྒྱུ་རབ་ཏུ་དཔལ་བར་གྱུར་
 རས་ནང་གི་སྟོན་མའི་གདངས་སྟོང་གསལ་འདུས་མ་བྱས་པ་གསལ་དངས་བྱེད་པར་ཤར་
 རས་དབྱིངས་རིག་ཟུང་དུ་རྒྱུད་པར་འགྱུར་རོ། །དེ་སྐད་དུ་སྟོང་གསལ་ལས། དེ་
 ལྟར་སེམས་ཀྱི་གནད་གཟུང་བས། །སྤྱོད་གསུམ་རིག་པར་སྟོང་པ་འཆར། །ཞེས་
 སོ། །གཉིས་པ་གནད་གསུམ་ཀྱི་འོད་གསལ་བལྟ་བ་ནི་ཐལ་འགྱུར་ལས། དེ་ཡང་
 སྟོང་དང་ཡུལ་ཉིད་དང་། །རྒྱུ་དང་རིག་པའི་གནད་ཉིད་བསྟན། །ཞེས་པའི་དང་
 སྤྱོད་བཅད་པ་དང་། །གཞན་དུ་ཆོག་ཟིན་དངོས་སུ་བསྟན་པས་གནད་བཞི་དང་གདམ་
 པ་ཅན་ལ། གནད་གསུམ་ཀྱི་ཆོག་སྤྱོད་བྱུང་བ་ནི། རྒྱུ་དང་རིག་པའི་བས་ཡེ་ཤེས་
 འགྲུབ། །ཅེས་དེ་གཉིས་བྱེད་ལས་གཅིག་པའི་སྟོན་གསུམ་དུ་བསྐྱུས་པར་བཀྲལ་
 གྱུང་མི་འགལ་ལ། དེར་མ་ལྟོས་པའི་སྤྱོད་སྤྱོད་གསུམ་གཞན་ཡང་ཡོད་དོ། ། །དེ་ལ་

དང་པོ་འཆར་བྱེད་སྒྲིའི་གནད་ནི། ཙྴ་རྒྱུད་པས། སྒྲིའི་གནད་ལྟོག་པ་བ་ཟུར་གྱིས་
 བཟ། །ཞེས་ཆོས་སྐྱེ་ལ་ཆོས་ཉིད་ཀྱི་ ན་ཡོད་པས་གཟིགས་སྤངས་ཀྱི་དུ་ལྟོག་ནས་
 གཙུག་ཏྲར་གྱི་རྣམ་པར་བཟུངས་པས་བག་ཆགས་ཟུར་ལ་སེལ་བའི་གནད། ལོངས་སྐྱེ་
 ལ་ཡེ་ཤེས་ཀྱི་ ན་ཡོད་པས་གཟིགས་སྤངས་ཟུར་ལ་གཏད་པས་འཁོར་འདས་རོ་མཉམ་
 དུ་བསྐྱེད་པའི་གནད། སྐྱེ་ལ་ཤེས་རབ་ཀྱི་ ན་ཡོད་པས་གཟིགས་སྤངས་ཟུར་ལ་
 བཅའ་པས་ཡེ་ཤེས་ཀྱི་སྤང་བ་དངོས་སུ་ཕེབས་པའི་གནད་ཡོད་དོ། །དེ་ལྟར་ནའང་སྒྲིའི་
 གནད་དེ་ཙམ་གྱིས་ཟད་པ་ནི་མ་ཡིན་ཏེ་གོ་དོན་གྱི་དབྱིངས་མཛུལ་ན། སྤང་བ་ལས།
 རིག་པ་རྟོག་མེད་ལུ་གུ་རྒྱུད། །བདེ་ཆེན་ཆངས་པའི་སྒྲིའི་ནས་སྤང་། །ཞེས་འཕྲོ་བ་
 ཡེ་ཤེས་ཀྱི་སྒྲིའི་མཆོན་ཏེ་དབུ་མའི་འོད་རྩ་ལས་རོ་བོའི་སྤྲོད་གདངས་འཆར་བ་དང་།
 སྒྲིའི་ཙྴ་རྒྱུད་པས་ནས་ཐུགས་རྗེའི་རིག་གདངས་འཆར་བ་སོགས་ཀྱི་རྣམ་གཞག་ཡོད་པའི་
 སྤྲིར་ཉི་ཟླ་གཟུངས་སྤང་ལས། བཅའ་གྱི་མིག་རྩ་གཉིས་ལ་ལམ་དུ་ངོས་བཟུང་བ་ནི་རྒྱ་
 རྒྱུད་པས་མགོ་བར་ཟད་དོ། །ཞེས་གསུངས་ལ། འོན་ཀྱང་ད་ལྟོ་ཉམས་ལེན་ལ་
 སྒྲིའི་གཉིས་པོས་ཆོག་སྟེ། ཙྴ་རྒྱུད་པས་སྤྲོད་བཟ། །ཤར་གྱི་རྒྱ་སྤྲོད་བཞིན་དུ་
 གསལ། །ཞེས་པས། སྤྲོད་བཙུམས་ཟིམ་བུས་ཉི་མ་ལ་འབྲུག་པ་ཙམ་གྱིས་མ་རེག་
 པའི་སར་བ་ལྟ་བ་གནད་ཡིན་ལ། སྒྲིའི་གནད་འབྱོངས་པའི་རྟགས་སུ་མིག་ཡུལ་ལ་ངེ་
 ཙམ་བཟུངས་ཀྱང་རྩ་གསལ་པ་ཡིན་ནོ། །གཉིས་པ་འཆར་གཞི་ཡུལ་གྱི་གནད་ནི།
 གནས་རྒྱུན་བཅའ་མཐོ་ཞིང་དངས་སངས་སྤྱེད་པ་ནས། དབྱར་མ་སྟོན་དང་དགུན་རྒྱུད་།
 དབྱིད་ལ་སོགས་པ་ཡུལ་ན་བྱུན་དང་བྱིའི་བཞོན་པ་ལ་སོགས་པའི་རྒྱུན་རྣམས་དང་རབ་རྩ་
 བཅའ་བའི་ནམ་མཁའ་ཤིན་རྩ་དངས་པར་ལས་དང་པོ་པས་ཟེར་གཉིས་དང་སྤྲོད་ཞིང་།
 དབྱིངས་རིག་སྒྲིའི་མཆོམས་བཅའ་བ་ནས་སྤྲོད་ཐུག་དང་། སྤྱི་དོན་རྗེ་ཙམ་གྱི་
 རྩོགས་གལ་བར་གདོང་རབ་རྩ་དང་བས་དབང་པོའི་རྒྱུན་བཅའ་རྒྱུན་སྒྲིའི་སྤྲོད་པས་བཅུ་
 སྟེ། སྤྲོད་གསལ་ལས། རྒྱུན་བཅའ་གསུམ་ལ་གསལ་བར་འབྱུང་། །ཞེས་དང་།
 སྤྲོད་པ་ལས། དོན་འདི་གང་ཡིན་ནམ་མཁའ་དག་ལ་བརྟག་པར་བཞི། །ཞེས་

གསུངས་པའི་ཕྱིར་རོ། །གསུམ་པ་རྒྱུད་གི་གནད་ནི། རྒྱུད་ཞེས་བྱ་བ་ནི་གྲུ་ཅན་
 ཏེ། རྣམ་རྟོག་གི་བཞེན་པར་གྱུར་ནས་བདེ་བར་གཤེགས་པའི་སྤྱིང་པོ་ཅན་ཡང་བསྐྱུ་
 བར་འགྱུར་བས་ན་དེའི་རྒྱུ་འགགས་པར་བྱེད་པའི་ཐབས་སུ། སྤྱིང་ཏིག་པས་རྒྱུད་ལྷ་
 རྣམ་མི་གཏོར་བར་ཁ་ནས་མཆུ་སོ་གཉིས་བག་ཙམ་མ་རེག་པའི་བར་ནས་ཤིན་ཏུ་དལ་
 བྱས་འབྱུང་འཇུག་བྱུང་པ་བྱུང་ཆོས་ཡིན་ཏེ། བྱུང་གཞི་ནི་རྒྱུད་ལྷ་ནས་འབྲེན་པའི་མན་
 ངག་རྣམས་ལ་འཁོར་ལོ་བཞིར་སྤྱད་བྱའི་རྒྱུད་སྟོབས་སུ་གྱུར་པའི་གཤགས་སྟོན་འབྱུང་ཉི་
 ལ། འདིར་ཁ་ནས་བྱངས་པས་སྟོ་བའི་རྒྱུད་འགྲོ་འོང་གི་རྣམ་པ་ཅན་རང་བབས་སུ་
 དག་པས་གདངས་སྤྱིང་གར་ཐིམ། སྤྱད་བྱའི་རྒྱུད་རྟོག་མ་སྤངས་རང་སར་དག །
 འཁོར་ལོ་སོ་སེའི་ཡོན་ཏན་མ་བཙལ་ལྷན་གྱིས་གྲུབ་ནས་ཡེ་ཤེས་ཀྱི་རྒྱུད་འོད་གསལ་དུ་
 བྲོལ་བའི་གནད་ཡོད་ལ། དེ་ཡང་ཤེད་མ་བསྐྱེད་བའི་ངང་ནས་ཡིད་ཙམ་ཕྱིར་གནས་
 རིང་བར་བྱ་བ་ནི། སྟོང་གསལ་ལས། ཕྱི་ནང་རྒྱུད་ནི་དལ་ཞིང་མཉམ། །ཡིད་
 ཙམ་ཕྱི་རུ་འདུར་བ་ཡིས། །རྒྱུད་གི་འགྲོ་འོང་ཆད་བར་འགྱུར། །ཞེས་དབྱིངས་
 རིག་མི་འགྲུལ་བའི་གནད་ལ་ཤིན་ཏུ་གཅེས་པ་ཡིན་ནོ། །།གསུམ་པ་རིག་པའི་གནད་
 ནི། དེ་ལྟར་བཤད་མ་ཐག་པའི་བཞུགས་སྤངས་དང་གཟིགས་སྤངས་ཀྱི་བྱ་བ་བྱས་ལ།
 སྟོ་ཡུལ་རྒྱུད་གི་གནད་རྣམ་པ་གསུམ་དུ་བསྐྱུན་པའི་བྱེད་པ་བྱེད་ཅིང་། བྱ་བ་དགུ་
 ཟུགས་སུ་བཏང་ནས་ཁུར་བོར་བས། སྤྱིང་པ་ཤིན་ཏུ་རྣམ་པར་བྲོལ་བའི་རྟགས་སུ།
 ཕྱིའི་དབྱིངས་རྣམ་མཁའི་སྟོང་གསལ་ལ་གོ་འབྱེད་པའི་དཀྱིལ་དུ་རིག་པ་ཐིམ་འགྲོ་བ་ལྟ་
 བྱར་གཏད་པས། འོད་གདངས་སྟེ་རི་བ་ཤིན་ཏུ་དག་པ་ཞིག་ཐོག་མར་སྤང་ལ། དེ་
 ལས་སྤང་བ་མཆེད་པའི་ཚུལ་དུ་འོད་ལྡའི་གདངས་ཁ་དོག་ལྷ་པ་ཟེའོག་ཁ་ཕྱེ་བ་ལྟ་བུར་
 གསལ་བ་ནི་ནང་གི་དབྱིངས་ཕྱི་རུ་གསལ་བ་ཞེས་བྱ་སྟེ། རྒྱུད་ལས། དབྱིངས་ནི་
 ཕྱི་དང་ནང་དུ་སྟེ། ཕྱི་ནི་སྤྱིན་བུལ་མཁའ་ལ་འཛིན། །ནང་དབྱིངས་སྟོན་མ་དག་
 ཏུ་འོ། །ཞེས་སོ། །སྟོན་ཆད་ཕྱི་དབྱིངས་ནང་དབྱིངས་ཀྱི་གནད་འདི་གོ་དོན་སྟོངས་
 པ་མ་མཐོང་བས། གུ་རུ་དང་པོའི་སངས་རྒྱུས་ཀྱི་ལུང་འདི་བཞག་པར་བྱའོ། །ཁ་

ཅིག་ཕྱི་ནི་ནམ་མཁའ་སྤྱི་ན་མེད་རྒྱུ་དང་པ་དེ་ལ་དངོས་འཛིན་པ་ནི་ཤིན་ཏུ་མི་རིགས་ཏེ།
 རྣམ་མཁའ་སྤྱི་ས་བྱ་དང་། འབྲེལ་པ་མ་གྲུབ་ལ། སྤྱོན་མ་སྤྱི་ས་བྱ་ཡོད་མེད་ཀྱི་ཇེས་
 སུ་བྱེད་པའི་ཕྱིར་རོ། །འདིར་ནང་གི་ནམ་མཁའ་གདངས་སྤྱོད་བ་དེ་ཕྱིར་ཤར་བ་ལ་ཕྱི་
 དབྱིངས་ཞེས་བྱའོ། །དེས་ན་ནམ་མཁའ་གོ་འབྱེད་འཆར་གཞིའི་ཆ་ཙམ་ལས་དབྱིངས་
 དངོས་མ་ཡིན་ནོ། །དངོས་ནི་མཐིང་ཁ་ཡིན་ལ། །དབྱིངས་ནང་གི་དབྱིངས་ཏེ།
 དེ་ལྟར་ན་དབྱིངས་དེ་ལས་སྤྲང་བ་དེ་བྱུང་བར་སྤྲང་བས་འདི་གཉིས་ལ་ཕྱི་དབྱིངས་ནང་
 དབྱིངས་ཞེས་སོ་སོར་བརྗོད་ཀྱང་འཇའ་འོད་ཀྱི་གྲུར་བྱིས་དུ་མི་གསལ་བ་གསལ་བར་གོ་
 འཕྲོས་བ་ཙམ་དུ་ཤེས་པར་བྱའོ། །ནང་རྩུར་ལ་བྱས་ཕྱི་བར་ལ་བྱས་པ་ལྟ་བུ་མ་ཡིན་གྱི།
 དེ་ལས་དེ་བྱུང་བར་སྤྲང་བའི་ཕྱི་ནང་དུ་ཤེས་པར་བྱའོ། །ཞེས་སོ། །དེ་ལྟར་ཤེས་
 པས་དག་པ་དབྱིངས་ཀྱི་སྤྱོན་མའི་ནང་དུ་ལས་ཀྱི་རྒྱུད་དག་པའི་ཆ་ལས་བྱུང་བའི་ཐིག་ལེ་
 སྟོང་བའི་སྤྱོན་མ། ཀོ་མེའི་རྩུ་ལ་རྩོད་པའི་རྣམ་པས་མཚོན་པའི་ཐིག་རྒྱུ་འོད་ལཱའི་
 སུ་བྱུང་ཅན་ལ་སོགས་པར་སྤྲང་ཞིང་། དེར་རྒྱུད་ཞགས་གཟིགས་སྤྲངས་ཀྱིས་གཙུག་
 པས་ནང་གི་རིག་པ་ཤིན་ཏུ་དངས་ལ་ཡུལ་མེད་པ་ཞིག་ཉམས་སུ་སྟེང་བ་དེ་ནི་ཤེས་རབ་
 རང་བྱུང་གི་སྤྱོན་མའི་ངོ་བོ་ཡིན་ནོ། །དེ་ལས་ཡུལ་ཤེས་ཀྱི་ཤེས་རབ་རྣོལ་སྤྲུང་བ་
 དང་། ཚིག་དོན་སྟོང་རྩོལ་དུ་འཆར་བ་ནི་དེའི་རྩལ་ཡིན་ནོ། །དེ་ལས་ལྷག་མཐོང་
 གི་རིག་པ་རྩོམ་ལུ་གུ་རྒྱུད་ལུ་ཏིག་བསྟར་ལ་བརྒྱས་པ་འཇམ། གསལ་གྱི་སྤྲུང་པ་ལྗིད་བ་
 ལྟར་སྤྲང་བ་ལ་ཤེས་རབ་ཀྱི་གདངས་ཞེས་བྱ་སྟེ། །ངོ་བོ་གཅིག་ལ་ལྷོག་པ་གསུམ་
 གྱིས་དབྱེ་བ་དངོས་ཟིན་དགོས་སོ། །འདི་དག་མ་ཕྱེད་ན། ཀུན་མ་བྱེན་གྱིས།
 རེས་ཤེས་པ་ལ་ཤེས་རབ་རང་བྱུང་གི་སྤྱོན་མར་བཏགས། རེས་ནང་གདངས་ལ་
 གཏགས། རེས་ལུ་གུ་རྒྱུད་ལ་བཏགས་པས་མགོ་མྱོངས་པར་ཟད་དོ། །ཞེས་
 གསུངས་སོ། །དེ་ལྟར་མཐོང་བའི་རིག་གདངས་རྩོམ་ལུ་གུ་རྒྱུད་དེ་དབྱིངས་དང་ཐིག་
 ལའི་ར་བར་བརྩེད་ནས་སྤྱོམ་པ་ནི་རིག་པའི་གནད་ཡིན་ཏེ། སྟོང་གསལ་ལས།
 རིག་གནད་ལུ་གུ་རྒྱུད་བརྩོན་དུ་བཟུང་། དངོས་སྤྲང་དལ་བཞིན་གྱིས་བརྟེན། ཞེས་

སྟོ། །འདི་དག་གི་ཚེ་འོད་སྒྲུང་ལ་སྤྱི་རིམ་འབྱེད་པའི་དབྱུང་བ་ཤོར་ན། ལུ་གུ་རྒྱུད་
 དངོས་པོར་གོལ་བའི་གེགས་དང་གོལ་སས་འཛིང་ལ། སྒྲོན་མའི་སྒྲུང་བས་རང་གི་
 ཚོས་ཉིད་རང་གིས་གསལ་བ་བཞིན་དུ་ཞེན་པ་མེད་པའི་བརྟུལ་ཞུགས་ལ་བསྐྱབ་ཅིང་།
 དེ་ཡང་མ་གོམས་བར་ལ་སྒྲིག་རྒྱུ་གཡོ་བ་བཞིན་འགྲུལ་འཕྲིགས་ཅན་དུ་འཆར་བ་དེ་ཉིད་
 ལྟ་སྒྲུངས་གྱིས་རིམ་པར་བྲིད་པ་ལ་གོམས་སུ་བརྩལ་པས་ནང་གི་རྩ་ཁམས་རྣམས་འོད་དུ་
 ཇི་ཅམ་དངས་སྟོབས་ཆེ་བ་དེ་ཅམ་དུ་དབྱིངས་རིག་སྒྲིན་མཚམས་བྲལ་ནས་ཡུལ་རྒྱུན་ལ་
 ལྟོས་པ་ཇི་ཆུང་ལ་སོང་ནས་སྒྲུང་བ་བཞི་པའི་ཉམས་རིམ་གྱིས་འཕེལ་བར་འགྱུར་ལ།
 འདི་ནི་རྩ་བུར་གྱི་མིག་གིས་མཐོང་བ་ཡིན་པའི་ཕྱིར་བྱེད་པའི་ས་ལ་བསྐྱོལ་དགོས་
 སྟོ། །ཤེས་རབ་གྱི་མིག་གིས་མཐོང་ན་གོ་རིམ་གྱི་ངེས་པ་སྒྲུངས་ནས་ཅིག་ཆར་དུ་བྱེད་
 པར་འགྱུར་ཏེ་གང་ཟག་གི་བྲུང་པར་བསམ་གྱིས་མི་བྲུབ་པའི་ཕྱིར་རོ། །འོན་ཀྱང་དེ་
 གཉིས་གང་དུ་འང་མ་རིག་པའི་རྩ་བ་བྱེད་པ་འགའ་ཞིག་ལ་ངེས་པ་མེད་པའི་འཆར་ལུགས་
 ཡོད་དེ། དེ་དང་དེའི་ལམ་རྟགས་སུ་རྒྱུ་མས་མི་བྱ་སྟེ། རྟོག་གཤེར་གྱི་རྒྱ་རྒྱུན་
 གཅིག་ལས་སྤྱི་ལོན་ཏུ་སྒྲུབ་པར་སྒྲིན་པ་ལས་ས་མཇུག་ཀར་འགྱུར་བའང་ཡོད་པའི་ཕྱིར་ཆད་
 མཐའ་རྟེན་གྱིས་མན་ངག་ཁོ་ནས་གཟུང་བ་གཅེས་སོ། །གསུམ་པ་ལ་གཉིས།
 རང་སྒྲུང་ཡེ་ཤེས་གྱི་དགྱིལ་འཁོར་ཆེན་པོར་འཇུག་པ་དང་། གཤེས་ཐོག་ཏུ་རིག་པའི་
 རྩལ་དབང་བསྐྱར་བའོ། །དང་པོ་ནི། །རི་རྩེ་འམ་གཤེན་ཏུ་དབེན་ཞིང་མངོན་སུམ་གྱི་
 སྒྲུང་བ་འཆང་བ་དེའི་གནས་དུས་ལུན་སུམ་ཚོགས་པར་ཚོགས་གྱི་འཁོར་ལོ་དང་གཏོར་
 མས་མཆོད་ཅིང་། སྒྲུང་ལ་གསེར་གྱི་མཆུལ་ལུལ་ནས་གསོལ་བ་གདབ་པ་ནི། སྒྲུང་
 མ་རྩེ་རྩེ་འཛིན་པ་ཆེ་བ་དག་ནི་འཁོར་བ་ལས་བསྐྱལ་ཕྱིར་ཆེ་རྩེ་སེམས་དཔའི་
 གསང་ལམ་ཆེ་བ་རིག་པའི་རྩལ་དབང་བསྐྱར་དུ་གསོལ་ཆེས་ལན་གསུམ་
 གྱིས་གསོལ་བ་བཏབ་པས། དཔོན་སྟོབ་ཐམས་ཅད་འོད་གསལ་གྱི་སྒྲུང་བ་སྒྲིབ་
 གཡོགས་དང་བྲལ་བའི་བརྟན་སྟོད་གཡོགས་བསལ་ཏེ། སྒྲུང་མའི་ཐུགས་ཀར་ཡི་གེ་
 ༣་མཐིང་ག་གཅིག་བཀོད་པ་ལ་མིག་མི་འཇུག་པར་བལྟ་ཞིང་སེམས་མ་ཡོངས་པའི་ངང་

དུ་ཞོག་ཅེས་བད་སྒྲད། སློབ་དཔོན་གྱིས་རྒྱ་མ་རུའི་སྒྲ་དང་བཅས་པས་བྱིན་དབབ་པའི་
 མཐར། ཡིད་ལ་མེད་པ་གཅིག་ཏུ། གླུ་མས་ཕན་དག་པོ་ཞིག་བཟོད་པའི། དེ་མ་
 ཐག་པར། སེམས་གང་ཡིན་ཞེས་ལན་གསུམ་རིངས་སྒྲ་བས་སུ་བཟོད་པས། སློབ་
 མ་ཅི་ཟེར་གཏད་པ་དང་བྲལ་བའི་ཏ་མུད་དེ་ལྟས་པའི་ཆོ། །རིག་པ་མ་བཅོས་པ་ལྷག་
 གོར་ཤར་བ་ནི། མ་མཐོང་བའི་མཐོང་བ་ཆེན་པོ་ཞེས་བྱ་སྟེ། ཆོས་སྒྲུའི་ངང་དུ་ཡོ་
 ཤེས་དབབ་པ་ཅེས་བྱའོ། །དེ་ནས་འདུག་པ་དངོས་ནི། སློབ་མ་རྣམས་བྲང་སྤོང་
 ཅོག་ཕུར་འདུག། མིག་པར་སྤང་ལ་རྟེན་མེད་དུ་བཞག་ནས་རང་བཞིན་གྱི་ཞིང་ཁམས་
 ཡིད་ལ་བྱར་གཞུག་ཅིང་། ཨོ་མ་སྐལ་ལྷན་སེམས་ཀྱི་བྱ་གཅིག་པོ་ཉོན་ཅིག་ཤར་
 རྟོགས་ན་མཛོན་པར་དགའ་བའི་ཞིང་ཁམས་མཛོན་ཤིང་ཉམས་དགའ་ཡིད་དུ་འོང་བ་ན།
 བཅོམ་ལྷན་འདས་རྩི་རྩི་མི་འབྲུགས་པ་ཞེས་བྱ་བ་སྐྱུ་མདོག་མཐིང་ག་རིན་པོ་ཆེའི་རྒྱན་
 གྱིས་བརྒྱན་པ་ཡོད་དོ། །ཕྱི་རྟོགས་ན་དཔལ་དང་ལྷན་པའི་ཞིང་ཁམས་ཤིན་ཏུ་མཛོན་
 ཤིང་ཉམས་དགའ་ཡིད་ཡིད་དུ་འོང་བ་ན། བཅོམ་ལྷན་འདས་རིན་ཆེན་འབྱུང་ལྷན་
 ཞེས་བྱ་བ་སྐྱུ་མདོག་གསེར་པོ་རིན་པོ་ཆེའི་རྒྱན་གྱིས་བརྒྱན་པ་ཡོད་དོ། །ཁུབ་རྟོགས་ན་
 པརྒྱ་གཅེགས་པའི་ཞིང་ཁམས་ཤིན་ཏུ་མཛོན་ཤིང་ཉམས་དགའ་ཡིད་དུ་འོང་བ་ན།
 བཅོམ་ལྷན་འདས་སྤང་བ་མཐའ་ཡས་ཞེས་བྱ་བ། སྐྱུ་མདོག་དམར་པོ་རིན་པོ་ཆེའི་
 རྒྱན་གྱིས་བརྒྱན་པ་ཡོད་དོ། །བྲང་རྟོགས་ན་ལས་རབ་རྩོགས་པའི་ཞིང་ཁམས་ཤིན་ཏུ་
 མཛོན་ཤིང་ཉམས་དགའ་ཡིད་དུ་འོང་བ་ན། བཅོམ་ལྷན་འདས་གདོན་མི་བཟའི་རྒྱལ་
 པོ་ཞེས་བྱ་བ། སྐྱུ་མདོག་ལྗང་གུ་རིན་པོ་ཆེའི་རྒྱན་གྱིས་བརྒྱན་པ་ཡོད་དོ། །དེ་དག་
 ཐམས་ཅད་ཀྱང་ཡབ་ཡུམ་གཉིས་སུ་མེད་པ། འཁོར་རྩལ་གཅིག་སྟངས་ན་རྩལ་སྟེད་གྱི་
 སངས་རྒྱུས་ཇི་སྟེད་བཞུགས་ཤིང་། རང་རང་གི་སྟོན་པ་ལ་ཆོས་ཉན་ཅིང་། རང་
 རང་གི་ཉེ་འཁོར་ལ་ཆོས་སྟོན་པ། རང་གི་སེམས་ཀྱི་དམ་པ་འོང་གསལ་བ།
 གསང་སྒྲགས་ཀྱི་དེའོ་ན་ཉིད་སྟོན་ཏོ། །བྱ་ཁྱོད་ཤར་རྟོགས་ཀྱི་ཞིང་ཁམས་སུ་སྤང་པོ་
 ཆེའི་ལྷ་སྤངས་ཀྱིས་སྟོས་ལ། སང་གའི་མཆོད་སྤངས་ཀྱིས་མཆོངས་ཤིག། ཁྱོ་

ཕྱོགས་ཀྱི་ཞིང་ཁམས་སུ་སང་གའི་ལྷ་སྤངས་ཀྱིས་ལྷོས་ལ། སྤྲུག་མའི་མཆོངས་སྤངས་
 ཀྱིས་མཆོངས་ཤིག། ཁུབ་ཕྱོགས་ཀྱི་ཞིང་ཁམས་སུ་དཔལ་གྱི་རྩམས་སྤབས་ཀྱིས་
 ལྷོས་ལ། བྱུང་གི་ལྷིང་སྤངས་ཀྱིས་འཕྱར་ཅིག། བྱུང་ཕྱོགས་ཀྱི་ཞིང་ཁམས་སུ་རྩོ་
 རྩོ་འཆང་གི་ལྷ་སྤངས་ཀྱིས་ལྷོས་ལ། སློབ་དམར་འབྱུག་སྤངས་ཀྱིས་སོང་ཞིག།
 ཨ་ཨ་ཨ་ཨ་ ཞེས་ཕྱིར་མི་ལྷོག་པའི་རྒྱས་གདབ་པོ། དེ་ལྟར་རིག་པའི་དྲུལ་
 འཁོར་གྱི་སློབ་ཞི་ནས་བཅུག་པས། སློབ་དཔོན་ལྷ་དགོངས་ཅན་དང་། སློབ་མ་
 དད་དམ་ཅན་འཛོམ་ན་ཆོ་འདིར་ཉམས་སུ་མ་ལོངས་ཀྱང་རང་བཞིན་སྤྱུལ་པའི་ཞིང་དུ་
 དབྱགས་འབྱེན་པ་གསང་སྤྲུགས་འདིའི་བྱད་ཆོས་སོ།། ༥༥ རྩོ་ལོངས་སྤྱུའི་དྲུལ་
 འཁོར་དུ་འབྱུག་པ་ནི། རྩོ་རྩོའི་སྤྱུལ་ཀྱང་གིས་འབྱུག་ལ། མིག་པར་སྤྲང་ལ་རྩ་
 རེ་བ་ལས་རྒྱན་སྤྲུག་པོ་བཀོད་པའི་ཞིང་ཁམས་ཡིད་ལ་བྱར་གཞུག་ཅིང་། སྤྲུགས་
 ཨ་མ་སྤྲུལ་ལྷན་སེམས་ཀྱི་བྱ་རྩམས་ཉོན་ཅིག། དེ་དག་ཐམས་ཅད་ལས་འདས་པའི་པ་
 རོལ་ན་རང་བཞིན་སྤྱུལ་པའི་སྤྱུའི་ཞིང་ཁམས་དེ་དག་མ་ལུས་ཤིང་ལུས་པ་མེད་པའི་
 འཆར་གཞི་བདག་པོའི་བྱད་དང་འབྲ་བ་རྒྱན་སྤྲུག་པོ་བཀོད་པའི་ཞིང་ཁམས། ཡེ་ཤེས་
 ལྷས་བྱུང་ཅིང་ཀུན་ཏུ་གསལ་བ། ཤིན་ཏུ་མཉམ་ཞིང་མི་གཡོ་བ་ན་བཅོམ་ལྷན་འདས་
 དེ་བཞིན་གཤེགས་པ་དག་བཅོམ་པ། ཟག་པ་ཟད་པ། བདེ་བར་གཤེགས་པ།
 འཛིག་རྟེན་མཁའ་ལ། སྤྱུལ་བྱ་འདུལ་བའི་ཁ་ལོ་སྤྱུར་བ། སྤྲུག་མེད་པ། ལྷ་
 དང་མི་རྩམས་ཀྱི་སྟོན་པ། ཡང་དག་པར་རྩོགས་པའི་སངས་རྒྱས་འོད་དཔག་ཏུ་མེད་
 པ་ཞེས་བྱ་བ། འཁོར་ཡང་དག་པར་རྩོགས་པའི་སངས་རྒྱས་བརྒྱ་སྟོང་བྱེ་བ་དཔག་ཏུ་
 མེད་པས་བསྐྱོར་བ། ཆོས་ཉིད་ཤིན་ཏུ་རྩམ་པར་དག་པ་ལ་རོལ་པ་ཞིག་ཡོད་ཀྱིས།
 བྱ་བྱོད་དེར་སྤྲང་པོ་ཆེའི་ལྷ་སྤངས་ཀྱིས་ལྷོས་ལ། སང་གའི་མཆོངས་སྤངས་ཀྱིས་
 སོང་ཞིག། ཨ་ཨ་ཨ་ཨ་ ཞེས་སྟོང་པ་ཉིད་ཀྱི་སྤྲུང་ལ་མི་ལྷོག་པར་རྒྱས་གདབ་
 པོ།། ༥༥ རྩོ་ལོངས་སྤྱུའི་དྲུལ་འཁོར་དུ་གཞུག་པ་ནི། སང་གའི་འབྱུག་སྤངས་
 ཀྱིས་འབྱུག་ལ། སངས་རྒྱས་ཀྱིས་ན་ཡོད་པའི་ ན་ལྷ་བྱད་པར་ཅན་ཐོབ་པའི་རྟེན་

འབྲེལ་དུ། མིག་གྲེན་དང་ཐུར་དང་གཡས་གཡོན་དང་ཐང་དང་དུ་བལྟས་ཏེ། །
 རིག་སྟོང་རྗེན་པའི་ཡེ་ཤེས་གསལ་གདབ་པ་ནི། ལྷ་མས། ཨེ་མ་སྐལ་ལྷན་
 སེམས་ཀྱི་བྱ་གཅིག་པོ་ཉོན་ཅིག། །གཟུགས་སྐྱ་གཉིས་ལས་འདས་པའི་པ་རོལ་ན་དེ་
 གཉིས་ཀའི་འཆར་གཞིར་གྱུར་པ་རང་གི་རིག་པ་བསམ་ངོ་དང་བུལ་བའི་ངོ་བོ། ཡེ་
 ཤེས་ཐིམ་ལ་མ་རྟུགས་པ། གང་དུའང་མ་ཐྱེ་བའི་ཆོས་ཉིད་ཆོད་མེད་དཔག་ཏུ་མེད་པ་
 དམིགས་སུ་མེད་པ་བཞུགས་ཀྱིས། བུ་ཁྱོད་འགྲོ་ས་མེད་པའི་གཤིས་ལ་འགྲོ་མཁན་རྩ་
 གདར་ཆོད་ལ་ཞོག་ཅིག། རིག་སྟོང་དུ་ཤེས་པས་གནད་རྟུགས་ཤིག། མ་འགགས་
 པར་འགྱུར་བ་རྩལ་སྦྱོངས་ཤིག། ཡེ་ཤེས་སུ་གསལ་བས་ལམ་སྦྱོངས་ཤིག། ལྷ་
 ཆོགས་སུ་འཆར་བ་ལ་མ་ཞེན་ཅིག། །བསམ་གྱིས་མི་བྱུང་པའི་རང་དུ་ཨ་ཨེ་
 ཞེས་བརྗོད། དཀྱིལ་འཁོར་འདིར་དབང་ཐོབ་ནས་མ་རིག་པ་གཞི་ལ་སངས་ཏེ།
 རིག་པ་ཡེ་ཤེས་སུ་རྒྱས་པས་མངོན་སུམ་སྒྲོམ་པ་ལ་དབང་ཞིང་། གོམས་ཤུགས་རྒྱང་
 བ་རྣམས་བར་དོར་གྲོལ་ལ། མཆོག་རྣམས་ཆོ་འདིར་གྲོལ་བ་ཡིན་ནོ། །།གཉིས་
 པ་ནི། སྒྲོབ་མ་རྣམས་སྒྲོ་གསུམ་བཞུགས་སྤངས་དང་གཟིགས་སྤངས་ཀྱི་གནད་
 འཆུན་དུ་བརྟག། འོད་གསལ་ཐོད་ཀྱལ་ཆེན་པོའི་གནད་མཆོན་པར་བུས་ལ། གྱེ་
 སྐལ་ལྷན་སེམས་ཀྱི་བྱ། ཅི་ཏྲ་རིན་པོ་ཆེ་གསང་བའི་སྤྱབས་ན་ཐིག་ལེ་ཡེ་ཤེས་ཀྱི་ས་
 བོན་ངོ་བོའི་ཆ་ནས་སྟོང་ཞིང་བདག་མེད་པ། རང་བཞིན་གྱི་ཆ་ནས་འགག་མེད་དུ་
 གསལ་བ། ཐུགས་རྗེའི་རྩལ་ལས་སྐྱ་དང་ཡེ་ཤེས་དབྱེར་མེད་བུམ་ནང་གི་སྒྲོན་མེ་
 ལྟར་གསལ་བའི་འོད་གདངས་རིན་པོ་ཆེ་ཤེལ་བུག་ཅན་ལས་འཐོན་ཏེ་སྒྲོན་མ་བཞིའི་རང་
 བཞིན་དུ་གསལ་བ་འདིས་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་སྐྱ་གསུང་ཐུགས་མི་ཟད་པ་
 རྒྱན་གྱི་འཁོར་ལའི་ཆོས་ཉིད་མངོན་དུ་མཐོང་ནས་རིག་པ་རྩལ་གྱི་དབང་ཆེན་ཐོབ་པ་ཡིན་
 ནོ། ཁྱི་ལྟར་ན། རིག་པའི་ཡེ་ཤེས་འོང་དུ་གསལ་བ་ནི་རྣམ་པར་སྤང་མཛད།
 དེ་ཉིད་འཕོ་འགྱུར་མེད་པས་མི་བསྐྱོད་རྗེ་རྗེ། འོད་གསལ་འཕེལ་ཆ་དང་བཅས་པས་
 རིན་ཆེན་འབྱུང་ལྷན། འོད་སྤང་ཆོད་མེད་པས་སྤང་བ་མཐའ་ཡས། མ་བཙའ་རང་

ལ་རྫོགས་པས་དོན་ཡོད་གྲུབ་པ་སྟེ། རིགས་ལྔའི་སངས་རྒྱུ་རྣམས་ཀྱི་ཞལ་མངོན་
 སུམ་དུ་མཐོང་བ་ཡིན་ནོ། །དེའི་ཡེ་ཤེས་ཀྱི་ཆོས་ཉིད་ཀྱང་རིག་པ་བྱི་མེད་དུ་མཐོང་བ་
 མེ་ལོང་། འོད་གསལ་དང་ངོ་བོ་གཉིས་སུ་མི་བྱེད་པས་མཉམ་ཉིད། བྱེ་བྲག་མ་
 འབྲེས་པར་འཆར་བས་སེར་རྟོགས། མ་བཙེལ་ལྷུན་གྱིས་གྲུབ་པས་བྱ་གྲུབ། ཡེ་
 སྟོང་ཅུ་བ་བྲལ་བས་ཆོས་དབྱིངས་ཏེ་ཡེ་ཤེས་རྣམ་པ་ལྔའི་རང་བཞིན་ནོ། །ངོ་བོ་འཕོ་
 འགྱུར་མེད་པས་རྫོང་། ཡོན་ཏན་ཕུན་སུམ་ཆོགས་པས་རིན་པོ་ཆེ། སྤྲང་བ་ལ་སྦྱོན་
 གྱིས་མ་གོས་པས་པདྨ་དེ་གོམས་པ་ལས་ལྷག་མེད་འགྲུབ་པས་ལས་ཀྱི་རིགས། འདི་
 དག་སངས་རྒྱུ་ཐམས་ཅད་ཀྱི་གཤེགས་ལྷལ་ཡིན་པས་དེ་བཞིན་གཤེགས་པའི་རིགས་
 མོ། འོད་གསལ་དེ་དག་བྱི་མ་མེད་པས་དཀར་པོ། ཡོན་ཏན་རྫོགས་པས་སེར་པོ།
 མ་བཙེལ་བཞག་པས་དམར་པོ། བྱ་ཅུལ་རྫོགས་པས་ལྷང་གུ། མི་འགྱུར་བརྟན་
 པས་མཐིང་གའོ། །རླུང་ལྔར་གནས་པའི་རྩྭ་ལང་། འོད་གསལ་གྱི་སྤྲང་བ་འདི་
 ཡེ་ཤེས་ཀྱི་བྱོང་དང་མ་བྲལ་བས་མེ་མཉམ་གྱི་རླུང་། འཁོར་འདས་ཀྱི་སློག་འཛིན་པས་
 སློག་འཛིན་གྱི་རླུང་། འཁོར་འདས་དངས་སླིགས་འབྱེད་པས་དངས་སླིགས་འབྱེད་
 པའི་རླུང་། ཀུན་ལ་སློམས་པར་བཅའ་བས་བྱེད་ཀྱི་རླུང་། འཁོར་བའི་སློག་
 བཅད་ནས་བྱ་ངན་ལས་འདའ་བར་བྱེད་པས་སླིང་རྩེ་མེད་པ་བསྐླལ་པ་ལས་ཀྱི་རླུང་
 འོ། །ཤེས་རབ་ལྔར་གནས་པའང་། འོད་གསལ་གྱི་ཆོས་ཉིད་རྟོགས་མ་རྟོགས་
 ལས་འཁོར་འདས་སུ་འབྱེད་པས་འབྱེད་པའི་ཤེས་རབ། ཉམས་གོང་འཕེལ་ལ་སོགས་
 ཏེ་ཡེ་ཤེས་ཀྱི་ཅུལ་སྤྲང་སྤྲད་པས་སྤྲད་པའི་ཤེས་རབ། ཀུན་ལ་བྱེད་པས་བྱེད་ཀྱི་
 ཤེས་རབ། འོད་སྤྲང་འགྲོ་འོང་དང་བཅས་པས་བསྐྱོད་པས་བསྐྱོད་པའི་ཤེས་རབ།
 དེ་ཉིད་རྟོགས་ན་འཁོར་བ་ལས་སློལ་བའི་སློལ་བའི་ཤེས་རབ་སྟེ་ལྔ་ཚན་དུ་གྲག་གས།
 འོད་མཐིང་ག་སངས་རྒྱུ་རྒྱུ་ཤེས་པའི་རིག་པ་གཞན་བཞི་ལའང་མཆིས་པའི་དག་བྱ་
 དག་བྱེད་ཀྱི་མཁའ་འགྲོ་ལྔའི་ཞལ་མཐོང་བས་ལྔ་ཚན་བདུན་དུ་བྱས་པའི་བདག་ཉིད་
 རྣམས་ཀྱང་ངང་ལ་གནས་པ་ལས། མཐར་ཐྱིན་པ་འབྲས་བུའི་ཆོས་ཉིད་དུ་གྲུབ་པའི་

རྩུལ་ཡང་། རྫོང་གསལ་ལས། རང་བྱུང་རིག་པའི་རང་རྩུལ་ལས། རྫུ་ལྔ་
 དང་ནི་ཡེ་ཤེས་ལྔ། རིགས་ལྔ་འོད་ལྔ་རྫུང་ནི་ལྔ། ཤེས་རབ་ལྔ་ལ་སོགས་པར་
 གནས། ཞེས་སོ། ཁའོར་བསྟུན། དེ་ལྟར་དུ་བཞུགས་པའི་ཆོས་ཉིད་རྣམས་
 གློས་རྣམ་པར་བརྟགས་ཤིང་ཅ་རྫུང་འཛིན་ཅོལ་གྱི་རྟེན་འབྲེལ་ལས་བྱུང་བའི་སྟོང་
 གཟུགས་ཤེས་ཉམས་ཡིད་དཔྱིད་ཀྱིས་བརྟགས་པའི་གློའི་རི་མོ་ཅན་མ་ཡིན་པར།
 གདོད་ནས་གྲུབ་པའི་སྣང་ཉམས་ཆོས་ཉིད་མཛོན་སུམ་མི་བསྟུ་བའི་བདག་ཉིད་ཅན་དུ་
 མཐོང་བ་ནི། སངས་རྒྱས་པའི་ཆོས་ཁམས་དཀོན་མཆོག་གསུམ་ལ་གྲགས་བྱ་བ་
 ལས་རྒྱུད་སྟེ་རྒྱུ་མཆོའི་དངོས་པོ་བཅུ་འམ། དེ་ཉིད་ཡོངས་སུ་རྫོགས་པའི་བར་གྱི་ལམ་
 དང་འབྲས་བུའི་ཆོས་ཐམས་ཅད་མཛོན་དུ་བྱས་པའི་རྩུལ། རྫོང་དུག་པ་ལས།
 སངས་རྒྱས་ཆོས་དང་དགེ་འདུན་ནི། ཡེ་རྫོགས་རང་གི་ལུས་ལ་གནས། ཞེས་
 སེམས་ཉིད་མ་འབྲུལ་བ་གཞིའི་སངས་རྒྱས། སྤྱོད་ཀྱི་ལས་འདས་པ་དོན་གྱི་དམ་
 ཆོས། གཡོ་འགྲུལ་དང་བྲལ་བ་སྟིང་པའི་དགེ་འདུན་ཏེ། འདུན་པས་འགོ་བ་དང་།
 ཞེ་སྤང་གིས་འགོ་བ་དང་། གཏི་མུག་གིས་འགོ་བའི་སྦྱབས་འགོ་ཉི་ཆོ་བ་ཅམ་མ་ཡིན་
 པར་གནས་ལུགས་རྟེན་རྟེན་སྦྱབས་འགོ་དང་མི་འབྲལ་བའི་རང་ནས་སྣང་བ་བཞིའི་འོད་
 གསལ་ལ་དོར་ཅིང་། དེ་ལྟར་དོར་པའང་། སྟོན་མ་སྣང་བྱེད་ལས། ཡེ་ནས་དེ་
 ལྟར་ཤར་ནས་ཡོད། སྦྱོར་བྱས་རྩོལ་བས་བྱུང་བ་མིན། །དཀྱིལ་འཁོར་དེ་ཡིན་ལྟ་
 དེ་རང་། །སྟུགས་དང་ཕུག་རྒྱུ་མཆོད་པ་དེ། །བསྟེད་དང་རྫོགས་པའི་རིམ་པ་
 དེ། །སངས་རྒྱས་སེམས་ཅན་འཁོར་འདས་ཡིན། །དབང་དང་སྟོན་པ་དམ་ཆོག་
 ཡིན། །རང་གི་གྲགས་ལྔ་ཡང་ངོ་། ཞེས་སོ། །དའི་ཕྱིར་དབྱིངས་སྣང་ཐིག་
 ལའི་དབུས་སུ་རྟེན་རྟེན་ལུ་གུ་རྒྱུད་ཀྱི་སྣང་བ་དང་མི་འབྲལ་བ་ཤིན་ཏུ་གཅིས་ཏེ། རོར་བུ་
 སྤ་བཀོད་ལས། སངས་རྒྱས་ཐམས་ཅད་ཀྱི་ཐུགས་ལ་བལྟ་བར་འདོད་ན་རྟེན་རྟེན་ལུ་གུ་
 རྒྱུད་ཀྱི་སྦྱུ་ལ་ལྟོས་ཤིག །སངས་རྒྱས་ཐམས་ཅད་ཀྱི་དགོངས་པ་ཐུགས་སུ་རྒྱུད་པར་
 འདོད་ན་རྟེན་རྟེན་ལུ་གུ་རྒྱུད་དང་མ་འབྲལ་ཅིག །ཆོས་ཐམས་ཅད་ཀྱི་མདོ་དང་རྒྱས་པ་

ཤེས་པར་འདོད་ན་རྗེ་ཨེ་ལུ་གུ་རྒྱུད་ཀྱི་འདུག་ཚུལ་ལ་ལྟོས་ཤིག། གསང་བའི་ཡེ་ཤེས་
 ཐམས་ཅད་ལ་མཁས་པར་འདོད་ན་རྗེ་ཨེ་ལུ་གུ་རྒྱུད་ཀྱི་ཟེར་ལ་ལྟོས་ཤིག། །ལྟ་སྟོམ་
 རྩོད་པ་གསུམ་འདུ་འབྲལ་མེད་པར་འདོད་ན་རྗེ་ཨེ་ལུ་གུ་རྒྱུད་ཀྱི་སྐྱེ་ལ་མ་ཡེངས་
 ཤིག། །ཆོས་ཐམས་ཅད་ཀྱི་གཞལ་ཡས་ཁང་འཛིན་པར་འདོད་ན་དབྱིངས་དང་རིག་
 པའི་དོན་ཁོང་དུ་རྒྱུད་པར་གྱིས་ཤིག། །རྗེ་མེས་ཀྱི་དཔའི་གདུང་འཛིན་པར་འདོད་ན་
 རིག་པ་རྗེ་ཨེ་ལུ་གུ་རྒྱུད་ཀྱི་སྐྱེ་དང་མ་འབྲལ་ཅིག། །ཅེས་གསུངས་ལ་འདི་ལྟ་བུའི་ཆོས་
 ཉིད་རིག་པ་མངོན་སུམ་གྱི་དོན་མཐོང་བ་ནི་ཐོག་མའི་མགོན་པོ་ཀུན་ཏུ་བཟང་པོ་དང་སྐལ་
 བ་མཉམ་པ་ཞེས་བྱ་སྟེ། གསང་བ་རྩོད་པ་ལས། འདི་ལྟར་སུ་ཡིས་མཐོང་བའི་
 མི། ཐོག་མའི་ཀུན་ཏུ་བཟང་པོ་དང་། །སྐལ་པ་མཉམ་པ་ཁོ་ནའོ། །ཞེས་
 གསུངས་པས། དེ་རིང་ཁྱོད་ཀྱིས་ཆེད་པ་ཆེན་པོ་ལེགས་པར་ཆེད་པ་རིག་པ་ཅུལ་གྱི་
 དབང་ཐོབ་པས་སངས་རྒྱུས་སུ་སྟོང་གི་ཞལ་མཐོང་། མངལ་གྱི་གྲོང་ཁྱེར་རྒྱན་
 གཅོད་པས་ཐར་པའི་ལམ་སྟ་ཟེན་པ་ཡིན་ནོ། །དེ་ལྟར་ནའང་བྱང་ཆུབ་སེམས་དཔའི་
 ས་བཅུ་རིམ་གྱིས་བསྟོན་པས་ཀྱང་དེ་བཞིན་གཤེགས་པའི་ཁམས་ཀྱི་ཡོན་ཏན་མཐའ་དག་
 མངོན་དུ་མཐོང་བ་མ་ཡིན་པའི་ཕྱིར། དུས་དེ་རིང་ནས་སྐྱེད་བ་བཞིའི་ཡོན་ཏན་མཐར་
 ཐུག་པའི་ཉམས་ལེན་ལ་བརྟེན་པར་བྱས་ཏེ་ཆོས་ཉིད་ཟད་པའི་བྱང་ཆུབ་ལ་རེག་པར་གྱིས་
 ཤིག། །ཅེས་སྟོན་བའང་བསྟེན་དོ། །ཁར་ལ་ཉམས་ལེན་སྲུང་དུ་འཛུགས་པའི་ཚུལ་
 གཉིས་ལས། དང་པོ་སྟོས་པ་ཅན་ཐུན་བཞིའི་རྣལ་འབྱོར་ལ་བསྐྱབ་སྟེ། སྟོང་
 གསལ་ལས། དག་སྟོར་སྲུང་དུ་འཛུགས་པའི་ཚུལ། ཐུན་བཞིའི་རྣལ་འབྱོར་ཉིད་ལ་
 བསྐྱབ། །ཅེས་པས། དེའང་ཐོ་རངས་དང་པོ་སྟོས་མའི་རྣལ་འབྱོར་སྟོམ། བར་བ་
 ལ་ཁྲེགས་ཆོད་བསྐྱེད་། ཐམས་ཅད་སྟོང་དང་གཏུམ་མོ་སྟོམ། རྣམ་ལངས་ནས་
 ཉི་ཤར་གྱི་བར་ལ་ཁ་ཏོན་དང་སྟོམ་བཞུས་ལ་སོགས་པའོ། །ཉི་ཤར་ནས་གུང་གི་བར་
 ལ་ཐོད་ཀླུ་བལྟ། གུང་ལ་ཕུག་དང་ཆོས་རྩོད་ཀྱི་རིགས་བྱ། ཕྱི་ཕྱོང་ཐོད་ཀླུ་
 སྟོམ། དགོངས་མོ་གཏོར་མ་དང་རྒྱུང་འཛིན། སྟོད་ཐུན་དང་པོ་ལ་འཆི་བ་མི་རྟག་

པ་སྒྲོམ། བར་བ་ལ་བསྐྱེད་རིམ་དང་བརྒྱས་པ་བྱ། གུང་ཐུན་ལ་གཉིད་འོད་གསལ་
 གྱི་སྤྱབས་སུ་སྤ། ཐམས་ཅད་ལ་ཐུན་འགོར་སེམས་བསྐྱེད། དངོས་གཞི་དམིགས་
 པ་མེད་པ། རྗེས་བསྐྱོ་སྒྲོན་གྱི་རྒྱས་ཐེབས་པ་ནི་དམ་པ་གསུམ་དང་འབྲེལ་བ་ཞེས་བྱ།
 སྒྲེ། མེད་ཐབས་མེད་དོ། །གཉིས་པ་སྒྲོས་པ་མེད་པ་ནི། སྒྲོན་མ་སྤྲོད་བྱེད་ལས།
 ཉིན་མཚན་ཁ་སྒྱུར་རིམ་ཐེབས་བཞིན། །ཞེས་པས་འོད་གསལ་ཐོད་ཀྱལ་ཉག་གཅིག་
 ལ་བསྐྱབ་པ་རྣམས་དང་གནས་ལུགས་ལ་དྲོད་ཐོབ་པའི་ འོད་ཡུལ་ཡིན་ཏེ། ཉིན་མོ་བྱ་
 བ་དགུ་ཡུགས་སུ་བཏང་ནས་བཞུགས་སྤངས་དང་མི་འབྲེལ་བས་སྤྱད་དང་ཐིག་ལའི་སྒྲོང་དུ་
 རིག་པ་བརྗོད་མེད་དུ་བཞག། །མཚན་མོ་ལ་ཆ་གསུམ་དུ་བྱས་པའི་སྒོད་ལ་དྲང་སྒོང་གི་
 འདུག་སྤངས་དང་བཅས་དབང་པོ་གནད་དུ་བསྟུ་བ་ནི། ལྷེ་བར་པ་རྒྱ་དམར་པོ་འདབ་
 བཞིའི་སྤྲང་དུ་ཨ་མུང་དམར་པོ་རིག་བྱ་ཆ་བ་ལས་མེ་འབར། དབུ་མ་ནས་ཡར་སོང་།
 འོ་བོའི་རྟོ་ལ་ཐོག་པས་ཐིག་ལའི་ཐིགས་པས་མའི་གསོས་བྱས། ཤིན་ཏུ་འབར།
 ལས་དང་བག་ཆགས་བསྐྱེགས། བདེ་སྒྲོང་གི་ངང་ལ་བཞག། །དགུང་ལ་སང་གའི་
 འདུག་སྤངས་དང་བཅས་ཤེས་བྱ་བུམ་པར་བསྟུ་བ་ནི། སྤྲིང་གི་ནད་དུ་ཨ་དཀར་པོ་
 ཤིན་ཏུ་འཆོར་བ་གཅིག་དང་། ཆངས་པའི་བྲ་གར་ཡང་ཨ་དཀར་པོ་གཅིག་ །དེ་
 གཉིས་ཀྱི་བར་ཨ་བརྒྱ་ཁྲིའི་ནད་ནས་ཨ་དཀར་ཤེས་ཀྱི་ཐྱིང་བ་བརྒྱས་པ་ལྟ་བུ་གཅིག་ལ་
 གཅིག་ཐིམ་ཀྱི་རྒྱན་ལས་དབུ་མའི་ནད་རྒྱ་སྐར་ལ་ཉི་ལྷུར་གསལ་པ་ལྟ་བུར་སྒྲོམ་པ་ནི་
 གཉིད་འོད་གསལ་གྱི་སྤྱབས་སུ་སྤ་བའི་གནད་དོ། །ཐོ་རིངས་ལངས་མ་ཐག་ཏུ་
 ཞེས་དབུགས་རིང་བ་གསུམ་བྱས་ལ་སང་གའི་འདུག་སྤངས་དང་བཅས་ འོ་བོའི་ནམ་
 མཁའ་ལ་གཞུགས་གི་ཐད་ཅམ་དུ་སྤྲིང་གའི་ཨ་ལས་ཨ་དཀར་པོ་གཉིས་པ་ཞིག་ཆད་དེ་
 ལིང་ངར་འདུག་པ་ལ་སེམས་བརྩུང་ངོ། །དེ་བཞིན་དུ་བསམ་གཏན་བཞི་དང་འགོག་
 པའི་ཡེ་ཤེས་རྣམ་པར་མི་རྟོག་པ་སྤྱི་བའི་ཡན་ལག་རྒྱུང་ལྗེའི་ཁམས་རང་སར་ཟད་པར་
 བྱེད་པའི་གནད། ཨ་དམར་པོ་ལྷ་མེ་བརྟེགས་དང་། དཀར་པོ་བཞི་རྒྱ་
 བརྟེགས་དང་། ལྷང་གུ་གསུམ་རྒྱུང་བརྟེགས་དང་། སེར་པོ་གཉིས་སྤྱི་སྤ།

བཅུགས་དང་། མཐིང་ག་ནམ་མཁའ་རྒྱུད་པ་ལ་སོགས་པ་འདྲ་རིམ་པར་སྒྲོམ་པས་
 ཡ་ནི་སྐྱེ་བ་མེད་པ་ལ་གནས་པའི་དོན་གྱིས། རྟོག་དཔྱད་མེད་འབྲས་བ་དང་།
 དགའ་བ་དེའི་ཉམས་སྒྱུ་དང་འབྲས་བ་དང་། དཔྱད་རྟོག་སྒྱུ་དང་འབྲས་བ་དང་། དཔྱད་པའི་
 གཉེན་པོས་བཅིངས་པས་འབྲས་བ་དང་། སྤང་གཉེན་རང་གི་ངོ་བོ་ཆ་དང་བཅས་པ་དག་
 པར་བྱེད་པའི་གནད་འདི་ནི་པརྟེན་ཆེན་པོ་བེ་མ་ལའི་དགོངས་པ་ཐུན་མེད་མ་ཡིན་
 པའོ། རྟེན་དག་གི་ཆོ་བོགས་འདྲ་པས་འདོན་པ་འདྲ་། ཉི་ཟླ་ལ་སྒྱུར་ལས། བྱང་
 བ་ལྟ་བུའི་དེ་པ་ཡིས། ཆོས་རྣམས་ཀྱི་རྒྱ་ལྷོ་སྤྱོད་བྱ། རི་གས་ལྟ་བུའི་དེ་
 པ་ཡིས། འབྲུལ་པའི་རྒྱུན་གྱི་ཡུལ་རྣམས་སྤངས། ལྷགས་པ་ལྟ་བུའི་དེ་པ་
 ཡིས། འབྲུལ་པའི་དག་ནི་མ་ལུས་སྤངས། ཐེ་བྱ་ལྟ་བུའི་དེ་པ་ཡིས། །
 གསང་བ་ཐབས་ཀྱི་ཐེ་ཆོས་བཅད། སྒྲོན་པ་ལྟ་བུའི་དེ་པ་ཡིས། གཅིག་ཏུ་
 གནས་པའི་ཡུལ་རྣམས་སྤངས། སེང་གོ་ལྟ་བུའི་དེ་པ་ཡིས། འཇིགས་པའི་
 སེམས་སྤངས་དུར་ཁྱོད་རྒྱ། བྱི་པག་ལྟ་བུའི་དེ་པ་ཡིས། གཙང་དང་དམེ་བའི་
 རྣམས་རྟོག་སྤངས། ཞེས་ལས་དང་པོ་པ་ཐོས་བསམ་འཆོལ་བ་ལ་ལྷགས་པ་བྱང་བ་
 ལྟ་བུ་ནས། བདེ་སྤྱད་དང་བཟང་དན་རོ་སྒྲོམས་པ་རྣམས་འབྱོར་དབང་སྤྱད་གི་དེ་པའི་
 བར་རྣམ་པ་བདུན་པོ་རང་གི་རྒྱུད་ཆོད་ལ་དཔགས་ཏེ་དེ་པས་ལྟ་སྒྲོམ་ལ་བོགས་ཐོན་པ་
 ཡིན་ལོ། །གསུམ་པ་སྤང་བ་བཞིའི་ས་མཆོམས་བཤད་པ་ནི། ཐམས་འགྱུར་ལས།
 དེ་ལས་སྤང་བ་བཞིར་འགྱུར་ཏེ། ཆོས་ཉིད་མངོན་སུམ་སྤང་བ་ཡིས། ཡིད་
 དཔྱད་འཇིན་པའི་ཆོག་ལས་འདས། ཉམས་སྤང་གོང་དུ་འཕེལ་བ་ཡིས། འབྲུལ་
 པའི་སྤང་བ་རྒྱུ་པ་དང་། བར་དོའི་ཡེ་ཤེས་མངོན་དུ་བྱེད། རིག་པ་ཆད་ཐེབས་
 སྤང་བ་ཡིས། ལྷགས་པ་རྟོག་པའི་ལས་སྤང་འདས། ཆོས་ཉིད་ཟད་པའི་སྤང་བ་
 ཡིས། ལམས་གསུམ་འཁོར་བའི་རྒྱུན་ཐག་བཅད། ཅེས་དག་བྱ་དག་འབྲས་
 ལས་ས་མཆོམས་བཞིར་བྱང་བ་ཡར་ཕྱིན་ཐོག་པའི་ལས་ལྟ་དང་ཕྱོགས་མཚུངས་པ་ལས།
 ལས་ཁྱད་སྤྱོད་བྱུང་གི་སྒྲོན་པ་ཤིང་ཏེ་དང་ཉི་ཟླའི་འགོས་ལྟ་བུའི་བྱེད་པར་ཆེ་བ་རང་

བཞིན་ཐེག་མཆོག་རྒྱལ་པོའི་སྤྱང་བ་བཞི་ལས་དང་པོ་ཆོས་ཉིད་མངོན་སུམ་གྱི་སྤྱང་བ་ནི།
 དེ་ལྟར་ཉིན་མོ་ཆོས་སྤྱིའི་རྟེན་ཉི་མ་དང་མན་ཤེལ་ལ་བསྐྱབ་ཅིང་། མཆོན་མོ་ཡོངས་
 སྤྱིའི་རྟེན་རྒྱ་བ་དང་རྒྱ་ཤེལ་ལ་བསྐྱབ་པས། ཉིན་པར་མིག་གི་ཆ་བ་འཕེལ་བའི་གོགས་
 སྒྲོལ་ཞིང་ཆ་གྲང་སྟོམས་པར་བྱེད་ལ། བྱང་ལུབ་སྤྱུལ་སྤྱིའི་རྟེན་ཨ་ལོ་གེ་ལ་བལྟས་
 པས་བརྩོན་འགྲུས་ལམ་དུ་ཁྱེར་བདེ་ཞིང་དེ་དག་གྲུང་བལྟ་བྱའི་རྟེན་དང་མ་རེག་ཙམ་ལ་
 ཐོག་མར་གོམས་སུ་བརྟག་ནས། རིམ་གྱིས་འོག་དང་ཟུར་ལ་བྲིད་པར་བྱ་ཞིང་།
 དེ་ཡང་དཀར་ཤས་ཆེན་གཤམས། སེར་ཤས་ཆེན་གྱེན། ལྗང་ཤས་ཆེན་གཤོན།
 དམར་ཤས་ཆེན་ཐུར། ཁམ་ཐིང་ཤས་ཆེན་དབུས། ལྷ་ལྷན་མཉམ་པར་ཤར་ན་རང་
 སེར་བཞག་ཅིང་། ཐེག་ལའི་སྤྱང་བ་མ་མཐོང་ན་མིག་གཉིས་མཉམ་པར་བལྟ་བ་
 གནད་ཡིན་ལ། དེའི་ཆོ་སྤྱིང་གའི་བདེ་གཤེགས་སྤྱིང་པོའི་གདངས་དབྱིངས་ཀྱི་སྤྱང་བ་
 འང་འཛོན་རིས་དང་པོར་མཐོང་བ་ནས་བཟུང་སྟེ། ཐེག་ལའི་སྤྱིང་པའི་སྒྲོན་མ་འོད་རྒྱུ་མ།
 ཐེག་ཕྱན་གྱི་རྣམ་པ་གསུམ་འབྲེལ་ལ་སོགས་པ་གསལ་འགྲིབ་ཀྱི་རྣམ་པ་ཅན་དུ་འཆར་ལ།
 དེ་དག་གི་གོ་མཆོམས་སུ་ཉི་མ་དང་འོད་ཟེར་བཞིན་ཀ་དག་གི་རིག་པ་སྤྱོད་གསལ་བཟོད་
 དུ་མེད་པའི་གདངས་ལྷག་མཐོང་གི་རིག་པ་རྟོག་ལུ་གྲུ་རྒྱུད་དུ་སྤྱང་བ་ལ། བྱད་དང་མེ་
 ཡོང་གི་གཟུགས་བརྒྱན་བཞིན་དངོས་དང་བདག་ཉིད་གཅིག་པ་དེ་ལས་དེ་བྱུང་གི་འབྲེལ་
 བར་གྲུབ་པའི་ཆ་ནས་རིག་པ་རྟོག་ལུ་གྲུ་རྒྱུད་ཅེས་རྒྱ་མིང་འབྲས་བུར་ཆགས་པའང་ཤེས་
 དགོས་ལ། གནད་འདི་མ་རྟོགས་པར་ཆོས་ཉིད་དངོས་པོར་འཛིན་པའི་སྤྱིབ་བྱེད་ལ་
 དམ་དུ་འཁྱུད་པ་དག་གིས་རྟོགས་པ་ཆེན་པོའི་གྲུབ་མཐའི་ཕྱོགས་ཙམ་ཡང་ཤེས་པ་མ་
 ཡིན་ནོ། །དེའི་ཕྱིར་རིག་པ་དེ་རྩའི་གནད་ལ་བརྟེན་ནས་གོལ་བའི་རྟགས་སུ་སྤྲ་ཞིང་
 འཁྱོག་པའི་བྱེད་ཡོད་ལ་ཐེག་ལའི་ལ་བརྟེན་ནས་གོལ་བའི་རྟགས་སུ་འཁྱོག་མཆོམས་ལ་
 ཐེག་ལའི་སྤྱོད་ལྟར་འབྲེལ་ཡོད་ཅིང་། རྒྱུད་གི་གནད་ལ་བརྟེན་ནས་གོལ་བའི་རྟགས་སུ་
 འགྲོ་འོང་ཅན་དུ་ཡོད་པས་ཡན་དུ་མི་འཇུག་པར་དབྱིངས་དང་ཐེག་ལའི་རྩ་བར་འཇུག་པ་
 ལ་གོམས་སུ་བརྟག་པས་གདངས་ཀྱི་སྒྲོན་མ་རྣམས་རྩོལ་བ་མེད་པ་རེ་གསལ་རེ་བརྟན་དུ་

འགྲོ་ཞིང་སྒོ་གསུམ་རང་བབས་སུ་དལ་བས་བདེ་གསལ་མི་རྟོག་པའི་ཉིང་འཛིན་དང་།
 རྟོག་དཔྱད་ཀྱི་ཤེས་རབ་བྱུང་པར་ཅན་འཆར་བས་ཡེ་ཤེས་ཀྱི་གསུམ་ཆ་ལ་དབང་ཐོབ་པས་
 འདིའི་དུས་སུ་བར་ཆད་ནའང་རང་བཞིན་སྤུལ་པར་དབྱུགས་འབྱིན་པ་ནི་ཕྱིའི་དབྱིངས་
 སྤང་གི་རྟགས་དང་པོ་ཙམ་མཐོང་བས་མ་ཡིན་པར་ནང་དུ་ཤེས་རབ་ཀྱི་མིག་རྒྱལ་དང་
 གལ་བའི་བདེན་པ་མཐོང་བའི་གནད་ཀྱིས་ཡིན་ཏེ། གྲོང་གསལ་ལས། རིག་པ་
 མངོན་སུམ་མཐོང་བ་ནི། །བདེན་པ་མཐོང་བའི་གནད་ཀྱིས་སུ། །ཁམས་གསུམ་
 ལྷོག་པ་མ་ཡིན་ནོ། །ཞེས་སོ། །གཉིས་པ་ཉམས་གོང་འཕེལ་ནི། གྲོང་གསལ་
 ལས། གོང་དུ་འཕེལ་བའི་སྤང་བ་ཡིས། །ཉམས་ཀྱི་འཕེལ་ཤན་དབྱེ་བ་
 གཅེས། །ཞེས་པས། གཞན་དུ་སྤྱང་སེམས་ཀྱི་འདུ་བས་བསྐྱེད་པའི་བདེ་གསལ་མི་
 རྟོག་པ་དང་། དེའི་ཉམས་དུ་བ་དང་སྤྲིག་རྒྱུ་ལ་སོགས་པ་ཤེས་ཉམས་འདག་བྱའི་
 རྟགས་བཅུ་ནི་གྲོའི་འཛིན་པ་དང་བཅས་པས་གྲོལ་བ་མེད་པའི་ཚུལ། གྲོང་གསལ་
 ལས། གྲོ་ནི་ཀུན་རྫོབ་འབྱུང་པར་བཤད། །ཅེས་དང་། དེ་བཞིན་དེ་འཇུག་
 ལས་གྲང་། དོན་དམ་གྲོ་ཡིས་དེ་ཡུལ་མིན། །ཞེས་གསུངས་པའི་ཕྱིར་རོ། །
 འདིར་རང་བཞིན་རྫོགས་པ་ཆེན་པོ་ནི། རྒྱུད་ལས། བྱུང་དུ་སྤྱོད་པའི་ཉམས་ཤར་
 བས། །ཕྱི་དུ་གསལ་བའི་ཡེ་ཤེས་ནི། །ཞེས་ནང་དུ་ཆོས་ཉིད་ཀྱི་ངོ་བོ་སྤོང་བར་
 མཐོང་བས། དེའི་གདངས་རང་བཞིན་གསལ་བའི་ཡེ་ཤེས་ཕྱི་རོལ་དུ་མི་འགྱུར་བར་
 འཕེལ་བ་དང་། བྱུང་དུ་རྩ་འོད་དུ་དངས་པ་དང་། གསང་བར་ཉོན་མོངས་པ་གྲོལ་
 བ་མཉམ་པར་སྟོན་པས་ཡིད་དཔྱད་ལ་རག་མ་ལུས་ཤིང་། མི་བསྐྱུ་བར་ངེས་པའི་ཕྱིར་
 སྤང་ཉམས་ཞེས་བརྗོད་ལ། ཇི་ལྟར་འཕེལ་ན་ཅུང་ལས། ཉམས་ཀྱི་སྤང་བ་གོང་
 འཕེལ་ནི། །ཡེ་ཤེས་ཁ་དོག་ཕྱིར་བྱུང་ནས། བྱེན་འགྲོང་དང་ནི་ཕྱི་བས་ཤར་
 དང་། ཐིག་ལེ་སྒྲ་ཚོགས་སྒྲུ་ཉིད་དང་། །རགས་པར་སྤང་བའི་ཡུལ་ལས་
 འདས། །ཞེས་པས་འོད་སྤང་ཆེར་མཆེད་དེ་དབྱིངས་རིག་སྤྲིན་མཆོམས་ལས་གལ་
 བར་གྱུར་ཏེ། འོད་ལྔ་ཕྱི་བས་ཤར་དང་། བྱེན་འགྲོང་དང་། ལྷུ་འབྲིགས་

དང་། མཆོད་རྟེན་ལྟ་བུ་དང་། པར་སྤྱོད་ལྟ་བུ་མཁར་ཐབས་དང་། མདའ་
 དང་མདུང་ཅེ་ལྟ་བུ་དང་། ལྷ་བ་ལྷ་ཕྱོད། མིག་མངས་རིས་ལ་སོགས་པ་མ་དེས་
 པར་སྣང་ལ། ཐེག་ལེའི་སྒྲིན་མ་ཡང་སྒྲིན་མ་ཙམ་ནས་བསེ་ཡུབ་ཙམ་དུ་རིམ་གྱིས་
 འཕེལ་ཞིང་། རིག་པ་འདབ་ཆགས་འཕུར་སྒྲིན་པ་དང་། རི་གས་ཕྱིབས་ལ་རྒྱག་
 པ་དང་། ཤར་ཅད་ལ་གྱིས་འགྲོ་བ་དང་། བྱང་བ་མེ་ཏོག་ལ་ལྷིང་བ་ཙམ་དུ་དལ་
 བྱར་འགྲོ། མདོར་བསྟུན་ནི་ཙམ་གོམས་པ་བརྟམ་པ་ལས་འོད་སྣང་རྒྱ་ཆེར་འཕེལ།
 རིག་པ་དལ་དུ་འགྲོ་བ་ལ་རྩུང་ཟད་གོམས་པ་དང་། བར་དུ་གོམས་པའི་ཐ་སྟད་
 བཏགས་ཤིང་མཆོག་ཏུ་གོམས་པའི་ཆད་ནི་སྒྲིན་མ་སྣང་བྱེད་ལས། སྣང་བ་ཐམས་
 ཅད་ཐིག་ལེ་རུ། ཤར་ནས་དགྲིག་གིས་གནས་པ་ན། མཆོག་ཏུ་གོམས་པའི་ཆད་
 ཡིན་ནོ། ཞེས་གང་དུ་བལྟས་པའི་སྟོང་ཁམས་འོད་གསལ་གྱི་སྣང་བས་བྱབ་ཅིང་
 འགྲུལ་འབྲིགས་མེད་པར་གཏན་ལ་ཡབ་བ་ཡིན་ལ། དེའང་དབྱིངས་སྣང་རེ་ལྡེ་ཙམ་
 ལ་མཆེད་དུས། ཕྱིབས་ཤར་ལ་མདུན། བྱེན་འགྲོང་ལ་ཐུར། གྲུ་བཞི་ལ་
 གཡས། རྒྱ་གམ་ལ་སྟེང་། གྲུ་གསུམ་ལ་ཐུར། རྒྱུ་པོ་ལ་གཡོན།
 མཁར་ཐབས་ལ་མཉམ་པར་བལྟ་བ་གནད་ཡིན་ལ། གོམས་པ་ཆེ་ཆུང་གི་བར་ཆད་
 པའི་གོལ་ཆད་གྱིས་མཆོམས་དབྱེ་ན། དབྱིངས་རིག་སྒྲིན་མཆོམས་བྲལ་ནས་ལེ་ཤེས་
 བཞི་སྒྱུར་གྱི་སྣང་བས་གོལ་ནས་ཕྱིན་ཆད་འཁོར་བར་མི་འཇུག། གྲུ་ཆད་གྱི་རྣམ་པར་
 ཤར་ན་ཆོམ་བུའི་སྣང་བ་ལ་གོལ་ནས་རང་བཞིན་སྒྲུལ་པར་དབུགས་འབྱེན། སྣང་བ་
 ཐམས་ཅད་འོད་ལྡར་སྒྲིན་ཅིང་དབྱིངས་སྣང་རྒྱུ་འབྲིགས་སུ་པད་འདབ་བཞི་བཞིས་
 བརྒྱན་པའི་ཆོམ་བུ་ཤར་ན་འོད་གསལ་ཤར་བའི་སྒྲིད་ཅིག་མ་དང་པོར་བར་དེ་མེད་པར་
 དབུགས་འབྱེན་པ་ནི་རྒྱུད་གྱི་བུའི་དགོངས་པ་ཡིན་ཏེ། ཡར་མཆོམས་ལས་ནི་སོར་
 བཞི་ལས། བྲལ་བའི་སྒྲིས་བུ་སྒྲལ་བཟང་དེ། འཁོར་བར་འཇུག་པ་གལ་
 སྲིད། གྲུ་ཆད་རྣམ་པར་གང་སྣང་བ། སྒྲུལ་པའི་ཡོན་ཏན་འདིས་བསྒྲུབ་པོ། །
 མཐོང་བའི་ཡུལ་ཙམ་གང་སྣང་བ། ཆོམ་བུ་ལ་ནི་དེ་བཞིན་ནོ། ཞེས་སོ། རྒྱ་

མཚན་དེས་པའི་ཏ་ཆེན་པོ་བེ་མ་ལས་བཤད་མ་ཐག་པའི་ཆོས་བྱུང་བ་ཉམས་གོང་
 འཕེལ་གྱི་མཐར་ཐུག་པར་བཞེད་ནས། ལྷ་སྐྱུར་ཤར་བ་ཕན་ཆད་རིག་པ་ཆད་པེབས་
 སུ་མཛད། སློབ་དཔོན་ཆེན་པོ་པརྟའི་ཞབས་ལ་བ་ཡུམ་བྱུང་འབྲེལ་ནས་སྐྱུང་བའི་
 འཕེལ་ཆ་ཟད་པའི་བར་ལ་རིག་པ་ཆད་པེབས་སུ་བཞེད་པས། སྐྱུ་རྒྱུང་པ་ཉམས་གོང་
 འཕེལ་དུ་བཞག་པ་ལྟར་མཛད་པ་ཡང་ཁོ་བོས་དགོངས་པ་གཅིག་པར་མཐོང་སྟེ།
 གྲོང་གསལ་ལས། སྐྱུ་ཤར་ཉམས་གྱི་འཕེལ་ཚློགས་ན། བར་དོའི་སྐྱུང་བ་འདིར་
 ཆོད་པས། ཁོངས་དོངས་ཟེན་པར་དེ་སྟོངས། ཞེས་སྐྱུ་ཤར་བ་དེ་ཉམས་གོང་
 འཕེལ་གདོན་མི་ཟ་བར་ཚློགས་པའི་རྟགས་སུ་བཤད་པས། ཆོད་པེབས་གྱི་འགོ་ཟེན་
 པར་ཡང་དོན་གྱིས་བསྟན་ལ། འདི་ལྟར་བའི་ལ་བསྟོས་ནས་ཚུར་རི། ཚུར་རི་ལ་
 བསྟོས་ནས་པ་རིར་བཞག་པ་བཞིན། ལྷ་སྐྱུ་རྒྱུང་པ་ནི་ཉམས་དེ་གཉིས་ཀ་ལ་རེག་ཅིང་
 དེ་ལ་དར་བརྟེན་གྱིས་འབྲེལ་བ་ཅན་དུ་གྲུབ་པས་སོ། སློབ་དཔོན་ལྷ་ས་གཉིས་གྱི་
 དགོངས་པ་ཀུན་མཁྱེན་ཆེན་པོས་ཐད་ཀར་ཕྱེ་ནས་བཞག་པ་ཙམ་ལ། རྗེས་འཇུག་
 ལྷ་ས་ནས་དོན་གྱི་དབྱིངས་འཇལ་མ་ཤེས་པར་འདི་དང་འདི་འོ་ཞེས་དཔྱད་བཟོད་པར་
 སློམ་པ་ནི། བྱིས་པའི་ལྷ་ས་ཐར་ཙམ་དུ་ཟད་དོ། སྐྱུར་སྐྱུང་བའི་འོད་གསལ་ལ་ཕུལ་
 འཕེལ་བ་བཞིན་དུ་ནང་དུ་འདར་རིག་པའི་འོད་གསལ་ཏིང་ངེ་འཛིན་ ན་དང་མངོན་ཤེས་ལ་
 སོགས་པ་འཆར་བ་ཡིན་ནོ། གསུམ་པ་རིག་པ་ཆད་པེབས་གྱི་སྐྱུང་བ་ནི། ཆོས་
 ཉིད་གང་དུ་འདར་མ་ཕྱེ་བའི་ཕུལ་བྱུང་དང་མེ་ལོང་གི་ལྷ་ས་པར་ཤར་བས་རིག་པའི་གཤེས་ལ་
 སྐྱུ་གསུམ་ཡེ་ཚློགས་སུ་ཡོད་པའི་ལོངས་དོངས་ཚློགས་པའི་སྐྱུའི་ཡོན་ཏན་མ་ལུས་གིང་
 ལུས་པ་མེད་པ་འདིར་ལམ་གྱི་སྐྱུང་བ་ལ་ཕུལ་ཚློགས་པ་ནི་རིག་པ་ཆད་པེབས་གྱི་དོན་པོ་
 ཡིན་པར་དུས་ད་ཙམ་ན་ཁོ་བོ་ཅག་གིས་རྟོགས་ཏེ། གྲུབ་པའི་མཐའ་གཞན་དུ། དེ་
 བཞིན་གཤེགས་པའི་ཁམས་ལ་སྐྱུ་དང་ཡེ་ཤེས་གྱི་ཡོན་ཏན་ཡོད་པ་དེ་ཉིད་ཐོབ་བྱའི་མཐར་
 འཛིན་དུ་འདོད་ནས་བཞིན་ལག་གི་ལྷ་ས་པ་ཅན་དུ་ཤར་བའི་མཚན་དཔེ་དོན་དུ་གཉེར་བ་
 གང་ཞིག་ལ་འབྲས་བུ་རང་རྒྱུད་པར་གོལ་བའི་ཆོས་རྒྱུ་ལྟར་མི་མངོན་པར་འཇུག་པ་ནི་

ཆོས་ཅན། ཡ་ལ་ལ་རང་བཞིན་ཐེག་མཆོག་རྒྱལ་པོའི་དགོངས་པ་འདི་ཙམ་ཡང་
 བསམ་གྱིས་མི་བྱལ་པར་སྒྲུབ་མོད་དེ། བྱུང་པའི་མཐའ་ཇི་བཞིན་སྒྲོང་མི་ཤེས་པ་དག་
 གིས་སྒྲུང་བའི་འཆར་རྒྱལ་ཙམ་ལ་ི་བརྟོལ་གྱིས་བསྐྱབས་པ་བརྟེན་པ་ལས་དོན་བྱུང་
 པར་བཅང་སྟོན་པར་མི་རུས་ཤིང་། ཕྱོགས་རེའི་གཞུང་ལ་འདྲིས་པ་དག་གིས་ཁ་ཟེར་
 བ་དང་། ཕྱར་ཀ་སྒྲོག་པའི་རྒྱུ་དུ་གྱུར་བའི་ལམ་ལྟར་སྒྲུང་བ་དུ་མས་ཁེངས་པའི་གྲ་
 ཆོས་ཅན་དང་། རྣམ་པར་མ་བརྟགས་པ་གཉིས་ནང་འཛོམ་པ་ལས་བྱུང་གིས།
 དེའི་ཕྱིར་གངས་ཅན་འདྲིར་མཆོག་ཏུ་གསང་བའི་ཐེག་པ་འདི་སྒྲོག་པ་ལ་རྒྱལ་བའི་དབང་
 པོ་བྱེད་མེད་འོད་ཟེར་གྱི་བྱུང་པའི་མཐའ་ཙམ་དུ་ཟད་པ་གདོན་མི་ཟ་བར་ཤེས་པར་བྱའོ། །
 ཞེས་གྲིང་ནས། ཚད་ཡེབས་ཀྱི་རང་བཞིན་ནི། རིག་པའི་ཡོན་ཏན་འཕེལ་བའི་ཆ་
 སྟོབས་སུ་གྱུར་པ་ལས་སྒྲུང་བ་ཐམས་ཅད་འོད་དུ་གསལ་ཞིང་། ཡེ་ཤེས་ལྡེའི་ཆོས་
 ཉིད་ལ་བྱན་རྒྱུང་པས་ཐེག་ལེ་ལྷ་ཆོམ་དུ་ཤར་བའི་དབྱུག་ན་སྤྱལ་སྤྱུའི་རྒྱུངས་པ་རྣམ་པར་
 དག་པ་ལས་བྱུང་བའི་གཙུག་ཏྲར་དང་བཅས་པའི་དབུ་ཕྱེད་པ་ནས་སྤྱུ་རྒྱུང་བའི་བར་དང་
 ལོངས་སྤྱུའི་ཡེ་ཤེས་ཚད་དུ་ཕྱིན་པས། བཅོམ་ལྷན་འདས་མི་བསྐྱེད་རྟོག་པ་སོགས་པ་
 རིགས་ལྡེའི་སངས་རྒྱས་རྣམས། སྤྱི་ཆོ་བ་དང་། རྒྱན་རྟོགས་ནས་ཡུམ་དང་
 བཅས་པའི་རྣམ་པ་རྟོགས་པར་འཆར་ཞིང་། ཆོས་སྤྱིའི་རྒྱུངས་པ་རྣམ་དག་པ་ལས་
 བྱུང་བའི་གཙོ་དང་འཁོར་གྱི་ཆོམ་བུ་ཐ་དད་པའི་དཀྱིལ་འཁོར་ལུ་བྱུང་གིས་ར་བ་དང་
 བཅས་པར་མཆོག་ཏུ་གསལ་བས་རྟོག་བཅས་ཀྱི་སྒྲུང་བ་རང་འགགས་ཏེ། ཤེས་པ་
 གང་དུའང་རྒྱུད་པས་བཅུ་པོ་འགྲུལ་བ་དང་ལུས་ཀྱང་རྩལ་ཐུན་ཆ་མེད་དུ་མཐོང་ཞིང་རི་
 བྲག་ལ་སོགས་པར་ཟང་ཐལ། གཟུང་འཛིན་ཐད་ཀར་ཞིག་པས་སྟོན་པ་ཁྲོ་གསངས་པ་
 བཞིན་གང་ལའང་ཉམ་ང་བ་དང་བག་ཆོ་བའི་བྱུངས་སྟོར་ནས་ཅིར་སྒྲུང་དག་པ་རབ་
 འབྱུམས་སུ་ཤར་བའི་སྐབས་ཡིན་ཏེ། སྤྱི་གདུང་འབར་བ་ལས། གང་གི་འོད་ལ་
 སུ་གོམས་པ། །རང་གིས་མཐོང་བའི་ོད་ལུལ་དུ། །ས་དང་རྒྱ་དང་མེ་དང་
 རྒྱུང་། །འབྱུང་བཞིའི་སྒྲུང་བ་རང་རུབ་ནས། །རིམ་གྱིས་ཁ་དོག་ལྷ་ལ་ོད། །

འོད་དང་བྲལ་བ་མེད་པའི་རྟགས། གཞན་ཡང་མཐོང་བའི་ོད་ཡུལ་དུ། སྦྱོན་པ་
 བཞིན་དུ་ཐོགས་མེད་པར། རི་བྲག་རྣམས་ལ་ཟང་ཐལ་དང་། རྟེ་བཞིན་ནས་
 གཏིང་འཛུལ་བར་རུས། རྒྱ་རྣམས་ལ་ཡང་བྱིང་བ་མེད། ཅེས་སོ། རྟེ་དག་
 བྱི་ཚད་ཕེབས་ཀྱི་རང་བཞིན་ིར་བསྟན་པ་སྟེ། བྱང་གསེས་ཀྱི་བྱུང་པར་ཅུང་སྟེ་ན།
 ཅ་རྒྱུད་ལས། སོ་སའི་ལུས་ཀྱི་རྩལ་ཤུན་ནས། ཁབ་སྤང་འོད་ཀྱི་སྐར་ཁུང་
 སྤང་། རྟེ་ལས་འོད་ཟེར་ལྷགས་ཀྱི་འཁྱུང་བས། སྤྲ་ཞིང་འབྲིལ་བས་སྤང་བ་
 འཛིན། ལུས་ཀྱི་རྩོས་པ་རང་འགགས་ནས། ཟང་ཐལ་དྲི་མེད་འོད་ཀྱི་ལུས། །
 དབུས་ན་ཨ་ཡི་མཚན་མ་དང་། མཛོད་སྤྱི་འོད་ཟེར་འདོམ་གང་ཚད། ཐོར་
 རྟགས་རྒྱུང་གིས་འདེགས་པར་སྤང་། ཞི་སྤྱི་ལག་པའི་སོར་མོ་ལས། འོད་ཀྱི་
 སྤང་བས་རྣམ་པར་འབྲིགས། སྤྲ་མེད་སེམས་ཀྱིས་ོད་པ་སྟེ། མཐོ་བོ་ཐོང་པའི་
 གཞལ་ཡས་ལས། རྟེ་རུ་ཀ་ནས་མངོན་པར་འབྱུང་། འདི་དུས་རང་ལུས་ཚད་ལ་
 ཕེབས། ཞེས་ལུས་ཚད་ལ་ཕེབས་པས་སྤང་བ་མ་ལུས་པ་སངས་རྒྱས་ལྡེ་ཞིང་དུ་
 གསལ་བའི་ཐུགས་ཀ་འོད་ཟེར་ཀྱི་སྐར་ཁུང་ནས་རང་གི་སྤྱིང་དབུས་ཨའི་རྣམ་པ་ཅན་ལ་
 འོད་གདངས་བྱུག་པར་འབྲེལ་བས་འོད་ཟེར་ཆེན་པོའི་དབང་ནོད་ཅིང་། མཛོད་སྤྱིའི་
 འོད་ཟེར་འདོམ་གང་བར་གསལ་བས་ི་བོའི་གཙུག་ན་ཡེ་ཤེས་ཀྱི་རྒྱུང་གི་ཐིག་ལེ་འཁར་
 གཞོང་ཅོམ་དགའ་མ། ལྷ་བཅེགས་བར་སྤང་ཞིང་། དེ་ཡང་དོན་དམ་པར་ཐོར་
 རྟགས་ནི་གཙུག་ཏོར་ཡིན་ལ། རྒྱུང་གིས་འདེགས་པའི་སྤྲས་ཡེ་ཤེས་ཀྱི་རྒྱུང་དབྱིངས་
 སུ་འབྲིལ་བས་དེ་ཉིད་བཟླར་མི་མངོན་པའི་ཆོས་སུ་གྲུབ་པས་མཚོན་མཚན་དང་དཔེ་བྱུང་
 ཀྱི་ངོ་བོར་འབར། ཡེ་ཤེས་ཀྱི་རྒྱུང་ལ་གསོར་ལ་རྒྱུད་པས་དེ་ཉིད་འོད་ལྡར་འབྲིགས་
 འོད་རྩ་སྤྲ་མོ་རྣམས་སུ་འང་ཡེ་ཤེས་ཀྱི་གདངས་གསལ་བས་བ་སྤྱིའི་སྒོ་དང་། རྩལ་སྤྲ་
 རབ་རེ་རེ་འང་སངས་རྒྱས་ཀྱི་ཞིང་ཁམས་མེངས་སྤྱིའི་སྤྱིང་པོ་ཅན་དུ་རྟོགས་པས་ཞི་བརྟོ་
 རྩེ་དབྱིངས་ཀྱི་དགྱིལ་འཁོར་དང་། དུང་ཁང་དུ་ཁྱོ་བོའི་དགྱིལ་འཁོར་སྤང་བའི་
 གདངས་ཚངས་བུག་གི་འོད་རྩ་ལས་འཐོན་ཏེ་སྤང་གཞི་མ་ལུས་པ་ཁྲག་འཕྱུང་རོལ་པའི་

དཀྱིལ་འཁོར་དུ་གསལ་བ་ནི་ཞི་བོ་ལོངས་ རྟོག་པའི་སྐྱར་ལམ་དུ་ཤར་བས་ལུས་
 ཚད་ལ་ཕེབས་པ་ཞེས་བྱའོ།། །།དེ་བཞིན་དུ་སེམས་ཚད་ལ་ཕེབས་པས་ཀུན་ཏུ་རྟོག་
 པའི་སེམས་དང་། ཡིད་དང་། རྣམ་པར་ཤེས་པ་རྣམས་རུབ་ནས་ཆོས་དབྱིངས་ནི་
 མེད་དུ་རང་གསལ་བས་གཞན་གྱིས་སེམས་ཤེས་པ་ལ་སོགས་པའི་མངོན་པར་ཤེས་པ་
 རྟུག་དང་། རྟོགས་རེག་གིས་བཅད་པའི་ཕ་རོལ་གྱི་ཡུལ་དང་རྒྱལ་བའི་ཞིང་ཁམས་
 ཚད་མེད་པ་མཐོང་བའི་ རྟ་ཏེ་སྒྲུང་བའི་སེམས་རྣམ་པར་དག་པ་དང་། སྟོང་པའི་
 སེམས་དག་ལས་ཤེས་རབ་དང་ཏིང་ལེ་འཛིན་གྱི་སྟོན་པལ་ཏུ་མེད་པ་ལ་དབང་འབྱེད་པ་ལ་
 སོགས་ཏེ། མདོར་ན་ལུས་ཀྱི་རྟེས་པ་དག་པས་རྩ་རྒྱུད་རང་དག །དེ་དག་པས་སྟོ་
 བུར་གྱིས་བསྐྱུས་པའི་ཚོགས་པ་ཞིག་སྟེ་ལུས་སེམས་ཀྱི་འབྲེལ་མངོན་གྱུར་རགས་པ་
 ལོག །ཕྱ་བ་བག་ལ་ཉལ་གྱི་ཆ་སྐྱར་མདའ་རྒྱུག་པ་ཙམ་ལས་བསྐྱེད་སྐྱེད་ཀྱི་སྒྲུང་ཆ་
 གཉིས་འཛིན་པའི་དུས་ཏེ། ཐལ་འགྱུར་ལས། ལུས་སེམས་འབྲེལ་བ་ཆོད་པ་
 བྱི། །ཟག་བཅས་ཟད་པའི་ལུས་ལ་ཡང་། །ཕྱིར་འབྱུང་མཚན་ཉིད་གསལ་བའི་
 སེམས། །སྐྱར་མདའ་འཕྲོ་བའི་ཚུལ་གྱིས་ཀྱང་། །ནམ་མཁའི་ཁམས་སུ་གསལ་
 བར་མཐོང་། །ཞེས་དང་། ལུས་ནི་འོད་གསལ་དག་པ་ལ། །རྒྱུད་ནི་མེ་སྟག་
 འཕྲོ་བ་བཞིན། །གཅིག་ཏུ་མི་གནས་རང་གསལ་གཞི། །སྒྲུང་ཆ་གཉིས་ཀྱི་ཚུལ་དུ་
 འབྱུང་། །འདིས་ནི་ལུས་སེམས་འབྲེལ་བཅད་ནས། །ཁམས་གསུམ་སྟོག་པ་མ་
 ཡིན་ནོ། །ཞེས་སོ། །ཁར་ལ་འཕྲོས་པ་འདི་བཟོད་དེ། །དེ་ཡང་གངས་རིའི་ཁྲོད་
 འདིར་མོས་པས་བཟུང་བའི་གྲུབ་པའི་མཐའ་ཐ་དད་པ་ལས་ཁ་གཅིག་ནི་སྟོང་གཟུགས་ཀྱི་
 སྒྲུང་བ་འབྲུལ་སྒྲུང་ཉག་གཅིག་ཏུ་འཛིན་ཅིང་། རྟོགས་པ་ཆེན་པོའི་སྒྲུང་བཞི་ལའང་
 སུ་སྟེགས་ཉི་མ་བཟླ་བའི་ལུགས་ཞེས་ཆོས་ལ་སྒྲུང་བའི་རྩ་རྒྱུད་སོགས་ལ་བག་ཆ་བ་མེད་
 པར་འབྲུག་པའི་བ་ཤེས་གཉེན་ ང་གི་དང་བྱི་ལའི་སྟེ་ཚོགས་དག་གིས། རང་ཉིད་
 དགའ་བའི་དུས་ཀྱི་འཁོར་ལོ་ལ་སོགས་པའི་སྟོང་གཟུགས་ཀྱི་སྒྲུང་བ་ལ་རྒྱུད་ནས་རྒྱ་
 འབྲེན་པའི་རྣམ་པར་ཤེས་པ་སྟོག་ཏུ་གྱུར་པས་སྟོ་གོས་སུར་ཁུང་སྟུག་པའོ།། །།ཁ་ཅིག་

བྱིས་ངས་རྒྱུ་ལ་སྐྱུ་དང་ཡེ་ཤེས་མེད་པར་འདོད་པ་ནི་ལོག་པར་བལྟ་བའོ་ཞེས་སྐྱུ་མའི་
 སྐྱུ་ལ་སོགས་པ་མཐའ་ཐུག་གི་བསྐྱུ་བ་བྱུར་བྱེད་ཅིང་དོན་དམ་པར་འདོད་པའི་ཕྱོགས་
 གཉིས་སུ་སྤང་ཡང་། ཁོ་བོ་ཅག་ནི་བདེ་གཤེགས་སྤྲིང་པོའི་ཁམས་ཀྱི་ཡོན་ཏན་
 གཟུགས་ཀྱི་སྐྱུ་ཡིན་པས་འབྲུལ་སྤང་ཕྱོགས་གཅིག་དྲུང་མི་འཛིག་པས་སྤྲིང་བའི་ཆོས་ཉིད་
 རང་གི་ངོ་བོས་ཉ་གང་བ་ལྟར་ཡར་འཕེལ་གྱི་ཡོན་ཏན་ཉམས་གོང་འཕེལ་གྱི་སྤང་བས་སྐྱུ་
 གསུམ་ལམ་སྤང་དུ་རྩལ་རྫོགས་པར་བྱེད། ད་ལྟར་སྤང་བའང་རིག་གཤམ་ཕྱིར་ཤར་
 གྱི་གཟུགས་བརྟན་ཅམ་ལས་ངོ་བོ་ཉིད་མ་ཡིན་པས་དོན་དམ་དྲུང་མི་འཛིན་པ་གནས་
 སྤོང་གི་སྤྲིང་བའང་ངོ་ལ་བཅོས་སུ་མེད་པར་འགྲིབ་པ་ལྟར་སྤྲིང་པོའི་རང་གཤམ་ཕྱིར་
 སྤང་བ་ཟད་དགོས་པའི་གནད་ཀྱིས་རིག་པ་གཡོ་བྱེད་གྱི་སྤྲིང་པ་དང་བཅས་པ་ཤིན་ཏུ་
 རྣམ་པར་དག་པ་སྤོ་བྱེད་ཆོས་ཟད་གྱི་སྤང་བ་གཤོད་མའི་ནང་དབྱིངས་སུ་བཅོན་ས་ཟིན་པར་
 འདོད་པས་གྲུབ་མཐའ་སྤོས་བཞེད་པར་ཤེས་ནས་རྩྭ་དང་པ་ཆོས་ཉིད་བསམ་གྱིས་མི་བྲལ་
 པའི་རང་དུ་ཞི་བར་བྱ་སྟེ། ཆོས་རྣམས་ཟད་སར་ཕྱིན་པ་དང་། རང་གི་གྲུབ་པའི་
 མཐའ་ཡང་འཛིག །འདི་དུས་སྤྲིང་མའི་མན་ངག་ལུབ། །ལྟ་སྟོམ་དཔེ་མཐའ་
 སྤོངས་པས། ཆོས་སྐྱུའི་སྤང་བ་ཡོད་མ་ཡིན། སྐྱུ་དང་ཡེ་ཤེས་རྒྱུན་ཆད་
 པས། ཁངས་རྒྱུ་མེད་ཅིང་སེམས་ཅན་མེད། མདོར་ན་གང་ཡང་གནས་པ་
 མེད། ཁོང་མེད་འོངས་པ་མེད་པའོ། ཞེས་དབུ་མ་རབ་ཏུ་མི་གནས་པའི་
 དགོངས་པ་ལ་གཞག་པར་བྱའོ། །བཞི་པ་ཆོས་ཉིད་ཟད་པའི་སྤང་བ་ནི། ཙུང་
 ལས། ཆོས་ཉིད་ཟད་པའི་སྤང་བ་ནི། ཉམས་ཀྱི་སྤང་བ་སྤོངས་ནས་ནི། ལུས་
 ཟད་དབང་པོའི་ཡུལ་ཡང་ཟད། རྟོག་ཆོགས་འབྲུལ་པ་ལས་གྲོལ་ནས། བརྗོད་
 གཞིའི་ཆོག་དང་བྲལ་བའོ། ཞེས་རྣལ་འབྱོར་ཆེན་པོའི་གཞུང་མན་ཆད་དྲུང་ཐབས་
 སྤང་བའི་ཆ་ལ་བསྐྱེད་པའི་རིམ་པ་ལྟ་མེད་པར་བཞེད་པ་ཉིད་སྤྲིང་ངས་པར་རྫོགས་པའི་
 རིམ་པ་ཤེས་རབ་སྤོང་པ་ཉིད་དུ་བསྐྱུ་བ་བཞིན། འདིར་གནད་རྣམ་པ་གསུམ་ལ་བརྟེན་
 རས་སྤྲིང་གི་གཡོ་བ་ཡེ་ཤེས་སུ་འཕེལ། ཆོས་ཉིད་དུ་དག་པའི་མཐུ་ལས་ཕྱི་འབྱུང་

ཡུལ་གྱི་འབྲུལ་སྤྱང་གི་ཆ་དང་ནང་འབྲུལ་རྟོག་སེམས་དང་སེམས་བྱུང་གི་བག་ཆགས་
 རང་འགགས། གསང་བ་འོད་གསལ་གྱི་སྤྱང་བ་ཐམས་ཅད་ཀྱང་ཆོས་ཉིད་གང་དུའང་
 བཟོད་དུ་མེད་པའི་དབྱིངས་སུ་ཐིམ་པ་ལ་ཟད་པའི་བརྟམ་བུ་གསལ་སྟེ། དོན་དམ་པར་
 གནས་སྤྱོད་གི་སྒྲ་བ་ཅི་ཡང་མེད་པ་ལྟར་སྤྱང་ཡང་རང་གི་ངོ་བོ་ཆེར་སོང་བ་དང་།
 རྒྱུད་དུར་སོང་བ་གང་ཡང་མེད་པས་རང་གཤངས་དབྱིངས་སུ་རྩལ་པ་ཤེལ་འོད་ནང་དུ་
 རྩལ་པ་ལྟ་བུའོ། །དེ་ལྟར་དུ་ཟད་པའི་རང་བཞིན་ལ་ཟད་ལུགས་གཉིས་ཀྱི། རིམ་
 གྱིས་ཟད་པ་ནི་སྤྱང་བ་བཞི་ཚད་དུ་ཕྱིན་པ་གང་ཡིན་པའོ། །སྒྲོ་མཆོག་ཅི་གཙར་བ་རེ་
 ཅམ་ནི་མངོན་སུམ་གྱི་སྤྱང་བ་མཐོང་བ་ཉིད་གོམས་སུ་བརྩལ་པ་ལས། གོང་འཕེལ་
 དང་ཚད་མེབས་ཀྱི་རིམ་པ་ལ་མ་ལྟོས་བར་ཟད་པའང་ཡོད་དོ། །རྫི་ལྟར་ནའང་དེའི་ཆོ་
 རྟོག་བཅས་དངས་པས་འབྱུང་པའི་དབྱས་མི་ཚུགས། ཉོན་མོངས་པ་དངས་པས་བྱན་
 པ་དང་བྱན་གཞི་ཐལ་པོ་རྗེས་མེད་དུ་སོང་། སྤྱང་བ་དངས་པས་འགོ་བ་དང་།
 འདུག་པ་དང་། ཉི་ཟླའི་སྤྱང་བ་ལ་སོགས་པ་རང་ཡལ་རྗེས་མེད་དུ་སོང་ནས་འདི་ལྟར་
 ཡིན་ནོ་ཅམ་དུའང་མ་གྲུབ་པས་གཟུགས་སྤྱང་ཐམས་ཅད་མྱ་ངན་ལས་འདས་པ་ཞེས་
 བུའོ། །དེའི་དུས་ན་ཐོབ་པ་གཉིས་འབྱུང་བ་ནི་འདི་ལྟ་སྟེ། སྤྱི་བ་ལ་དབང་ཐོབ་པས་
 འཕོ་བ་ཆེན་པོའི་སྐྱར་བ་ཞེད་ས་ཏེ་སེམས་ཅན་གྱི་དོན་མཛོད་ན་སྤྱང་བ་རིམ་གྱིས་ཟད་དུས་
 ལག་སོར་ལྷ་འོད་གྱིས་དགྱིགས་པར་སྤྱང་བ་ལ་ཤེས་པ་གཏད་པས་སྤྱང་བ་རང་ལོག་ནས་
 སྤྱོད་བརྩད་གྱི་རྟེན་དང་བརྟེན་པ་རྩ་རྒྱ་དང་མི་ལམ་ལྟ་བུར་མཐོང་ལ། རང་ལུས་ཀྱང་
 མེ་ལོང་གི་གཟུགས་བརྟན་ལྟར་སྤྱང་ལ་རང་བཞིན་མེད་པར་ཟད་ཐལ་བ་ཅམ་དུ་རང་གིས་
 མཐོང་ལ་གཞན་གྱི་མིག་མདག་པས་དེ་ལྟར་མི་མཐོང་བའི་ཚུལ་སྟོབ་དཔོན་ཆེན་པོ་པརྟའི་
 སྐྱུ་ལ་བཙན་པོས་ཐུག་གིས་བཏུད་པས་སྟན་ལ་རེག་པའི་ལོ་རྒྱུས་བཞིན་ནོ། །དེ་ལྟར་
 རྩལ་སྤྱན་དངས་པ་འོད་དུ་གསལ་བས་སྤྱི་འཕུག་གཉིས་ལ་དབང་ཐོབ་པ་ཐོང་རྟལ་ཁོ་ནའི་
 རྩལ་ཆོས་ཡིན་ལ། བྲེགས་ཚོད་ལ་ལུས་རྩལ་སྤྱན་དང་སེམས་ཆོས་ཉིད་དུ་དངས་ནས་
 ཀ་དག་གི་སར་གྲོལ་བ་ཅམ་ལས་མེད་པའི་ཕྱིར་རོ། །དུས་དེ་ཅམ་ན་བསམ་གྱིས་མི་

བྱེད་པའི་ཕྱིན་ལས་ཀྱང་དངོས་དང་རྒྱུད་ནས་རིགས་དྲུག་སོ་སོའི་གནས་སྤྱོད་མཛད་
 ཅིང་། བྱེད་པར་དུ་མིའི་འགོ་བ་སྒྲིན་ལམ་མཐུན་པ་སུམ་སྟོང་ལྷག་མེད་དུ་གྲོལ་བར་
 མཛད་ནས་སྤྱར་ཆོས་ཉིད་གཞིན་ལུ་བུམ་པའི་སྐྱུར་འཛང་རྒྱ་བ་ནི་སྟོབ་དཔོན་ཆེན་པོ་པདྨའི་
 ཞབས་དང་། རྗེ་མེད་ཆོས་ཀྱི་བཤེས་གཉེན་མདོན་སུམ་ཚད་མའོ། །ཀུན་མཁུན་
 གྱིས་བཤད་པ་འགའ་ཞིག་ཏུ་བར་དེའི་སེམས་ཅན་སུམ་སྟོང་ཞེས་པའང་ཡོད་དེ་མིའི་འགོ་
 བའང་སྐྱེས་གནས་ཀྱི་བར་དོ་ཡིན་པས་མི་འགའ་ལོ། །འབྲུག་པ་ལ་དབང་ཐོབ་པ་ནི་
 སྐྱའི་རྣམ་པ་དེ་ཉིད་ཀྱི་དུས་དེར་གཞན་དོན་རྒྱབས་པོ་ཆེ་མི་མཛད་ན་སེམས་ཅན་སུམ་སྟོང་
 ལ་རིག་པ་གཏད་པའི་མོད། ལས་ལ་བཟང་ངན་མེད་པའི་གནད་ཀྱིས་གྲོལ་བར་མཛད་
 རས་ན་བུན་ནས་མཁའ་ལ་དེངས་པ་བཞིན་ནང་དབྱིངས་སུ་ཞུགས་ནས་སྐྱུ་དང་ཡེ་ཤེས་
 འདུ་འབྲལ་མེད་པའི་ཕྱིན་ལས་ཀྱིས་འཁོར་བ་མ་སྟོངས་ཀྱི་བར་དུ་གཞན་དོན་མཛད་པའི་
 རྒྱལ། རང་གསལ་ཐིམ་ལ་མ་རྒྱུགས་པའི་གདངས་སྤྱིར་གསལ་དུ་སྤྱང་བ་ལྟན་ལྟག་
 པོ་བཀོད་པའི་ཞིང་ཁམས་ལས་བྱུང་དང་མེ་ལོང་གི་རྣམ་པར་ཤར་བ་བྱེད་སྒྲུལ་ལོངས་སྐྱུ་
 ལ་སོགས་པ་དང་། སྐྱུ་གསུང་ཐུགས་མི་ཟད་པ་རྒྱན་གྱི་འཁོར་ལོའི་ཆོས་ཉིད་ལས།
 སེམས་དཔའ་ས་བརྩུ་པ་ལ་ལོངས་སྐྱུ་རིགས་ལྔ་དང་། སོ་སོ་སྐྱེ་བོ་དང་། ཉན་
 ཐོས། རང་སངས་རྒྱས་ཀྱི་རིགས་ཅན་རྣམས་ལ་མཆོག་གི་སྒྲུལ་པའི་སྐྱུ་དང་གཞན་
 ཡང་སེམས་ཅན་གྱི་ཁམས་ཐམས་ཅད་དུ་བཟོད་དེ། སྐྱེ་བ་སྒྲུལ་པ་ལ་སོགས་པ་འགོ་
 བ་སོ་སོའི་ཁམས་དང་། དབང་བོ་དང་། མོས་པ་དང་འཆོམ་པས་དོན་མཛད་པའི་
 རྒྱལ་བ་སྐྱེད་རིམ་གྱི་རྣམ་གཞག་འོག་མིན་བཟོད་པའི་ཐེམ་སྐྱས་སུའང་ལེགས་པར་
 འདོམས་ཟེན་ཏོ། །ཁའི་པ་མཐའ་རྟེན་གྱི་མན་ངག་ནི། སྟོང་གསལ་ལས། དེ་
 ལ་མཐའ་རྟེན་མན་ངག་བཞི། ཁོང་མའི་རྒྱབ་ཏུ་མེད་ཐབས་མེད། ཅེས་མི་
 འགྲུལ་བ་གསུམ་གྱིས་བཞི་བཅའ། སྟོང་པ་གསུམ་གྱིས་ཆད་བཟུང་། ཐོབ་པ་
 གསུམ་གྱིས་གཟེར་གདབ། གདིང་བཞིས་གྲོལ་ཆད་སྟོན་པ་ལས། དང་པོ་ནི་ཙྰ་
 རྒྱུད་ལས། མི་འགྲུལ་གསུམ་གྱི་གཞི་བཅས་པས། རྒྱང་སེམས་གནད་དུ་ཐེབས་

པའོ། །ཞེས་ལུས་བཞུགས་སྒྲངས་ལས་མི་འགྲུལ་བས་ཙུང་རང་ངལ། མིག་
 གཟིགས་སྒྲངས་ལས་མི་འགྲུལ་བས་སྒྲང་བའི་འཕེལ་འཛིན། སེམས་བཅོ་མེད་ལས་
 མི་འགྲུལ་པས་དབྱིངས་རིག་བྱང་དུ་རྒྱད་པར་བྱེད་དོ། །།གཉིས་པ་ནི་ཙུང་ལས།
 སྒྲོད་པ་གསུམ་གྱིས་ཚད་བཟུང་བས། མི་ལམ་ལྷོག་དང་ལུས་ངག་ཡིད། །རྟགས་
 དང་ཚད་ནི་ངོས་བཟུང་བའོ། །ཞེས་པས། ལུས་བྱ་བ་ལ་མི་གནས་པར་སྒྲོད་པས་
 འཁོར་བའི་འབྲུལ་རྟོག་དང་། རྒྱུང་འཕེལ་མེད་དུ་སྒྲོད་པས་རྣམ་རྟོག་གཡོ་བའི་རྒྱུ་
 ཟད། སྒྲང་བ་འདར་འཕྲིགས་མེད་པར་སྒྲོད་པས་ཞིང་ཁམས་ཚད་ལ་ཕེབས་པར་བྱེད་
 དོ། །།འདིའི་ཚོ་རྟགས་སྒྲོ་གསུམ་ལ་འཆར་བ་དང་ཚད་མི་ལམ་གྱིས་བཟུང་བ་གཉིས་
 ལས། དང་པོ་ཆོས་ཉིད་མངོན་སུམ་གྱི་དུས་བུམ་དབང་གིས་ལུས་སྒྲིན་པས་བྱ་རྩེ་ལ་
 མེད་པའི་དོན་ཡན་ལག་ལ་ཞུགས་ནས་ཙུང་དལ་བའི་རྟོན་འབྲེལ་ལུས་དུས་སྤེལ་འཁར་
 གཞིང་དུ་བཅུག་པ་ལྟ་བུའོ། །ཙུང་དུ་རྣམ་ཤེས་རྒྱུད་པས་བཞེད་གཞི་དག་པའི་
 གདངས་དག་གི་བརྒྱུ་ཞུགས་ནས་སྒྱུགས་པ་བཞིན་དུ་སྤྲོ་བ་ལ་མི་བརྩོན་ནོ། །རྫོགས་
 པ་ཆེན་པོ་འཛིན་མེད་རང་གྲོལ་གྱི་དོན་སེམས་ལ་ཞུགས་པས་སེམས་མཁའ་འགྲོ་རྟོ་ལ་
 ཟིན་པ་བཞིན་གར་གཏད་དུ་སྒྲོད་པའོ། །ཉམས་གོང་འཕེལ་གྱི་ཚོ་རྒྱུང་དབུ་མར་ཐིམ་
 པས་བཟང་ངན་མེད་པའི་དོན་ལུས་ལ་ཞུགས་པས་ལུས་སྤྲེག་ཆོས་ངོ་ཚད་བུལ་བ་སྤྲེག་
 བུ་ནད་གྱིས་གདུངས་པ་ལྟ་བུའོ། །གསང་དབང་གིས་ངག་དག་པས་རྫོགས་པ་ཆེན་པོ་
 དགག་སྒྱུབ་ལས་འདས་པའི་དོན་ངག་ལ་ཞུགས་ནས་ངག་སྒྲིན་པ་རང་ཆོག་རྟོལ་བ་བཞིན་
 ལྷོས་མེད་བྱུང་རྒྱལ་དུ་སྤྲོ་བའོ། །སེམས་བྱུང་གི་རྟོག་ཆོགས་སེམས་སུ་ཞུགས་པས་
 ཙུང་གིས་ལན་བདུན་སྒྲོས་པའི་སྤྲེག་བུ་བཞིན་སྤྲེག་མེད་རང་གྲོལ་གྱི་དབུ་མ་སེམས་འཁོར་
 བའི་བྱ་བ་ལ་མི་འཇུག་གོ། །ཚད་ཕེབས་གྱི་དུས་ན་ཤར་དབང་གི་རུས་པ་ཙུང་ལ་
 ཐེབས་པས་ལུས་འབྱུང་བ་ལྔ་ལ་ཐོགས་པ་མེད་པར་ཟང་ཐལ་བ་སྤྲང་པོ་ཆེ་འདམ་དུ་རྒྱད་
 གུང་གཞན་ལ་མི་ལྷོས་པར་རང་སྤྲོབས་གྱིས་འཐོན་པ་ལྟ་བུའོ། །རྫོགས་པ་ཆེན་པོ་སྤྲོ་
 བཞེད་ལས་འདས་པའི་དོན་ངག་གིས་སྒྱུར་བྱེད་ལ་ཞུགས་པས་ཤེས་རབ་གྱི་དབང་དུ་སྒྲིང་

རྩེ་འདུས་པའི་རྟེན་འབྲེལ་ལས་དག་གྲུལ་བྱུལ་གྱི་ཤུ་གུ་སྤྱུ་ལེན་པ་ལྟར་སོང་ནས་ཅི་སྤྲུལ་
 གཞན་གྱི་ན་པར་འཇུག་ཅིང་ཕན་ཐོགས་པའོ། རང་ངོ་ཀ་ནས་དག་པས་ཡེ་གྲོལ་
 བསྐྱར་གཞི་མེད་པའི་དོན་སེམས་ཀྱི་གནས་པ་ལ་ཞུགས་པས་འབྲུམ་ནད་བྱང་བའི་སྤྲུལ་བྱ་
 སྤྲར་བསྐྱར་ནས་མི་ལྷོག་པ་བཞིན་སྤྱིན་ཆད་འཁོར་བར་མི་འཇུག་པར་ཐག་ཆོད་
 པའོ། ཁོས་ཉིད་ཟད་པའི་དུས་ན་རྩོགས་པ་ཆེན་པོ་སྤྱེ་མཆེད་ལས་འདས་པའི་དོན་
 གྱིས་རྩོས་པ་དག་པའི་ལུས་དུར་ཁྲོད་ཀྱི་མི་རོ་བཞིན་དུ་གཤེད་མ་བརྒྱས་བསྐྱོར་ཡུང་བག་
 ཆོ་བ་ཅུང་ཟད་ཅམ་ཡང་མེད་པའོ། ཚུ་གནས་ཀྱི་ཡི་གེ་ཡེ་ཤེས་ཀྱི་རླུང་གི་བྱ་བར་ཚུང་
 པ་ལས་ཐེག་པའི་རྒྱལ་པོ་བརྩོད་དུ་མེད་པའི་དོན་དག་གི་གྲགས་པ་ལ་ཞུགས་ནས་བརྩོད་པ་
 སྟོངས་པའི་སྤྱོད་བྲག་ཅའི་རྣམ་པར་སོང་ནས་པ་རོལ་གྱིས་རྩེས་སུ་བསྐྱོད་བའོ། ཁོ་ག་
 དབང་གིས་སེམས་དག་པས་སྤྲུལ་བྱའི་སྤྱིང་ལ་མདས་ཟིན་པའི་རྣམ་ཤེས་ལྟར་སྐྱད་ཅིག་
 གཅིག་གིས་བྱེ་བྲག་སྤྱེད་པའི་རིག་པ་གདོད་མའི་ས་ལ་ན་བུན་ཡལ་བ་ལྟར་སོང་བཞི་སྐྱད་
 ཅིག་གཅིག་གིས་རྩོགས་སངས་རྒྱ་བའི་ཡེ་ཤེས་ལ་རང་དབང་འབྱོར་པ་ལས་བྱུང་
 བའོ། ཁན་ལ་འདི་སྐྱད་ཅས་བརྩོད་དེ། རང་ཤར་ལས། ཤེས་རབ་བྱུང་པར་
 ཅན་རྒྱུད་ལ་སྤྲུལ་པའི་དུས་ན་བདུད་ཀྱིས་བསྐྱུ་བ་ངོ་ཤེས་པར་གྱིས་ཤིག། ཉམ་ང་མེད་
 པའི་དོད་པ་གྲོང་བརྩོད་པའི་དུས་ན་ཤེས་རབ་ཀྱི་འཇུག་སྤྱོགས་ངོ་ཤེས་པར་གྱིས་
 ཤིག། ཅེས་ཤེས་པའི་ཉམས་ལ་རྟགས་ཆད་ངས་པའི་བྱེ་བྲག་མ་སྤྱེད་ན་བདུད་དང་
 གོལ་སྤྱིབ་ཀྱི་འཕྲང་ལས་མི་སྤྱོལ་བས་རྒྱུད་ལས་གསུངས་པའི་དོན་མདོར་བསྐྱུ་ན་བར་
 ཆད་བདུད་ཀྱི་རྟགས། འཕེལ་འགྲིབ་ཉམས་ཀྱི་རྟགས། མི་འབྱུར་གསང་བའི་
 རྟགས་གསུམ་གྱིས་སྟོན་པ་ལ། དང་པོ་ནི། དབང་པོ་རྒྱལ་པོ་སྤྱང་བ་ལ་འཛིན་པའི་
 མཛེན་རྟོག་ཞུགས་པས་ཁ་ཆོག་ལ་དོ་ཅིང་གཏིང་མ་གཏོགས་པའི་རིགས་ཅན་འགའ་
 ཞིག་ལ། ལུས་སྒྲ་ཆོགས་སུ་སྤྱུལ་རུས་པ་དང་། ཁ་དོག་སྒྲ་ཆོགས་སུ་ཤར་བ་དང་།
 གྲིབ་མའི་མེ་ལོང་དུ་གཟུགས་བརྟན་གཉིས་པར་འཆར་བ་དང་། གཞན་གྱིས་སེམས་
 ཤེས་པ་སྤྲུལ་བྱེད་པ་ལ་སོགས་ཏེ། དེའི་ཆོ་གུ་གུལ་དང་བདུད་ཅི་ཆེ་རྒྱུད་གིས་མགོ་

མཐུག་མེད་པར་བཀྱའིང་། ཡན་ལག་ལ་ལྡེར་ཚལྗིང་པའི་མདོག་པ་བྱུགས་པས་ཁྲ་
 བོར་འོང་ངོ་། །གཞན་ཡང་བགོགས་ཡི་དམ་གྱི་གཟུགས་སུ་བརྟུ་བ་དང་། ཟུང་
 པར་ཡེ་ཤེས་དག་པའི་མཁའ་འགྲོ་འཇིག་རྟེན་དུ་མི་རྒྱུ་ཞིང་། སྤྱོད་མཁས་ལས་ཀྱི་
 མཁའ་འགྲོ་མས་ནམ་མཁའ་ལས་གཟུགས་སྟོན་པ་དང་། ལུང་སྟོན་པ་སོགས་བྱེད་
 ཅིང་ཐུན་མོང་གི་དངོས་གྲུབ་ཞར་ལ་བསྐྱབ་པ་ཡོད་དེ། ཡང་དག་མ་ཡིན་པའི་རྟགས་
 སྟར་བས་ཤེས་པ་འགྱུར་ཞིང་སྒྲོའི་ཞེན་པ་ཆགས་སྟངས་དང་དགག་བསྐྱབ་རང་ཚན་པར་
 ཤར་ཏེ་ཆོས་དང་ཇེ་འགལ་ལ་འགྲོ་བ་ནི་བདག་ཉིད་མཁའ་འགྲོ་མའི་དབང་དུ་སོང་བ་ཞེས་
 བྱ་སྟེ། དེ་ལ་རང་ཤར་ལས། མཁའ་འགྲོ་མ་དག་ལུང་སྟོན་པ་བྱུང་ན་ཉམས་བཟླ་
 བ་ཡིན་པས་དགོངས་པ་ལ་གཏད་དོ། །ཞེས་གསུངས་པས། རང་བཞིན་མེད་པའི་
 དོན་ལ་མཉམ་པར་བཞག་པས་མཁའ་འགྲོ་མ་བདག་གི་དབང་དུ་གྱུར་ནས་ལྟར་སྟངས་གི་
 དངོས་གྲུབ་ཀྱི་རྟེན་སུ་བྱིད་ནས་བསྐྱབ་པར་མི་རུས་སོ། །གཞན་ཡང་རྩིས་འབྲེལ་སྟོན་པ་
 དང་། དྲག་སྒྲུགས་དང་རྩྱ་ཐུག་བརྟེན་ཅིང་། སེམས་བསྐྱེད་སྟོན་པས་དེ་ལས་ལྷོག་
 པར་འགྱུར་རོ། །།གཉིས་པ་འཕེལ་འགྲིབ་ཉམས་ཀྱི་རྟགས་ནི། ལྟར་སེམས་
 འདུས་ཚུལ་གྱི་རྟེན་ལས་ཡིད་བརྟན་མི་རུང་བའི་ཏིང་འཛིན་སྟོན་པར་དུ་སྐྱེ་བ་དང་།
 རམ་མཁའ་ལྟ་སྟེ་དང་འོད་སྟངས་འབྲིགས་པ་སོགས་མ་དེས་པར་བྱུང་ན། དེས་འགའ་
 རྒྱུ་འབྱེད་ཀྱི་ལུང་ལུང་། ཤིང་གི་བྱང་བུ་སོར་བཅུ་དུག་པའི་བར་དུ་མཛིང་པ་སྟེམས་
 རས། ལུས་ལ་ཅན་དན་གྱི་མར་བྲུས་བསྐྱེད་པ་དང་། བསེལ་བའི་ཁ་ཟས་
 བརྟེན། སྐྱེ་མེད་ཀྱི་སྤྱིང་པོ་མ་ཡིག་བགྲང་བ་སོགས་པས་ཡང་དག་པའི་ལམ་དུ་སོར་
 རྒྱུད་པར་འགྱུར་རོ། །།གསུམ་པ་མི་འགྱུར་གསང་བའི་རྟགས་ནི། ལུས་ཤིང་བལ་
 ལྟར་ཡང་ཞིང་ཐོ་མདོག་བཟང་ལ་སྐྱོད་ཀྱི་དང་གཉེར་མ་མེད་པ་དང་། སྐྱེ་སེན་སྐྱེ་
 བའི་རྒྱུ་ཆད་པ་དང་། ལུས་ལ་རིགས་ལྡེའི་ཕྱག་རྒྱ་དང་སྐྱེ་གཟུགས་ཡི་གཤེད་རྣམས་
 གསལ་བ་དང་། གཞིན་ཤ་ཆགས་ཤིང་སྐྱོད་ཀྱི་རྣམས་ལོར་འགྱུར་ནས་སོའུ་སྐྱེ་བ་
 སོགས་ཏེ་ལུས་ཤིན་ཏུ་སྐྱུངས་པའི་ཡན་ལག་ལ་དབང་ཐོབ་པའོ། །དེ་བཞིན་དུ་དག་ལ་

བདེན་པ་འགྲུབ་པས་ཅི་སྒྲིམ་གཞན་ལ་པན་པ་དང་། འབྲུལ་པའི་ཚིག་མི་འབྱུང་ཞིང་
 ཚེས་སྒྲ་ཚོགས་རང་རྩོལ་དུ་ཤེས་པ་དང་། གཏམ་རྒྱུད་དང་སྒྲ་སྐད་སྒྲ་ཚོགས་ཤེས་པ་
 དང་། རིགས་དྲུག་སོ་སོའི་སྒྲ་སྐད་ཤེས་པ་དང་། ཉན་ཐོས་དང་རང་སངས་རྒྱས་
 བྱང་ཆུབ་སེམས་དཔའི་གསུང་ཐོས་ཤིང་དབུགས་ཕྱི་ནང་དུ་རྒྱ་བ་མེད་པ་ལ་སོགས་
 པའོ། །སེམས་འབྱོངས་བས་ཟས་གོས་མི་དགོས་ཤིང་། ཏིང་ངེ་འཛིན་ལོ་རྒྱུར་
 བརྟན་པ་དང་། རྒྱུད་གང་གཏད་དུ་འབྲོངས་པ་དང་། འདས་མ་འོངས་ཀྱི་རྣམ་རྟོག་
 དག་པས་བྱ་བའི་བྲིགས་འགགས་པ་དང་། སླིང་རྩེ་ཚད་མེད་པར་སྐྱེ་ཞིང་ཉོན་མོངས་
 པ་རང་རྒྱུད་དུ་མི་འཆར་བ་སོགས་མདོར་ན་བཟང་ངན་གང་ལའང་རེ་དོགས་ཀྱི་མཐར་
 ལྷུང་བའི་དགགས་སྒྲུབ་ཀྱི་རྣོས་མ་གོས་པ་གནད་དམ་པའོ། །།གཉིས་པ་ཚད་མི་ལམ་
 གྱིས་བཟུང་བ་ནི། །གསང་བ་སྒྲ་རྒྱུད་ལས། རབ་ལ་འཆད་དང་འབྲིང་གི་
 ཤེས། །ཐ་མ་འགྱུར་བ་ངེས་པ་སྟེ། །ཞེས་དབང་པོ་རྣམས་པོ་དང་བརྩོན་འགྲུས་རབ་
 ཏུ་གྱུར་པ་རྣམས་ལས་དང་བག་ཆགས་ཀྱི་འབྲེལ་བ་ཚོད་པས་སྐྱེ་བ་འདི་ཉིད་ལ་འཆང་རྒྱ་
 བའི་རྟགས་སུ་མི་ལམ་དབྱིངས་སུ་དག་ནས་གཉིད་འོད་གསལ་དུ་འཆར། འབྲིང་མི་
 ལམ་ལ་མི་ལམ་དུ་ཤེས་པ་སྒྲུབ་བསྐྱུར་ཀྱི་གོམས་པ་ངེས་པ་ལས་བར་དོར་འཆང་རྒྱ།
 ཐ་མ་བག་ཆགས་ངན་པའི་མི་ལམ་རྒྱུན་ཆད་ནས་བཟང་པོ་ཤ་སྟག་ཏུ་མི་བ་ནི་རང་བཞིན་
 སྒྲུལ་པར་དབུགས་འབྱིན་པའོ། །གསུམ་པ་ཐོབ་པ་གསུམ་ཀྱི་གཟེར་ནི། །སྤྲུམ་
 ལས། ཐོབ་པ་གསུམ་གྱིས་གཟེར་བཏབ་པས། །ཟག་བཅས་ཡུང་པོ་མི་སྤང་
 ངོ། །ཞེས་པས་ཚིག་གིས་འགྲེལ་ཕྱོགས་དོན་གཅིག་ལ་བསྐྱར་རྒྱོམ་ཡང་ཡང་མ་བྱས་
 ར་ཚི་མི་ཆད་པས། ཕྱི་སྤང་བ་ལ་དབང་ཐོབ་པས་རྒྱུན་སྤང་ཞིང་ཁམས་སུ་འཆར།
 རང་སྒྲུ་ལུས་ལ་དབང་ཐོབ་པས་རྩོས་བཅས་འོད་གསལ་དུ་དག། །གསང་བ་རྒྱུད་
 སེམས་ལ་དབང་ཐོབ་པས་མཚམས་མེད་ལྔ་དང་ལྔ་ན་བའི་རྣམ་པར་ཤེས་པ་ཡང་རིག་པ་
 གཏད་པས་འབྲོངས་པའོ། །།བཞི་བ་གདིང་བཞི་ནི། རིན་པོ་ཆེ་སྤུངས་བར།
 མི་འགྱུར་ལྟ་བུའི་གདིང་ཆེན་བཞིས། །མི་ལྷོག་ཡེ་ཤེས་ཚད་ཀྱང་བཟུང་། །ཞེས་

པས། ངན་སོང་གསུམ་གྱི་སྤྱུག་བསྐྱེད་དང་ཚོ་ཚད་ལ་སོགས་པ་ཐོས་ཀྱང་རང་ངོ་
 གདོད་ནས་འབྲུལ་མི་ཤེས་པའི་ཐོག་ཏུ་བདེ་སྤྱུག་ཤེས་བྱ་ལ་མི་སྲིད་པར་ཐག་ཚོད་པས་
 ངན་སོང་ལ་བག་མི་ཚ་བའི་གདིང་། རིག་པ་གཞི་ཐོག་ཏུ་ཕེབས་པ་ལ་འཁོར་བ་མིང་
 ཅམ་དུའང་མ་གྲུབ་པས་རྒྱ་འབྲས་རྣམས་སྤྲོལ་ལ་མི་རེ་བའི་གདིང་། ཚེས་ཉིད་གྱི་གཤིས་
 ལ་འདི་ལྟར་གྲོལ་ནས་འདི་ཅམ་དུ་བདེའོ་སྤྲོམ་པའི་མྱུང་འདས་རང་ཚན་པ་མེད་པས་ཐོབ་
 བྱ་ལ་རེ་བ་མེད་པའི་གདིང་། རྒྱལ་བའི་ཁམས་ལ་ཡོན་ཏན་ཚད་མེད་པར་ཐོས་ཀྱང་
 རང་ངོ་རིག་པ་ལས་ཐ་དད་པའི་སངས་རྒྱས་རྒྱ་སྤྱི་ཕྱེ་མོ་ཅམ་དུའང་མེད་པ་གཤིས་ཐོག་
 ཏུ་ཕེབས་པས་དག་འབྲོང་མཉམ་པ་ཉིད་དུ་དག་པའི་གདིང་སྟེ། རྣམ་པ་བཞིས་ཚད་དུ་
 བསྐྱོལ་ནས་མྱ་ངན་ལས་འདས་པའི་གོང་ཁྱེར་དམ་པར་འབྱུག་པ་ནི། རྩོམ་སེམས་
 དཔའི་སྤྲིང་གི་མེ་ལོང་གི་རྒྱུད་ལས། མྱ་ངན་ལས་འདས་པ་དེ་ཡང་གཉིས་ཏེ།
 ཡང་དག་པར་རྫོགས་པར་སངས་རྒྱས་པ་དང་། མངོན་པར་རྫོགས་པར་སངས་རྒྱས་
 པའོ། །དེ་ལ་ཡང་དག་པར་རྫོགས་པར་སངས་རྒྱས་པ་ནི། ཡུང་པོ་ལྷག་མ་མེད་
 པར་སངས་རྒྱས་པའོ། །མངོན་པར་རྫོགས་པར་སངས་རྒྱས་པའི་སྤྱིས་བྱ་དེ་ལ།
 འོད་དང་། སྒྲ་དང་། གདུང་དང་། སྒྱུ་དང་། ས་གཡོ་བ་ལ་སོགས་པར་
 འབྱུང་ངོ་། །ཞེས་བཤད་པའི་སྤྲུལ་ནི་ལྷེ་བཙུན་ཆེན་པོ་ཡན་གྲགས་པ་མངོན་གྱུར་པ་
 ཡིན་ལ། ཕྱི་མ་ནི་རྒྱལ་བའི་དབང་པོ་དྲི་མེད་འོད་ཟེར་མཆིམས་ཕུ་ནགས་ཀྱི་དུར་ཁྲོད་
 ཆེན་པོར་འོད་རྣམ་པ་གཉིས་ལས་བྱིམ། སྒྲ་རྣམ་པ་གཉིས་ལས་བུར་བ། སྒྱུ་རྣམ་
 པ་གཉིས་ལས་ཁྲོ་བོ། འབྱུང་བས་མི་བཞིགས་པའི་གདུང་དང་རིང་བསྐལ་རྣམ་པ་
 གཉིས་ཀ། །ས་ཆེན་པོ་འདི་ལྟར་རབ་ཏུ་ལྟར། འགྲུལ་རབ་ཏུ་འགྲུལ། ལྷེག་
 རབ་ཏུ་ལྷེག་པའི་གཡོ་བ་རྣམ་པ་དུག་ལན་བདུན་དུ་བསྒྲགས་ནས་མྱུར་དུ་མངོན་པར་
 རྫོགས་པར་སངས་རྒྱ་བའི་རྟགས་མ་ཚང་བ་མེད་པ་བསྟན་ནས་གདོད་མའི་ས་ལ་
 གཤེགས་པ་བཞིན་ནོ། །འདོན་གཉིས་པ་དབང་པོ་འབྲིང་བར་དོར་གྲོལ་བའི་གདམས་
 པའི་ངེས་འབྱེད་ནི། ཐལ་འགྱུར་ལས། དབྱེ་ན་རྣམ་པ་བཞི་དག་ལས། །ཅེས་

རང་བཞིན། འཆི་ཀ། ཆོས་ཉིད། སྲིད་པ་སྟེ་བར་མདོའི་ས་མཚམས་བཞིར་
 དེས་པ་ལས། དང་པོ་རང་བཞིན་གྱི་བར་དོན། སེམས་ཅན་གྱི་ཁམས་་ཆོན་ལ་
 ཀུན་གཞིའི་སྟེང་དུ་ཉོན་མོངས་སྤྲུམས་བཞག་པས་བག་ཆགས། ཕྱི་མ་བསྐྱེད་པའི་ཆ་
 རས་ས་བོན། ལས་ཐ་དད་པའི་དབང་གིས་གནས་རིགས་བདེ་བ་དང་། སྤྱུག་
 བསྐྱལ་བ་དང་། བར་པ་ལ་སོགས་ཏེ་སྒྲ་ཆོགས་སུ་འཕེན་པའི་མཐུ་ཡོད་པས།
 ལུས་པ་ཞེས་ཙུ་བ་མ་རིག་པ་གཅིག་གིས་གཟུང་འཛིན་ཐ་དད་དུ་བསྐྱེད་པའི་འབྲས་བུ་ལས་
 མཐུན་གྱིས་ཆ་སོ་སོ་སྒྲེབས་པས་སྒྲོས་ཆོན་འགྲོ་བ་དུག་ཏུ་སྤྲང་ཞིང་། དེར་ཡང་
 དངོས་གཅིག་ལ་སེམས་ཅན་རང་རང་གི་ལས་ཀྱི་དབང་ལས་ཆུ་གཅིག་དུ་ཉིད་ལའང་
 ལྷས་བདུད་ཅི། མིས་ཆུ། དུད་འགྲོས་བཏུང་བ། ཡི་གས་གྱིས་ནག་
 རྒྱག་ དཔྱུལ་བས་མེ་མདག་གི་ཆར་དུ་མཐོང་ཡང་ཕྱི་རོལ་ནས་བདེན་གྲུབ་ཏུ་མེད་པ་
 མི། རྟོ་འཇུག་ལས། ལྷགས་བསྐྱེད་ས་ས་གཞི་སྤྱི་ཡིས་བྱས། ཁོ་ཆོགས་དེ་
 དག་གང་ལས་བྱུང་། རྟོ་འཇུག་དེ་དག་ཐམས་ཅད་མི། སྤྲིག་སེམས་ལགས་པར་
 ཐུབ་པས་གསུངས། ཞེས་གསུངས་པ་བཞིན་ནོ། རྟོའི་ཕྱིར་ཁམས་གསུམ་པའི་
 སྤྲང་བ་བཀོད་པ་ཙམ་ནས་རང་བཞིན་གྱི་བར་དོར་ཆུད་པ་ལས། འདིར་རང་ཅག་འགྲོ་
 བ་མི་ནམས་ནི་ཕུང་པོ་ལྷས་སྤྱི་ལྟའི་སྤྲང་བ་ལ་བསྐྱིབས། ཁམས་དང་སྐྱེ་མཆེད་གྱིས་
 དངས་མའི་འོད་གསལ་ལ་བསྐྱིབས། ལས་དང་ཉོན་མོངས་པས་ཆོས་ཉིད་ཀྱི་སྤྲང་བ་
 ལ་བསྐྱིབས་པས་ད་ལྟའི་བདེ་སྤྱུག་རང་ཆོན་པ་ལ་དེ་ཅིང་། ཕྱི་མའི་སྲིད་པ་འབྲེན་པ་
 ལས་འོས་མེད་པའི་མཚང་ཆེན་པོ་འདི་ཤེས་པར་བྱས་ནས་དེ་ལས་ལྟོག་པའི་ཐབས་རང་
 བཞིན་གྱིས་བར་དོ་འདིར་ཤེས་བྱའི་སྟོ་འདོགས་གཅོད་ལུགས་དཔེར་ན་ཐི་བྱ་ནི་འདབ་
 ཆགས་ཅང་ཤེས་པས་དང་པོར་ཆོང་འཆའ་དུས་ཙམ་ནས་མི་ལ་སོགས་པའི་གཞོད་པ་
 ལེགས་པར་བརྟགས་ཏེ་བཅན་སར་བཅས་ཆར་ནས་ཕྱིས་ཆོང་དུ་ནམ་འཇུག་ཀྱང་ཆོས་
 ཆོས་མེད་པར་འཇུག་པ་བཞིན། ད་ལྟ་ཉིད་ནས་ཕྱང་དམ་པོ་ལ་བསྐྱེད་པའི་ཉེར་
 བསྐྱེད་སྤྱི་ནམ་མཁའ་རིག་ལུན་སེལ་སྟོན་མེ་ཡིན། ཞེས་པ་ལ་

མོགས་པའི་དོན་ལ་ཡིད་རབ་ཏུ་གཞུངས་ནས་ཐོས་བསམ་གྱིས་སྒྲོ་འདོགས་ངེས་པར་ཆོད་
 པ་གཅེས་ཏེ། དེའང་དེང་སང་དུས་ཀྱི་རྒྱུད་པ་དང་སྐྱོབ་སྒྲ་ཚོགས་པས་གདུངས་བར་
 ལྷང་བའི་ཕྱིར་ཆོག་དོན་རིན་པོ་ཆེར། སྤྱོན་བསྐྱལ་བཟང་དུས་སུ་སྒྲ་མ་ཡང་གྲུབ་ཆེན་
 ཤ་སྟག་བྱོམ། རང་གི་ལས་འཕྲོ་དང་སྒྲ་མའི་ཐུགས་རྗེ་དང་། མཛོན་པར་མཁུའི་
 པས་གནད་དུ་འགྲོ་བའི་ཆོས་རང་གང་མོས་ལས་འཕྲོ་ཡོད་པ་གཅིག་ཤུ་དེས་གྲོལ་བ་ཡིན་
 གྲང་། ད་ལྟའི་དུས་ན་ལས་འཕྲོ་བཟང་པོའང་དཀའ་ལ། རྣམ་རྟོག་གྲངས་མང་
 བས་སྒྲོས་པ་གཅིག་གིས་ཆོད་པའང་སྤྱིད་མཐའ་མ་ཁེགས་པ་ཙམ་ལས། ཕལ་པ་ཀུན་
 ཐོས་བསམ་མཉམས་མེད་དུ་སྒྲིང་དགོས་ཏེ། ད་ལྟའི་སྤྱིང་ཏིག་འདྲིའི་བསྟན་པའི་མཐའ་
 མ་མོས་པས་ རྩ་པའི་ས་ཞེས་བྱ་བ་ལ་སྒྲེབ་པའི་དུས་ཏེ། ལྷན་པར་དུ་གསང་བ་རྒྱལ་
 པོ་འདི་ཀུན་གྱི་ཕྱི་མོ་ཡིན་པས་ཀྱང་ཐོས་པས་མ་ཆེ་ལ་ཤེས་རབ་དང་སྐྱལ་པ་མཆོག་མ་
 གཏོགས་པས་འདྲིའི་དོན་རྟོགས་མི་སྤྱིད་པའི་ཕྱིར་ཐེག་པ་འདྲིར་འཇུག་པ་ལ་ཐོས་བསམ་
 ཆེ་བ་ཞིག་བསྟེན་དགོས་ཏེ། ཞེས་དང་། ལྷག་པར་སྒྲོབ་དཔོན་དེ་ལམ་མ་ནོར་བ་
 དགོས་ཏེ། རོར་ན་དེས་བསྟན་ཆོད་ཞོར་བ་ལ་འགྲོ་བའི་ཕྱིར་དང་པོ་ཐོས་བསམ་རྒྱ་ཆེ་
 བ་གཅེས་སོ། །ཞེས་ལྟ་བརྒྱུ་པའི་འགྲོ་བ་ལ་ཤིན་ཏུ་བཙེ་བས་གདམས་པ་ཡིན་ནོ། །
 །།གཉིས་པ་འཆི་ཀའི་བར་དེ་ནི། ཉི་ཟླ་ཁ་སྒྱུར་ལས། ཆོ་ནི་མི་རྟག་འགོན་པོ་འདྲ།
 འགོན་པོས་རྟག་ཏུ་སྡུང་པ་མེད། ཁྱེད་སྤྱེས་པ་ཙམ་ནས་འཆི་བའི་རང་བཞིན་མཐུན་
 རས་སྒྲུག་པར་སྡང་བའི་ཕྱིར། ཉི་ཟླ་ཁ་སྒྱུར་དང་མན་ངག་གི་ཡི་གེ་རྣམས་སུ་འཆི་བ་
 བརྟག་བསྐྱའི་ཡན་ལག་རྒྱས་པར་བཤད་པ་རྣམས་ཉམས་འོག་ཏུ་རྒྱུད་པས་སྒྲོར་བྱུར་གྱི་
 བར་ཆད་ལས་གྲོལ་བར་བྱ་ཞིང་དེར་མ་ལྟོས་པ། གང་དུ་གནས་ཀྱང་འཆི་བས་མི་
 རྟོགས་པའི། །ས་ཕྱོགས་དེ་ནི་ཡོད་པ་མ་ཡིན་ཏེ། ཞེས་པའི་ངེས་པ་རྒྱལ་པོ་ལ་
 གདམས་པའི་མདོ་ལས་རྗེ་ལྷར་བཤད་པ་བཞིན་ཐོག་ཏུ་འབབ་པའི་ས་མཚམས་ནི།
 འཆི་རྒྱུན་གྱི་ནད་གྱིས་ཐེབས་པ་ནས་ནད་དབྱགས་ཁྲོག་གིས་ཆད་པ་རྟུན་ཆད་དོ། །
 དེའི་ཆོ་དེའི་དུས་ན་མི་གསལ་བ་གསལ་གདབ་པ་སྟེག་མོ་མེ་མེང་ལ་ལྷ་བ་ལྷ་བུའི་

གདམས་པ་དགོས་ཏེ། ཁ་སྐྱོར་ལས། དེ་ཚོ་སྒྲུ་མའི་མན་ངག་རྣམས། རང་གི་
 རྒྱུད་ལ་འདྲིས་པར་བྱ། ཞེས་པས། འཆི་བའི་ཉལ་ས་དང་གར་འཆི་ནམ་འཆི་ཕྱིས་
 གདབ་མེད་པ་བྱ་རྒྱུར་འཆི་བའི་གང་ཟག་རྫོགས་པ་ཆེན་པོར་གྱུར་པ་རྣམས་ལ་
 གདམས་པ་འདི་མི་དགོས་ཀྱང་། འབྲིང་གི་རབ་ཡུལ་རྒྱུན་གྱིས་མི་གཞོད་པས་རྒྱ་
 ལམ་དང་གོང་ཁྱེད་གྱི་སྤང་མདོར་འཆི་བ་སྤྱད་པོ་ལྟ་བུའི་འཆི་ལུགས་སམ། འབྲིང་
 ཡུལ་རྒྱུན་ལས་འདས་པར་འཆི་བ་གངས་ཁྱོད་དང་རི་ལུག་ལུང་སྟོང་ས་སོགས་པར་རི་
 གས་དང་སེང་གོ་ལྟ་བུར་འཆི་བ་དག་གིས་སྤྱད་པོ་ཤེས་ལ་འཇུག་པ་འོད་གསལ་
 སྤྱབས་འཇུག་གས། ཡུལ་དང་གནས་ལ་འཇུག་པ་འཕོ་བའི་གདམས་པ་གཉིས་གང་
 ལ་འདྲིས་ཤིང་གོམས་པའི་སྒྲོའི་རྣམ་པ་དང་སྤྱར་ནས་གསལ་གདབ་པའི་སྤྲུ་མ་ནི། ཉི་
 རྒྱུ་ཁ་སྐྱོར་ལས། སྤྱད་པོ་ཤེས་འཇུག་ལུགས་ནི། རིག་པ་འདི་ལྟར་གཏད་པར་
 བྱ། ལྷང་པོ་སེང་གའི་ཉལ་ལུགས་ཀྱིས། རིག་པ་ཉིད་ནི་མིག་ལ་གཏད། །
 ཡིད་ཅམ་བར་སྤྱང་ལམ་དུ་བྱ། དབྱིངས་དང་རིག་པ་མི་འགྱུར་ན། མི་དེ་བར་དོ་
 མེད་པར་ནི། འཆང་རྒྱབ་ལ་ཐེ་ཚོམ་མེད། ཁེས་པའི་དོན་བཞུགས་སྤངས་
 གསུམ་མམ། སེང་གའི་ཉལ་ལུགས་ལ་གནས་པས་ཤེས་པ་མིག་ལ་གཏད། མིག་
 དབྱིངས་རིག་ལ་གཏད་ནས་ཀ་དག་གི་ངང་ལ་སྤྱོད་བསྐྱུ་མེད་པའི་ངང་ནས་འཆོ་བའི་འདུ་
 བྱེད་བཏང་བས་སྤྲད་ཅིག་ལ་གོལ་བར་འགྱུར་རོ། འདི་ལ་གསང་ལམ་ངོ་སྤྱོད་ཀྱང་བྱ་
 སྟེ་ཤིན་ཏུ་གནང་ཟབ་པའི་ཕྱིར་ད་ལྟ་འང་ནམ་མཁའ་དངས་པའི་ཆོ་རིག་པ་དབྱིངས་སུ་
 གཏད་དེ། བདག་ངེས་པར་འཆི་བའི་དུས་ལ་བབས་པ་ཡིན་པས་སྤྱོད་པ་མེད་པའི་
 ཁྱོད་དུ་སྤྱད་ན་ལས་འདའ་བར་བྱའོ་སྤྱོད་དུ་དབྱུགས་ཕྱིར་འཕངས་པའི་ཕྱི་ལ་ཤེས་པ་
 གཏད་མེད་དུ་འཛོག་པ་ཤིན་ཏུ་སྤྱར་བའི་ལམ་ཡིན་ནོ། ། །ཕྱི་མ་ནི་རྒྱུད་ལས།
 ཡུལ་གནས་དག་ལ་འཇུག་ལུགས་ནི། ཁྱོད་འཕོ་གྲོང་འཇུག་གདམས་པ་སྟེ། །
 རྣམ་ཤེས་རྒྱུད་ལ་ཞོན་ནས་སྤྱད། རྟེ་ཡང་གོང་དུ་འབྱོངས་པ་གཅེས། རིག་པ་
 བསྤྱད་འཕངས་པ་གཅེས། རྟེ་ཡང་ཉིག་གིས་འཕངས་པའོ། རྟེ་ཉིད་སྒྲུ་མའི་

ཞལ་ལ་ཐུག །ཅེས་པས་རྒྱུད་ཐ་མ་ཕྱིར་འགོ་དུས་སྤིང་ག་ན་རིག་པ་ཨ་དཀར་པོ་ཞིག་
 ཏུ་བསམས་པ་ཚངས་བུག་ནས་ཡར་རྒྱུད་གིས་སོང་བར་བསམ་པའི་མོད་ལ་ཉིག་ཉི་ལུ་ཙ་
 གཅིག་བརྟེགས་མར་བཟོད་པས་གོལ་ལོ། །དེ་ཡང་རྒྱུད་ཀྱི་ཆོག་ཟིན་གྱི་ཇི་ལྟར་བསྟན་
 པ་བཞིན་ད་ལྟ་ནས་འབྱོངས་པ་ལེགས་སོ། །ཀུན་དེ་ལྟ་བུ་དང་ལྟན་པ་རྣམས་ནི་ཐིམ་
 རིམ་གྱི་ངེས་པ་ལ་མི་ལྟོས་པར་བྱུང་རྒྱུ་བསམས་དཔའི་དབུགས་འཕོ་ལུགས་དག་གི་ཐུ་
 ངན་ལས་འདའ་བ་ཡང་ཡོད་དོ། །འདིའི་ཆོ་ཆོག་གི་སྒྲོས་པས་གསལ་འདེབས་ན།
 རབ་ཏུ་སྒྲུ་མའམ། མེད་ན་རྗེ་ཇི་ཇི་སྤྱན་སྲིང་དམ་ཆོག་ལ་སེལ་མེད་པ་ཅིག་གིས་འདི་
 སྐད་དུ། གྱེ་རིགས་ཀྱི་བུ། ད་ལྟའི་འོད་གསལ་འདི་རང་བྱུང་གི་ཡེ་ཤེས་དངོས་
 ཡིན་གྱིས་འདིའི་རང་ལ་སེམས་མ་བཅོས་པར་ཞོག་དང་། ཡར་གྱི་ཟང་ཐལ་དུ་བྱོད་
 སངས་རྒྱུ་ལོ། །དེས་སྒྲུའི་སྒྲོས་པ་མ་ཞིག་ན་བྱེད་རང་གི་རིག་པ་ཨ་དཀར་པོའི་རྣམ་
 པར་ཚངས་བུག་ནས་དཔག་ཆེན་གྱིས་མདའ་འཕངས་པ་བཞིན་སོང་ལ་སྤྱོད་གི་སྒྲོགས་ན་
 རྣམ་མཁའ་རྣམ་པར་དག་པའི་འཇིག་རྟེན་ཡོད་དེ། དེ་ན་བཅོམ་ལྡན་འདས་རྣམ་མཁའི་
 རྒྱལ་པོ་ཞེས་བྱ་བ་ཡོད་ཀྱིས། དེ་ལ་རིགས་ཀྱི་བུ་བྱོད་མ་འཇིགས་པར་ལྟ་བའི་གནས་
 ལུགས་རྫོགས་པ་ཆེན་པོ་གཞིའི་དབང་ཡོད་ཀྱི་དབང་དེ་ཞུས་ལ་ཆོས་ཉིད་ཀྱི་གཞི་སྤང་ལ་
 བཞུད་ཅིག །དེའི་ཆོ་བྱོད་ཀྱི་དག་གི་ས་ལ་སངས་རྒྱུ་བར་འཕྱར་རོ། །ཀལ་ཏེ་དེར་
 མ་གྲོལ་ན་ཆོས་ཉིད་བར་དོའི་སྤྱང་བ་ཐམས་ཅད་རང་སྤྱང་དུ་ངོ་ཤེས་པར་གྱིས་ཤིག །
 རང་ངོ་ཤེས་མ་ཐག་ཏུ་ཀྱི་དག་གི་དབྱིངས་སུ་བདེ་བར་གཤེགས་ཤིག །ཅེས་ལན་
 གསུམ་བཟོད་ལ་རང་ཉིད་ཀྱང་མཉམ་པར་བཞག་གོ །འདི་ནི་རྫོགས་པ་རང་བྱུང་
 སོགས་ནས་བཏུས་པ་ཡིན་པས་མཆོག་ཏུ་འཕགས་པའོ། །དེ་ཡང་མན་ངག་ཐོབ་ཀྱང་
 གདིང་དང་མི་ལྡན་པའམ། ཐ་མལ་པའི་རྣམ་པ་ི་ལ་ཙ་རྒྱུད་གི་འདུ་བའི་བྱེད་པས་ཕྱི་
 འབྱུང་བ་བཞི། རྣང་རྣམ་མཁའ་ལྟ། གསང་བ་སྟོག་ལྟ། ཡོངས་རྫོགས་རྒྱུད་
 ལྟག་མ་ཉི་ལུ་དང་བཅས་པའི་ཐིམ་ལུགས་ཕྲ་བ་རང་ཤར་གྱིས་རྒྱུད་ལས་ཞིབ་པར་བསྟན་
 ཀྱང་། འདིར་ཕལ་གྱིས་རྫོགས་སྒྲུ་བའི་ཕྱིར་འབྱུང་བའི་ཐིམ་ཚུལ་དང་། རྒྱུད་གིས་

འགྲོས་ཚུལ་ནི་ཉི་ཟླ་ཁ་སྐྱོར་ལས། ས་ནི་ས་ལ་རང་ཐིམ་ནས། །ལུས་ནི་སྤྱི་ཞིང་
 ལྷང་མི་རུས། །ལངས་ནས་འགྲོ་བའི་སྟོབས་ཀུན་ཟད། །ཆུ་ནི་ཆུ་ལ་ཐིམ་པའི་
 ཆོ། །ཁ་ཆུ་སྐ་ཆུ་འཛིག་བར་བྱེད། །དེ་བཞིན་མེ་ལ་མེ་ཐིམ་པས། །ཁ་སྐ་དག་
 ནི་རབ་ཏུ་སྐམ་ལུས་ཀྱི་མཐའ་ཡི་འོད་རྣམས་འཆོར། །དེ་བཞིན་རླུང་ལ་རླུང་ཐིམ་
 པས། །དབུགས་ནི་ངར་ངར་ཡན་ལག་འཕྲ། །མིག་ཀྱང་གྲུན་ལ་ལྷོག་པའོ། །
 རྟགས་ནི་སུ་ལ་བྱུང་བ་དེ། །འདི་ལ་མི་གནས་པ་རེ་ལ་འགྲོ། །ཞེས་དང་། རློང་
 གསལ་ལས། །འདེགས་ཕྱེད་དོན་གྱི་རླུང་བྲོས་པས། །ལུས་ནི་མི་ཐིག་སྦྱིད་པ་
 སྦྱར། །ཡན་ལག་མི་འདུས་སྐྱ་བར་དཀའ། །མིག་ལྷོག་དབུགས་ནི་སྤྱི་རུ་
 འཕུལ། །བཀྲག་མདངས་བསྐྱེད་པའི་རླུང་བྲོས་པས། །ལུས་རྣམས་ཁ་སྐ་བལ་
 དུད་ཆགས། །ཤ་ཆ་ཁ་སྐ་གཤིན་ངེ་སྟོམ། །དངས་སྟིགས་འབྱེད་པའི་རླུང་བྲོས་
 པས། །བཟའ་བཏུང་མི་ལེན་ལུས་སྟོབས་འཆོར། །མེ་དང་མཉམ་པའི་རླུང་བྲོས་
 པས། །ལུས་ཀྱི་འོད་ནི་མཐའ་ནས་འཆོར། །ལུས་ཀྱི་བཀྲག་དང་གཟི་མདངས་
 ཉམས། །བསྐལ་པ་ལས་ཀྱི་རླུང་བྲོས་པས། །ལུས་ལ་ཟ་བྱེད་ཕྱོད་མང་། །ཙྰ་
 སྟན་ཁག་ནི་སྟོག་རྩར་འདུས། །ཞེས་དང་། དེ་ཆོ་སྐྱང་བ་འདི་ལྟར་འདུ། །ཁྱི་
 ཡི་དབང་པོ་བྱེད་རྣམས། །ལུན་སྟོས་བཞིན་དུ་ལུབ་ཀྱིས་འདུ། །རིག་པ་སྟིང་
 གི་དཀྱིལ་དུ་འདུས། །སྤྲ་ཡང་མི་ཤེས་བྲན་པ་ཉམས། །ཞེས་དུས་དེ་ཙམ་ན་སྟོ་བའི་
 རང་གི་རླུང་སེམས་དོན་རྟ་ལོང་བ་ལྟ་བུའི་རླུང་གིས་རིག་གདངས་ཁུར་བའི་ཆ་ལ་སེམས་
 ཞེས་བཏགས་པའི་ཚོགས་པ་གྲེས་ཏེ་རིག་གདངས་སྟིང་གའི་རིག་པ་མི་འཕྱེའོ་འབྲ་བ་ལ་
 ཐིམ། །རླུང་གི་ཆ་མ་ལུས་པ་མིད་པ་དཀའ་ནག་གི་ལམ་ནས་ཁ་སྐར་འཕྱོན་ཏེ།
 རྩར་འོང་མི་ཤེས་པར་སོང་དུས། །སེམས་དང་ཡེ་ཤེས་རྒྱབ་གྲེས་པ་ཞེས་བྱ་སྟེ་གི་བ་
 ཡིན་ནོ། །དུས་དེའི་ཆོ་རྒྱུད་ཆེན་ཟབ་མོ་ཉི་ཟླ་ཁ་སྐྱོར་གྱི་མན་ངག་རིན་པོ་ཆེ་རྣམ་པ་
 གསུམ་གྱིས་ཕན་གདགས་པར་བྱ་སྟེ། །བྲན་པ་ཉམས་པར་གྱུར་པ་དེའི་ཁ་སྐ་གསུམ་
 དང་རང་གི་ཁ་དང་སྐ་བུག་གཉིས་ཏེ་གསུམ་པོ་སྤྲད་ནས་རླུང་དུམ་བུ་གསུམ་དུ་འཕངས་

པའི་དང་པོའི་ཚེ་མོ་དཀར་པོར་བསམ་ལ་འཕངས། གཉིས་པའི་ཚེ་ལྷ་དམར་པོ།
 གསུམ་པའི་ཚེ་སྟོང་པ་ཉིད་ཀྱི་རང་ནས་འཕངས་ཤིང་། ཀུན་ལ་རྩེར་སྤྱད་པའི་ཚེ་རྩྱ་
 མཐིང་ཀའི་རྣམ་པར་ཁོའི་ཤེས་པ་ཡུལ་ལ་བྱང་བ་དང་ཆབ་གཅིག་དག་ཏུ་འདྲ་རྩྱ་ཞེས་རྒྱ་
 ཞབས་སྐལ་པ་ལ་བཅར་བའི་ཤུགས་ཀྱིས་བྱངས་པས་ཕ་རོལ་པོ་མིག་རྩིག་གིས་འབྱུང་
 བའང་ཡོད། པའི་སྒྲོན་མ་མཐེབ་མཛུབ་ཀྱི་སྒྱུར་བས་བསྟན་ལ། གྱི་སྐལ་ལྷན།
 རང་ལ་ཡོད་པའི་འོད་གསལ་འདི་ཀ་ཡིན་ཏེ། ལུས་དང་བྲལ་བའི་ཚེ་འདི་ལ་སྒྲོ་
 གསུམ་ཀྱི་སྒྲིབ་བྱེད་མེད་པས་ཚེས་ཉིད་ཀྱི་བར་དོ་སྒྲ་འོད་ཟེར་དང་བཅས་པའི་རྣམ་པར་རྒྱ་
 ཆེར་འཆར་བའང་རང་སྣང་ལས་མ་འདས་སོ། །དེ་ངོ་ཤེས་པར་གྱིས་ཤིག །ད་
 ལྟོའི་རིག་པ་རྩེན་པ་འདི་ཀ་ངོ་བོའི་གྲོལ་ས་ཡིན་པས། འདིའི་རང་ལ་མ་འགྱུར་བར་
 གྱིས་ཤིག །སྣང་བ་དེ་མཐོང་ངམ། གདམས་ངག་དེ་གོ་འམ། ཞེས་བརྗོད་པས་
 སྐད་ཐོན་པའམ། བརྗོད་ཡང་ཐེབས་པ་ཡིན་ནོ། །གལ་ཏེ་ཤེས་པ་གསལ་བའི་
 རྟགས་སམ། དབང་པོ་རྣམས་བྱུང་པ་ཅམ་བྱུང་ན་རྣ་བར་སྒྲུག་མའམ་ཤོག་བུའི་
 སྒྲུབས་མཆུ་བཅུགས་ནས། རིགས་ཀྱི་བྱ། ཅི་ལ་ཡང་མ་ཆགས་ཤིག །ཁྱོད་
 རོས་བཅས་ཤ་ཁྲག་གི་ལུས་དང་བྲལ་བས་ཚེས་ཉིད་བར་དོའི་སྒྲ་དང་འོད་དང་། ཟེར་
 གྱིས་སྒྲག་པའི་དོན་མེད་དོ། །རང་སྣང་རང་བཞིན་མེད་པར་ཤེས་པར་གྱིས་ལ་བཙན་
 ས་བྱུང་ཞིག །རྣལ་དུ་མི་ཐེབས་ན་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་ཡིད་ལ་གྱིས་ཤིག །
 མོས་གུས་བསྐྱེད་ཅིག་དེར་སོང་ཞིག །སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་དང་ཞལ་
 མཇལ་བ་ལ་ཐེ་ཚོམ་མེད་དོ། ཞེས་སྟན་པའི་ངག་གིས་བརྗོད། འདི་ནི་ཐིམ་རིམ་
 གྱི་མགོ་ཐིམ་པ་ཅམ་ནས་བརྗོད་ཀྱང་ཤིན་ཏུ་ལེགས་པར་འགྱུར་རོ། །དེ་དག་ནི་ཆང་
 སྒྲགས་སུ་གདབ་པ་ཅེས་གནད་བྱུང་པར་ཅན་ཡིན་ལ། གཞན་ཡང་ཉི་མཱ་ལ་སྒྱུར་ལས།
 མི་དེ་དབྱགས་དང་མ་བྲལ་ན། །ཡི་གེ་དབྱགས་དང་བཅས་པ་ཡིས། ཐེ་ཚོམ་མེད་
 པར་གནས་ནས་སྒྱུངས། །ཞེས་ཆོས་འདིའི་སྒྲོ་མ་མཐོང་བའི་འགྲོ་བ་ཕལ་མོ་ཆེ་བུ་
 བྱེད་རྟགས་ལ་སོགས་པའི་སྒྲོ་ནས་སྒྱེ་གནས་ཀྱིས་ངེས་པ་གསལ་བའི་ཕྱིར་དེ་དག་གོང་

རས་གོང་དུ་འབྲེན་པའི་ཐབས་ལ་དབུགས་འགོ་བར་རྩོམ་པ་ནས་རྣམ་ཤེས་མ་ཐོན་པ་འདི་
 ཡན་ཆོད་དུ། ཁོའི་སྤྲིང་ནང་ན་ཨ་དཀར་པོ་བསམ། རང་གི་ཁ་དེའི་གཙུག་ཏུ་
 གཏད་ནས། ཁོང་གི་ལོ་གྲངས་དང་བཅས་པའི་ཨ་སྟན་ལ་དལ་བ་རྒྱུང་ཕྱིར་འགོ་བ་
 དང་བསྟུན་ནས་སྒྲོམ་གིང་། དབུགས་ཁྲོག་གིས་ཆད་པའམ། ཆད་མ་ཐག་པའི་
 སྐབས་སུ་ཨ་ཉི་ཤུ་ཙུག་ཅིག་བརྗོད་པས་སྒྲངས་པ་ཤུ་རུ་རུ་འོང་སྟེ། སྤྲིག་ཅན་ཡིན་
 ཡང་མཐོངས་སུ་འབྲོངས་ལ། བདེ་འགྱོར་འཕེན་པ་རྣམས་གོང་ནས་གོང་དུ་འབྲོངས་
 སོ། །གལ་ཏེ་དཔྱལ་བར་སྐྱེ་བའི་རྟགས་ཅན་ཡིན་ན་མར་གྱི་ཟང་ཐལ་དགག་པའི་ཕྱིར་
 དབུགས་དང་འབྲལ་བའི་ཆོ་ཁོའི་རྣམ་ཤེས་སྤྲིང་ཁར་ཨར་གསལ་བདོ་བའི་ངང་ལ་ཨ་
 བརྗོད་པ་དང་སྟན་ཅིག་འོད་ལྗར་མེར་གྱིས་ལུ་བ་དང་རང་སེམས་བསྐྱེད་ཏེ་མཉམ་པར་
 བཞག་པས་འབྲེན་པ་པོ་རྟགས་པ་མཆོག་དང་ལྷན་ན་ཁོའི་རྣམ་ཤེས་རང་བཞིན་གྱིས་འོད་
 གསལ་ལ་ཡོད་པའི་ཕྱིར་དང་ཆོས་ཉིད་ཀྱི་བདེན་པ་ནང་འཕྲད་ནས་འབྲོངས་པའི་གནད་
 བྱུང་པར་ཅན་ཞིག་ཡོང་པ་ཐེག་པའི་རྒྱལ་པོ་འདིའི་བྱུང་ཆོས་སོ། །འདི་དག་གི་ཆོ་རྒྱལ་
 པོ་གདན་ལ་བཞུགས་པ་ལ་སྟོན་པའི་སྒྲོགས་རྩོམ་འཕེན་པའི་དཔེར་བཏགས་ནས་ལུས་ཀྱི་
 བྱུག་རྣམས་སྟོག་རྩེར་འདུས་པའི་བྱེད་ལས། བྱུག་ཐིགས་རིམ་པ་གསུམ་རྒྱུ་པས་
 དབུགས་ཀྱང་རིང་བྱུང་གི་རྣམ་པས་རིམ་པ་གསུམ་གྱིས་ཐ་མར་ཕྱི་དབུགས་ཆད།
 རྒྱུང་རྣམ་པར་ཤེས་པ་ལ་ཐིམ་ནས་དར་ཅིག་རིག་པ་སྤྲིང་དབུས་སུ་བརྒྱལ་ནས་བྲན་པ་མེད་
 པའི་ཆོ་ནང་དབུགས་ཆད་པའི་སྐབས་ཏེ། རྟོང་གསལ་ལས། དེ་ནས་ལུས་ཀྱི་
 བྱུག་འདུས་ནས། ཁྲོག་རྩེའི་ནང་ནས་བྱུག་ཐིགས་རྒྱལ། ཁ་དང་མིག་གཉིས་སྐྱེ་
 ལོག་འགོ། དབུགས་ནི་ཁྲུ་གང་ཙམ་དུ་ཆད། དེ་ནས་བྱུག་ཐིགས་གཉིས་རྒྱལ་
 པས། མགོ་གྲུག་དབུགས་ནི་མདའ་གང་ཆད། དེ་ནས་བྱུག་ཐིགས་གསུམ་རྒྱལ་
 པས། ཞིག་ཅས་དབུགས་ནི་འདོམས་གང་ཆད། དེ་ནས་ཕྱི་དབུགས་ཆད་པ་
 དང་། རིག་པ་སྤྲིང་དཀྱིལ་བརྒྱལ་ནས་སྟོང་། དེ་ནས་ནང་གི་དབུགས་ཆད་
 རས། ཆོས་ཉིད་བར་དོ་འཆར་བ་ཡིན། ཞེས་སོ། །གསུམ་པ་ཆོས་ཉིད་ཀྱི་

བར་དོན། ཡུང་པོ་བདག་འཛིན་གྱི་རྟེན་པོར་བས་རང་སྤང་ཡིན་ལུགས་ཀྱི་འོད་གསལ་
 སྤང་བ་སྟེ། དེའི་ཚེ་རང་སྤང་ལ་རང་ཡིད་ཆེས་པ་མ་པར་དུ་བུ་འཇུག་པ་ལྟ་བུའི་
 གདམས་ངག་དགོས་ཏེ། དཔེ་ནི་མ་བུ་འབྲེལ་ཟབ་པར་མ་ཟད་ལས་ཀྱི་དབང་ལས་དུང་
 འགྲོ་སྤྱོད་མ་ཐག་པས་ཀྱང་རང་གི་མ་ལ་མང་པོའི་གསེབ་ནས་ཡིད་གཉིས་མེད་པར་རྟུབ་
 བཞིན། གཞིའི་རིག་པ་ངོ་བོ་ཀ་དག་ཆེན་པོ་མ་ལྟར་གནས་པ་དེ་ཁྲིགས་ཆོད་ཀྱིས་
 རྟོགས་ལ། །དེ་ལས་གཞི་སྤང་དུ་མཆོད་པའི་རྩལ་གྱི་སྤང་བ་བུ་ལྟ་བུ་དེ་ཐོང་རྒྱལ་གྱིས་
 གོམས་པས། ངོ་བོ་དང་རང་རྩལ་གཉིས་བར་དོར་ཉི་མ་དང་ཟེར་གྱིས་རང་བཞིན་དུ་
 རང་སྤང་ལས་གཞན་དུ་མ་ཡིན་པར་ངེས་ཤེས་འདྲོངས་པས་མ་པར་དུ་བུ་འཇུག་པ་ལྟར་
 གྱེ་བྲག་ཕྱེད་པའི་མོད་ལ་བར་དོར་བཞིན་མེད་པར་སངས་རྒྱ་བཅོ། །དེ་ལ་གསང་
 ལམ་བྱུང་པར་ཅན་འདི་ཡོད་དེ། རྟོས་བཅས་ཀྱིས་བཅིངས་པའི་ཐིམ་རིམ་ཐམས་ཅད་
 རྟོགས་ནས་ལུས་སེམས་འབྲེལ་པ་ཆད་པའི་གནས་སྐབས་ན། ཀུན་གཞིའི་རྣམ་པར་
 ཤེས་པ་བྱན་པ་དང་བྱན་བྱེད་མེད་པ་དེ་ནམ་མཁའ་ལ་ཐིམ་པའི་ཐ་སྐད་ཀྱིས་དོན་དམ་པར་
 ཆོས་ཀྱི་དབྱིངས་སུ་ཐིམ་པའི་སྐད་ཅིག་མ་རང་བཞིན་གྱི་འོད་གསལ་སྟོན་ཀའི་ནམ་མཁའ་
 སྟོན་དང་བུལ་བ་ལྟ་བུ། རྒྱ་གར་ཡང་མ་ཆད། ཕྱོགས་གང་དུ་འང་མ་ལྟར་སྟོང་
 གསལ་སྒྲིབ་གཡོགས་དང་བུལ་པར་འཆར་བས་དེ་ངོས་ཟིན་པར་བྱས་ཏེ་གཤིས་ཐོག་ཏུ་
 བཅས་བཅོས་མེད་པར་བཞག་པས། གདོད་མའི་གྲོལ་གཞི་ཆེན་པོ་ཞེས་བྱ་སྟེ།
 འབྲུལ་གཞི་ལས་བྱུང་ཆོས་དྲུག་གིས་བྱེ་བྲག་ཕྱེད་པའི་ཀ་དག་གི་ནང་དབྱིངས་ཆེན་པོར་
 བཅོན་ཐབས་སུ་གྲོལ་བ་ཡིན་ནོ། །འདིར་ཀུན་མཁྱེན་གྱིས། ཟབ་དོན་རྒྱ་མཚོར་
 ནམ་མཁའ་འོད་གསལ་ལ་ཐིམ་པའི་སྐབས་སུ་གྲོལ་ས་འདི་བསྟན་པ་ནི། སྐད་ཅིག་མ་
 དང་པོར་ཞེས་པའི་ཚིག་གི་འོག་མ་ལ་འབྲེལ་སྦྱར་ནས་བཀོད་པ་ཡིན་གྱི་རྒྱ་མཚོན་དཔྱད་
 པ་རྟོགས་པའི་མན་ངག་ཏུ་ཞལ་གདམས་ཀྱིས་བསྟན་པ་ཉམས་ལེན་གནད་ཀྱི་སྟོན་མེ་ལ་
 སོགས་བས་ཤེས་སོ། །ལར་རྒྱས་བསྟུས་ཀྱི་བཤད་པ་དང་། གཤམ་སྤྱོད་ཀྱི་བཤད་པ་
 ལ་སོགས་མཐའ་དྲུག་དང་རྩལ་བཞིས་བཅིངས་པ་དག་ལ་སྤང་བ་གདོད་གཏད་ཀྱི་ཤེས་བྱ་

མི་འཇུག་པས་འདི་དག་ལ་ལུང་སྒྱུང་དང་རིག་པའི་ཉག་སྤུང་ཅུང་ཟད་འཕེན་པར་སྒྲོན་པར་
 འདི་ནི་མན་ངག་གི་ཡི་གེ་ཡིན་པས་དོན་ལ་རྟོན་པའི་ཆ་ནས་ཆོག་མང་པོ་ལ་འཛེམས་
 མོ། །དེར་མ་གྲོལ་ན་ནམ་མཁའ་འོད་གསལ་ལ་ཐིམ་པ་ཞེས་བྱ་སྟེ། ཉི་ཟླ་ཁ་སྒྱུར་
 ལས། སྒྱུས་བྱ་རྣམས་ཀྱི་རྣམ་པར་ཤེས་པ་འོད་གསལ་ལ་ཐིམ་པ་ཞེས་བྱ་སྟེ།
 དབུགས་ཕྱི་ནང་གི་འགྲུལ་ཐག་ཆད་མ་ཐག་ཏུ་རང་གི་དབང་པོ་རྣམས་ཀྱི་ཆ་ལས་དངོས་
 པོར་སྒྲུང་བ་ནི་མེད་དེ། ཡོད་སྟུང་པའི་ཤེས་པ་ནི་འབྱུང་ངོ་། །རྫོང་བཅས་ཀྱི་ལུས་
 འདི་མི་སྒྲུང་སྟེ་འོད་ཀྱི་ལུས་སུ་གསལ་ལོ། །དེའི་ཆོ་དོན་ལུས་དུ་སྒྲུང་ཆད་ཅུང་འོད་
 ཟེར་ལུའི་དཀྱིལ་འཁོར་དུ་སྒྲུང་ངོ་། །ཞེས་དེའི་ཆོ་དོན་ལ་འགྱུར་བར་སྒྲུང་པ་འགྱུར་
 རས་ཕྱིས་རྗེ་རི་བླ་ཙུང་ཤིང་ནགས་ཚལ་ཉི་ཟླ་དང་བཅས་པའི་བརྟན་གཡེའི་སྒྲུང་བ་ནི་ལུ་
 གང་དུ་བལྟས་ཀྱང་ཟེའོག་ཁ་སྒྱེབ་འཇུག་པ། ཁེང་རས་བཀའ་པའི་མིག་ཉི་ཟེར་ལ་བལྟས་
 པ་བཞིན། སྒྲུང་བ་ཐམས་ཅད་ཤིན་ཏུ་བྱ་བ། ཁ་དོག་སྒྲ་ཆོགས་པ། ཕྱི་ནང་
 དང་ཡང་དོག་མེད་པ། འགྲུལ་འཕྲིག་གི་རྣམ་པ་ཅན་རབ་ཏུ་འཆར་བའོ། །དེའི་ཆོ་
 དོན་ལྟ་བུ་དུ་སྒྲུང་ལ་འཛིན་པའི་ཆོས་ཀྱི་སྒྲུང་བ་དེ་རིག་པའི་གྲོགས་སུ་གྲོལ་ལོང་ཡོད་
 པར་འཆར་ཞིང་། མ་གོམས་པ་དག་ལ་སྐར་མདའ་རྒྱུག་པའི་ཆ་ཅུང་ལས་མེད་པའང་
 ཡོད་དེ། རིག་པ་རང་ས་འཛིན་པའི་ཚུལ་ཅ་རྒྱུད་ལས། དེ་ཆོ་འོད་སྒྲུང་དུ་མ་བུའི་
 ཆོ། །མཁས་པས་སྒྲུང་བ་མཆེད་པ་བཟུང་། ཞེས་རང་བཞིན་གྱིས་བསམ་གཏན་
 ལ་བག་པེབས་ནས་སྒྲུང་བ་མཆེད་པ་རང་སྒྲུང་དུ་ངོས་བཟུང་བས། སྐད་ཅིག་མ་དང་
 པོར་རང་སྒྲུང་བ་མཆེད་པ་བཟུང་། ཞེས་རང་བཞིན་གྱིས་བསམ་གཏན་ལ་བག་
 པེབས་ནས་སྒྲུང་བ་མཆེད་པ་རང་སྒྲུང་དུ་ངོས་བཟུང་བས། སྐད་ཅིག་མ་དང་པོར་རང་སྒྲུང་
 རང་བཞིན་མེད་པར་ཡིད་ཆེས། གཉིས་པར་རང་ས་རུ་གྲོལ། གསུམ་པར་གྲོལ་
 ཐོག་ཏུ་བཅན་ས་ཟིན་པས་དེ་ཕན་ཆད་ཀྱི་སྒྲུང་བ་གང་ཡང་མེད་དོ། །དེ་ནས་འོད་
 གསལ་བྱུང་འཇུག་ལ་ཐིམ་པ་ནི། ཉི་ཟླ་ཁ་སྒྱུར་ལས། ཡང་སྒྱུས་བྱའི་འོད་གསལ་
 དེ་བྱུང་འཇུག་ལ་ཐིམ་པ་ཞེས་བྱ་སྟེ། སྒྲུང་བ་དེ་དག་སྒྱུའི་རྣམ་པར་རང་གར་ཏེ། སྒྱུ་

དེ་དག་ཀྱང་མི་ཆེ་བ། མི་རྒྱུད་བ། ཆ་མཉམ་པ། རྒྱན་དང་། ཁ་དོག་དང་།
 བཞུགས་ཚུལ་དང་། གདན་ཁྲི་དང་། རང་རང་གི་ཕྱག་རྒྱ་དང་བཅས་པ་སྟེ།
 ཞེས་པས་སྤོ་བོའི་རྣམ་པར་ཤར་བའི་ཆོ། སྐྱེ་དེ་དག་ཀྱང་དུང་ཁང་ན་ཡུངས་འབྱུང་གི་
 རྣམ་པ་ཙམ་ལས་མེད་ཀྱང་བར་དོར་འཛིག་རྟེན་གྱིས་ཁམས་བྱུང་པ་ཙམ་དུ་ཆེ་བ་ནས།
 ཡུངས་འབྱུང་ཙམ་དུ་རྒྱུད་བའི་བར་ཆ་མཉམ་ཞིང་། དེ་དག་ཀྱང་མགོ་བརྒྱན་མ་ངེས་པ་
 ལ་མཆོཅན་ཆ་སྒྲུལ་གས་པའི་འབྱུང་འཁོར་གྱིས་ངང་ཉིད་ལ་བརྟེན་པའི་སྤྱང་བས་སྐྱག་པ་
 དང་། འབྱུག་སྟོང་ལྷིང་བ་ཙམ་དུ་ཆེ་བའི་སྐྱེ་མི་བཟད་པས་སྤྱངས་པ་དང་། མཆོཅན་
 ཆའི་རྣམ་པར་བྱག་པའི་ཟེར་གྱིས་འཛིག་པ་སྟེ། སྟོང་གསལ་ལས། དེ་ཆོ་སྐྱོའོ་ད་
 ཟེར་དུ་འཁྲིགས། སྐྱུ་ཡིས་སྤྱང་བས་སྐྱག་པར་བྱེད། ཁྱེས་སོ། ཉེ་ལ་མེད་
 གའི་གསོ་བ་མཐོང་བས་མཆོང་ཕྱགས་ནས་རིག་པ་བཞིན་རང་སྤྱང་ལ་བག་མི་ཆ་བའི་
 གདིང་དགོས་ཏེ། ལུན་མོང་བའི་གང་ཟག་བཟང་པོ་དག་ཀྱང་འདི་ནས་ལྷོག་པའི་ཚུལ་
 མན་ངག་སྟོང་དགོངས་ལས། གྱི་གསང་བའི་བདག་པོ། ད་ལྟ་ངོ་མ་འཕྲོད་ན་སྟོམ་
 སྐབ་ཇི་ཙམ་བྱས་ཀྱང་སངས་མི་རྒྱུའོ། །གདམས་ངག་དང་མ་སྤྱད་པས་འོད་གྱིས་
 འཛིགས་སོ། སྐྱས་སྤྱངས་སོ། ཟེར་གྱིས་སྐྱག་གོ། གདམས་པའི་གནད་ངོ་
 མ་འཕྲོད་ན་སྐྱོའོ་ད་ཟེར་གསུམ་ངོ་མ་ཤེས་པས་འཁོར་བར་འབྱུང་མོ། ཞེས་སོ། །
 རྒྱུ་མཆོན་དེས་རྣལ་འབྱོར་ཆེན་པོའི་རྒྱུད་དག་ལས་བར་དོ་སྐྱུ་ལུས་ལོངས་སྐྱར་སྤྱང་བའི་
 དོད་ཐུབ་བསྟན་མོད་དེ། དེ་དག་མན་ངག་གི་རྒྱུད་མ་ཡིན་པས་རང་བཞིན་ལྷན་གྲུབ་གྱི་
 སྤྱང་ཆ་སྐྱེ་བཞིན་པ་འདི་གཤེས་སྟེ། རང་སྤྱང་ལོངས་སྐྱར་ཤར་བའི་དབྱིངས་སུ་
 འཆོང་རྒྱ་མི་ཤེས་པར་སྤྱང་བ་རང་ཆོན་པར་འཛིན་པ་ལས་ཆེས་འཕགས་པའོ། ཉེ་
 སྐད་དུ་སྟོང་བྱག་པར། ཆོས་ཉིད་དག་པའི་བར་དོ་དང་། ཡི་དམ་ལྷ་ཡི་སྐྱུ་ལུས་
 གཉིས། འབྲེལ་འབྲེལ་ལོ་རྒྱུ་རེ། ཞེས་སོ། ཉེ་བཞིན་དུ་ཞི་བའི་སྤྱང་བ་ནི།
 ཁ་སྐྱོར་ལས། སྐྱེ་དེ་ཀྱང་ཀྱང་ལྷ་ལྷའི་བྱང་གིས་བྱུང་པ། ལྷ་ཆོན་རེ་ལ་འོད་གྱི་སུ་
 བྱུང་དང་བཅས་པ། ཡབ་གྱི་ཆ་འཛིན་པའི་རིགས་དང་། སེམས་དཔལ་དང་།

སེམས་མ་དང་། དགྱིལ་འཁོར་ཐམས་ཅད་གཅིག་ལ་རྫོགས་པར་གནས་སོ། །
 ཞེས་རིགས་ལྷ་ཡབ་ཡུམ་གྱི་ཚོམ་བུའི་སྤང་བ་དེ་ནི་རིམ་གྱིས་སྤྲོན་པ་འབྲས་གྱི་ལྷང་པ་
 ལྷར་བསམ་གཏན་གྱི་ཞག་ལྷར་རིམ་པ་བཞིན་འཆར་བའི་ཚུལ་ཞག་དང་པོར་རྣམ་པར་
 སྤང་མཛད་ཡུམ་དང་བཅས་པ་གཙོ་བོར་བཞུགས་པའི་ལྷ་ཚོམ། གཉིས་པ་ལ་མི་
 བསྐྱོད་དོན་མེད། གསུམ་པ་ལ་རིན་ཆེན་འབྱུང་ལྡན། བཞི་པར་སྤང་བ་མཐའ་
 ཡས། །ལྷ་པ་དོན་ཡོད་གྲུབ་པ་གཙོ་བོར་བཞུགས་པའི་ཚོམ་བུ་སྟེ། དེ་ལ་བསམ་
 གཏན་གྱི་ཞག་ནི་ད་ལྟ་ཉིང་དེ་འཛིན་ལ་ཇི་ཙམ་གནས་པའི་ཡུན་རིང་བྱང་ཡིན་ནོ། །
 དུས་དེར་གནད་གསུམ་གྱིས་གྲོལ་བ་ནི་སྤྲོམ་ལས། །དེའི་ཆོ་རུང་གི་སྤྲོད་གནས་འོད་
 ཤིན་ཏུ་སྤྲ་བ་ཞིག་འཆར་ཏེ། དེ་སྐྱུ་ཐམས་ཅད་ཀྱི་ཐུགས་ཀར་འབྲེལ་བར་འཆར་
 རོ། །དེ་ལ་རང་གི་ཤེས་པ་ཐེན་ན་མི་རྟོག་པའི་བསམ་གཏན་ལ་རང་བཞིན་དུ་གནས་
 སོ། །དེ་ནི་རིག་པ་འོད་ལ་འཇུག་པ་ཞེས་བྱའོ། །སྤང་བ་དེ་ཀུན་རབ་ཏུ་འབྲིག་པ་
 མཛོན་པར་འགྱུར་ཏེ། སྤྲོད་གའི་ཟེར་ཐག་དེ་ལས་ཀྱང་ཐིག་ལེ་སྤྲོམ་གྲངས་མེད་པར་
 འཆར་རོ། །དེ་ནས་རང་གི་སྤྲོད་གནས་འོད་ཐག་ཚོན་སྤྱད་སྤྲིལ་བ་ཙམ་ཞིག་འཆར་
 རོ། །དེ་ནས་སྐྱུ་དེ་དག་ཐམས་ཅད་རང་གི་ལུས་ལ་ཐིམ་པ་སྤྲོམ་བྱེད་པའི་སྤང་བ་
 འཆར་ཏེ། དེ་ནི་འོད་རིག་པ་ལ་ཚུར་འཇུག་པ་ཞེས་བྱའོ། །དེའི་ཆོ་སྐྱེས་བུ་རྣམས་
 གྱི་རང་སྤང་ལ་ཡིད་ཆེས་པ་མ་པར་དུ་འཇུག་པ་ལྟ་བུའི་ཐབས་མཆོག་ཏུ་བྲན་པར་
 བྱའོ། །ཞེས་སོ། །དེ་ལ་བརྟན་པ་མཐོ་བ་ན། ཟུང་འཇུག་ཡེ་ཤེས་ལ་ཐིམ་པ་
 ཞེས་བྱ་སྟེ་ཡེ་ཤེས་བཞི་སྟེར་གྱི་སྤང་བ་རྟོན་མེས་སེམས་དཔའི་བོད་སེང་གི་ལམ་ནི་མ་བཟུལ་
 ཡང་ལུང་གིས་གོ་བ། ཉི་ཟླ་ཁ་སྟེར་ལས། ཡང་རང་གི་སྤྲོད་གནས་འོད་ཀྱི་ཐག་
 པ་ཤིན་ཏུ་སྤྲ་བ་ཞིག་འཆར་ཏེ། དེ་ནི་སྤྲོད་གི་ནམ་མཁའ་ལ་ཁྱེན་དུ་བྱུག་པར་སྤང་བ་
 འོང་རོ། །དེ་ལ་རང་གི་མིག་མ་ཡེངས་པར་བལྟས་པས་སྤང་བ་དེ་གཞན་དང་མ་
 འབྲས་པར་ཤིན་ཏུ་རྒྱ་ཆེ་བར་འཆར་ཏེ། དེ་ཡང་མཐིང་ཁའི་སྤྲོམ་བུའི་སྤྲོད་དུ་ཐིག་ལེ་
 ཟེར་དང་ལྡན་པ་མེ་ལོང་ཁ་སྐྱབ་པ་ཙམ། དཔེར་ན་མུ་མེན་གྱིས་པོར་པ་ཁ་སྐྱབ་པ་ལྟ་

བྱ་ལ་ཡེ་ཤེས་གྱི་གཏིང་མདངས་དང་ལྷན་པ་ཤིན་ཏུ་གསལ་ལ་འཛོར་བ་ད་ཡང་རང་
 བཞིན་གྱི་ཐིག་ལེ་ལྷ་ལྷས་བརྒྱན་པའོ། །ཡང་དེའི་སྟེང་དུ་དཀར་པོའི་སྒྲུལ་བུའི་སྟེང་དུ་
 ཐིག་ལེ་ཤིན་ཏུ་གསལ་བ་དཔེར་ན་ཤེས་གྱི་ཐོར་བ་ཁ་སྐྱབ་པ་ལྷ་བྱ་ཡེ་ཤེས་གྱི་གཏིང་
 མདངས་དང་བཅས་པ་སྒྲུལ་ལྷར་འཆར་རོ། །ཡང་དེའི་སྟེང་དུ་སེར་པོའི་སྒྲུལ་བུའི་
 སྟེང་དུ་དཔེར་ན་གསེར་གྱི་ཐོར་བ་ཁ་སྐྱབ་པ་ལྷ་བྱ་གོང་དང་འབྲ་བར་འཆར་རོ། །ཡང་
 དེའི་སྟེང་དུ་དམར་པོའི་སྒྲུལ་བུའི་སྟེང་དུ་དཔེར་ན་བརྒྱ་ར་གའི་ཐོར་བ་ཁ་སྐྱབ་པ་ལྷ་བྱ་ལ་
 གང་དང་འབྲ་བར་འཆར་རོ། །དེའི་སྟེང་དུ་འོད་ཟླུལ་པོ་ཤིན་ཏུ་གསལ་བ་མ་བྱའི་
 གདུགས་ལྷ་བྱ་འཆར་རོ། །དེ་དག་གྲུང་ཡེ་ཤེས་ལྷའི་སྒྲུང་བ་སྐྱབ་བ་བྱུང་བའི་ཡེ་ཤེས་
 ཕལ་མ་རྫོགས་པས་མི་སྤང་རོ། །དེ་ནི་ཡེ་ཤེས་བཞི་སྟེར་གྱི་སྒྲུང་བ་ཞེས་བྱ་སྟེ། རྩོ་
 རྩེ་སེམས་དཔའི་ཁོང་སང་གི་ལམ་ཞེས་བྱའོ། །དེའི་ཆོ་མ་འབྱུར་བ་གསེར་གྱི་ཐུར་མ་
 ལྷ་བུའི་ཐབས་མཆོག་ཏུ་བྲན་པར་བྱའོ། །ཞེས་གསུངས་པ་ནི་སྒྲུང་བ་རང་རང་གི་ཐད་
 ཀར་རིག་པའི་རང་སོ་མ་ཡིངས་པར་བཞག་པས། དཔེར་ན་སྒྲན་པ་མཁའས་པས་སྟིང་
 རྒྱ་འབྲེན་པའི་ཆོ་སྟིང་ཐུར་བཙུགས་པ་རང་ས་ལས་སྤྱ་ཙམ་མ་གཡོས་པའི་གནད་གྱིས་
 སྟིང་རྒྱ་ཐུར་བྲངས་ནས་གསོ་བ་བཞིན་རིག་པ་རང་ས་ལས་མ་གཡོས་པས་གྲོལ་བ་ཡིན་
 བོ། །དེའང་འདིར་དབྱིངས་གྱི་ཡོན་ཏན་མཐར་མ་ཐིན་པས་ཕལ་མ་རྫོགས་ཞེས་ཡེ་
 ཤེས་བཞི་སྟེར་གྱི་གོ་དོན་སྤང་དགོས་ལ། ཀུན་མཁྱེན་གྱིས། འདིར་ད་དུང་ཀ་དག་
 ཏུ་གྲོལ་མ་ཟིན་པ་དང་སྒྱུར་ནས་བཞི་སྟེར་དུ་བཞག་སྟེ། སྟོ་ཙྰེང་བ་དག་བྱ་བ་བྱུང་བའི་
 སྒྲུང་བ་མེད་པར་འདོད་པ་ནི་ཏ་ཅང་མི་རིགས་པའོ། །ཞེས་གསུངས་པས་དངོས་གྱི་
 འབྲས་བྱ་རྫོགས་པ་ནི་ཡེ་ཤེས་ལྷའི་སྒྲུང་བ་ཡིན་པས་རྒྱུད་གྱི་དགོངས་པ་ནི་ཤིན་ཏུ་ཟབ་ལ་
 རྒྱིང་པར་ཤེས་དགོས་སོ། །དེ་ནས་ཡེ་ཤེས་ལྷན་གྲུབ་ལ་ཐིམ་བཞེས་བྱ་སྟེ། སྤར་
 གྱི་སྒྲུང་བ་དེ་དག་དང་རིག་པ་སྟེང་གི་འོད་ཟླུལ་ལ་འདུས་པ་སྒྲུལ་བྱེད་པའི་ཕལ་ལས།
 སྟེང་ན་ཀ་དག་གི་སྒྲུང་བ་ནམ་མཁའ་གཡའ་དག་པ་ལྷ་བྱ་དེའི་འོག་ན་ལོངས་སྤྱོ་བྱོ་བའི་
 དཀྱིལ་འཁོར་རྒྱ་ཆེ་ལ་ལྷན་སྤྱད། དེའི་འོག་ན་ལོངས་སྤྱོ་བའི་དཀྱིལ་འཁོར་འོད་

གསལ་བ། སྤྱིགས་མཚམས་ན་རང་བཞིན་སྤྱུལ་པའི་ཞིང་ཁམས་བཞོད་ལེགས་པ།
 འོག་ན་རིགས་དྲུག་འབྲུལ་བའི་སྤང་བ་འདུལ་བྱེད་སྟོན་པ་དྲུག་དང་བཅས་པ་རང་སྤང་
 གཟུགས་བརྟན་ལྟར་ཤར་བ་ནི་གཞི་ལས་མ་གཡོས་བའི་གཞི་སྤང་ཞེས་བྱ་སྟེ་འཆར་
 ལུགས་བརྟུན་དུ་སྤང་བའི་ཚུལ། སྤྱགས་རྩེ་ལྟར་ཤར་བས་སྤྱིང་རྩེའི་ལུགས་འཁོར་བ་
 ལ་འཇུག་པས་འཁོར་འདས་རྒྱ་མཚོད། འོད་ལྟར་ཤར་བས་སྤང་ཆ་ནང་ན་གསལ།
 སྤྱུ་ལྟར་ཤར་བས་སྤང་བ་གང་དུ་འང་མི་འབྱེད། ཡེ་ཤེས་ལྟར་ཤར་བས་སྤང་བ་ཟང་
 ཐལ། གཉིས་མེད་ལྟར་ཤར་བས་ཤེས་པ་ཅེ་གཅིག་ཏུ་གནས། མཐའ་གྲོལ་ལྟར་
 ཤར་བས་ངོ་བོ་ཉིད་དུ་སངས། མ་དག་བ་ལྟར་ཤར་བས་སྤྱིད་པའི་བྱུང་ཁུངས་མ་
 འགགས། དག་པ་ལྟར་ཤར་བས་ཡེ་ཤེས་མ་བྱུ་འབྲེལ་བའོ། །དེའི་ཚེ་སྤྱར་འདྲིས་
 གྱི་མི་དང་འཕྲད་པ་ལྟར་རང་སྤང་ལ་ཐེ་ཚོམ་མི་བྱ་བར་ཡིད་ཆེས། མི་འཁྱུར་བ་
 གསེར་གྱི་ཐུར་མའི་དཔེས་ཡིད་ཆེས་ཐོག་ལས་གཞན་དུ་མི་ཡེངས་པར་བཅན་ས་བཟུང་།
 དཔག་ཆེན་གྱི་མདའ་རྒྱུར་ལ་མི་ལྷོག་པའི་དཔེས་བཅན་ས་བཟུང་བའི་གཤིས་ལ་མི་གཡོ་
 བར་བཞག་པས་གྲོལ་བ་ཡིན་ནོ། །དེ་ལྟར་འཆར་ལུགས་བརྟུན་དུ་བསྟན་པའང་
 འཁོར་འདས་སོ་སོའི་འཇུག་ལྷོག་རིག་པ་དང་མ་འདྲེས་ཤིང་འབྲེལ་བ་ལྟར་གནས་པའི་
 མཚང་བསྟན་པའི་ཚུལ་རང་བཞིན་དུ་དབང་པོ་དྲུག་ལ་རྣམ་ཤེས་གཅིག་ཉིད་ཐ་དད་པར་
 འཇུག་པ་ལྟ་བུའི་དཔེས་གོ་བའི་དོན། རིན་པོ་ཆེ་སྤྱངས་པའི་རྒྱུད་ནས་ངོ་བོ་དབྱིངས་ཆེ་
 ལ་འཐད་པས་གསལ་བར་བསྟན་པའི་ཆིངས་རྒྱབས་པོ་ཆེའི་དོན་ལ་རྫོངས་པར་གྱུར་ནས།
 ལྷན་གྲུབ་རིན་པོ་ཆེའི་སྤང་བ་ཡུལ་རང་ཆོན་པ་བརྟུན་དུ་བཟུང་བའི་འབྲེལ་ཚུལ་མང་པོ་
 བྱུང་བ་ནི་ནོར་བ་ཡིན་ལ། རྒྱ་མཚན་དེས་ཆོག་དོན་རིན་པོ་ཆེར། ཁོ་བོས་ཀྱང་འདི་
 ཉིད་ལས། སྤྱིང་ཏིག་གི་གནད་ངེས་པ་རྣམས་རྟེན་པ་ཡིན་ཞེས་རང་བཞིན་ལེགས་པར་
 འདོམས་པའི་དོན་ལ་རྟོག་པ་དེང་སང་ཡང་སྤྱིད་ན་རྩིགས་པ་ཆེན་པོའི་བསྟན་པ་ཉི་ལྷར་
 ཅོམ་གནས་སོ་སྤྱམ་ནས་དང་བསྟོན་པ་ལ་མཆོག་ཏུ་སྟོའོ། །འདིའི་རྣམས་ན་གྲོང་
 གསལ་ལས། དེ་ཆོ་རིགས་ཀྱི་བྱ་དེལ། ཁའོན་པར་ཤེས་པ་དགུ་འཆར་ཏེ། །

ཞེས་གསུངས་པ་ནི་རྣམ་པར་དབྱེད་ན་ལྷན་གྲུབ་གྱི་སྤང་བ་ཆེན་པོའི་ཕྱལ་ལམ་རོལ་པ་
 ཆེན་པོ་ཉིད་ལས་ངོ་བོ་གཞན་དུ་མེད་པས་དོན་མཐོང་བར་ཤེས་ནས། འདིར་ིར་
 བཏང་གི་མངོན་ཤེས་ལྟ་དང་རྗེས་བྲན་གྱི་རིམ་པ་འགྲེལ་ཆེན་རིན་པོ་ཆེ་གསེར་གྱི་ཕྱོང་
 བའི་དགོངས་པ་ལྟར་སྐྱེ་ཚུལ་གྱི་དབང་ལས་རྗེས་བྲན་སྟོན་ལས་འབྱུང་བ་ནི། ཉི་ཟླ་
 ལས། ལྷ་རྗེས་སུ་བྲན་པས་དེ་ཉིད་དུ་ཡི་དམ་ལྟའི་ཞལ་མཐོང་བ་དང་། ལམ་
 རྣམས་རྗེས་སུ་བྲན་པས་བར་མ་དོའི་ཆོས་ཉིད་ལ་དབང་བསྐྱར་བ་དང་། སྐྱེ་གནས་
 རྗེས་སུ་བྲན་པས་དབང་པོ་ཐམ་རྣམས་རང་བཞིན་སྤྲུལ་པ་སྤྱིའི་ཞིང་ཁམས་སུ་དབྱུགས་
 འབྱིན་པ་དང་། བསམ་གཏན་རྣམས་རྗེས་སུ་བྲན་པས་ཞག་ལྟར་བསམ་གཏན་ལ་
 གནས་པ་དང་། སྒྲ་མའི་མན་ངག་རྗེས་སུ་བྲན་པས་རང་གི་སྤང་བ་རྣམས་དང་གཉིས་
 སུ་མེད་པར་ོད་པ་དང་། ལྷ་བ་རྗེས་སུ་བྲན་པས་སྤར་འདྲིས་པའི་མི་ཕྱིས་ཕྲད་པ་ཙམ་
 གྱིས་ངོ་ཤེས་པ་ལྟ་བུའོ། ཞེས་གསུངས་པས། བསྐྱེད་རིམ་ལ་གོན་པ་པ་རྣམས་
 ཡི་དམ་རྗེས་སུ་བྲན་པས་ཞལ་མཐོང་བ་དང་། སྒྲ་མ་མཆོག་ལ་གདུང་བ་དང་ལྡན་པ་
 རྣམས་མོས་གསུམ་བྲན་པའི་མེད་ལ་མདུན་དུ་བྱོན་ནས་མན་ངག་སྟོན་པ་དང་། གདམས་
 པ་རྣམས་བྲན་པ་ལས་དེ་དང་དེའི་བྱེད་ལས་གྱི་བར་མ་དོའི་གྲོང་ཁྱེར་ལས་དབྱུགས་འབྱིན་
 པའི་ཕྱིར་ད་ལྟ་ཉིད་ནས་གོམས་པ་གཅེས་སོ། །དེ་བཞིན་དུ་གྲོང་གསལ་ལས།
 མངོན་པར་ཤེས་པ་དུག་ཕྱག་དུག །ཅེས་པས་དབང་པོ་དང་། སེམས་ལས་སུ་རུང་
 བ་དང་། ཤེས་རབ་ལ་དབང་ཐོབ་པ་དང་། ཡེ་ཤེས་གྱི་མཐོང་བ་དག་པ་དང་།
 ཆོས་ཉིད་ཕྱིན་ཅི་མ་ལོག་པར་མཐོང་བ་དང་། སངས་རྒྱུས་གྱི་གཟིགས་པ་ཕྱིན་ཅི་མ་
 ལོག་པར་མཐོང་བ་སྟེ། རེ་རེ་ལའང་རྣམ་པར་དག་པ་དང་། ཤིན་ཏུ་རྣམ་པར་དག་
 པ་དང་། རབ་ཏུ་རྣམ་པར་དག་པ་དང་། མཆོག་ཏུ་དག་པ་ལ་སོགས་གྱིས་དབྱེ་
 བས་སུ་མ་ཙུ་ཙུ་ག་ཏུ་ཡོད་པ་ཐེག་པའི་མཆོག་ལས་ཤེས་པར་བྱ་ཞིང་། འདིར་ཉི་ཟླ་
 ཁ་སྐྱེར་ལས། རིགས་གྱི་བྱ་དེ་ལ་མངོན་པར་ཤེས་པ་དུག་འཆར་ཏེ། སྟོན་གྱི་སྐྱེ་
 གནས་ཤེས་པ་དང་། འཆི་འཕོ་དང་སྐྱེ་བ་ཤེས་པ་དང་། ས་རོལ་གྱི་སེམས་ཤེས་པ་

དང་། ལྷ་པ་བཞེས་ཏུ་ལྷ་པ་ཐམས་ཅད་ཤེས་པ་དང་། རིགས་དྲུག་གི་གནས་
 མཐོང་ཞིང་ཤེས་པ་དང་། དབང་པོ་རྣམས་རྣམ་པར་དག་པའི་མངོན་པར་ཤེས་པ་དང་།
 དྲུག་འཆར་རོ། །ཞེས་དོན་བསྟུན་ཏེ། །དེ་བཞིན་དུ་སྟོན་ཐོས་པའི་ཆོས་སུ་ལྷ་པ་ཏྲོ་
 ཅོག་དུས་གཅིག་ཏུ་རང་རྒྱུད་ལ་འཆར་ཞིང་མ་ཐོས་པའི་ཆོས་ཀྱི་རྣམ་གྲངས་ཀྱང་ཆད་མེད་
 པར་འཆར་བས་ནི་མི་བརྟེན་པའི་གཟུངས་ཐོབ་པ་སྟེ། དེ་ཉིད་ལས། དེའི་ཆོ་མི་
 བརྟེན་པའི་གཟུངས་རྣམས་ཀྱང་རང་གི་རྒྱུད་ལ་སྟེ་སྟེ། སྟོན་གྱི་ཆོས་རྣམས་ཐམས་
 ཅད་རྒྱུད་ལ་དུས་གཅིག་ལ་འཆར་རོ། །དེ་བཞིན་དུ་ལྷ་པ་ཐོས་པའི་ཆོས་རྣམས་ཀྱང་
 འཆར་བས་ན་ཆོས་ཉིད་ཀྱི་བར་དོ་ཞེས་བྱའོ། །ཞེས་དང་། ཆོས་ཉིད་བསམ་གྱིས་
 མི་བྱུང་པའི་རང་དུ་སྟོན་འདུག་པ་ཞི་བས་ཏིང་ངེ་འཛིན་ལ་གནས་པའི་ཚུལ་ཡང་། །ཁ་
 སྟོར་ལས། རྒྱུན་གྱི་ཏིང་ངེ་འཛིན་རྒྱུད་ལ་རང་བཞིན་དུ་ཤར་བས། རྣམ་པར་རྟོག་
 པ་དན་པ་ནི་གཏན་ནས་མི་སྟེ་ཞེས་སོ། །སྐབས་འདི་དག་ཏུ་དབང་པོའི་རིམ་པས་བར་
 དོའི་གྲོལ་ཆད་ནི་མ་ངས་པ་ཡོད་དོ། །ཁེང་གི་ཕ་ལ་རྟོགས་ལས་ཞག་ལྷ་སྐྱ་གདུང་
 འབར་བ་ལས་སྐད་ཅིག་མ་ལྷ་དང་། ཉི་ཟླ་ཁ་སྟོར་ལས། དེ་ལྷར་ན་དབང་པོའི་
 གསུམ་སྟེ། རབ་གྱིས་སྐད་ཅིག་མ་གསུམ་ལ་གྲོལ་བར་འཕྱར་རོ། །འབྲིང་ཞག་
 ལྷ་ལ་བརྟན་པ་ཐོབ་པ་ཡོད་དོ། །ཐ་མ་ནི་སྐད་ཅིག་མ་ཉི་ཤུ་ཙུ་གཅིག་ན་བརྟན་པ་ཐོབ་
 པར་ངས་པ་ཡིན་ན། །ཞེས་དང་། རང་ཤར་ལས། དབང་པོའི་བྱེ་བྲག་གི་ཞག་
 ཉི་ཤུ་ཙུ་གཅིག་ཏུ་འང་བཤད་ཅིང་། འདིར་སྐད་ཅིག་མ་དང་བསམ་གཏན་གྱི་ཞག་ཤར་
 མ་ཐུད་པར་གཅིག་ཏུ་སྐྱ་བ་དག་ལ་ངག་གི་དབང་པོའི་ལུང་རིག་གི་སྟེར་མོས་བསྟན་པར་
 ལྷ་པ་ཏྲོ། །དེ་བས་ན་སྐད་བ་ལ་ཤེས་པ་ཤར་ནས་དེར་འདུག་གོ་སྟེ་དུ་ཡུལ་རྟོག་པའི་
 ཡུན་ལ་རྣམ་གྲོལ་གྱི་སྐད་ཅིག་ཏུ་བྱེད་ལ། བྱ་བ་རྟོགས་པའི་སྐད་ཅིག་ནི་དེ་བས་ཡུན་
 རིང་བ་སྟེ། དཔེར་ན་དབང་པོ་ཡུལ་ལ་སད་པ་དང་། རང་བཞིན་ཤེས་པ་དང་།
 ཕ་ལ་རྟོགས་པ་ལ་ལྟོས་པའི་བྱེད་པར་རོ། །ཁི་ལྷར་ཡང་། ལྷ་པ་ཤར་བའི་ལྷན་གྲུབ་
 གྱི་སྐད་བ་ནང་དུ་སྟུང་པའི་ཆོ་ཐིམ་ལུགས་བརྒྱུད་དུས་གཅིག་ལ་འཕྱར་བའི་ཚུལ་རང་

ཤར་ལས། དེ་ཡང་ཐུགས་རྗེ་ཐུགས་རྗེ་ལ་ཐིམ་པ་དཔེར་ན་ཉི་མ་རྩལ་པའི་ཟེར་ལྟ་
 བུའོ། །ཞེས་རིགས་དུག་གི་སྒྲིང་ཆ་རང་ངོ་ལ་མི་སྒྲིང་བས་འབྲུལ་པའི་མིང་མེད།
 ཡེ་ཤེས་ཡེ་ཤེས་ལ་ཐིམ་པ་ནི་དཔེར་ན་མ་པར་དུ་བྱ་འཇུག་པ་ལྟ་བུའོ། །ཞེས་པས་ཆོས་
 ཉིད་མ་བྱ་འབྲེས་པས་ཡེ་ཤེས་ལོགས་ན་མེད། འོད་འོད་ལ་ཐིམ་པ་ནི་དཔེར་ན་འཇའ་
 ཚོན་ནམ་མཁའ་ལ་ཡལ་བ་ལྟ་བུའོ། །སྐྱུ་སྐྱུ་ལ་ཐིམ་པ་ནི་དཔེར་ན་བྲམ་པའི་སྐྱུ་ལྟ་
 བུའོ། །ཞེས་མཚན་མ་རིས་ཅན་གྱི་ཞལ་ཕྱག་རྩ་མ་བྱུང་པར་ཡེ་ཤེས་ནང་དུ་གསལ་
 བའི་དོན་ནོ། །གཉིས་མེད་གཉིས་མེད་ལ་ཐིམ་པ་ནི་དཔེར་ན་རྩ་བོ་ལ་རྩ་བོ་ཐིམ་པ་ལྟ་
 བུའོ། །མཐའ་གྲོལ་མཐའ་གྲོལ་ལ་ཐིམ་པ་ནི་དཔེར་ན་ནམ་མཁའ་ཐིམ་པ་ལྟ་
 བུའོ། །ཞེས་པ་ནི་ཐིམ་བྱ་དང་ཐིམ་བྱེད་འབྲེས་ཏེ་སྟོང་པ་ལ་གཏད་པའི་ཡུལ་མེད་པས་
 བསམ་འདས་ཆེན་པོའི་དགོངས་པ་ལ་གནས་པའི་རྩྭ་ལོ། །དག་པ་ཡེ་ཤེས་ཀྱི་སྟོང་
 བོ་ཀ་དག་ལ་ཐིམ་པ་ནི་དཔེར་ན་སེང་གས་གངས་ཟིན་པ་ལྟ་བུའོ། །ཞེས་པ་ནི་རིག་པ་
 རང་ཡུལ་ལ་སྤེབས་པས་ཡང་པ་དང་བག་ཚབ་མེད་པའི་ཚད་དོ། །མ་དག་པ་འཁོར་
 བའི་སྟོང་དག་པ་ཡེ་ཤེས་ཀྱི་སྟོང་ལ་ཐིམ་པ་ནི་དཔེར་ན་སྤྱིའི་ཆོན་ཐག་བཏུལ་བ་ལྟ་བུའོ།
 ཞེས་པ་ནི། ཐིག་ལེ་ཉག་གཅིག་ལ་འདུས་པའི་དཔེ་དོན་ཏེ། དེ་དག་རྩ་གྲོལ་བར་
 བྱེད་པའི་གནད་རིག་པ་སྟོང་ཉིད་ཟེར་ཐལ་བསམ་བཞེད་ལས་འདས་པ་ད་ཀ་དག་གི་རང་
 རོར་འདུག་པས་མཐར་ཐུག་གི་གྲོལ་ས་ཅེར་མཐོང་ཡིན་པ་རང་ཐོག་རྩ་དོ་ཤེས་དགོས།
 ཡིན་ཐོག་རྩ་ཐག་ཆོད་དགོས། གྲོལ་ཐོག་རྩ་གདིང་བཅའ་དགོས། རང་བཞིན་གྱི་
 སྒྲིང་བ་ལ་པར་བལྟས་ན་མཐའ་ཡས་ཀྱང་། རྩར་བལྟས་ན་གཅིག་ཀྱང་མེད་པས།
 མེད་དོ་སྟམས་པའི་འཛིན་པ་ཡང་རང་གྲོལ་བའི་སྐྱད་ཅིག་མ་རྗེན་པའི་རང་ངོ་རྟོག་དཔྱེད་
 མེད་པ་ནི་གདོད་མའི་གྲོལ་ས་པར་གྱིས་བཏབ་པའི་གནད། ཐུགས་རྗེ་ཡུལ་ལ་རི་ལྟར་
 འཇུག་ཀྱང་དེ་ཉིད་ཀྱི་རྗེས་མི་བཅད། ནང་དུ་མི་དགག་པར་ཤར་ས་དེ་ཀར་ཅོག་གིས་
 བཞག་པས། ཕྱི་ནང་བར་མེད་གྱི་ཤེས་པ་ཟང་ཐལ་ལེ་བས་བར་དོའི་སྒྲིང་བ་རིག་
 མཛད་ས་སུ་རང་དག་ནས་གྲོལ་ས་ཅེར་མཐོང་དུ་ངོ་ཤེས་པའི་གནད་སྟིང་གི་ཞུན་ཐིགས་ཏེ།

གནད་གསུམ་གྱི་མན་ངག་འདི་ཀུན་མཁྱེན་སྤྲུལ་པའི་པོ་པོ་སྐལ་དུ་བཞག་ནས་
 མཆིམས་ཕུ་ནགས་ཀྱི་དྲར་ཁྱོད་དུ་ཕྱིན་པ་ཡིན་ཏེ། འདི་སྐད་དུ། ཁ་འདུམས་ལ་
 ཆོད་ཆེ་བ། མདོ་འདུས་ལ་ཆོངས་ཆེ་བ། གནད་ཟབ་ལ་མ་གལ་ཆེ་བ། སྤིང་གི་
 བུ་མཆོག་དག་ལས་གཞན་ལ་གསང་བའི་རྒྱས་གདབ་པའི་མན་ངག་གོ། །ཞེས་བཀའ་
 གཅིག་གྱི་ཕུག་རྒྱས་བཏབ་ཅིང་ཀུན་གྱིས་རྟོགས་པར་དཀའ་བའང་། འདི་ནི་རྒྱུད་གྱི་རྩ་
 རྩའི་གནས་ལས་རང་གིས་ཆེད་པ་སྟེ། འདི་དང་གཞན་མང་པོ་དག་རང་གིས་རྟོགས་
 གུང་གཞན་ལ་བཤད་པས་ནི་མི་གོ། །བསྟན་པས་ནི་མི་རྟོགས། སྤྲར་རང་ལ་ཐིམ་
 ཞིང་རུབ་པ་རྒྱ་མཆོལ་ས་ཁུ་བོ་བབས་པ་སྤྲར་དེ་ཉིད་དུ་ཐིམ་པ་བཞིན་གོ། །ཞེས་
 གསུངས་པ་སྟེ། མདོར་བསྟན་ན། དེ་ལྟར་ལྟར་གྲུབ་ཀྱི་སྤྲང་བའི་ཆ་ཐིམ་ལུགས་
 བརྒྱད་དུ་བསྟན་པ་སོགས་བར་མ་དོའི་གནས་སྐབས་གང་དུའང་ངོ་བོ་རང་ས་ཟིན་པ་དེའི་
 ཆོ། རིག་པ་དང་པོའི་འབྲུལ་གཞི་ལས་ནི་འཕགས། རང་ངོའི་ཆོས་ཉིད་ནི་གསལ།
 སོ་སོ་རང་རིག་པའི་བྱེ་བྲག་ནི་ཕྱེད། ཡེ་ཤེས་ཀྱི་དུ་ཡུལ་དུ་གྲོལ། འབྲས་བུ་
 གཞན་བྱུང་གི་རྒྱུན་ལ་རག་ནི་མ་ལུས། ཐང་ཀའི་ཆོས་ཉིད་བསམ་གྱིས་མི་བྱུང་པའི་
 གཤེས་སུ་གཏན་ལ་ཕབས་པ་གང་ཡིན་པ་དེ་ནི་གདོད་མའི་གྲོལ་ས་ཆེན་པོ་ཞེས་བྱ་སྟེ།
 རང་ཤར་ལས། གྲོལ་ས་ཐོག་མ་གང་ཡིན་པའོ། །ཞེས་གསུང་ལ་རང་བཞིན་
 བརྗོད་ན། ཕྱིར་གསལ་གྱི་མཁྱེན་ཆ་ཤེས་འོད་ནང་དུ་རུབ་པ་ལྟར་ཐིམ་ལ་མ་ལྷུགས་པ་
 ཆོས་སྤྱིའི་ངོ་བོ། རང་བཞིན་གསལ་ལ་མི་རྟོག་པ་གཟུགས་སྐྱུ་གཉིས་ཀྱི་འཆར་གཞི།
 ཐུགས་རྗེའི་འཇུག་པ་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་སྐྱུ་གསུང་ཐུགས་མི་ཟད་པ་རྒྱན་
 ཀྱི་འཁོར་ལོའི་ཆོས་ཉིད་གདུལ་བྱའི་ཁམས་ལ་ཁུ་སྟོང་ཅི་ཙམ་ཡོད་པ་ལ་སྒྲགས་པ་དེ་
 སྟེད་དུ་འཆར་བར་རུས་པ་ནི་ཆོས་ཀྱི་དབྱིངས་གཞི་རུ་བུམ་པའི་སྤྱིའི་བཞུགས་ཚུལ་ཏེ་
 གྲོང་གསལ་ལས། རོ་བོ་སྟོང་གསལ་ཡེ་ཤེས་སྐྱུ། །རང་བཞིན་ཐུགས་རྗེ་ཕྱོགས་
 རིས་མེད། །དབྱེར་མེད་ཆེན་པོར་ཡེ་སངས་རྒྱས། །ཞེས་སོ། །དེ་ལྟ་བུའི་ཀ་
 དག་གཞིའི་རང་ས་ནས་སྤུལ་པ་མི་འགྲེང་གུང་། །གཞི་སྤང་ལྟན་གྲུབ་ཀྱི་རྩལ་ལས་

གཟུགས་སྐྱར་འཆར་བའི་གནད་གྲུབ་མཐའ་འདི་འཛིན་པ་རྣམས་ཀྱིས་ཤེས་དགོས་ཏེ་
 རྒྱལ་བའི་དབང་པོས། དེ་ཡང་ཀ་དག་གི་རང་ས་དེ་ནས་སྤྲུལ་པ་མི་འབྱེད་དེ། སྐྱ་
 དང་ཡེ་ཤེས་ཀྱི་སྤྲང་བ་རགས་པ་ལས་འདས་པའི་ས་ཡིན་པའི་ཕྱིར་རོ། །སྤྲུལ་པ་ཡང་
 ལས་མར་འབྱེད་པ་སེམས་ཅན་དངོས་ཀྱི་དོན་བྱེད་པ་ནི་ཀ་དག་ལས་ལྷན་གྲུབ་ཀྱི་གཞི་
 སྤྲང་ཤར་བ་ནས་འབྱེད་དོ། །ལམ་ནས་འབྱེད་པ་ལ་འཕོ་བ་ཆེན་པོའི་ལུས་བཟུང་བ་
 དང་། རང་བཞིན་སྤྲུལ་པར་བསྐྱེད་པ་གཉིས་ཀྱི་སེམས་ཅན་རང་ལས་རྒྱུད་གཞན་
 རྣམས་ཀྱི་དོན་ལ། བར་དོ་སྤྲུལ་པ་འབྱེད་ཚད་ལྷན་གྲུབ་ཀྱི་སྒོ་ལས་རང་སྤྲང་འཁོར་
 བར་སྤྲང་བ་དེའི་དོན་བྱེད་པར་སྤྲང་སྟེ། མི་ལམ་དུ་སེམས་ཅན་གྱི་དོན་བྱས་ཀྱང་རང་
 སྤྲང་ཅམ་ལས་གཞན་ངོར་ཕན་པ་མ་བྱུང་བ་དང་འབྲ་བར་ཤེས་པར་བྱའོ། །ཁ་ནས་འདི་
 རྩོགས་པ་ཆེན་པོའི་བྱུང་པར་གྱི་གྲུབ་མཐའ་གཅིག་ཡིན་པས་རུང་ཟད་རྩོགས་དཀའ་བར་
 བྱེད་དོ། །ཞེས་སོ། །བཞི་པ་སྲིད་པ་བར་དོ་ནི། བྱི་ལུས་ཀྱི་སྲིད་པ་ཡིད་ལུས་
 དབང་པོ་ཀུན་ཚད་ཐོགས་མེད་དུ་རྒྱ། རང་སེམས་ཀྱི་སྲིད་པ་སྟོམ་བྱེད་ཀྱི་རྣམ་པར་
 རྩོག་པ་དུམ་ལ་ཡིད་འཇུག། ལུས་སེམས་གཉིས་འདུས་ཀྱི་སྲིད་པ་རྩི་ཆེའི་གདན་དང་།
 མའི་མངལ་ཏེ་རྟེན་གཉིས་པོ་མ་གཏོགས་གང་དུ་འང་ཐོགས་མེད་དུ་འཇུག་ཅིང་བག་གྲང་།
 འདིར་རྒྱ་གར་རྩི་ཆེའི་གདན་ནི་ འ་ར་བསྐྱལ་པ་བཟང་པོའི་སངས་རྒྱས་རྣམས་ཀྱི་ཐུན་མོང་
 དུ་འཆང་རྒྱ་བའི་མཛད་པ་སྟོན་པའི་གནས་ཆེས་མཆོག་ཏུ་གདོན་མི་ཟ་མེད་ཀྱི། དག་
 དང་མ་དག་གི་འགོ་བ་ཕལ་མོ་ཆེའི་ ཏེ་ཡུལ་དུ་མངོན་སུམ་ན། གང་དུ་བསམ་པ་
 དེར་སྐད་ཅིག་ལ་བརྟེན་པའི་བར་དོ་རྩུ་འཕྲུལ་གྱི་ལུས་ཅན་ལ་དེར་ཐོགས་པའི་དགག་བྱ་ཅི་
 ཞིག་ཡོད། ལས་འཕྲོ་ངན་པས་མ་ཡིན་ཟེར་ན་དེང་གི་ཆོ་སུ་སྟེགས་དང་གྲ་གྲོའི་
 ཆོགས་ཀྱང་བག་མི་ཆ་བར་རྒྱ་བའི་ཕྱིར་དབང་པོ་ཡིད་ཀྱི་གཟུགས་ཅན་དེར་ཐོགས་པའི་
 རྒྱ་རྒྱུན་གང་ཡང་མེད། དེའི་ཕྱིར་དགས་དང་ལྷན་པའི་མཐུས་རྣམ་པར་གྲོལ་བའི་ས་
 ལ་ཐོགས། ལས་ཀྱི་མཐུས་མའི་སྐྱེ་གནས་ལ་ཐོགས་པས་རྟེན་གཉིས་པོའི་ངོས་འཛིན་
 འདི་ལྟར་འདོད་དེ་རྒྱལ་བའི་དབང་པོ་བརྒྱ་ལས་གྲོལ་གྱིས། དེ་ལ་སྟོབ་དཔོན་ཕལ་

དག་དྲེའི་གདན་རྒྱ་གར་གྱི་དེ་ལ་ངོས་འཛིན་ཡང་། འདིར་ཀ་དག་མི་འགྱུར་བའི་
 རང་དབྱིངས་སངས་རྒྱས་ཐམས་ཅད་སངས་རྒྱས་པའི་གནས་མཆོག་དག་པ་སྤྱང་ན་ལས་
 འདས་པའི་སྒྲོར་ཞུགས་པ་དེ་ལ་འདོད་ལ། མའི་མངལ་ནི་མ་དག་པ་འཁོར་བའི་སྒྲོ་
 འགོ་བྱུག་གི་སྒྲུ་གནས་གང་རུང་ལ་འདོད་པ་ཡིན་པས། སྤྱི་བཞིན་པ་མ་ཡིན་པར་
 ཤེས་པར་བྱའོ། ཞེས་སོ། བཀའ་ཡང་འདིས་ཤེས་ཏེ་བར་དོའི་སྲིད་པ་ཅན་དེ་ཉིད་
 རི་བྲག་ལ་སོགས་པ་འབྱུང་བ་གང་ལ་འད་ཐོགས་མེད་དུ་འཇུག་པའི་རྩལ་པ་ཡོད་པས་
 བྲག་གི་ཁོང་། གོར་མའི་ནང་། སྒོར་དང་ཤིང་གི་སྤྱབས་ལ་སོགས་པར་ཡང་
 སེམས་ཅན་འོང་བ་ནི་མཐོང་བའི་ཆོས་ཅན། དེ་ཡང་ཤ་གཟུགས་དང་དབང་པོ་རང་
 ཚན་དུ་ཡོད་ན་ཡིད་ལུས་དང་འགལ་བར་འགྱུར་ཏེ་རང་ངོ་ལ་ཡོད་ཡོད་འདྲ་བཟླི་ལམ་གྱི་
 སྤྱང་བ་ལྟ་བུར་འཆར་བས་ཆ་ལ་བཏགས་པར་བྱ་དེ་འདི་སྐད་དུ། སྒོར་བྱུང་སྲིད་པའི་
 ཤ་གཟུགས་ཅན། །དབང་པོ་ཀུན་ཚང་ཐོགས་མེད་ལྟན། །རིགས་མཐུན་ལྟ་མི་
 གདག་བས་མཐོང་། །མི་སྒྲོག་དེ་ནི་བྱི་བའོ། ཞེས་རང་དང་རིགས་མཐུན་པའམ།
 ལྟའི་མིག་ཐོབ་པ་མ་གཏོགས་གཞན་གྱིས་པར་མི་མཐོང་ཞིང་། དེས་ཚུར་སེམས་ཅན་
 གྱི་གནས་རིགས་ཐམས་ཅད་མཐོང་ལ། མིང་བཞི་འདུས་པའི་ཕུང་པོ་ལས་སྤྱང་གིས་
 བསྐྱོད་པས། གང་དུ་འད་རང་ས་མི་བེན་ཅིང་བྱ་སྒྲོ་སྤྱང་གིས་ཁྱེར་བ་ལྟ་བུ། ཤེས་
 པ་ཕུད་སྐྱོད་བན་བུན་སྤར་ཐས་བྲན་པ་བདུན་འགྱུར་གྱིས་གསལ་བའི་རང་ནས་ང་ནི་གི་
 བའོ་སྟམ་ནས་སྒོས་མི་འཇུག་པ་ཅམ་གྱི་སྤྱག་བསྐལ་བྲག་པོ་འབྱུང་ངོ་། །དེ་ཡང་བར་
 དོར་ངི་ཅམ་གནས་དགོས་པའི་ཡར་བྱེད་སྤྱུ་མའི་ལུས་ཀྱི་རྣམ་པ་ཅན་དང་། མར་བྱེད་
 རས་ཕྱི་མ་གང་དུ་སྒྲུབ་དེའི་ལུས་དང་རྣམ་འགྱུར་ཅན་དུ་སྤྱང་ན་འད་ཁམས་གོང་མ་ལ་
 གཟུགས་མེད་པས་རྣམ་པ་འཆར་རྒྱ་མེད་ཆོ་ཅི་ཡང་མེད་པའི་སྤྱོད་ཕུད་ཀྱི་སྤྱང་བ་འཆར་
 བར་ཤེས་དགོས་ལ། ཡང་གསང་སྤྱགས་ཀྱི་སྒྲོར་ཞུགས་ནས་དྲེའི་བླ་མ་ལ་དམ་
 ཆོག་ཆེན་པོ་ཉམས་པས་དྲེའི་དཔྱལ་བ་དང་། མཚམས་མེད་ལ་སོགས་པའི་སྤྱིང་དུ་
 ཆོས་སྤངས་བའི་ལས་ཀྱིས་མནར་མེད་དུ་སྒྲུབ་ནི་མར་གྱི་བྱང་ཐལ། རྟོགས་པས་

གྲོལ་བ་ནི་ཡར་གྱི་ཟང་ཐལ། འཕོ་བ་འབྱོངས་བས་སྐྱེ་གནས་གང་དུ་འང་ཟང་ཐལ་
 བས་བར་དོ་མེད་ལ། འགོ་བ་གཞན་ཆོས་འདིའི་སྒོ་མ་མཐོང་བའམ། མཐོང་ཡང་
 ཡིད་མ་ཆེས་བ་དང་དམ་ཆོགས་མ་དག་པ་དང་། ཉམས་སྤྲུལ་ལོངས་པ་རྣམས་ལ་
 ཆོས་ཉིད་བར་དོ་ཡུན་ཐུང་བས་གྲོལ་བ་ལོང་ཡོད་དུ་མ་ཤར། བྱེད་སྡངས་དང་བཅས་
 སྲིད་པའི་བར་དོར་ཡང་ནས་ཡང་དུ་ཁ་འབྱུལ་བའི་ཚུལ། ཞག་བདུན་བདུན་ལ་སྐྱེ་
 འཆིའི་སྡང་བ་རེ་ཤར་ནས་ཤིན་ཏུ་སྤྲུག་བསྡུལ་བས་དགེ་བའི་སྟོབས་འདེགས་པ་ལའང་
 བདུན་ཆོགས་ཕན་ཡོན་ཆེ་བའི་རྒྱ་མཚན་ནོ། ། རི་བར་སྲིད་ཀྱི་ཆོ་རིང་མཐའ་ཞག་
 བཞི་བཅུ་ཙུ་དགུ། ཐུང་མཐའ་བདུན་དུ་བཤད་པ་ནི་ རི་ཆོན་གྱི་དབང་དུ་བྱས་ལ།
 གཞན་དགེ་བའི་སྟོབས་ཀྱིས་སྒོ་བྱར་དུ་འཕོ་བ་དང་། ལས་འགའ་ཞིག་གིས་དེ་ལས་
 རིང་བར་སྲིད་པའང་བཤད་པ་ཡིན་ཏེ། དཔེར་ན་ཆོ་ལོ་བརྒྱ་པ་ལ་སོགས་དུས་ཀྱི་ཆོ་
 ཚད་ངེས་པ་ལྟར་བཤད་ཀྱང་འདོད་པའི་ཁམས་ན་དུས་མ་ཡིན་པའི་འཆི་བས་འཆོ་བའང་
 ཡོད་ལ། བཅུད་ལེན་གྲུབ་པས་རིང་པོར་འཆོ་བའང་ཡོད་པ་བཞིན་ནོ། ། ཇི་ལྟར་
 ཡང་དུས་དེའི་ཆོ་ཡུལ་བ་རྐྱང་ཆག་པ་ལ་ཁ་འཛུགས་པ་ལྟ་བུའི་དཔེས་གང་དུ་བསམ་པའི་
 ཡུལ་ལ་སྐྱད་ཅིག་གིས་སྟོབས་པའི་རྩ་འབྲུལ་ཡོད་པའི་དུས་དེར་ཆོས་འདིའི་སྒོ་མཐོང་བ་
 རྣམས་ཀྱིས་བར་མ་དོའི་ཤེས་བ་ངོས་ཟིན་པའི་མོད་ལ་སྟོགས་བཅུ་སྤྲུལ་བའི་ཞིང་ཡིད་ལ་
 བྲན་པར་བྱས་ཏེ། དེར་འགོ་བའི་འདུན་པ་དྲག་པོ་གཏད་པས་སྲིད་པ་བར་དོ་ལ་རང་
 གར་འཛིན་པའི་བག་ཆགས་དང་། ཆོས་ཉིད་བདེན་པའི་བྱིན་རླབས་རྒྱུད་ལ་ཞུགས་
 པས་སྲིད་པ་ཕྱི་མར་བརྒྱུད་པའི་རུས་པ་བྱེད་དེ། དག་པའི་ཞིང་དེ་ཉིད་དུ་སྐྱེས་ནས་
 འཆང་རྒྱུའོ། ། ཡང་ཆོས་སྒོ་འདིའི་བདེན་པ་མ་མཐོང་ཡང་རྣལ་འབྱོར་ཆེན་པོའི་སྐྱེ་
 ལུས་ལ་གོམས་པ་ཡོད་སྲིད་ན་ཆོས་ཀྱི་ ན་ལྡན་ཤར་བུ་རི་པས། གཉིད་དམ་འཆི་བའི་
 འོད་གསལ་ལུགས་ལྡོག་ཏུ། །སྤར་ཡང་མཆེད་པ་ཀུན་གཞིའི་རྣམ་ཤེས་ལས། །
 ཡིད་ཉིད་གཅིག་ཤར་ལངས་པས་རྗེ་ལམ་སེམས། །དབང་པོ་ཀུན་ཚངས་ཡིད་ཀྱི་ལུས་
 གྲུབ་པ། །དེ་མཚུངས་སྐྱད་ཅིག་མངོན་བྱང་ལྔ་ལས་ནི། །དང་པོའི་མགོན་པོ་

ལེགས་པར་བསྐྱེད་པའི་ཚུལ། །བར་དོ་སྒྱུ་ལུས་ལོངས་སྒྱུར་སྒྲུང་བར་ཤོག། །ཅེས་
 པའི་ཚུལ་བྲན་པར་བྱ་ཞིང་། དེར་རང་དབང་མི་འདུ་བ་གང་ཞིག་སྐྱེ་གནས་ངན་པའི་
 རྣམ་པ་བརྟགས་ཏེ་འབྲེལ་པ་གཙང་པའི་ཚུལ། །ཉི་ཟླ་ཁ་སྒྱུར་ལས། །ལྷ་དང་མི་ནི་
 ཁ་དོག་དཀར། །ཡི་གས་འོད་ནི་དུ་བ་འདྲ། །དཔྱལ་བ་སྒྲོང་དུ་ལྷ་
 བུའམ། །ཡང་ན་བལ་ནག་གཡེངས་པ་འདྲ། །བྱོལ་སོང་ཡང་ན་ཁྲག་བཙོ་
 བཞིན། །ལྷ་མིན་ཁ་ཆར་འབབ་པ་བཞིན། །ཞེས་དང་། མགོའི་ལྷ་སྒྲོགས་ནི་དེ་
 ཉིད་ལས། དེ་ཆོ་ཁ་ནི་འདི་ལྷ་སྟེ། །ལྷ་དང་མི་ནི་གྲེན་ལ་ལྷ། །ལྷ་མིན་བྱོང་
 སོང་དེ་བཞིན་སྟེད། །ཡི་དགས་དཔྱལ་བ་སྒྱུར་དུ་ལྷ། །འདི་དག་ད་བཟོད་སྐྱེ་བའི་
 དབང་། །ཞེས་འགྲོ་བ་དུག་གི་གནས་སུ་ད་བཟོད་སྐྱེ་བའི་རྟགས་འོད་དང་གཟུགས་
 བརྒན་ལ་སོགས་པའི་རྣམ་པ་ཅན་དུ་འཆར་བ་ནི་འདི་ལྷ་སྟེ། མཐོང་རིས་ནི་འོད་དཀར་
 དཔག་ཚད་ཅམ་དུ་གསལ་བ་དང་། མགོ་ཡང་གྲེན་ལ་སྟོན་ཞིང་། མ་དག་པ་ངན་
 འགྲོའི་གནས་ལ་ཡི་དགས་ལ་དུ་བ། དཔྱལ་བ་ལ་སྒྲོང་དུ་མ་མཐ་བལ་ནག་གསེད་པ་
 ལྷ་བུ། བྱོལ་སོང་ལ་ཁྲག་བཙོ། ལྷ་མིན་ལ་ཁ་ཆར་རྣམས་སུ་སྒྲུང་ཞིང་། མགོ་
 ཡང་ལྷ་མིན་དང་བྱོལ་སོང་སྟེད། དཔྱལ་བ་དང་ཡི་དགས་སྒྱུར་ལ་ལྷ་བའི་བྱང་པར་
 ལེགས་པར་བརྟགས་ཤིང་གཞན་ཡང་མངོན་སྲུང་དུ་ལྷ་མིའི་གནས་མཐོང་བའམ། དེ་
 བཞིན་དུ་དུད་འགྲོ་ལ་ནགས་ཆལ་དང་མཚོ་གྱིང་། དཔྱལ་བ་དང་ཡི་གས་མེའི་འོད་
 ཟེར་མཛེས་པ་ལ་སོགས་མདོར་ན་འདོད་པར་སྐྱེ་བ་རྣམས་ཡུལ་ལ་དགའ་གདུང་།
 གཟུགས་སུ་སྐྱེ་བ་རྣམས་འོད་ལ་དགའ་གདུང་། གཟུགས་མེད་དུ་སྐྱེ་བ་ཅི་ཡང་མེད་
 པའི་སེམས་གནས་ལ་དགའ་གདུང་འཆར་ཞིང་། གང་སྐྱེའི་གནས་ཡིད་དུ་ལྷག་པར་
 འོང་ཞིང་གདུང་བ་འཕེལ་ནས་བཟླར་ཕྱིན་པའམ། འཛིགས་སྒྲག་གི་སྒྲུང་བས་དེད་
 པས་དེ་དག་ལ་སྐྱབས་སུ་མཐོང་ནས་གང་པའི་སེམས་དར་གཅིག་ཆགས་པ་ལས་སྐྱེ་བ་
 ཡིན་པས། རགས་པའི་ལུས་རྟན་མེད་པའི་རྒྱེན་གྱིས་ལུས་འཛོལ་བ་ལ་སྟེད་པའི་ལྷར་
 འཕེལ་ཡང་གནས་ངན་གྱི་གྲོང་དུ་མི་འདུག་པ་ལ་གཟབས་པར་བྱའོ། །དེ་ལྟར་སྐྱེ་

གནས་ཀྱི་མཚང་འདིར་མཁས་པ་དང་བླ་བ་པར་བྲགས་པའི་བྲིད་ཡིག་རྣམས་སུ་འད-
 གདོད་འཇུག་པའི་ལྟས་བཤད་མ་ཐགས་ཉིད་མ་བཟོད་པར། རྒྱགས་ཟེན་པའི་ལྟས་ལྟ་
 ལ་གཞལ་ཡས་ཁང་། ལྷ་མིན་ལ་འོད་ཀྱི་འཁོར་ལོ། མི་ལ་ཁང་མཛེས་སོགས་
 བསྟན་པ་ནི་ནོར་བར་ཤེས་ཏེ་ཉི་ཟླ་ཁ་སྟོར་ལས། འགལ་མེད་མ་ནི་ཆར་བཤམ། །
 དེ་བཞིན་གང་བ་ནམ་རྒྱགས་པ། །སྟེ་བོ་འདུས་པའི་ཅ་ཅོད་དང་། །ལྟ་ཁང་ངམ་ནི་
 ཡང་ཐོག་གམ། །ཁང་བྱ་དག་ནི་བརྟེན་པར་མཐོང་། །ངན་སོང་རྣམས་ནི་ིལ་
 བུའམ། །ཡུགས་རྒྱགས་གོག་པོ་སྟོང་པར་མཐོང་། །འདི་དག་མངལ་དུ་རྟུང་པའི་
 ལྟས། འགོ་བར་འདོད་ཀྱང་རྒྱས་འཐུམས་ཏེ། །ཐོགས་པ་ཉིད་དང་བཅས་
 པའོ། །ཞེས་པས་གསལ་ལོ། །འོན་ཀྱང་རྒྱ་མཚོ་སྤྱིན་ཡུང་དུ་དེ་ལྟར་གསུངས་པ་ནི་
 རེ་ཞིག་སྒྲ་རབས་པ་དག་གིས་ཡི་གའི་རྩེས་སུ་འབྲངས་པ་སྟེ། ལ་རས་ནས་སར་
 འཕར་བའི་སྤངས་རྟོགས་ལ་ཁྱད་པར་ཡོད་པ་བཞིན་དབྱེད་པ་རྟོགས་པའི་མན་ངག་ཐེག་
 མཆོག་རིན་པོ་ཆེར་དེ་ལྟར་ཞལ་གྱིས་མ་བཞེས་པའི་ཕྱིར་རོ། །གཞན་ཡང་བཤད་ཚུལ་
 གྱི་ཁྱད་པར་ཁ་ཅིག་ཏུ། ལུས་འཕགས་པོར་སྟེན་ངང་པ། སྤྱི་སྤྱོད་ཏེ། བ་
 སྤང་དེ་དུ་སྤང་། འཛམ་བུ་སྤྱིང་དུ་མི་ཕོ་མོ་ཆགས་པ་དེ་པར་མཐོང་བས། དེ་
 ལ་རབ་གྱིས་ཆགས་སྤང་དང་མིག་སེར་སྤངས་ནས་སྤང་བ་བདེན་མེད་དུ་སྟོང་།
 འབྲིང་གིས་དབང་དུས་ཀྱི་ཉམས་ལེན་ངེས་པས་སྤྱི་མཐུན་ཡི་དམ་ཡབ་ཡུམ་དུ་སྟོམ་ནས་
 གསང་དབང་གི་དོན་ཉམས་སུ་སྟོང་ཞིང་ཤར་དབང་གིས་བདེ་སྟོང་ལམ་དུ་སྟོང་། དེ་
 ཅམ་གྱི་སྟོ་རུས་དང་མི་ལྟན་ན་བྱང་རྒྱལ་སེམས་དཔའི་སྟེ་སྟོང་ལས་གསུངས་པའི་འདོད་
 ཆགས་ལ་མི་གཙང་བའི་འདུ་ཤེས་དགུ་སོགས་ཞེན་ལོག་གི་གཉེན་པོ་བསྟན་ཅིང་དག་པའི་
 ཞིང་ཡིད་ལ་བྱས་པས་མངལ་སྟོ་ཁྲིགས་ཏེ་མངོན་དགའ་དང་བདེ་བ་ཅན་ལ་སོགས་པར་
 བརྟེན་སྤྱབས་ལས་རྩལ་ཏེ་སྟེ་བ་ལེན། བརྟེན་འགྲུས་ཞན་པས་དབང་པོ་ཐ་མར་བཞག་
 ཀྱང་། ཤེས་རབ་གྱི་སྟོ་ནས་ལམ་གྱི་གནད་ཤེས་པ་དག་ནི་ཁམས་རྒྱག་ལྟན་གྱི་རྟེན་ལ་
 དངོས་གྲུབ་ཐོབ་པའི་རྟེན་ཁྱད་པར་ཅན་འཛམ་བུའི་སྤྱིང་ལས་གྱིས་པའི་གཞན་འཁྱོར་དམ་

སྤིང་རུས་གྱིས་ཉམས་སྒྲུབ་མེད་པ། ལམ་གྱི་གནས་སྐབས་སུ་བླ་མ་དམ་པས་མ་བློན་
 པས་ངའི་མན་ངག་འདི་གཞན་ལས་ཁྱད་པར་འཕགས་སོ་སྐྱེས་པའི་སློབ་དཔལ་ཙམ་ལས་
 ལམ་རྟགས་དང་སྒྲུང་བ་འཕེལ་བའི་ས་བྱིན་གང་ཡང་མེད། ཤེས་རབ་ཞན་པས་ཆོས་
 བརྒྱད་རྫོགས་པ་ཆེན་པོར་སློབ་དེ་ཡང་གང་ཟག་རྫོགས་པ་ཆེན་པོར་མ་སོང་བས་ཆོད་
 རུང་། དེ་ལྟ་ནའང་མོས་པ་ཆོས་སྤྱོད་སྒྲུབ་སུ་ ད་པས་མི་དགོ་བའི་འཇུག་པ་སྒྲུབ་པས་
 རྫོགས་ལམ་དགོ་བ་ཙམ་དུ་སྒྱུར་བའི་ལས་ཅན་གང་ཞིག་སྤིང་བའི་བར་དོ་རྫོགས་ལམ་གྱི་སྒྲུང་ཆ་
 ལྟ་བུར་སྒྲེབས་དུས་ང་གི་འདུག་སྐྱེས་དུ་ངོ་ཤེས། བླ་མ་ལ་མོས་གུས་ཡོད་པ་གཞིར་
 བཞག་ནས་དེ་ཉིད་བླ་མ་པ་ལས་དེས་གསུངས་པའི་གདམས་པ་བློན་པར་འཇུག་ཏེ།
 སྤོན་དུ་ཆོས་ཉིད་ཀྱི་བར་དོ་ངོས་མ་བློན་ཅིང་བདེན་སྟོབས་མ་རྟོག་པས་སྤིང་པ་བར་དོར་ཁ་
 འབྲུལ་པ་དེ་ངོ་ཤེས། ད་ནི་རང་བཞིན་སྐྱུལ་པའི་ཞིང་དུ་འགྲོ་བར་བྱའོ་སྐྱེས་པ་ཙམ་
 ལས་ཆོས་ཉིད་ཀྱི་བྱིན་སྒྲུབས་གྱིས་ཞིང་ཁམས་དེར་པརྫའི་སྐྱུབས་སུ་རྩུས་ཏེ་སྐྱེ་བའི་ཚུལ།
 ཉི་ཟླ་ཁ་སྐྱོར་ལས། སྐྱེ་གནས་རྗེས་སུ་བློན་པས་དབང་པོ་ཐམ་ནམས་རང་བཞིན་སྐྱུལ་
 པ་སྐྱའི་ཞིང་ཁམས་སུ་དབྱུགས་འབྱིན། ཞེས་པས་གདམས་ངག་གཤམ་པ་ནི་ཅི་ཡང་
 མེད་དེ་བྱ་སྤྱོད་ལ་ཆོད་ཆེ་བ་ཡིན་ནོ། །དེ་ལ་ད་ལྟ་ནས་མན་ངག་སྟོན་པའི་བླ་མ་ལ་གདུང་
 བ་ཡོད་པ་དང་། ཉིན་དུས་རང་སྒྲུང་མངོན་སུམ་ལ་ལྟ་བ་དང་། མཚན་མོ་གཉིད་དུ་
 འགྲོ་ཁར་ཡང་ང་འཆི་བ་ཡིན། ཐིམ་རིམ་ངོ་ཤེས་པར་བྱས་ཏེ་རང་བཞིན་སྐྱུལ་པའི་
 ཞིང་དུ་འགྲོ་བར་བྱའོ་སྐྱེས་པའི་འདུན་པ་དག་པོ་དང་བཅས་སྐྱུལ་པའི་ཞིང་གི་བཀོད་པ་
 དང་ཡོན་ཏན་ལ་ལྟ་བའི་ངང་དུ་ཉལ་ཞིང་། སྤུན་པར་དག་ཏུ་འང་གོང་དུ་བཤད་པའི་
 རྣམ་ཤེས་རྒྱུང་ཞོན་གྱིས་རྩ་ལ་འབྱེངས་པ་ཞིག་ནི་ངས་པར་དགོས་པས་འཁོར་བ་དང་ངན་
 སོང་ལ་འཇིགས་པ་འགལ་ཙམ་ཡོད་ན་དེ་དག་ལ་སྤིང་གཏམ་དུ་བྱས་པའོ། །དེ་ལ་
 རང་བཞིན་སྐྱུལ་པའི་ཞིང་གི་ཡོན་ཏན་བཤད་པ་ནི་འདི་ལྟ་སྟེ། རིག་པ་རང་ཤར་ཆེན་
 པོའི་རྒྱུད་ལས། འདི་ནས་ཤར་སྤྱོད་སྤྱོད་ཀྱི་འཇིག་རྟེན་གྱི་ཁམས་ན། ཞིང་ཁམས་
 མངོན་པར་དགའ་བ་ཞེས་བྱ་བ་ཡོད་དེ། སྐྱུལ་པའི་སྐྱའི་ཞིང་ཁམས་དེ་ན། སྐྱུལ་

པའི་སྐྱོང་མེས་མཉམས་དཔའ་ཞེས་བྱ་བ། དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱིས་དབང་
 བསྐྱར་བ་དམ་པ་ཐོབ་པའི་གནས་དེ་ན། གཞལ་ཡས་ཁང་གི་ཡོན་ཏན་དཔག་ཏུ་མེད་པ་
 ཡོད་དེ། དེ་ཡང་འདི་ལྟ་སྟེ་རིན་པོ་ཆེ་ཤེལ་ལས་གྲུབ་པའི་ཁང་པ་སྟོ་བཞི་དང་ལྷན་པ།
 རིན་པོ་ཆེའི་རྟ་བབས་དང་ལྷན་པ། ས་གཞི་ཐམས་ཅད་ཀྱང་རིན་པོ་ཆེ་ཤེལ་ལས་གྲུབ་
 པ། ཤིན་ཏུ་ཡིད་དུ་འོང་བ། བལྟ་ན་སྟུག་པ། ཐེམ་སྐྱས་དང་། སྐར་ཁུང་
 དང་ལྷན་པ། སྟོ་བཞི་ན་སེང་སྐར་ཆེན་པོ་བཞི་ཡོད་པ། སེང་སྐར་ནས་ཉི་མ་འཆར་
 བས་རིན་པོ་ཆེ་ཤེལ་ལས་གྲུབ་པ་ལ་ཕྱོག་ནས་ནང་དུ་ཉིན་མོ་འོད་ལྡེང་སྤང་བ་ལྟུག་པར་
 འཆར་བའོ། །གཞལ་ཡས་ཁང་དེའི་ཕྱི་རིམ་ན། ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་
 རྩའི་འོབས་ཡོད་པ་དེ་ལ་ནད་ཀྱིས་བཏབ་པ་རྣམས་ཀྱིས་འཐུངས་པ་ན་ནད་འཇོ་བར་
 འགྱུར་ལ། དེའི་ཕྱི་རིམ་ན་མཚོའུ་བརྒྱད་ཡོད་དེ། དེ་རྣམས་ཀྱི་ནད་ནའང་བྱ་སྐད་
 སྟན་པ་སྒྲུ་ཚོགས་ཏེ། དེའང་འདི་ལྟ་སྟེ། བྱའི་རྒྱལ་པོ་ངང་པ་གསེར་ལྷན་དང་།
 མཐིང་རིལ་དང་། བྱ་ཀ་ཏི་དང་། བེ་ཚོ་མི་སྐད་ཤེས་པ་དང་། རུ་བྱུག་དང་།
 ཤང་ཤང་ཏིའུ་དང་། རི་སྟེགས་དང་། དེ་ལ་སོགས་ཏེ་བྱ་སྐད་སྟན་པའི་བྱ་རིགས་
 སྟོང་ཕྱག་བརྒྱད་ཅུ་དང་། ཡིད་དུ་འོང་བའི་བྱ་རིགས་འདི་ལྟ་སྟེ། ཀང་ཀ་རི་དང་།
 སྤབ་དང་། ཟེར་མོ་དང་། ལྷའི་བྱ་རིལ་བྱའི་སྐད་ཅན་དང་། བྱ་གྱི་ཏི་པ་གསེར་
 གྱི་རྩྭ་མེའི་གཟུགས་ལ་སོགས་ཏེ། གཡུའི་མདོག་ལྟར་སྟོ་བ་དང་། རུང་གི་མདོག་
 ལྟར་དཀར་བ་དང་། བྱི་རུའི་མདོག་ལྟར་དམར་བ་དང་། ལྷོ་རྩེ་ལྟར་ལྟར་ལྟར་བ་
 ལ་སོགས་ཏེ། ཡིད་དུ་འོང་བ་དང་། སྐད་སྟན་པ་བསམ་ཀྱིས་མི་བྲལ་པ་ཡོད་
 དོ། །དེའི་ཕྱི་རིམ་ན་རིན་པོ་ཆེ་སྒྲ་བདུན་ཀྱིས་ལྷགས་རི་ཡོད་དོ། །དེ་རྣམས་ཀྱི་
 དབུས་ན་རིན་པོ་ཆེ་སྒྲ་བདུན་ལས་བྱས་པའི་བྲི་ཆོས་འཆད་པའི་སྟན་དང་ལྷན་པ་ཡོད་
 དོ། །དེར་སྐུལ་པའི་སྐྱོང་མེས་མཉམས་དཔའ་ཞེས་བྱ་བ་དེ། སྟོང་ལ་འཁོར་རྣམས་ལ་
 རྩའི་ཆོས་འཆད་དོ། །ཀམ་ཕྱེད་ན་གསང་སྟགས་ཕྱིའི་ཆོས་འཆད་དོ། །ཐོ་རིངས་
 ནད་གི་ཆོས་འཆད་དོ། །ཉི་མ་ཕྱེད་ན་རྩྭ་གསལ་པ་ཆེན་པོ་འབྲས་བུ་སྟེ་མེད་པའི་ཆོས་

འཆད་དོ། །དེ་ཡང་ཞག་རེ་ལ་ཆོས་ཐུན་བཞི་བཞི་འབྱུང་ངོ་། །དེ་ན་གནས་པའི་
 བྱང་ཆུབ་སེམས་དཔའ་དེ་དག་ཀྱང་སྐྱེ་བ་གཅིག་གིས་ཐོགས་པ་ཤ་སྟག་གོ། །ལོ་ཡང་
 ལྷ་བརྒྱ་ལྷ་བརྒྱ་ཐུབ་གོ། །ཞིང་ཁམས་དེ་ན་ཟས་དང་སྒོམ་ཡང་ཡིད་ལ་བླན་པ་ཙམ་
 གྱིས་ཆོམ་པ་ཡོད་དོ། །དེ་ན་ནང་མེད་པས་མཆོག་རྟུ་བདེ་ལ། བྱུང་སྤྱིད་ནའང་ཆུ་
 ཡན་ལག་བརྒྱད་དང་ལྷན་པ་དེ་འབྱུངས་པས་ནད་སེལ་རྟོ། །མེ་རྟོག་སྣ་ཆོགས་གྱིས་
 སྐྱུལ་པའི་སྐྱེ་དེ་ལ་མཆོད་པ་ཆེར་བྱེད་པ་ཤ་སྟག་གོ། །གཞལ་ཡས་ཁང་དེའི་ཟུར་
 བཞིན། ལུ་རྟིག་ལས་བསྐྱུན་པའི་མཆོད་རྟེན་བཞི་ཡོད་དོ། །དེ་བཞིའི་བར་ན་བྲིལ་བྱ་
 གཡེལ་ཁའི་བྲེ་བའི་ཐག་པས་སྐྱེལ་ནས་ཡོད་དོ། །ཐག་པ་དེ་རྒྱུང་གིས་བསྐྱོད་པ་དང་
 བྲིལ་བྱའི་སྐྱེ་ཡིད་དུ་འོང་བ་སྣ་ཆོགས་འབྱུང་ངོ་། །ཕྱོགས་བཞིན་དར་སྣ་ཆོགས་གྱི་བ་
 དན་བཞི་ཡོད་དོ། །དེ་རྒྱུང་གིས་བསྐྱོད་པ་ལས་བྲི་ཞིམ་པ་སྣ་ཆོགས་འབྱུང་ངོ་། །
 གཞལ་ཡས་ཁང་དེ་ནི་ཤར་ཕྱོགས་ན་དཔག་ཚད་ལྷ་བརྒྱ་འདས་པའི་སྟེང་ན་ཡོད་དོ། །
 དེར་སྐྱེས་བའི་བྱང་ཆུབ་སེམས་དཔའ་དེ་དག་ཀྱང་སུམ་ཅུ་ཅུ་གསུམ་གྱི་ལྷ་དང་ལོངས་
 རྟོད་མཉམ་པ་ཤ་སྟག་གོ། །ཤར་ཕྱོགས་གྱི་སྐྱུལ་པ་སྐྱུའི་ཞིང་ཁམས་དེ་ན་དེ་བཞིན་དུ་
 ཡོད་དོ། །ཞེས་པས་ཕྱོགས་གཞན་གསུམ་གྱི་བཀོད་པ་དང་ཆོ་ཆོད་དང་། ལོངས་
 རྟོད་ལ་སོགས་པའི་བྱུང་པར་ཅུང་ཟད་མ་གཏོགས་ཤེས་པར་འཇུག་ལ་རྟེན་དང་བརྟེན་པའི་
 མངོན་བརྗོད་གྱི་བྱུང་པར་གཞན་ནི་ཨ་རི་བཀོད་པ་ཆེན་པོ་ལས། དཔལ་དང་ལྷན་དང་
 པརྒྱ་བཅུགས་པ་དང་། ལས་རབ་ཉིད་ནི་ཡོངས་སུ་རྫོགས་པའི་ཞིང་། རིན་ཆེན་
 འབྱུང་ལྷན་པརྒྱ་གར་དབང་རྟ། །དོན་ཡོད་བྱུབ་པས་ཤེས་བྱའི་སྐྱིབ་པ་སྟོང་། །
 དཀར་སེར་དམར་དང་ལྷང་ཁྲའི་ཁ་དོག་གསལ། །ཞེས་དང་། དེ་དག་གི་དབུས་ན་
 བཙུམ་ལྷན་འདས་གཟུགས་གྱི་རྒྱལ་པོའི་ལྷ་ཆོགས་ཁྲོ་བོའི་དགྱིལ་འཁོར་གྱི་རྣམ་པར་
 བཞུགས་པའི་རྒྱལ་ཡང་རང་ཤར་ལས། ཞིང་ཁམས་དེ་དག་གི་མདུན་གྱི་བར་སྤང་ལ་
 སྐྱུལ་པའི་སྐྱེ་ཁྲོ་བོའི་ཞིང་ཁམས་ཡོད་དེ། དུར་ཁྲོད་ཆེན་པོ་མེ་རི་འབར་བ་ཞེས་བྱ་བ་
 ཡོད་དེ། དེ་ཡང་གཞལ་ཡས་ཁང་འདི་ལྷ་བྱུ་ཡོད་དེ། ཐོད་པའི་ཁང་པ་བྱུ་བཞི་དང་

ལྷན་པ་ཡོད་དེ། དེ་ཡང་འདི་ལྟ་སྟེ། མོད་པ་སྐམ་པོས་འབྲས་བུ་བྱས་པ། ཤ་རི་
 ར་ཡོད་པས་ཕྱི་ག་པ་བྱས་པ། རྩྭ་ལྷང་ལོ་ཅན་གྱིས་ཁ་བད་བྱས་པ། རྩ་དང་
 དཔངས་སུ་དཔག་ཏུ་མེད་དེ། གནམ་ལྷགས་ཀྱི་གཟེར་བཏབ་པ། ར་ལྟའི་ཞམ་ཆུ་
 འབབ་པ། ཉི་ཟླའི་ཀ་གདན་བྱས་པ། ཆུ་སྤོན་ཁའི་ཀ་གཞུ་བྱས་པ། ལྷ་ཆེན་པོ་
 བརྒྱད་གཏུང་དུ་བྲེས་པ། མཆོག་ཆེན་པོའི་གུ་བཏང་བ་ཡོད་དོ། ཉིན་མོ་སྤྱང་
 འཆུབས་པ། མཆོན་མོ་མ་འབར་བ། གཞལ་ཡས་ཁང་དེའི་གྲུ་བཞིན་ཞིང་ཆེན་གྱི་
 གདུགས་ལུབ་པ། ལྷ་མོ་ལྷ་གར་བྱེད་པ། ས་གཞི་ཐམས་ཅད་ཀྱང་ར་ལྟའི་བ་སྒོར་
 འབྱུག་པའོ། །གཞལ་ཡས་ཁང་དེའི་ནང་ན་བཅོམ་ལྷན་འདས་གཞོན་ལུ་དཔལ་བོ་
 སྟོབས་ལྷན་ཞེས་བྱ་བ། ཐུགས་ཞི་བ་ལས་མ་གཡོས་ཀྱང་། སྐྱེ་ཁྲོའི་ཆ་བྱད་དུ་
 བསྟན་པ། མཁའ་འགྲོ་མ་དང་། ཁྲོ་བོའི་ཚྲིགས་དཔག་ཏུ་མེད་པས་བསྐྱོར་ནས་
 ཡོད་དེ། དེ་ཡང་འདི་ལྟ་སྟེ། མཁའ་འགྲོ་མ་སུ་རྩ་ཉེ་བར་ཞི་བ་དང་། ཚངས་
 པ་དུང་མགྱིན་ཅན་དང་། དང་སྟོང་སྒྲུ་འོད་གཞོན་ལུ་དང་། ཡང་འཁོར་གྱི་མཁའ་
 འགྲོ་མ་ཨེ་ཀ་ཅ་ཉི་སྤྱན་དུག་དང་། དེའི་བྲན་མོ་བཅུ་བཞི་དང་། གཡོག་མོ་ལྷ་བཅུ་
 ཅ་བརྒྱད་དང་། ཡང་གཡོག་འབུམ་ཁྲི་འབུམ་སྟོང་ལ་སོགས་ཏེ། མཁའ་འགྲོ་
 མའི་འཁོར་དཔག་ཏུ་མེད་པས་བསྐྱོར་བའོ། །བཅོམ་ལྷན་འདས་དེའི་ཐུགས་ལས་
 སྐྱུ་ལ་པའི་འཁོར་ཐུག་ན་རྩེ་རྩེ་ལ་སོགས་ཏེ། ཁྲོ་བོའི་དགྱིལ་འཁོར་བསམ་གྱིས་མི་
 བྱུང་པས་བསྐྱོར་བ། དགའ་རབ་རྩེ་རྩེ་ལ་སོགས་ཏེ་མིའི་འཁོར་དཔག་ཏུ་མེད་པས་
 བསྐྱོར་བའོ། །འཁོར་རྣམས་ལ་འབྲས་བུ་གསལ་སྤྱགས་སྒྲུ་ན་མེད་པའི་ཆོས་ཀྱི་འཁོར་
 ལོ་བསྐྱོར་བས་ཞི་བ་སྐྱུ་ལ་པའི་སྐྱེའི་བྱང་ཆུབ་སེམས་དཔལ་རྣམས་གྲོལ་བར་བྱེད་པ།
 ཐམས་ཅད་ཀྱང་ཁྲོ་བོའི་གཉེར་མ་དང་ལྷན་པ་ཤ་སྟག་གོ། །གཞལ་ཡས་ཁང་དེ་ནི་གིན་
 ཏུ་ཡངས་པ་དང་ལྷན་པའོ། །ཞེས་སོ། །འདི་ལྟར་རྣམ་གྲོལ་དབུགས་ཆེན་འབྱིན་
 པའི་ཞིང་ཁམས་ལྷ་ནི་བཅོམ་ལྷན་འདས་རྩེ་རྩེ་འཆང་གི་བྱིན་རྒྱལས་ལས་རང་བཞིན་དུ་
 བཀོད་པས་ན་རང་བཞིན་སྐྱུ་ལ་པའི་ཞིང་ཁམས་ཞེས་བྱ་བ། ལས་འཕྲོ་ཅན་ལས་དེ་ཉིད་

མངོན་དུ་སྤང་བའི་རྒྱ་ནི་ཁམས་བདེ་གཤེགས་སྤིང་པོའི་བྱུང་བྱེད་ཀྱི་སྤིང་ཁ་ན་མེ་ལོང་ལྟ་
 བུ་ལ་སོགས་པའི་ཡེ་ཤེས་བཞི་རང་གསལ་བའི་གཞི་སྤང་ལྷན་གྱུབ་རིན་པོ་ཆེའི་སྒོ་
 ལོངས་སྤྱིའི་ཕྱོགས་བཞིན་དུ་གདོད་མ་ཉིད་ནས་ལམ་གྱི་སྤང་བར་ཡོད་པའི་རང་བཞིན་དུ་
 གསལ་བ་ལ་ཤར་ལ་སོགས་པའི་བདུན་བརྟགས་པ་ཉིད་ཐུན་མོང་བ་ཁ་ཅིག་ལྟར་ཕྱོགས་
 གཤེད་ན་ཡོད་པར་ནི་མི་བཟོའོ། །དཔག་ཚད་ཀྱི་ངེས་པ་བཤད་པས་འགལ་ལོ་སྒྲམ་ན།
 ཞིང་ཁམས་དེ་དག་ཁམས་གསུམ་པོའི་ཆོས་ཉིད་ལས་རྒྱུད་རིང་པོ་ཉིད་དུ་འཕགས་པས་དེ་
 སྐད་བཤད་པས་སྤྱི་ཇི་བཞིན་པ་མ་ཡིན་ལ་དེ་བཞིན་དུ་བློ་བོའི་དགྱིལ་འཁོར་སྟེང་ན་
 བཞུགས་པའང་དུང་ཁང་དུ་བློ་བོའི་ལྷ་ཆོགས་ཡེ་ནས་བཞུགས་པའི་རྣམ་ཆ་ལས་ཤར་བ་
 ཡིན་ནོ། །དེ་ཡང་རིང་རང་བཞིན་ཞེས་པའི་སྤྱི་གནས་པའི་རང་བཞིན་སྤྱུལ་པ་དང་།
 བགྲངས་བའི་རང་བཞིན་གཉིས་སུ་ཕྱེ་བ་འདི་ཉིད་གོ་དོན་སྟོངས་ཆེ་སྟེ། སྤྱི་མའི་ཚུལ་
 གསང་བ་དོད་པ་ས་བོན་གྱི་རྒྱུད་ལས། རོ་བོ་ཉིད་ཀྱི་སྤང་བ་ལ། རོ་བོ་ཉིད་ཀྱི་སྤྱི་
 ཤར་བ། རྟེན་པར་དང་དང་གཟུགས་བརྟན་བཞིན། ཞེས་འབྲས་བུའི་ལོངས་སྤྱི་
 བྱུང་ལྟ་བུ་ལས་ཆོས་ཉིད་ཀྱི་ལོངས་སྤྱི་མེ་ལོང་དུ་གཟུགས་བརྟན་ཤར་བ་ལྟ་བུ་སེམས་ཅན་
 ཐམས་ཅད་ལ་བར་དོའི་ལམ་དུ་སྤང་བ་དེས་གདུལ་བུའི་དོན་དངོས་སུ་བྱེད་པའི་ཕྱིར་བྱེད་
 སྤྱུལ་ལོངས་སྤྱིའི་རྣམ་པར་བཞག་ལ། ཕྱི་མ་ནི་པ་རོལ་ཏུ་ཕྱིན་པའི་བརྒྱ་གཅིག་ཀུན་ཏུ་
 འོད་ཀྱི་སའི་སྤང་བ་དེ། རང་ལམ་གྱི་བྱུང་རྒྱུ་སེམས་དཔའ་རྣམས་སངས་རྒྱས་ཀྱི་
 གསུང་ནི་ཐོས་ལ། ཤེས་བུའི་སྤྱི་བ་པས་བསྤྱི་བས་ནས་སྤྱི་ནི་མི་མཐོང་སྟེ། སྤྱི་ནམ་
 མཐོང་བ་ན་ཤེས་བུའི་སྤྱི་བ་པ་ཟད་ནས་སངས་རྒྱས་བར་འདོད་པའི་ཕྱིར་རོ། །གྲུབ་
 པའི་མཐའ་འདི་འཛིན་པ་རྣམས་ཀྱིས་ཤེས་པར་བྱ་བའི་གནས་གཅིག་ཏུ་ཡོད་པས་དེང་
 བདག་ཉིད་ཀྱི་འདུན་སར་རྫོགས་པ་ཆེན་པོའི་བསྟན་པའི་སྤང་བ་ཉི་ཟུར་ཙམ་སྤང་བའི་ངེས་
 བརྗོད་དུ་བྱས་པ་སྟེ། འདི་ཙམ་གྱི་སྤྱི་གསུམ་ལྷན་གྱིས་གྲུབ་པའི་འབྲས་བུའི་ས་ལ་
 ལེགས་པར་སྦྱོར་བའི་སྤྱི་མ་ཆོག་བསྟན་ཟིན་ལ། རང་བཞིན་གྱི་རྣམ་པར་གཞག་པ་
 དབྱིས་ཕྱིན་པའི་མཐའ་ལ་རག་བར་འདོད་པའི་ཤེས་རབ་ཅན་ཡོད་ན། དེ་བཞིན་

གཤམ་པས་ལེགས་པར་གསུངས་པའི་གནས་གང་ཡིན་པ་དོན་བཟང་པོ། ཚིག་འབྲུ་
 བཟང་པོ། མ་འདྲེས་པ་ལ་སོགས་ཏེ་གསུང་གི་གསང་བ་བསམ་གྱིས་མི་བྱུང་པའི་
 ཡོན་ཏན་མ་ལུས་ཤིང་ལུས་པ་མེད་པར་ཡོངས་སུ་ཚང་པས་བྱིན་གྱིས་བརྒྱབས་པའི་
 བཀའ་ཚུངས་པ་མེད་ཅིང་། དེ་ཞིག་བོད་ཡུལ་འདི་ན་ཤིང་རྩ་ཆེན་པོ་སྤྱུ་སྤྱུ་བ་ཀྱི་གཞུང་
 ལྟར་འཆོས་སྤྱོད་ཀྱི་ཡོན་ཏན་གཉིས་དང་ལྷན་ཞིང་དགོངས་འགྲེལ་རྒྱ་མཚོའི་ཕེ་མོར་བྱིན་
 པས་ལུས་ཅན་མ་ལུས་པ་ཐར་པ་ཆེན་པོའི་གྲོང་བྱེད་དུ་བྲིད་པའི་རྣམ་གསུམ་ཤིང་རྩ་
 དགོངས་འགྲེལ་དང་བཅས་པ་དང་། དུས་གསུམ་གྱི་རྒྱལ་བ་རྣམས་ཀྱི་སྤྱུ་གསུང་
 ཐུགས་ཡོན་ཏན་ཕྱིན་ལས་མི་ཟད་པ་རྒྱུ་གྱི་འཁོར་ལོའི་མཛོད་ཆེན་པོར་དོན་དམ་པར་
 ལྷན་གྱིས་གྲུབ་ཅིང་། ཇར་ལ་ཐེག་པའི་རྒྱལ་པོར་འཁྲུ་བའི་སྤྱུ་པ་དན་པའི་རི་གས་
 དང་། གླ་གློའི་གྲུབ་མཐའ་ལུང་དང་རིག་པའི་མཚོན་ཆས་ཚར་གཅོད་པ་ལ་ཆོས་ཀྱི་
 གྲགས་པའི་བརྟུལ་ཞུགས་མ་སྦྱང་པས་རིན་པོ་ཆེ་སྤྱུ་བདུན་གྱི་དེས་ཚིག་བཟང་པོས་
 ལེགས་པར་བསྐྱུངས་པ་དག་ལས་ཤེས་པར་བྱ་ཁོ་ནའོ། །ཞེས་རང་གི་སྤྱོད་མའི་
 ཚོགས་ལ་གདམས་པའོ། །ཀྱི་རྒྱ་ཇི་བཞིན་འཕགས་པའི་ལམ་གྱིས་རྩེས་སུ་འགྲོ་བའི་
 སྤྱོད་མཚོག་ཉིད་དེ་སྤྱིད་པ་ཐམས་ཅད་རྒྱུ་སེམས་དཔར་གྲགས་པ་ཅན། འདི་སྤྱང་
 བདེ་སྤྱུ་གཤེད་ས་ཀས་བཅུན་ལ་ཕྱི་མའི་འཇིག་རྟེན་བཟླར་མི་མཛོད། བདག་འཇིན་
 རགས་ཆེལ་ཤིན་ཏུ་སྤྱུ་ག་པོར་ཀུན་འབྱུང་གཉིད་དུ་གཡུར་བ་ཅན། སྤྱིད་པའི་འཁོར་
 ལོ་གང་དུ་འབྱེལ་བས་གྲོང་བྱེད་བཞི་ཡིས་རྒྱ་བོལ། བརྟུལ་བའི་པ་མཐས་ཐུག་པ་མ་
 ཡིན་འཁོར་བས་བསྐྱུས་པའི་རྣམ་རྟོག་ཅན། སྤྱོད་མཚོགས་སྤྱུ་ག་བསྐྱུལ་ཐུག་པར་ཕྱི་ཡང་
 བྱེད་དུ་མཚོར་དམ་པའི་མགོན་དང་མཇའ་བ་མིན། མ་ལུས་མི་ལུས་ལུས་པ་མེད་པའི་
 ཆོས་ཀྱི་མིག་ནི་རྒྱ་བས་གདུངས་པའི་པརྟོ་བཞིན། འདུལ་དང་འབྱོར་པའི་སྤྱུ་ཞགས་

རིང་པོའང་སྤང་གྱི་སྤྱིད་པ་བག་ལ་ཉལ་དུ་འགྲུགས་པའི་རྟེན། །སུ་ཞིག་སྤང་པོའི་རང་
 བཞིན་ཤེས་ནས་དམ་ཚེས་སྦྱབ་པ་མི་ཡི་ནང་ན་བྱུ་མཆོག་གོ། །ཞེ་སྤང་ལྟ་བུའི་སྤྲིག་པ་
 ཡོད་མིན་སྟོག་གིས་ཅི་བྱ་དེ་བསྟོག་བརྩན། །བཟོད་དང་མཚུངས་པའི་དཀའ་ཐུབ་ཅི་
 ཞིག་འདི་ནི་བྱང་ཆུབ་སེམས་དཔའི་ལམ། །དམིགས་པ་མེད་པའི་ཤེས་རབ་ལ་སོགས་
 ཕྱིན་དུག་ེད་པའི་གྲོགས་དང་བཅས། །ཤིན་ཏུ་ཞི་བའི་ནགས་སུ་འགྲོ་བ་སྦྱེས་བྱ་ཆེན་
 པོའི་རང་ཚུལ་ལགས། །གང་ན་སྦྱེ་བོས་ཀྱན་ནས་སྟོངས་པའི་བྲག་རིའི་ཁང་བཟངས་
 བཀོད་ལེགས་ཤིང་། །ནགས་ཚལ་མེ་ཏྲོག་འབབ་ཆུའི་སྦྱ་བཅས་བདག་ལ་སྦྱོ་བ་
 བསྐྱལ་བ་བཞིན། །བྱ་དང་རི་གས་ཁྲོ་བ་མེད་གང་ཆངས་པའི་གནས་པ་བཞི་ཡི་
 རྟེན། །སྟོག་དང་བཅས་པའི་ལུས་ནི་དེར་གཡོ་རང་དོན་མངོན་པར་བྱང་ཆུབ་
 ཤོག། །ཞིང་རྩལ་མཉམ་པའི་འགྲོ་འདིའི་ཀྱན་ཏྲོག་རྒྱ་མཚོ་ཆེན་པོའི་རྩལ་ཇི་
 བཞིན། །དེ་སྟེང་འདུ་སྲའི་ཆོས་ཚུལ་རྒྱ་མཚོར་བདག་གི་སྤོན་ལས་དཔལ་འབར་
 བས། །སེམས་ཅན་མ་ལུས་སྤྲིན་པར་བྱེད་པས་རྒྱལ་བ་རྒྱ་མཚོ་མཉེས་བྱས་ཏེ། །
 སྤར་ཡང་གདོད་མའི་ནང་དབྱིངས་རྒྱ་མཚོར་སྟེལ་བ་མེད་པར་འཇུག་ཁྱུར་ཅིག། །
 ཚུལ་འདི་ཀོང་སྦྱོན་དཔའ་པོའི་དབང་ལྷུག་སོགས། །དམ་པའི་རིགས་ཅན་འགའ་ཡིས་
 སྦྱོན་བསྐྱལ་ཡང་། །རེ་ཞིག་སྟེལ་བའི་དུས་ལ་མ་བབ་པས། །མཁའ་འགྲོ་རྒྱ་
 མཚོས་གྲོང་གིས་རྒྱ་བསྐྱམས་སོ། །ནམ་ཞིག་སྤྲགས་གྱི་བདག་མའི་ཡང་སྦྱལ་
 བ། །ཞིང་སྦྱོང་རྒྱུ་འི་དབང་མེ་ཆོ་རིང་མས། །ཉི་ཉིད་བཞད་སྒྲ་གཡོ་བའི་ལུང་
 བསྟན་བཅས། །ཆོས་འདིས་འགྲོ་ལ་ཕན་པའི་གཉེར་སྤང་ཞིང་། །འཆི་མེད་རི་བོའི་
 སྦྱོན་མངོན་མཐོ་ལ། །བསྟེན་མཁས་ཡོན་ཏན་རྫོགས་པའི་བསྟན་འཛིན་རྩེས། །
 རིན་ཆེན་ཤེལ་གྱི་སྤང་བ་བརྒྱ་ཅུ་དང་། །གསེར་གྱི་མེ་ཏྲོག་བཅས་པའི་བཀའ་བསྐྱལ་
 བས། །བྱང་ཆུབ་སྦྱོན་པའི་ནགས་ཁྲོད་ཆོ་རིང་སྦྱངས། །གང་ན་པརྒྱའི་ཐུགས་རྩེ་
 ཉེར་བསྟེན་པ། །རང་བྱུང་རྩི་རྩེ་འཛིགས་མེད་སྤྱིང་པས་བཀོད། །སྤྱིད་མཚོར་དུབ་
 པའི་མགོན་པོ་དབུགས་འཕྱིན་ཕྱིར། །བར་སྤང་སྦྱ་བ་རྩིང་བྱར་ཆས་པ་རྒྱུད་གིས་ཤིན་

ཏུ་གཡོ་བ་གང་། །གྱིས་པ་རྣམས་ནི་དེ་དང་དེར་འཛིན་ཀླན་པོས་བྱེ་བྲག་ཕྱེད་པའི་
 གཏམ། །ཟླ་བ་གཡོ་མིན་རྒྱུད་གིས་བསྐྱོད་པའི་ངེས་བ་བརྗོད་ནས་ཟླ་བའི་
 དངོས། །བདེན་གྲུབ་སྤྲུ་བ་དེ་ཡང་རྗོགས་པའི་བྱུང་རྒྱུ་ཆོས་ལ་ཡོད་མ་ཡིན། །དེ་
 ཕྱིར་ལྟ་བའི་སྒྲིགས་མར་གྱུར་པའི་སེམས་ཅན་སེམས་ཀྱི་གཞན་དབང་ཅན་ཡང་ཆོས་
 འདིའི་སྒྲོ། །མཐོང་བའི་མོད་ལ་ཚུལ་མིན་ཡིད་བྱེད་འཛིག་ལྟའི་རི་བོ་ཉི་བར་ལེན་
 བཅས་ཞིག་གྱུར་ཏེ། །ཆོས་དང་གང་ཟག་གཉིས་ཀའི་ལྟོས་གྲུབ་བསམ་གྱིས་མི་བྱུང་
 རྗོགས་པ་ཆེན་པོའི་དབྱིངས་ཞིནས། །ལྷ་བརྒྱའི་ཐ་མར་གཤིན་ཏུ་བསྐྱུང་དགའི་རྒྱལ་
 བའི་སྤིན་ལས་རྒྱུད་མི་གསལ་པའི་བཀྲ་གིས་ཤོག །སར་མར་ལོ་ཚེ་ཡར་བྱུང་།
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Tony Duff has spent a lifetime pursuing the Buddha's teaching and transmitting it to others. In the early 1970's, during his post-graduate studies in molecular biology, he went to Asia and met the Buddhist teachings of various South-east Asian countries. He met Tibetan Buddhism in Nepal and has followed it since. After his trip he abandoned worldly life and was the first monk ordained in his home country of Australia. Together with several others, he founded the monastery called Chenrezig Institute for Wisdom Culture where he studied and practised the Gelugpa teachings for several years under the guidance of Lama Yeshe, Lama Zopa, Geshe Lodan, and Zasep Tulku. After that, he offered back his ordination and left for the USA to study the Kagyu teachings with the incomparable Chogyam Trungpa Rinpoche. Tony was very active in the community and went through all possible levels of training that were available during his twelve year stay. He was also a core member of the Nalanda Translation Committee. After Chogyam Trungpa died, Tony went to live in Nepal where he worked as the personal translator for Tsoknyi Rinpoche and also translated for several other well-known teachers. He also founded and directed the largest Tibetan text preservation project in Asia, the Drukpa Kagyu Heritage Project, which he oversaw for eight years. He also established the Padma Karpo Translation Committee which has produced many fine translations and made many resources for translators such as the highly acclaimed *Illuminator Tibetan-English Dictionary*. After the year 2000, Tony focussed primarily on obtaining Dzogchen teachings from the best teachers available, especially within Tibet, and translating and teaching them. He has received much approval from many teachers and has been given the titles "lotsawa" and "lama" and been strongly encouraged by them to teach Westerners. One way he does that is by producing these fine translations.

PADMA KARPO TRANSLATION COMMITTEE

P.O. Box 4957

Kathmandu

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