



**The Legend of the Great Stupa
&
The Life Story of the Lotus Born Guru**

Two Termas from the Nyingma Tradition

*The Legend
of the
Great Stupa*



Padmasambhava
The Lotus Born Guru

The Legend of the Great Stupa

mChod rten chen po bya rung kha shor gyi lo rgyus thos pas grol ba

The Life Story of the Lotus Born Guru

Zab pa skor bdun las O rgyen rnam thar dpag bsam ljong shing

Padmasambhava and Yeshe Tsogyal



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LEGEND OF THE GREAT STUPA

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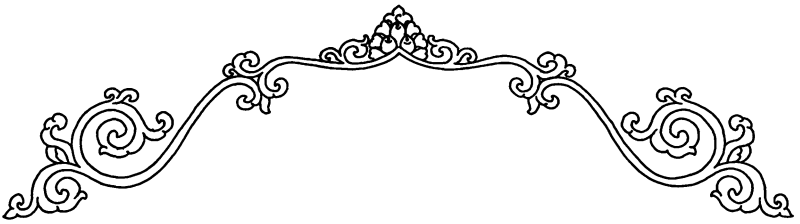
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*This book is dedicated to
the lamas of the ancient tradition
and the present generation of Dharma students.*



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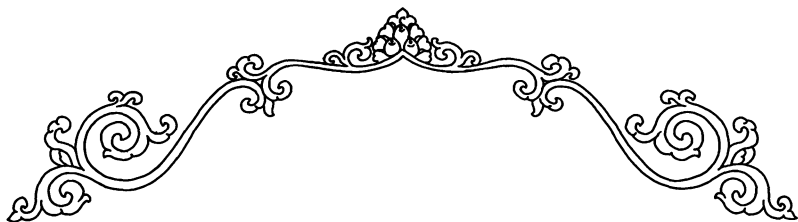
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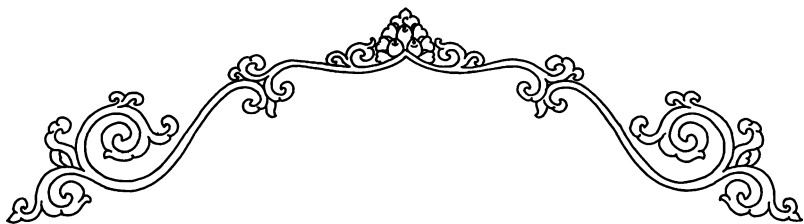
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Preface

The Tibetan people, many now refugees in India, maintain the living tradition of Vajrayana Buddhism. In an age when the influence of Western rationalism has penetrated and transformed the way of life of cultures throughout the world, their vision of the universe is unique. As reflected in the two translations contained in this book, the universe is viewed as a field of spiritual powers that may be directed toward either good or evil. These powers, if harnessed correctly, could harmonize existence for the benefit of all.

The texts presented here have wide appeal to the Tibetan public as well as to those who have engaged the rigorous training necessary to comprehend and transmit the Vajrayana teachings. The same sophisticated faith that fostered these legends aeons ago gives the Tibetan people today the strength to continue manifesting a degree of peace and contentment that is almost unknown in industrial society. These translations are offered here in the hope that they may help Western people grasp the



Preface



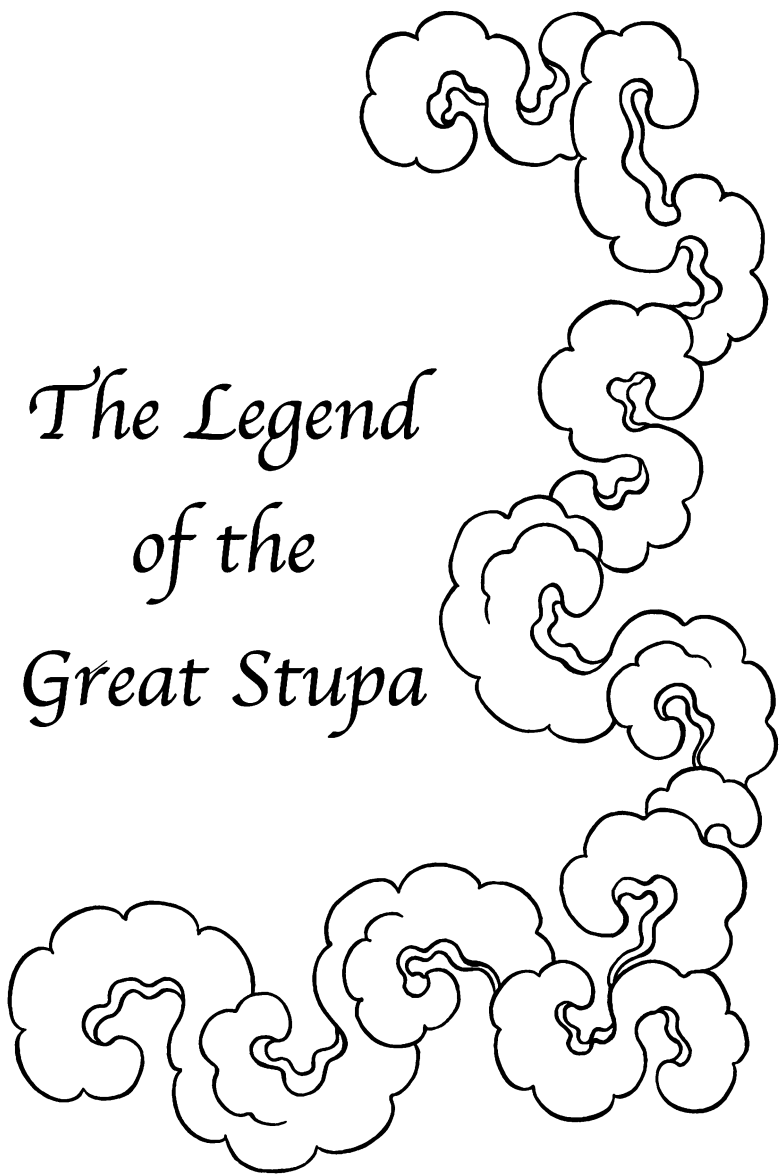
intuitional and subtle levels upon which this ancient culture built its strong and compassionate way of life.

The translation of the Legend of the Great Stupa was initiated and blessed by His Holiness Dudjom Rinpoche, the spiritual leader of the Nyingma school from the early 1960s until his passing away in 1987. The Life Story of the Lotus Born Guru was transmitted by Kanjur Rinpoche and his son, Pema Wangyal, to Keith Dowman.

This book represents the combined effort of peoples in the East and the West. It is through the guidance and generosity of Tarthang Tulku Rinpoche, Head Lama of the Tibetan Nyingma Meditation Center in Berkeley, California, and the efforts of his students that this publication was made possible.

*All thoughts vanish into emptiness
Like the imprint of a bird in the sky.*

*The Legend
of the
Great Stupa*





Introduction

The Legend of the Great Stupa, known in Tibetan as mChod rten chen po bya rung kha shor gyi lo rgyus thos pas grol ba, focuses on incarnation, adoration, disaster, and rebirth to convey the power of meritorious action, aspiration, and vow. It is a Tibetan means of instructing the visionary along the spiritual path, a path that begins with an initial flash of insight into the possibility of enlightenment and ends with the attainment of complete realization. Given in a narrative between Guru Padmasambhava and his entourage of disciples, this teaching takes place in the temple mandala of Samye Ling, the most ancient of the revered shrines of Tibet. The text has been used in ritual for several centuries to eradicate habitual mental patterns of distortion and stupor by evoking a focused concentration upon sound and meaning. The efficacy of this ritual, which is known as Liberation through Hearing, must be personally experienced.

The text belongs to the category of scriptures called thos drol [pronounced terdol], which means that the illumination and



insight generated by concentrating on the sound and by understanding the full meaning of the words destroy the mind's bondage to habitual patterns of behavior and naive conceptions of the nature of the cosmos. Any trace of skepticism, any reservation or doubt, undermines the potential for attaining this result. The hearer must have complete faith in the power of the spoken word and in the infallible intuition of the Great Guru in whom the words arose. Although the intellect may fail to follow the many threads implicit in the text, and although what is not written is often more significant than what is, the sound and meaning of this teaching can release the mind from the narrow groove of biased judgment and tangled emotion, enabling it to derive meaning from seeming paradoxes.

In Dharma, the written word is held as sacred as the Buddha, the Enlightened Being from whom it arose, and every word written by a lama has the mark of truth upon it. The reader who practices Dharma reads with an open mind, without erasing, interpolating or modifying the meaning. He or she allows the words to form mental patterns as the author intended, keeping faith that these patterns are efficacious in producing a desirable end. Since a critical intellect reinforces a self-centered attitude that undermines the effectiveness of the ritual recitation, applying it does not help the practitioner who wishes to understand the deeper significance of the teaching. If the practitioner engages the teaching with a focused, receptive mind, the terdol will instruct as it illuminates as it sounds.

In this form of sacred literature, the mood, the nature of the moment to be perfected, and the internal coherence of the metaphor take precedence over a literal rendering of historical events. In Tibetan Buddhadharma-related literature, history



is treated as an analogue to progress on the Bodhisattva Path, physical geography parallels and symbolizes the structure and topography of the mind, biography details the means of attaining enlightenment, and philosophy describes the various visions that appear at different levels of experience. While Western science has enabled humanity to develop and manipulate the material environment to solve the perennial problems of food, shelter, and clothing, and also to gratify lusts, the culture of Tibet, the Land of Snows, has directed humans to harmonize the elements within their own being, to incorporate the internal compassion which flows from this harmony, and to experience exterior existence with simple sensual attentiveness and spontaneous and continuous communication.

THE REAL STUPA

The cohesive theme of this legend, the Great Stupa, is a symbol of the complete, perfect enlightenment of a Buddha. The Stupa brings ultimate and relative reality together in a unitary representation. In its ultimate reality, the Stupa is indestructible and inviolate. It is the pure, all-permeating foundation in which all things have an essential identity. It is infinite and eternal simplicity. For until the Bodhisattva has transcended all obscurations of view and mastered the innumerable emotional perversities which destroy intense and clear experience, ultimate reality remains only the potentiality of Buddhahood—the innate perfection which is known, though darkly and tentatively, to exist. Absolute perfection cannot be realized by the intellect alone, for it is the essence of the mind. The conditioned and the differentiated cannot know such a Oneness free from describable



characteristics. Oneness is unthinkable, inconceivable, and ineffable. It is immaculate, beyond reproach, and it defies specification.

In its relative aspect of reality, the Stupa symbolizes spatio-temporal manifestation, subject to birth, maturation, decay, and eventual dissolution (i.e., the human body and the universe in which it finds itself). The sensual, the aesthetic, and the formless realms are traditionally distinguished within this relative nature of things. The sensual realm is the means by which Bodhisattvas can express themselves in a spontaneous flow of action. Their choice of action is designed to restore that which is degenerate to its pristine originality. The aesthetic realm is an ocean of vibration that becomes increasingly turbulent as it separates from its own peaceful depths. Sensitive to the least quiver of pain and pleasure, the aesthetic impulse formulates its own antidote to disharmony in the guise of a divinity to be expressed through sensual media. The formless realm contains the varying degrees of shunyata that approach ultimate reality. Taken together, the ultimate and the relative, indivisible and indissoluble, compose the symbolic nature of the Great Stupa.

CONSTRUCTION OF BUDDHAHOOD

Shamvara, the poultrywoman who aspired to build the Great Stupa, was bound to create unitary perfection within herself. The path that she followed began with utter devotion to the Guru Buddha and ended when the final remnants of distinction between the doer and the action, between the thought and its expression, and between expectation and fulfillment were eradicated. Leading from anxiety and tension to perfect illumination, this path gave her a threefold reward in triple perfection.



The triple perfection is Buddha-body, Buddha-speech, and Buddha-mind. Buddha-body is the attainment of fluid action in every sphere. It allows the psycho-physical aspects of one's being to react to events without hesitation, with confidence, and with definitive control. One who attains the Buddha-body is capable of realizing the potential inherent in every situation and exemplifies the highest quality of life. This result is achieved by selfless action and devotional practice, every action becoming an offering to the Great Stupa, the Wish-Fulfilling Gem, the Fulfiller of all Prayers.

Buddha-speech is the attainment of the Inner Voice, the Voice of Buddha, the Instructor, expressing in pure vibration the quality of experience and directing one towards perfect action. Buddha-speech is achieved after all selfish motivation has been eliminated from interpersonal communication and all selfish aspiration has been destroyed. Here the Great Stupa becomes the divinity in which all other deities are dissolved, purifying the practitioner with light and fire.

Buddha-mind is the attainment of the awareness that reduces all perception to its essential Openness, while remaining identified with the substance of all things from which compassion arises. Here the Great Stupa becomes the Body of Infinite Truth, Dharmakaya.

Every aspirant who enters the path of the Mahayana commits himself or herself to the humanistic ideal of releasing all sentient life from the bonds of emotional distortion and limited vision. The means of attaining this end is self-perfection. Here spiritual growth is paralleled by the physical construction of the Great Stupa, carried out by Shamvara, a great yogini and an incarnation of the Bodhisattva Avalokiteshvara. Avalokiteshvara, the guardian



protector of Tibet, embodies the divine compassion from which the accomplishment of the Bodhisattva vow is derived. His name means Lord Who Sees in All Directions. In sacred art, he is represented as having one thousand arms that radiate from his body on all sides, with the eye of wisdom gazing out from each open palm. Continuously active in liberating beings from inhibiting concepts and emotional blockages, Avalokiteshvara works to destroy lifeless images and vitalize dead faculties. In this legend, the construction of the Great Stupa symbolizes the power of the Bodhisattva vow. The work of Shamvara and her sons gives form to the potential of enlightenment, causing the light of Dharma to shine through the darkness of the Kaliyuga.

EXPERIENCE OF TIME

The Legend of the Great Stupa should be read with an understanding of its place in time. The enlightened view of time is at once historical and metaphorical. Time is divided into successive aeons (kalpas). The aeon in which we live is called the Bhadrakalpa, the Fortunate Aeon, fortunate because during this time one thousand Buddhas will appear to liberate beings imprisoned in samsara. Each aeon has three eras (yugas). The first era, the Satyayuga, is characterized by complete purity wherein no limitations deplete the perfection of Buddhahood. The second era, the Dharmayuga, is characterized by a human lifespan of eight thousand years. At the beginning of the third era, the Kaliyuga, the human lifespan is one hundred years. It is said that during the Kaliyuga a human lifespan is reduced from one hundred to ten years.

During the Dharmayuga, Buddhas instruct, but the task becomes increasingly more difficult as the weight of the era



increases, until in the Kaliyuga the pure teaching can no longer be heard. The Great Stupa was constructed during the time of Kashyapa Buddha when the duration of a human life was 20,000 years and the pure teaching could still be heard by all humanity. The Buddha Shakyamuni, the Lord of the Shakya clan and the Buddha of our time, was born when the human lifespan was one hundred years. He taught the doctrine which would last throughout the initial stages of the Kaliyuga.

The Kaliyuga is the time just prior to the destruction of the world. It has five distinctive characteristics: diminution of lifetime, vicious and self-centered living, unchecked lust and avarice, materialistic philosophies, and belief in the inevitable conflagration. The legend prophesies that the vibration of these times will damage the fabric of the Great Stupa; the text clearly describes the portents that herald the decay and destruction of the higher life. As the yuga progresses, the frenetic acceleration toward final annihilation destroys the vestiges of the Buddha Shakyamuni's doctrine. The legend predicts that unless the teachings of Tantra are heard and practiced as enunciated by the incarnate forms of the Bodhisattvas, whose merit accumulated in previous existences gives them indomitable courage to tame the overstimulated and inflamed animal senses, the Great Stupa's outer form will be finally and unalterably destroyed.

The diminution of lifetime can be understood on the two levels that also accompany the idea of rebirth. First, it can be understood on the physical level in which the body is born, nurtured, matured, aged, and then decomposed to return to the elements from which it was contrived; and second, it can be understood on the mental level in which experience, as a continuum in constant flux, changes with each instant of experience.



The mental life of an experience, which in Buddhist terminology is called a 'dharma', is a fraction of the larger stream that is Dharma. Each dharma varies in length according to the knower's degree of concentration. During the Kaliyuga the poisonous passions, particularly lust, avarice, acquisitiveness, jealousy, and envy, cause loss of concentration. Mind streams away from its peaceful center in search of the objects of its desire or retreats from objects that repel it. Finally, the pace of life increases as the length of life diminishes.

On the mental level, the aeon represents a unit of time within the inner sphere of mentality or spirituality. The aeon may be experienced in deep meditation, free of the heavy materializing forces of physical movement and energy. The era is experienced as the rate of vibration increases. As the Kaliyuga draws to its conclusion, the rate of vibration, the unit of mental time that is experienced, becomes infinitesimal until the increasing speed and fractioning of particles of time results in the final annihilation of all form in conflagration. It is said that at this time the Buddha Maitreya, the embodiment of loving kindness, will appear, and the duration of a man's lifetime will once again become 84,000 years.

THE LIVING BUDDHA

During the Kaliyuga, opportunities arise to free oneself from approaching destruction. The disciplines of the Hinayana and Mahayana, although crucial, are inadequate to combat the intensifying forces of passion. However, the Vajrayana provides the means of overcoming man's impulsive nature. The teaching of the Hinayana prescribes total rejection and renunciation of passion; the Mahayana prescribes the antidote and neutralization



of passion, and the Vajrayana prescribes the understanding of passion by the homeopathic method of controlled action.

In the legend, the coming of a Tulku is prophesied. In the Vajrayana, a Tulku, or enlightened being of the latter days of the Kaliyuga, will be known as a Tantrika, a yogin who has mastered the discipline of apprehending the essential purity inherent in every experience. This being will be a master of placing experiences of every contingency on a thread of pure consciousness just as a skilled jeweler strings pearls. With such understanding, this being can master the art of magical transformation, the ability to alter vibration in order to placate, instruct, subdue, and otherwise exemplify mastery over the dark forces that motivate the human mind. Fully awakened, this being will be identical to all Buddha Nature; the foundation in virtue will be secure, and the ability to discriminate between what must be developed and what must be renounced will be as acute as that of the Pratyekabuddha hermit of the Hinayana tradition. This being will be fearless in demonstrating the ways in which the precious human body may be used to create life, light, and love.

METHODS OF CONSTRUCTION

At the consecration of the Great Stupa, the builders' purity of mind permitted their single-minded prayers for rebirth to be fulfilled. The sons of the poultrywoman-Bodhisattva who completed the structure were beings who matured through rebirth into the founders of the Inner Way in Tibet during the Kaliyuga. Further, by means of the metaphor of the Great Stupa, these same beings are shown the cause of their spiritual power, the means of sustaining it, and the dangers that may limit it. Within the Vajrayana, many means of Stupa construction are presented.



With the practice of a physical yoga, hathayoga (asanas and pranayama), the body becomes responsive to an extraordinary degree, reflexes become immediate, and sensory perception becomes characterized by extraordinary clarity and distinction. The practice of mantra, concentration upon the recitation of a string of particular sounds, heightens awareness of the subtle level of consciousness that processes incoming vibrations and determines the quality and meaning of the verbal expression that arises from it. The practice of shamatha and vipasyana, calming and insight meditations, produces a sensitivity of awareness to whatever arises in consciousness. These disciplines, all of which are efficacious in building a Great Stupa within the aspirant, create the kind of delicate response of one thought to another that makes wishes come true.

On the path, there is no external manipulator who determines that certain individuals shall have their desires sated. Rather the wish for enlightenment inexorably grows from a seed, becoming strong aspiration as the trunk and branches, and gaining fulfillment as the leaves and the fruit. This is the universal process of spiritual development. When thoughts arise like so many sharks gnashing their teeth in the ocean of mind, the profound disturbance and conflict preclude any gradual development of a single impulse to dominance. If in the stillness and tranquility of the ocean of mind a single fish swims, the entire volume is affected by it—whether the fish is black or white is immaterial.

PROPHECY OF DISASTER

At Samye Ling, the first monastery built in Tibet, Guru Padmasambhava, the Lotus Born Guru and tantric mendicant



who possessed great power of conversion through magical means, taught Trisong Detsen, the Dharma king who patronized the early Buddhist teachers, and twenty-five close disciples. All traditions of the original Dharma transmission to Tibet (Nyingma) descended from them. Thus the early history of Tibet is outlined in the opening two chapters of the Legend, while the latter three chapters prophesy its later history. The Mongol invasion is mentioned. The coming of the Muslims to India and the destruction of Vajrasana (which is now the restored Bodh Gaya) is predicted and many allusions to minor political changes in the borderlands are made. It is significant to note that during the storms of 1969 the pinnacle of the Stupa was destroyed by lightning and that the son of the abbot who presides over the monastery was arrested for dealing in ritual artifacts stolen from the temples of the Kathmandu Valley.

Interpreting the chapters on prophecy from this familiar and popular text, the Tibetan people see the above events as indications of the depth to which man has sunk during the Kaliyuga and interpret the predictions of Chinese aggression against Tibet and India as contemporary fulfillments. Indeed, the prophecy that predicted the devastation in Tibet if the degeneracy of the Kaliyuga was not stemmed by the incarnation of the Tantrika has already been fulfilled, and the hordes of refugees that the text prophesied would stream into northern India have already arrived. The monasteries have been burned and the scriptures trampled. The landowners who remained tied to their property and the priests and monks who remained in their monasteries have been murdered. The faith of refugees suffering the pangs of subservience in an alien culture is supported by the promise that, providing the Great Stupa is repaired, they will return to their homeland for sixty years of peace and prosperity.



TREASURE FROM BAUDHA

The actual Stupa at Baudha, called by the Tibetans Jarung-khashor, stands at the center of the Kathmandu Valley. Surrounded by mountains, it rises like a jewel point in the center of a natural mandala, and is thus the focus of all vibration in the valley. The Great Stupa has stood longer than folk memory recalls. Pilgrims travel from the northeast frontier of India in the east and from the Hindu Kush on the west to perform their ritual observances before and around it. Every visitor, mendicant, priest, scholastic abbot, or trader traveling through Nepal from India to Tibet has prayed there for safety as they pass over the high Himalayas and through the brigand-infested valleys.

The four major traditions of Tibetan Buddhism treat the Great Stupa with equal devotion. Lamas, monks, and nuns of all schools gather at the Great Stupa to pray, and monasteries of all Tibetan traditions can be found in its environs.

This text, which is used by all devotees at the Stupa and throughout the Tibetan-speaking world, is a Nyingma text. It is a Terma, a teaching spoken by Guru Padmasambhava that was transcribed into code and hidden by Yeshe Tsogyal, the Dakini consort of the Great Guru. During the Guru's time in Tibet, thousands of Termas were hidden in secret places—caves, rocks, rivers, and streams, in temples, images, and stupas—to be rediscovered, decoded, and transmitted when the people of any time, but particularly in the time of the Kaliyuga, needed a different form of instruction to cure their spiritual maladies. In this way, not only were the relevant injunctions made available at all times, but also ancient traditions, eternally relevant, could be revived by the Guru's own formulation derived from his own



perfect practice. Wherever yogins meditate, wherever deities have been invoked, wherever the soil has been impregnated by the enlightened mind, there Termas may be found.

This Terma was recovered by a nun from the image of Mahavairochana in the upper chamber of the Temple of Samye Ling. Mahavairochana represents the infinite expanse of the blue light of full consciousness, and the upper chamber signifies the center of the mandala—unity and formlessness. But the time for its recovery was found to be unpropitious, and so the Terma was reconcealed on the southwest side of the lion throne of the Red Stupa. The Red Stupa signifies that the obscuration caused by lust is the object of meditation purified by the recitation of this text. The southwest side of the lion throne means that the text bestows liberation on Zangdok Palri, the Copper-Colored Mountain, the pure Buddhland of Guru Padmasambhava.



EH MA HO!!
*Obeisance to the Gurus
of the three lineages
of the Buddhas' Bodies!*

*To the Buddha
of Boundless Light
in the Body of Infinite Simplicity!*

*To the Bodhisattva
of Great Compassion
in the Body of Visionary Enjoyment!*

*To the Lotus Born Guru
in the Body of Incarnate Compassion!*



1

The First
Chapter of the
Legend of the Great
Stupa Jarungkhashor: Construction
and Consecration of the Stupa



This is the history of Jarungkhashor, the Great Stupa, which is the receptacle of the Dharmakaya, identical to the Mind of all Buddhas and Bodhisattvas of the three times and the ten directions. In the year of the fire-male-monkey on the tenth day of the monkey month in the middle chamber of the great monastery Samye Ling, which means Inconceivable, Unchanging, and Spontaneously Arisen, when the great religious King Trisong Detsen and the twenty-five disciples of the Guru were assembled to receive initiation into the Most Secret Mind of the Lama [bla ma yang gsang thugs kyi sgrubs], Orgyen Rinpoche, the precious Lotus-Born Guru of Orgyen, was asked to remain seated on his throne of nine piled cushions. Then King Trisong Detsen offered his Guru a golden chalice of wine, various delicacies gathered from all over the world, twenty-one turquoises drawn from the necklace that hung



about his neck, five cups of gold, seven bowls of gold, eight robes of fine silk, and a vast store of other riches.

Prostrating before his Guru one thousand times, the king addressed him, "O Great Guru! I was born in Tibet, this barbaric country of red-faced savages, and I invited the two Nirmanakaya aspects, the sage Bodhisattva Shantarakshita from the country of Zahor and yourself, the abbot of Orgyen, the Lotus-Born Guru, to establish the Dharma in this country. I have built the great monastery of Samye wherein resides the Triple Gem, the receptacle of the accumulated merit of all beings, incomparable throughout the southern world of Jambudvipa. I have achieved these things. Now, in this barbarian country, which was like an island of darkness, the doctrine of the Triple Gem is diffusing like the early morning sun of the mountain peaks, and all people can hear the explanation of the holy religion as they did in the golden age when Kashyapa Buddha taught in the central land of Magadha.

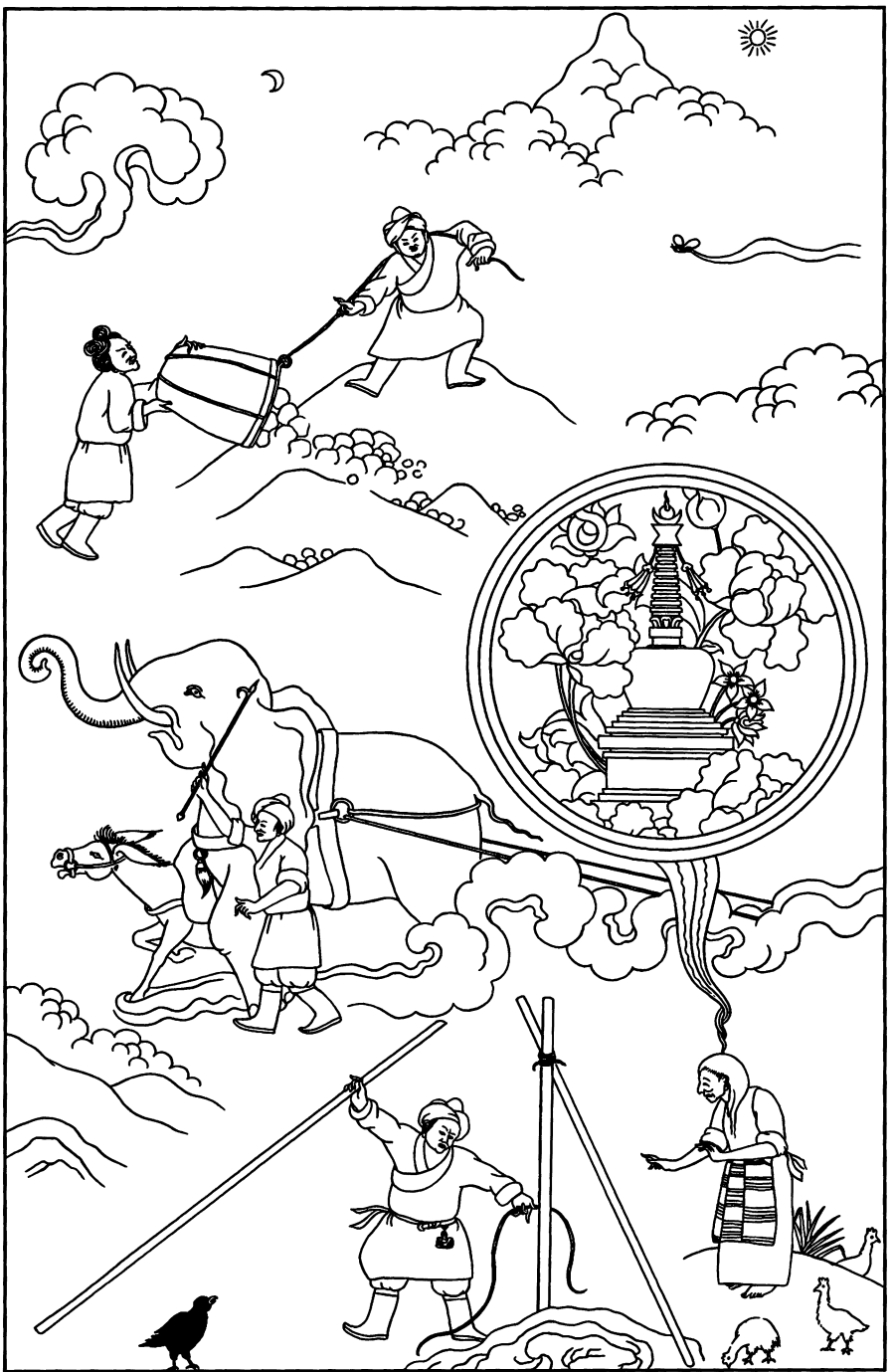
"When Kashyapa Buddha was preaching, the benefactress Jadzima, who begat four sons, built the Jarungkhashor Stupa in the district of Maguta, in the kingdom of Nepal. Great Guru! If you could speak to us of the fruit of the aspiration generated by the constructors of that first Great Stupa, then we, having built this great monastery of Samye, knowing how to pray, may become full of confidence and faith in the future. So that we may develop our devotion, we entreat you to describe in detail the result of building that first Great Stupa of Jarungkhashor."

Then the Great Guru spoke in reply, "O Great King, listen carefully and remember my words! I will relate to you the legend of Jarungkhashor. In a bygone age countless kalpas ago, the Bodhisattva Mahasattva, the Lord Avalokiteshvara, vowed at the



feet of his Guru, the Buddha Amitabha, to liberate all beings from the misery of this world. Then, having delivered innumerable beings from sorrow, he climbed to the top of the Potala Palace, thinking that all beings without exception had been released. But looking over the six realms he saw many beings still languishing in the lower worlds like flies on a refuse heap. Thinking that it was not possible to deliver all beings from the ocean of misery that is this world, he wept, and, wiping two teardrops from his eyes with his forefinger, he prayed that even these two tears might assist beings of the future to overcome their sorrow. In fulfillment of that prayer those two teardrops were transmuted and incarnated as two daughters of King Indra who resided in the Heaven of the Thirty-three Gods. The daughters were named Goddess Purna (Complete) and Apurna (Incomplete). Apurna once stole some flowers, and, as a punishment for violating the law of the gods, she was reborn in the human world, in the country of Nepal in the district of Maguta, to a poultryman, Ansu, and his wife, Purna. She was named the poultrywoman Shamvara. When she matured she lay with four different men all of low caste and bore a son by each of them: The first son was born of a stablehand, the second of a swineherd, the third of a dog keeper, and the fourth of a poultryman.

“The poultrywoman Shamvara amassed sufficient wealth from her business to rear her sons well and to establish them as educated householders. Later she accumulated much wealth from her profits and then thought to herself, ‘My savings from the poultry business have permitted me to establish my sons as respectable householders. Now that I have accumulated a further store of wealth, and so that all men may benefit from it, I make a vow to build a Great Stupa, a receptacle for the Mind of all the Buddhas. I vow that it shall be a field of merit for all beings and



Shamvara and her four sons fulfilling the vow



a reliquary for the indestructible remains of the Tathagatas. But first I must ask the permission of the Maharaja.'

"Then, having thought within herself in this manner, she approached the Maharaja, prostrated herself before him, circumambulated him, knelt down before him, placed her palms together, and appealed to him, 'O Great King! I am a poor woman, a poultrywoman, and single-handedly I have raised four sons of different fathers with the profit of my business and established them as householders. I crave your permission to build a Great Stupa. I vow to make this Stupa a field of merit for all beings, a receptacle of the Mind of all the Buddhas, and a reliquary for the indestructible remains of the Tathagatas. It will be constructed with the wealth that I have accumulated since my sons became self-sufficient.'

"A great king never makes hasty decisions. The king composed his mind for a moment and pondered, 'This poultrywoman is a poor woman who has saved sufficient wealth to bring up four illegitimate sons, and now she wishes to build a Great Stupa. This is truly astonishing.'

"Then he gave her permission to build the Stupa. The poultrywoman Shamvara was filled with contentment and joy. Again prostrating before the king, she circumambulated him many times and returned home. Thereafter, the construction of the Great Stupa was begun by the woman and her four sons, assisted by an ass and an elephant. Bricks were brought to the site, foundations were laid, and walls were built up to the third level. It was at this time that the people of Nepal came together. Feeling full of resentment towards the poor poultrywoman who had shamed them by her superior achievement, they asked each other what sort of construction should be expected of the king, the



minister, and the wealthy and famous if a poor poultrywoman could build such a Stupa. Considering themselves mocked and insulted, they went to the king with a petition to obstruct the work. They said to him, 'O Great King! You have blundered. If this poor poultrywoman can construct such a Great Stupa, what should be expected of you the king, the ministers, and the wealthy men of the country? If you permit this construction, every one of us will be humiliated. It would be better if the earth and stones were carried back to the quarry. It is not proper that she be permitted to build this Stupa.'

"The Maharaja replied to them, 'listen to me carefully! This poor poultrywoman has saved sufficient riches to bring up four illegitimate sons and has accumulated sufficient wealth to build this Stupa. I consider this a marvelous achievement. It would be a breach of promise to take back my permission. I, being a king, speak only once.'

"Other men also tried to obstruct the progress of the construction, but unsuccessfully. So the Great Stupa became known as Jarungkhashor, which means 'permission once given cannot be taken back'. The work of construction continued throughout summer and winter for four years without interruption, until the Stupa was completed up to its neck.

"But at that time the poor poultrywoman, discovering that she was dying, called her four sons and their servant to her and said, 'I vowed to complete this Great Stupa as a field of accumulation of merit for both mundane and supramundane beings. You must finish it for me. Place the indestructible remains of the Tathagatas within this Stupa and then consecrate it with great honor and reverence. This is my wish, and, when it is fulfilled, the grand intentions of all the Buddhas of the past, present, and



future will be realized. And you, my sons, will also fulfill the purpose of this life and the next by obeying my wishes.'

"With these words she passed away. Cymbals sounded, the gods sent a rain of flowers, and many rainbow lights shone in the sky. The poor poultrywoman Shamvara, through her generosity in constructing the Great Stupa, attained Buddhahood and was called Damtshig Lhamo Pramoha. The four sons conferred together: 'Even though our old mother was but a poor poultrywoman, and although we each have a different father, she established us all as respectable householders. With her surplus wealth, if we finish building this great Stupa, a jewel in Jambudvipa, it will be a great marvel. We must repay her kindness and attain merit for her virtue.' And so they agreed to finish the Stupa by adding the upper portions. So, as before, the sons loaded bricks upon the elephant and donkey and continued the work. They worked for three more years before the construction was completed—seven years in all before the indestructible remains of the Tathagata Kashyapa (the Buddha of the previous age) were sealed in the central pillar within the stupa.

"Then, after sumptuous offerings had been arranged and consecrating flowers strewn everywhere, the Tathagata Kashyapa surrounded by his attendant Bodhisattvas appeared throughout the sky in front of the Stupa. All the Buddhas and Bodhisattvas of the ten directions surrounded by innumerable Arhats, the five lineages of Tathagatas, the Three Protecting Lords Manjushri, Avalokiteshvara, and Vajrapani, and innumerable wrathful and peaceful deities beyond conception appeared there like blooming buds of sesamum, scattering flowers and honoring the occasion with their most auspicious presence. Many cymbals sounded; the gods sent a storm of flowers, while sweet smelling incense wafted



The Legend



in every direction. The earth itself shook three times. Diffusing from the Bodies of Tathagatas, the boundless light of divine wisdom eclipsed the sun and irradiated the night for five consecutive days.”

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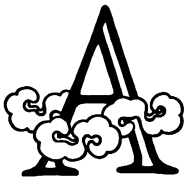
SEAL THE THREEFOLD BOND





2

The Second
Chapter of the
Legend of the Great
Stupa Jarungkhashor: Fulfillment of
Prayer according to the Bodhisattva's Vision



gain King Trisong Detsen spoke to the Lotus Born Guru, "O Great Guru! I entreat you to describe the prayers that were offered and the aspiration that was formed before this most marvelous Stupa called Jarungkhashor, and relate to us the story of the fulfillment of those prayers."

The Great Guru replied, "Listen to me, O Great King! When flowers were scattered at the consecration of the Stupa and when fantastic miracles were performed and wonderful sights were seen, the vast assembly of Buddhas and Bodhisattvas addressed the benefactors and devotees with one voice and said, 'Listen, O you most fortunate and well born! Through the pure mind which created the wish to construct this Great Stupa, the supreme receptacle of the Dharmakaya which is inseparable from the Mind of all the Victorious Ones of the past, present, and



future: through this benefaction, whatever prayer you offer will be granted in perfection.'

"Then the sons of the deceased poultrywoman said to each other, 'It was the enlightened vow of our old mother that led to the construction of this Stupa, but, following her deathbed wishes, we completed the edifice and consecrated it and were privileged to see the countenance of all the Buddhas and Bodhisattvas. Now, through that accumulated merit, we may ask for the fulfillment of any prayer. It would be unwise to pray for any petty thing.'

"The eldest son, the son of a stablehand, considering what universal prayer he could offer, thought, 'In the icebound and barbarous kingdom to the north the mountains are snow-covered and the valleys are flooded; it is the haunt of waterbirds in summer and a vast icefield in winter. It has been prophesied that the floods will subside, and that, after the Bodhisattva Avalokiteshvara, Lord of the Universe, has come to train the inhabitants in the lore of the Tathagata Shakyamuni, the Doctrine of the Buddhas will be diffused throughout the land. It is my prayer that I may establish the Doctrine of the Buddhas in Tibet.'

"So he prayed accordingly, 'By the merit that I have won in completing this Stupa with pure heart and aspiration, may I be born as a great king and protector of religion in the icebound border country of savages to the north. When the power of the five degenerations increases in the Kaliyuga, the time of destruction and corruption, may I establish the Doctrine of the Buddhas there for all time.'

"The second son, the son of a swineherd, then offered his prayer: 'Through the merit that I have won in completing



the Great Stupa, when my brother has been reborn as a king and protector in the icebound land of savages, and when the Precious Doctrine of the Buddha is being established and the necessity arises to introduce the community of the Sangha, the foundation of the Doctrine, into that country, may I be reborn as a bhikshu who will become a great Arhat in order to ordain spiritual aspirants as members of the Sangha.'

"Then the third son, the son of a dog-keeper, offered this prayer: 'Through the merit that I have won in completing this Stupa, when my two brothers have established the Doctrine of the Buddhas in the icebound land of savages, and when the people follow the Doctrine of the Buddhas, may I be born not from a woman's womb but miraculously, from the pollen bed of a lotus. Destroying the succession of life and death, may I live as long as the sun and moon. Subduing and training gods, demons, and men alike and subjugating all the vicious natives of that barbarous country, may I be reborn as a tantric yogin, a Mantradhara, to guard the Buddha's Doctrine that my brothers will establish.'

"Then the youngest son, the son of a poultryman, offered this prayer: 'Through the merit that I have won in completing this Stupa, when you three have been reborn in the icebound land of savages—one to establish the Doctrine, one to keep it steadfast, and one to guard it—may I be born as the minister who will coordinate your activities.'

"After the four sons had offered their prayers, all the Buddhas and Bodhisattvas spoke to them with one voice: 'O worthy sons! Most fortunate beings! You have offered truly exalted and unselfish prayers. All the Buddhas are rejoicing with you. The mountain of



merit that you have produced by these prayers is incomparable—even the Buddhas of the three times are unable to match it.’

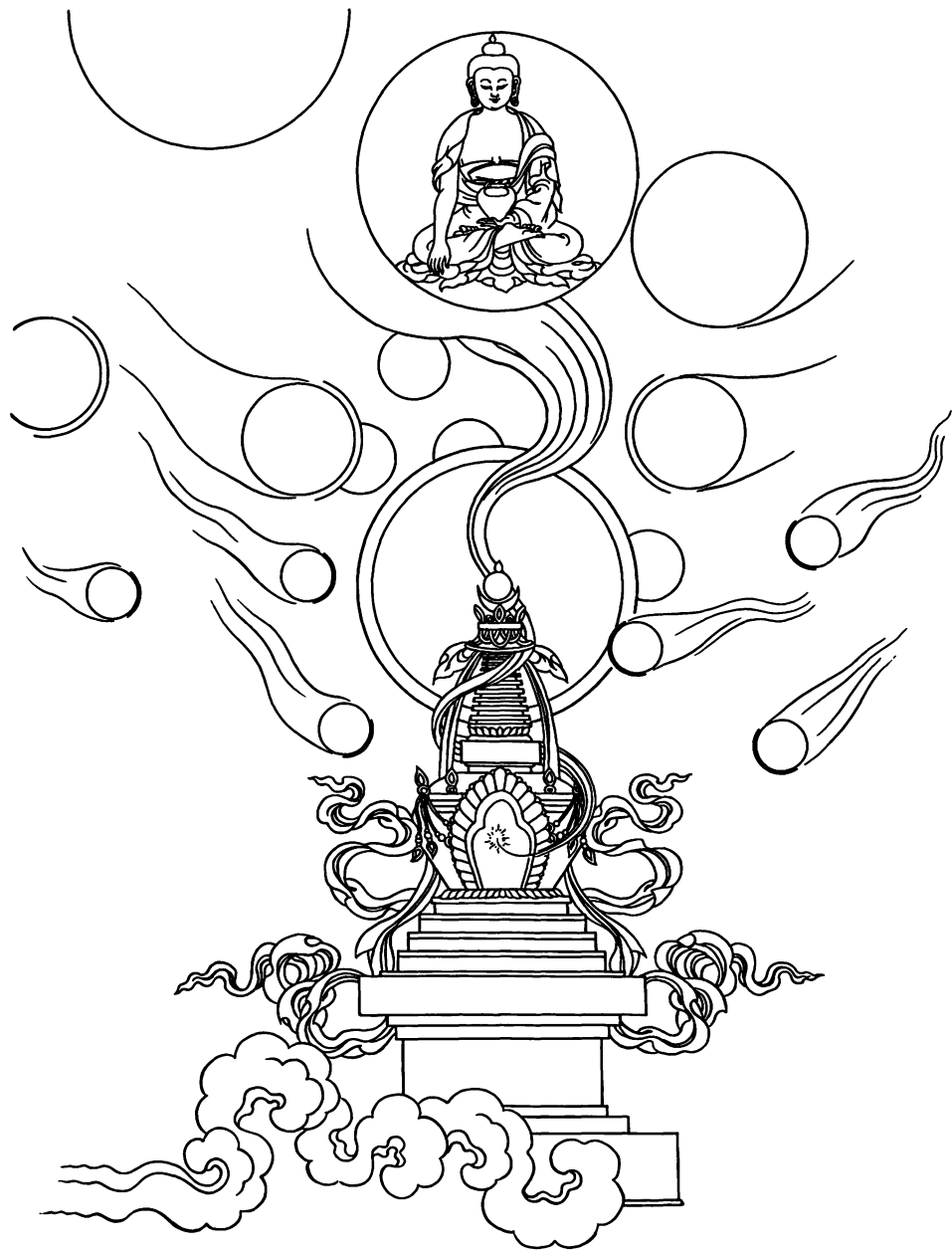
“Then all the Buddhas of the ten directions and all the Bodhisattvas dissolved in a single flash of light that vanished into the Great Stupa. Thereafter the Stupa became known throughout the world as the ‘Unity of Buddhas.’

“Just then a bloodsucking insect settled on the stablehand’s son’s neck and stung him, causing intolerable pain. This led him to brush off the insect with his hand, killing it. But with boundless compassion he prayed in this way, ‘When I am born as a religious king in the icebound land of the savages, may this insect be reborn as a prince practicing Dharma.’

“The ass that had carried building material to the Stupa overheard these prayers and thought that he too should offer a prayer, but, lacking the capacity, nothing whatever arose as a prayer in his mind. Then he became angry, and with his wrath arose bad thoughts: ‘When this stablehand’s son is reborn as a religious king establishing the Dharma in the icebound land of the savages, let me be reborn as a minister with a malicious tongue that will render ineffective whatever actions the king performs.’

“The servant of the four sons, understanding the ass’s thoughts, offered this prayer, ‘When this ass is reborn as a wicked minister who will obstruct the spread of the Dharma, let me be reborn as a wise and religious minister so that I may overcome and repulse his deceitful machinations.’

“The elephant also wished to pray but found himself unable. He too became angry: ‘I have carried heavy loads of stone and earth for the construction of the Stupa, but I have received no reward. When these sons are reborn and have established the





Doctrine in the icebound land of the savages, let me be reborn as that king's great grandson to suppress and destroy the Doctrine.'

"A crow perched nearby, revolted by such a wish, created a perfect thought and offered this prayer: 'When this elephant is reborn as a persecutor of religion, and when that king tries to suppress the Buddha's Doctrine, let me be reborn as a Great Bodhisattva who will assassinate that evil king.'

"Two Brahmin youths, wearing the yellow sacred thread and attendant upon the Stupa, offered this prayer: 'When the Precious Doctrine is established in the icebound land of the savages, let us both be reborn as translators who will translate all of the Holy Scriptures.'

"Also attending the ceremony of consecration were two intelligent girls of a royal family who prayed in this manner: 'When the Buddha's Doctrine will be established in the icebound country of the savages, let us both be born with the superior learning that will enable us to transcribe and copy the sacred texts of the Buddha's Speech and the commentaries upon it.'

"In this way at this time innumerable prayers were offered to benefit all beings, and all these boundless prayers were granted. The eldest son, the stablehand's son who prayed for rebirth as a king, has been reborn as yourself, king and protector of religion, Trisong Detsen! The swineherd's son who prayed for rebirth as an abbot has been reborn as the Abbot and Bodhisattva Shantarakshita. The dog-keeper's son who prayed to be reborn as a tantric yogin has become myself, the abbot of Orgyen, the Lotus-Born Guru. The poultryman's son who prayed for rebirth as a religious minister is Bami Trisher of Yarlung. The blood-sucking insect for whom rebirth as a prince had been supplicated



is the present princess Padmasal. The misguided ass that wished for rebirth as the iniquitous minister has been reborn as the evil Mashang Tromba. The servant who prayed for rebirth as a religious minister to subdue the heretical faction has been reborn as Go Padma Gungtsan. The deluded elephant that had wished for rebirth as an irreligious king who would suppress the Doctrine will be reborn as your great grandson and will have the name of an elephant: Lang. The crow that prayed with compassion to be reborn as the assassin of that wicked king has been reborn as the prince Murug Tsanpo. In the future, when the elephant's reincarnation will suppress the Buddha's Doctrine, that crow will be reborn as the Bodhisattva Lhalung Palgi Dorje, and he will kill the king. The two Brahmin youths who prayed to be reborn as translators have been reborn as Kawa Paltsek and Chokro Lui Gyaltzen. The two princesses who prayed to be reborn as scribes have been reborn as Denma Tsemang and Lekjin Nyima."

The Lotus-Born Guru ceased speaking. Amazed and filled with conviction, King Trisong Detsen and the whole assembly prostrated themselves again and again before offering powerful prayers for the Doctrine and for all sentient beings.

SAMAYA GYA GYA GYA

SEAL THE THREEFOLD BOND

The Third
Chapter of the
Legend of the Great
Stupa Jarungkhashor: The Benefits
of Offering Circumambulation and Prayer



When again the King Trisong Detsen approached the Lotus-Born Guru, he said, “O Great Guru, tell us of the benefit and favor granted by prostrating before the Stupa, of circumambulation, of adoration, and offering and service to this concentrated form of all the Buddhas of the past, present, and future.”

The Great Guru replied, “Listen and give me your full attention, O Great King! After the Buddhas and Bodhisattvas of the past, present, and future were absorbed in their reality into the receptacle of Pure Mind forever, this Great Stupa could grant any supplication and fulfill every aspiration immediately and effortlessly, for it became as the Wish-Fulfilling Gem, the Yeshe Norbu. The benefits and favors received by any living creature who with a pure heart prostrates before the Great Stupa, circumambulates it, and adores it are inconceivable and incalculable



beyond the expression of the Buddhas of the past, present and future, for these stones were laid in order to bring inconceivable joy to humanity. As this Great Stupa is the supreme receptacle of the Mind of the Buddhas of the past, present, and future, so it is the plane of adoration of both mundane and supramundane beings. Whatever supplication is made and whatever prayer is offered, all wishes will be granted to both men and gods, and even supreme realization and spiritual power may be obtained.

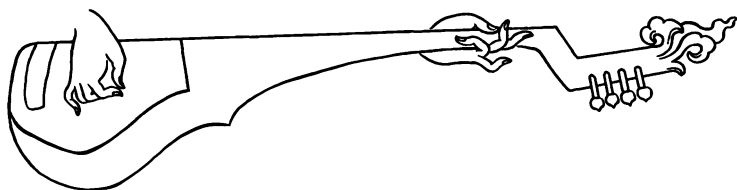
This Great Stupa, Jarungkhashor, the precious Wish-Fulfilling Gem, grants all manner of happiness. Whoever visits the Great Stupa and gazes upon it has the three doors of the lower realms of hungry ghosts, animals, and hell beings closed as they wander in the Bardo after death; whoever hears the vibration of the Great Stupa has the seed of supreme illumination planted within; whoever visualizes the nature of the Great Stupa is freed from madness, hysteria, and delirium and is reborn into the stream of concentration; whoever folds their hands in reverence will follow the Genuine Path.

“Whoever pays deep homage to the Great Stupa becomes a monarch of the universe. Whoever circumambulates the Great Stupa attains the seven qualities of divine happiness: noble birth, fine form, great pleasure, virtue and understanding, power and prosperity, freedom from disease, and extreme longevity. Whoever offers prayer finds immediate fulfillment of wishes for both self and others. Whoever offers gifts to the priests of the Stupa is reborn free from thirst and sickness. Whoever offers flowers to the Great Stupa obtains ease and contentment, prosperity, and health; whoever offers incense achieves pure and ethical action; whoever offers lamps has the darkness of unknowing illuminated; whoever offers perfume is freed from anxiety



and suffering; and whoever offers sacramental food lives a life of concentration free from hunger.

“Whoever offers music to the Great Stupa spreads the vibration of Dharma throughout the ten directions; whoever offers the sound of cymbals obtains deep and strong understanding and prosperity; whoever offers the sound of tinkling bells obtains a gentle and sweet voice—the sacred tones of Brahma. Whoever offers a mandala to the Great Stupa attains perfect merit and wisdom as fruit of both temporal and ultimate spiritual training.



Whoever offers a mandala of the five precious stones—gold, silver, turquoise, coral, and pearl—is freed from poverty and misfortune and becomes master of the inexhaustible ethereal treasury. Whoever offers a mandala of the seven precious things enjoys the riches of the kingdom in his temporal existence and acquires the divine body with the seven limbs of adoration in the realm of sublimity; whoever offers a mandala of the five medicinal herbs is freed from diseases of body, emotion, impulse, and consciousness, from fatal diseases and all sickness; whoever offers a mandala of the five essentials of existence is released from the suffering of pride, envy, hatred, lust, and lethargy and attains the Buddha-body of the five transmuted lineages of Amitabha,



Amoghasiddhi, Vajrasattva, Ratnasambhava, and Vairochana; whoever offers a mandala of the five grains reaps a rich harvest from the seeds sown.

“Whoever offers the five kinds of incense to the Great Stupa becomes attractive and loved by all; whoever offers the five kinds of perfume obtains a clean house untroubled by unpleasant odors; whoever offers the five divine gifts accumulates merit, and all power, glory, pleasure, and worldly goods increase; whoever offers the celestial parasol and victory banner has the tension of passion alleviated and becomes worthy of honor and reverence; whoever offers embroidered hangings or a divine ensign obtains happiness, wealth, and abundance, and is freed from fear of fire, water, lions, elephants, retribution, snakes, seduction, and thugs; whoever offers a rosary or crown attains the ecstasy of men and gods and is bejeweled with the seven precious things; whoever offers a lamp experiences, in a vision, the reality of all the Buddhas and Bodhisattvas of the ten directions; whoever offers mustard oil is freed from the veil of lethargy; whoever offers a butter lamp irradiates the ten directions with the light of Dharma.

“Whoever offers the precious wheel to the Great Stupa turns the Wheel of Dharma; whoever offers the precious jewel receives their heart’s desires falling like rain; whoever offers the precious queen is reborn in the pure stream of understanding; whoever offers the precious minister becomes a spiritual leader skilled in method and manipulation; whoever offers the precious elephant has understanding of the highest meaning of the Mahayana; whoever offers the precious horse acquires the four bases of miraculous transformation—willingness, energy, intelligence, and analysis; whoever offers the precious general conquers all adversaries; whoever offers the seven precious regal gifts attains mastery of



the great kingdom of Dharma; whoever offers the eight auspicious emblems will obtain a body ornamented with all the amazing signs and marks; whoever offers the eight wondrous symbols will have good fortune and will enjoy the pleasure and wealth of gods and men.

“Whoever offers robes for the image or priest of the Great Stupa enjoys fine sensuous clothes; whoever gives a coat of white-wash to the Stupa acquires a fair and lustrous complexion, happiness, prosperity, and health, attaining predominance over men, gods, and demons. Whoever offers curd, milk, and butter will possess the ever-provident cow and a herd of cattle; whoever offers molasses, honey, and sugar receives celestial food; whoever offers plump and delicious grains is never reborn as a hungry ghost; whoever offers vegetable oils enjoys all meals like an ocean of nectar; whoever offers vegetables enjoys many delectable delicacies; whoever offers food for the sacrament obtains supreme realization and spiritual powers, and will actualize all potential arising in the mind; whoever offers water perfumed with the five scents has his or her darkness illuminated and is reborn with nobility and attractive purity.

“Whoever offers the supreme lotus seat is miraculously reborn, gentle and beautiful on the pollen bed of a lotus flower, to obtain the lion throne of fearlessness; whoever performs priestly duties is saved from the suffering of hell, the realm of tortured spirits, and the animal kingdom and obtains health, wealth, and virtue; whoever assists in the services adoring all the Buddhas attains the power of Buddha-action; whoever cleans dust and dirt from the Great Stupa attains a beautiful body and fine complexion; whoever repairs or restores the Great Stupa has the seed and root of unknowing eradicated. Whoever makes a great vow becomes a



knowledge holder of Mahamudra, the great seal. Whoever recites the scriptures from memory becomes spiritually mature as a Vidyadhara. Whoever becomes a lama becomes a knowledge-holder who has entered the arena of creative spontaneity. Whoever assists in the services becomes a Vidyadhara with the power of long life.

“Whoever restores the Great Stupa accomplishes the four forms of Buddha-activity, attains every aim conceived, and receives the highest understanding; whoever makes bricks becomes a monarch of the universe, lord of every speck of dust; whoever carries earth and stones has the dangers to life eliminated and obstacles in living removed, resulting in lifelong health and beauty; whoever strives to purify body, speech, and mind, the three doors of illumination, is blessed by the body, speech, and mind of all the Buddhas. Whoever makes virtuous friends follows the Dharma path of the ten virtues. Never being without kindly exemplars, he receives whatever power is required in every situation. Whoever supervises the work of restoration is reborn a leader of the Bodhisattvas of the ten directions performing only Buddha-service; whoever perseveres at their craft will master medicine, dialectics, music, and metaphysics in all future existences; whoever makes the seven ritual paces toward the Great Stupa attains a pure human rebirth for seven reawakenings and recalls past lives; whoever gives helpful advice acquires the talents of knowledge; whoever gives instruction has every word uttered in this and future existences heard and understood by all living beings; whoever fills a hole or seals a crack in the fabric of the Great Stupa is reborn as a human being or god able to realize the sacred vision.

“Whoever lives by the Great Stupa in prayer masters the secrets of immortality and discovers the source of life; whoever



remains permanently by the Stupa reciting the scriptures never suffers from the privations of famine or invasion: the land will be peaceful and the people content. Whoever protects this Great Stupa from damage is saved from the fear of an untimely death; whoever utters mantra in others' hearing and demonstrates the Bodhisattvas' qualities attains all the virtue of Buddhas and Bodhisattvas of the three times; whoever listens and then explains the meaning of the Dharma acts as the Buddhas of the past, present, and future; whoever creates a line drawing or model of this Great Stupa may travel to the Pure Land of any Buddha and remain until becoming indissoluble with Pure Awareness; whoever writes the legend of this Great Stupa or the biography of a Bodhisattva receives the same reward as the writers of the entire Buddhist Canon; whoever rejoices in the ecstasy of existence is reborn in the stream of enlightened qualities; whoever asks for the wave of bliss from the Great Stupa receives empowerment from all the Buddhas of the ten directions. If any being, by chance, visualizes this Great Stupa, they are miraculously reborn in the heart of a lotus flower in the Western Buddhafield of Sukhavati, the Pure Land of Bliss.

“Any human being who maliciously damages this Great Stupa suffers in countless ways in this existence and successive lives. He or she shall suffer the excruciating agony of the Avici Hell, without possibility of escape or means of expiation.

“This Great Stupa is like the precious Wish-Fulfilling Gem: Whatever supplication is made by any living being for the supreme power of understanding or any relative understanding or authority will be granted—every prayer will be fulfilled. This miraculous Stupa is called Monlam Tamched Drupa—the Fulfiller of All Prayers.”



After the Lotus-Born Guru had spoken, King Trisong Detsen and his attendants were struck with wonder and, inspired to the pinnacle of faith, wept in joy. Throwing their bodies on the ground and prostrating before the Guru a thousand times, they offered this prayer, "EH MA HO!! The miraculous nature of this Stupa cannot be described by Buddha, it is inconceivable! It is ineffable! Hereafter, through every existence, let us be reborn favored by the Great Stupa, offering everything under the sky."

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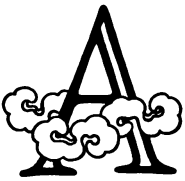
SEAL THE THREEFOLD BOND





4

The Fourth
Chapter of the
Legend of the Great
Stupa Jarungkhashor: The
Portents of the Ruin of the Great
Stupa in the Midst of the Kaliyuga



gain King Trisong Detsen spoke to the Lotus Born Guru, “O Great Guru, in the Kaliyuga, the age of decadence and corruption, when the Voice of the Buddha is a mere echo, will this Great Stupa, this Wish-Fulfilling Gem, be destroyed or damaged? Will it decay? And if it is neglected or damaged, what will be the portent of its ruin? What vice will corrupt this area of the transitory world? When the signs and omens are seen, what must be done?”

Guru Rinpoche replied, “Listen, O Great King! The real perfection of this Great Stupa is indestructible, inviolate, incorruptible: it is inseparable from the Dharmakaya of all the Buddhas. But the phenomenal structure of the Great Stupa is perishable: it is a transitory form in a changing world, and it may be partially damaged by the four elements. When this happens, the damage



will be repaired by the incarnations of the Lords of the Three Families—Manjushri, Avalokiteshvara, and Vajrapani—and the Wrathful Bhrikutis and Tara Devi.

“As the Kaliyuga progresses towards the final conflagration and the life expectancy of man decreases to fifty years, the Doctrine of Shakyamuni will be subject to degeneration, and these conditions will prevail, portending ruin: Householders fill the monasteries and there is fighting before the altar; the temples are used as slaughterhouses; the ascetics of the caves return to the cultivated valleys, and the yogins become traders; thieves own the wealth and cattle; monks become householders while priests and spiritual leaders turn to robbery, brigandage, and thievery. Disorder becomes chaos, turning to panic that rages like wildfire. Corrupt and selfish men become leaders, while abbots turned army officers lead their monks as soldiers, and nuns put their own bastards to death. Sons see their estates and inheritances stolen from them. Mean and vulgar demagogues become local leaders while young girls instruct the young in schools. The belch of the Bon magician resounds in the yogin’s hermitage, and the wealth of the sanctuaries is looted; the scriptures of the Tathagatas, the images of the Buddhas, the sacred icons, the scroll paintings, and the stupas will be desecrated, stolen, and bartered at the market price, their true worth forgotten. The temples will become dung-covered cowsheds and stables.

“When religious duties are forgotten, spirits of darkness that had been controlled by ritual power become unloosed and frenzied and govern the mind of whatever being they possess. Spirits of vindictive power possess the rulers; spirits of egoistic wickedness possess the Mantradhara or magicians; spirits of disease possess the Bon priests; enchanting spirits causing disease



possess men; spirits of rebellion and malice possess the children; grasping, quarreling spirits possess the wives; wanton spirits possess the maidens; spirits of depravity possess the nuns; every man, woman, and child in the country becomes possessed by uncontrollable forces of darkness. The signs of these times are new and fantastic modes of dressing. Traditional styles are forgotten; the monks wear fancy robes, and the nuns dress up before a mirror. Every man must carry a sword to protect himself and guard his food from poison. Abbots and teachers poison their pupils' minds and hearts; the executive and legislature disagree; men become lewd and licentious, unable to restrain themselves; women become unchaste; monks ignore their discipline and moral code; the Mantradharas break their covenant. As the frenzy of malicious, selfish, vindictive, and ruthless spirits grows, paranoid rumor increases, and ornament and clothing fashions change continually.

“Drunkards preach the path to salvation; the advice of sycophants is followed; fraudulent teachers give false initiations; guileful imposters claim psychic powers; loquacity and eloquence pass as wisdom. The arrogant elevate profanity; the proletariat rules the kingdom; kings become paupers; butchers and murderers become leaders of men; unscrupulous self-seekers rise to high position. The masters of the high Tantras stray like dogs in the streets, and their faithless, errant students roam like lions in the jungle. Embodiments of malice and selfishness become revered teachers, while the achievements of tantric adepts become reviled, the guidance of the secret guru execrated, the precepts of the Buddha ignored, and the advice of yogis and sages unsought. Robes become worn by fools and villains while monks wear foreign dress; even murderers wear the sacred robe. Men resort to malicious enchantment, learning mantra for selfish





ends; monks prepare poisonous potions for blackmail, extortion, and profit. False doctrines are devised from the Buddha's word, and the teachers' interpretations become self-vindications. The valid teachings of Tantra are despised as nonsense. Many treacherous paths, previously uncharted, are followed; many iniquitous practices spread; behavior that was previously anathema is tolerated; ideals are established contrary to tradition; all good customs and habits are rejected, and many despicable innovations corrupt. The wealth of the monasteries is plundered and spent upon gluttony by those under vow. Following errant paths, men become trapped by their own mean actions; the avaricious and spurious protectors of the pure teaching no longer fulfill their functions.

“The celestial order, disrupted, loosens plague, famine, and war to terrorize terrestrial life. The planets run wild, and the stars fall out of their constellations; great burning stars arise, bringing unprecedented disaster. No rain falls in season, but out of season the valleys are flooded. Famine, frost, and hail govern many unproductive years. The rapacious female demons and fierce tanma, unpropitiated and enraged, release diseases, horrible epidemics, and plagues that spread like wildfire, striking men and cattle. Earthquakes bring sudden floods while fire, storms, and tornadoes destroy temples, stupas, and cities in an instant. At this time the Great Stupa itself falls into ruin. During this pall of darkness the Wheel of Dharma at Vajrasana [Bodh Gaya] declines; the storm of war rages in Nepal for many years; India is stricken with famine; the Kathmandu Valley is afflicted with plague; earthquakes decimate the people of Upper Ngari in western Tibet; plague destroys the people of central Tibet; the Kyi Valley district of Lhasa subsides; the peaks of the high Himalayas in the borderland of Mon fall into the valleys. Three strong forts are built on the Five-Peaked Mountain; a retreat is



built in the deep gorge of the Bear's Lair of Mon; two suns rise in Kham to the east; the Chinese emperor dies suddenly; four armies descend on central Tibet from the borders; the Muslim Turks conquer Ngari; the Jang army enters Kham; the Turukha demon army conquers India; the Garlok army shatters the teachings; the Protectors' Temple, Rasa Trulnang in Lhasa, is threatened; the famous temple of Samye is desecrated; the stupas of Bhutan tilt, and the Wheel of Dharma malfunctions.

“The great monasteries of the country become deserted and the belch of the Bon priest resounds in the quiet hermitages; the wise and simple leaders of the monasteries are poisoned and die off so that the lineal explanations and practices are fragmented or lost; the holders of the lineal traditions meet sudden death. Imposters and frauds confuse the people; the jackal's howl haunts the land, and emanations of Mara roam throughout Tibet. The silken knot restraining demonic forces in divine bondage is untied, and the cord of faith keeping the human mind harmonious is severed. The golden yoke of the king's law is broken, and the strength of communal unity is lost; the peoples' traditions are rejected, and the sea of contentment dries up. Personal morality is forgotten, and the cloak of modesty is thrown away. Virtue is powerless and humiliated, dominated by coarse, immodest, and fearful rulers. Abbots, teachers, and professors become army officers while the ignorant guide religious aspirants, explain the doctrine, and give initiation. Aspirants speak with self-defensive abuse while butchers and maddened elephants lead men. The passes, valleys, and narrow paths are terrorized by shameless brigands. Fearful, lawless, and leaderless, the people fight amongst themselves, each man working selfishly. Tibet becomes corrupt and defiled. These are the conditions prevailing during the Kaliyuga. These are the portents of the destruction of the Great Stupa.



“These signs and sufferings will awaken the mind of one person. Filled with the purest and highest intentions and governed by sympathy and compassion towards the sufferers, this person will restore the Great Stupa, aspiring to the highest human achievement, and fulfill the wish to rebuild perfection.”

After Guru Rinpoche had spoken, Trisong Detsen and his attendants were stunned and terrified, their faces contorted by the strength of their distress. Finally, recovering his senses, Padma Gungtsan, the spiritual leader of Go, arose and prostrated himself one hundred times before Guru Rinpoche, then addressed him, saying, “O Great Guru! Let me be reborn to restore the Great Stupa when it is in ruins during the decadence and corruption of the Kaliyuga, when man’s life is short!”

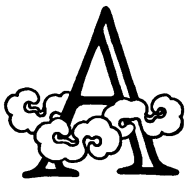
Guru Rinpoche granted this prayer. King Trisong Detsen asked to be reborn as an assistant to restore the Great Stupa, and his attendants prayed that they too should be born to assist in the restoration.

SAMAYA GYA GYA GYA

SEAL THE THREEFOLD BOND



The Fifth
Chapter of the
Legend of the Great
Stupa Jarungkhashor: The
Restorers and their Attainments



Again King Trisong Detsen spoke to the Lotus Born Guru, "O Great Guru! When the lifespan is but fifty years during the destruction and corruption of the Kaliyuga—when the damaged Stupa must be restored as you have foretold—where will the reincarnate Padma Gungtsan, the Lord of Go, be born? What will be his name? How will we know him? And how many friends and disciples will be around him? What joys and benefits will the restoration of the Great Stupa bring to that circle?"

The Great Guru replied, "Listen well, O Great King! Your questions are most pertinent. At the end of the era of degeneration, when the duration of man's life has shrunk to fifty years, there will be one hundred and one inauspicious omens. At the height of this darkness Padma Gungtsan, the Lord of Go, will be reincarnated due to the power of his resolution to attain Buddhahood. He will be born in the year of the pig or rat in the



highlands of the province of Tsang to a family of tantrikas adept in the arts of magical transformation, and he will be called Pal or Zangpo. He possesses strong mental powers and a clear vision of the course his life must take. As a result of discretion and clarity of perception in the lives since his resolution was formed, from his youth he is imbued with confidence in the Triple Gem, with respect for the function of the temple, and with devotion and faith in the receptacles of the Buddha's body, speech, and mind. Belonging to the Mahayana Family, he possesses compassion for human beings and all other living creatures, and his generosity in giving, speaking, and thinking is unlimited. With the blissful knowledge of the Emptiness of the profound nature of all things, he masters fierce Buddha-action and the ferocious expression of the wrathful protectors. He completes the practices of visualization and recitation when his union with his own source of power is consummate, and the guardian protectors of the inner sanctum are obedient and bound in service. From the time he is born, he is unwavering in fierce and concentrated devotion to myself, the master of Orgyen.

"If the vow of this Great Being remains unbroken and unimpaired, then, in his twenty-fifth year, he will restore the Stupa. If the work is postponed but begun before his thirty-third year, then it will finally be completed. But if the work is delayed beyond this, war will burst like a hurricane over Tibet and China. The inhumanity of that calamity will triple the weight of darkness, and famine and disease will usher all living beings into a time of abominable affliction. From the northeast highland border of China an army whose number will equal five measures of white mustard seed will invade Tibet, and the clamor of terror will resound like thunder for many years. Through the southern lowlands an army whose number equals nine measures of white



mustard seed will invade Tibet, and the voice of fear will resound like a flying dragon. The armies will dart from valley to valley like incinerating lightning, then invade and conquer Ngari. The highland forces will invade China, plundering to victory. One-half of the Tibetan people will be slain while the temples are devastated, the images desecrated, the sacred scriptures trampled in the dust, and the monks and priests murdered. The ruined villages will become desolate, for the survivors of this holocaust will escape to Sikkim, Bhutan, Nepal, and India as refugees and to the secret valleys of the Himalayas. Those who remain, tied by avarice to land and wealth, will be massacred along with their cattle by the barbarian iconoclasts.

“Desiring release from this suffering, the Great Being with the power of my blessings, with compassionate sympathy for all living beings, free from self-interest in his own body, life and satisfaction, restores vigor through divine anger, giving the people of the border countries and the refugees the guidance and strength they require. When the voice of virtue of the exiles has been united, the friends of the Great Being begin their combined endeavor to restore the Great Stupa. But the morbid powers of darkness have inveigled mankind into vice, and there are few to put confidence and devotion in the Great Being—as few as there are stars in the daytime. Nevertheless, the Great Being is attended by ten thousand and thirteen devotees of virtuous action, one thousand and six masters of deep prayer, one hundred and eight yogins adept in maintaining the discipline demanded by the inner voice of integrity, sixteen liberal and unstinting patrons, twenty-three seers, eight incarnate instructors in the secrets of the eight Bodhisattvas, twenty-five devoted spiritual sons, five incarnations of the Dakinis, seven blessed by the Dakinis, and twenty-five maidens of high birth and good family.



Zangdok Palri



Communing with them, he removes the defiling veils from their minds and clears all obstacles from their paths. Then encountering my spiritual son, an incarnation of my boundless understanding (Padma Lingpa), an incarnation of the Abbot Shantarakshita (Brigung Kunga Rinchen), and an incarnation of yourself, Trisong Detsen (Karmo Kuntrak), he receives their empowering touch of bliss and fully restores the Great Stupa.

“If the Great Stupa is restored according to this prophecy, content and prosperous men of the entire southern continent of Jambudvīpa will reap abundant harvests for twenty-five years. Contented and prosperous men in India, Nepal, and Sikkim will reap abundant harvests for thirty-three years. The Land of the Snows will be free from invading barbarian hordes for sixty years, and harvests will be fruitful and men happy and prosperous for forty years. The aspirations of Dharma practitioners will be actualized. The Wheels of Dharma at the temples and monasteries of India and Tibet, at Vajrasana and Samye Ling, will be untouched by the vagaries of the elements; the barriers obstructing the transmission of explanation and instruction will be removed, and the Dharma will spread. Great Beings, masters of the lineal traditions, will strengthen their lineages and spread the example of Buddha-activity. The indications of revealed perfection of the completion of the practices of visualization of the deity and recitation of mantra by Mantradhāras will appear without hindrance. The subservient gods and demons of Tibet, the lineage and heirs of King Trisong Detsen, and the leaders of the country will adhere to both spiritual and temporal obligations, giving power to many and virtue to all. The spirits of malice and vindictiveness, instruments of the ruination of Tibet, and the black beasts corrupted by egoistic intent will be vanquished and eradicated.



“All living creatures engaged in the restoration of the Great Stupa will be reborn with the body of a human or god, a pure vessel for the nectar of Dharma. Finally, after three reawakenings, they will attain Buddhahood in the Western Buddhafield of Sukhavati, the Pure Land of Bliss. Whoever has put trust in the Great Stupa, whoever has found joy in the nature of the Great Stupa, whoever has shown devotion to the Great Stupa, and whoever rejoices with the Bodhisattvas when the restoration of the Great Stupa has been completed, after seven rebirths sits at the head of the Vidyadharas in the Infinite Palace of Lotus Light of Palri. Any living creature that envisions the great restoration or hears its vibration, imagines it, or feels it has all traces of unknowing action, the stains of sixty thousand great aeons of ignorance, removed from the mind. All people engaged with the Great Being in the restoration of the Great Stupa either with or without understanding, trust, or devotion receive a part of their supreme realization and spiritual power. Arriving at the end of human experience, they live in the reality of the Vidyadharas at the feet of Orgyen Rinpoche himself.

“Finally, there are three levels of attainment in this Great Stupa: the rewards of offering and prayer disclosed in the third chapter; the rewards of perfection in virtue which inspire the inexhaustible voice of intuition; the instructions of the Buddhas and Bodhisattvas of the past, present, and future in the ten directions through hundreds of thousands of aeons; and the qualities of Dharmakaya, which utterly transcend the realm of expression.”

When Guru Rinpoche, the abbot of Orgyen, the Lotus-Born Guru, had spoken, the devotees, lost in wonder, received the wave of bliss and power to sustain them during the Kaliyuga.



POSTSCRIPT

The Dakini Yeshe Tsogyal wrote down these words in the sacred script of the Dakinis as Guru Rinpoche, the Lotus-Born Guru, was speaking. As the initiation into the Most Secret Heart of the Lama was given, this Terma was hidden in the monastery of Samye in the Great Temple's upper chamber behind the image of Mahavairochana. Prayer was offered that it might be discovered by a worthy recipient at the auspicious time.

Here ends the Legend of the Great Stupa Jarungkhashor, which releases the disciple from the bonds of samsara.

FIRST DISCOVERER'S POSTSCRIPT

I, the Terton Lhatson Ngonmo, known as Lhawang Gyamtso Lodro, withdrew, with due reverence, this Terma from its place of concealment behind the image of Mahavairochana. The Legend of the Great Stupa Jarungkhashor, related by the Precious Guru of Orgyen, was in the form of mystic formula. I received revelations at the time of discovery that directed me to rewrite it in the ancient script on yellow parchment and to reconceal it on the southwest side of the lion throne of the Red Stupa. May it be discovered by a worthy recipient with ability at the auspicious time!

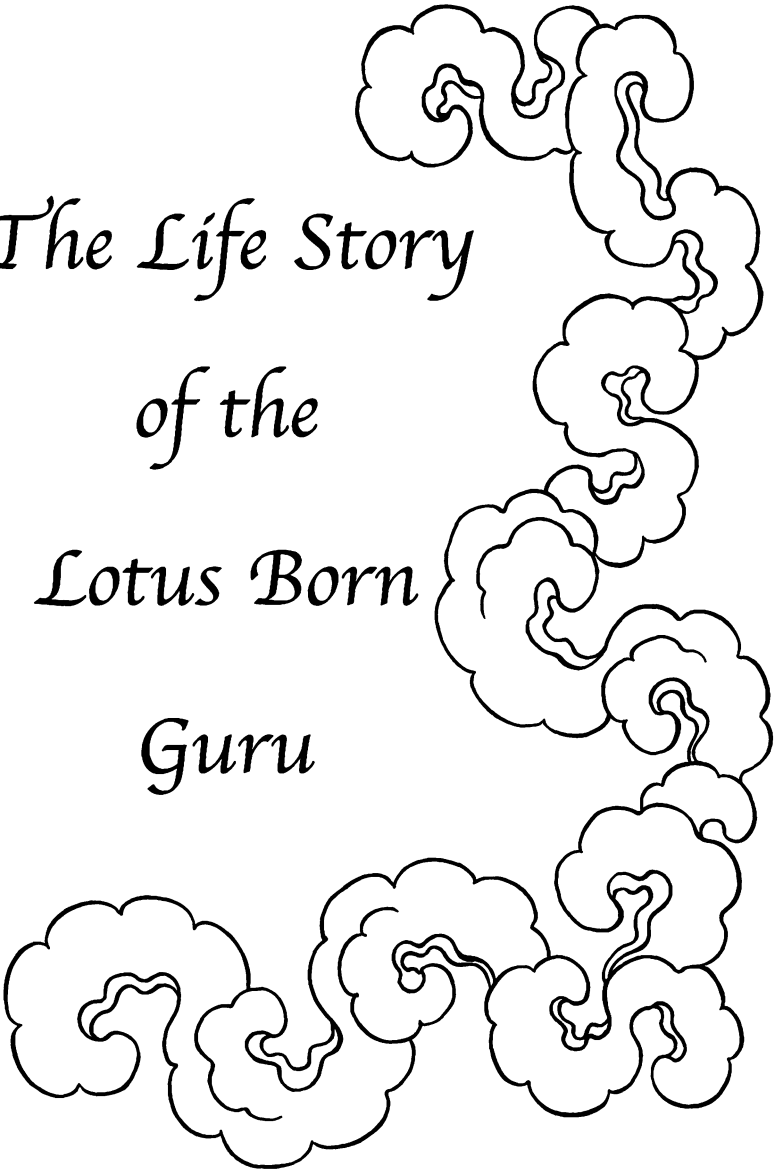
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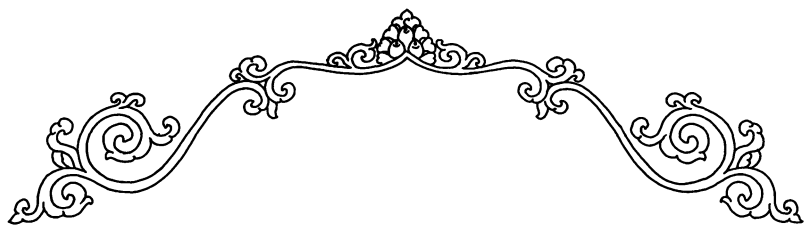
SEAL THE THREEFOLD BOND

SECOND DISCOVERER'S POSTSCRIPT

I, Ngakchang Shakya Zangpo, blessed with the compassion of the Precious Guru of Orgyen, received in a dream revelations disclosing the location of this Terma. I discovered it on the eighteenth day of the month of the sheep in the water male-monkey year. May it benefit all lineages of sentient beings!

The Life Story
of the
Lotus Born
Guru





Introduction

This is a translation of the *zab pa skor bdun las orgyen rnam thar dpag bsam ljon shing*, the life story of the Great Guru Padmasambhava, mendicant, tantrika, magician, scholar, exorcist, priest, missionary, visionary and saint. This treasure text was concealed by the Great Guru in the eighth century and recovered from Karmai Damchen Rock by Orgyen Chokyur Lingpa.

Born in Oddiyana (Orgyen in Tibetan) shortly after the Parinirvana of Shakyamuni Buddha, Padmasambhava traveled throughout India and other realms before being invited to Tibet by the Dharma King Trisong Detsen. The Guru's magical power was his primary instrument in pacifying forces hostile to the Dharma and introducing the Mantrayana to Tibet. He brought to Tibet highly evolved techniques of yoga and meditation and transmitted the lineages of the Mahayoga and Atiyoga Tantras preserved to the present day within the Nyingma tradition. The principal events in the Guru's life are narrated in the ten chapters of this life story.



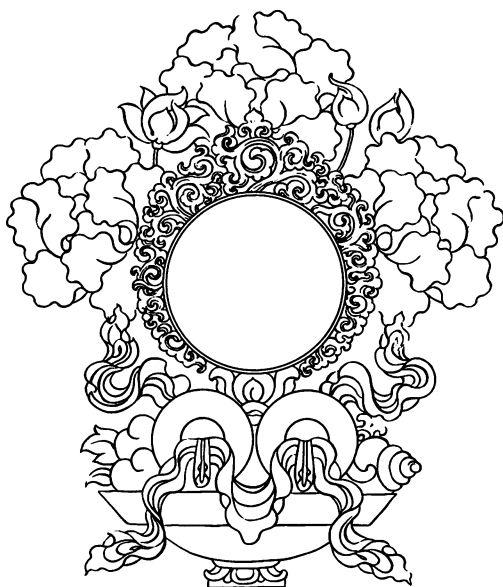
Padmasambhava was a Buddha whose past lives had prepared him for the difficult task of teaching the means and exemplifying the lifestyle necessary for illumination in the Kaliyuga, the final phase of an aeon characterized by progressive deterioration of the moral environment. Upon King Trisong Detsen's invitation, he traveled to Tibet, where he became known as Guru Rinpoche, the Precious Master. He had twenty-five close disciples, each of whom perfected a specific aspect of his or her being through the practice of his precepts. Once a disciple had received instructions, had performed the practice given, and had obtained the results thereof, he or she attained complete identity with the Guru and began a specific lineage perpetuating the traditional forms of meditation. Thus Guru Rinpoche is every Guru, every lama who has successfully completed the practice of Guru Yoga. Although his forms are many, they are essentially one.

The Sankrit term Padmasambhava literally means Born from the Lotus. Just as the lotus, rooted in the slime of a lake bottom, grows upward through the lake's murky water and blooms, floating unspoiled and fragrant on the surface, so the enlightened mind, overcoming the defilements of man's base nature, reaches towards the source of light and beauty that, through the depths of suffering, calls forth the blossom of wisdom and compassion.

The term "life story" is a poor translation of the Tibetan word namtar {nam thar}, meaning "Complete Liberation," which designates this form of literary genre. Every lineage has innumerable accounts of this kind that describe the path to Buddhahood over which their Gurus passed. Often dictated by the Gurus themselves before their Parinirvana, these namtar are guides, maps that illuminate the Vajrayana path: each chapter describes a form of initiation into the Vajrayana. Having already traveled



this path, the Guru has chosen to record his experiences in symbolic and often obscure language that carries manifold levels of meaning. These meanings reveal themselves fully only after the practitioner's inner eye of intuition opens.



*Herein is the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree.
It is taken from the Seven Profound
Themes of the Great Terton
Orgyen Chokgyur
Lingpa.*

Wondrous joy! I, Padma, the Lotus Born Guru, will relate in this exposition of my spiritual practice and liberating history how I mastered the sacred teaching of the Three Yanas and worked continuously for the happiness and welfare of all beings, perpetually turning the Wheel of Dharma throughout the past, present, and future.



1

The First
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*His Appearance in this World
and His Training in the Arts and Sciences*



sentient beings have wandered forever in ignorance and delusion in the samsaric realms of the gods, demigods, human beings, animals, hungry ghosts, and hell beings. But at this time, in the Kaliyuga of conflict and strife, beings wallow indiscriminately in the poisonous slime of hatred, lust, ignorance, jealousy, and pride. Particularly to assist those beings whom it is most difficult to help, the Buddhas of the Dharmakaya, the Wisdom-Truth Body, conceived me with their concentrated Mind. The Buddhas of the Sambhogakaya, the Body of Visionary Enjoyment, ordained the manner of my existence with their compassionate disposition, and the Buddhas of the Nirmanakaya, the Emanation Body, affirmed my embodiment with the power of their assembly. Thus, I, Orgyen Padma, the Lotus Born Guru, appeared in this world.

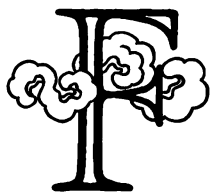


Some people say that I revealed myself upon the pollen bed of a lotus in the Dhanakosha Lake in the country of Orgyen; some say that I was born a Prince of Orgyen, and others say that I fell in the flash of a thunderbolt to the peak of the Iron Mountain. There are many distinct beliefs held by different individuals and peoples, for I have appeared in many forms. However, twenty-four years after the Parinirvana of the Buddha Shakyamuni, the Buddha of Boundless Light, Amitabha, conceived the thought of enlightenment in the form of the Great Compassionate One, Avalokiteshvara, and from the heart of the Great Compassionate One, I, Padma, the Lotus-Born Guru, emanated as the syllable HRI. I came like falling rain throughout the world in innumerable billions of forms to those who were ready to receive me. The actions of the Enlightened Ones are incomprehensible! Who is to define or measure them!

One of my forms was incarnate as Prince of Orgyen in Jambudvipa. In this form, it was my destiny to govern the country of Orgyen. Thus I preached the Dharma of the Great Vehicle in Orgyen until every single person had attained perfect enlightenment. Thereafter, I departed for India, where I became proficient in the five arts and sciences of languages, healing, dialectics, fine craft, and metaphysics.

The Second
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

The Supplication for Precepts and the Destruction of Imputations



From Ananda, the disciple of the Lord Buddha Shakyamuni, I requested the Sutras, after which I was ordained by Prabhahasti and disciplined myself in the three yogas of body, speech and mind. Then, with great reverence, I came to the great master Garab Dorje and received the teaching of the Heartdrop of the Great Perfection [rDzogs chen snying tig], the highest of the Tantras. From the great master Buddhaguhya, I received the teachings of the Hundred Emanations of the Secret Heart [gSang ba'i snying po sgyu 'phrul brgya rtsa]. At the feet of the great master Shri Singha, I received the Tantras of the Supreme Heruka [Che mchog heruka yi rgyud], the Mind of Compassionate Bliss.

At the feet of the great master Manjushrimitra, the Vidya-dhara of Body, I received all the Tantras of Manjushriyamari



[‘Jam dpal gshin rje], the Destroyer of Death. At the feet of the great master Nagarjuna, the Vidyadhara of Speech, I received the Tantras and Sadhanas of Lotus Speech [Padma gsung]. At the feet of the great master Hungchenkara, the Vidyadhara of Mind, I received the Sadhanas and Tantras of the Reality of Mind [Yang dag thugs]. At the feet of the great master Vimalamitra, the Vidyadhara of Buddha Qualities, I received the Sadhanas and Tantras of Nectarine Excellence [bDud rtsi yon tan], the Buddha’s Virtue. At the feet of the great master Dhanasamskrita I received the Tantras and Sadhanas of the Perfect Action of the Sacred Dagger [Phur pa ’phrin las]. Again at the feet of Prabhahasti, I received the Hundred Thousand Verses of the Phurpa Vitotama. At the feet of the great master Shantimgarbha, the Vidyadhara of Fierce Mantra, I received the Sadhanas and Tantras of Ritual Praise and Propitiation [Drag sngags]. I, Padma, the Lotus-Born Guru, received from many great masters, adepts, and others many initiations, explanations, and precepts of many different Tantras, together with the permission to study and then to practice the internal, external, and secret traditions of the Mantrayana and the Tripitaka.

The Third
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*The Preservation of the Doctrine in India
and the Decoration of the Provinces with Dharma*

I Padma, accomplished my meditation in the eight great cemeteries and charnel grounds of India and other sacred places. After I had controlled the powers of evil by detachment, my practice culminated in the revelation of auspicious signs of achievement.

When fear of the Black Tirthikas arose in Vajrasana, India's most holy place, I, Padma, vanquished their contentiousness with my magical power. The five hundred scholars of Vajrasana requested me to become their master and teacher. The Buddha's doctrine was preserved at Vajrasana for one hundred years, while the great scholar Vimalamitra remained there as my representative.

Then, I, Padma, journeyed to Zahor. Misunderstood by the king of Zahor, I was to be burnt alive, but upon unleashing my



magical power, I transformed the fire that was to consume me into a great lake. The country of Zahor became studded with yogins and the Buddha's doctrine remained there for two hundred years.

From Zahor, I traveled to the Maratika Cave in Nepal to practice the Sadhana of Eternal Life. The Protector Amitayus came to me in a vision and presented me with the one hundred and eight ritual texts which vouchsafe immortality.

I proceeded to the Akanistha Heaven and to the Buddhafields of the five Buddha families. I requested Tantra from the Sugatas and conferred with the Buddhas of Incarnate Compassion who taught me that my own mind was the only Buddha to discover.

In the highest cave of meditation in Yangleysho, I began the process of achieving the Sublime Heruka Reality of Mind [dPal chen yang dag heruka] in order to obtain the spiritual powers of the Mahamudra, but the suffering of the people of India and Nepal became such an obstacle to the consummation of my meditation that I begged my Gurus to bestow upon me the means of allaying the peoples' sorrow. The text of the Phurpa Vitotama, which one man could barely carry, was sent to me. Immediately after it came to Nepal, the obstacles to my sadhana's progress were removed, and I attained the relative and ultimate compassion of the Mahamudra.

When I, Padma, was meditating on the mountain of Ya, conflict with the tirthikas arose in Vajrasana, and the Dakinis advised the five-hundred scholars to ask me to return. Then the Indian King Suryasingha sent some disciples to me with a message of invitation. Returning to Vajrasana, I subjugated the tirthikas there.



Yeshe Tsogyal



Then, I, Padma, went with the Eight Great Vidyadharas to the cemetery called Sitavana, Cool Garden, and we meditated. At midnight on the seventh day of concentration, a Great Stupa radiating bliss was spontaneously generated. Meditating upon the Stupa, we saw it blaze and sparkle with light. The Dakini Senge Dongma personally bestowed upon me a treasure chest and the initial instructions upon the Unity of the Sugatas [bDe gshegs 'dus pa]. Each of the Eight Vidyadharas received the required precepts and empowerments. Hence the Buddhadharma was preserved in Vajrasana for ages.



The Fourth
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*The Invitation to Tibet and Subjugation
of the Gods and Evil Spirits*



he benefactors who constructed the Bodhanath Stupa in Nepal requested the boon that they might be reborn to establish the Buddhadharmā in Tibet. By the power of that prayer, one of them was reborn as the Dharma King Trisong Detsen of Tibet, imbued with religious aspiration and determined to construct a great monastery. In accordance with this wish, the Abbot of Nalanda, Shantarakshita, was invited to Tibet to hallow the site. Upon arrival in the valley wherein the monastery was to be constructed, although it was in his power to sanctify the ground, Shantarakshita feigned inability to perform the task, for it had been ordained that I, Padma, should travel to Tibet to establish the Dharma. King Trisong Detsen sent three messengers with presents of gold requesting me to come to Tibet, so I asked permission from the Indian Dharmaraja and my patrons. After deliberation, it was decided that despite the great risk of



harm from the tirthikas in India I should be allowed to depart, for the prophecy of the spread of the Doctrine was to be fulfilled at this propitious time. The messengers returned to King Trisong Detsen with this decision.

Soon afterward, I left India and journeyed to the Kathmandu Valley in central Nepal. As I moved on to the Tibetan border, the fierce gods and barbaric savages of Tibet, anticipating my arrival in Tibet and foreseeing their doom, became contorted by suspicion and worry. Again, in Mangyul, I was greeted by five messengers, who subsequently obtained faith and confidence in my magical powers of transformation.

On the banks of the Nyimakhud Lake in Tibet, I subdued the cruel mountain gods and barbaric cannibal spirits. All these were bound under oath to Dharma. On the Khala Pass I subdued the Twelve Guardian Protectresses of the Passes; in the north I bound Shamed, the Protectress of the White Mountain, and the Protectress Tinglomen; I subdued all the Lords of the Earth of the northern regions; in Tsang I subdued the Pestilential Spirits of Oyug. All these were bound under oath to Dharma. In Phuru I subdued Dorjelegpa, the king of the Mean and Grasping Spirits; in Yaru and Yonru I subdued the spirits and barbaric cannibal wraiths; in Osham I subdued and bound Thanglha, the Lord of Plagues and Pestilence. All these were bound under oath to Dharma. On Tisey (Mt. Kailash), I bound the Stellar Forces of the Lunar Mansions, and on Targo I brought the Dark Planetary Forces under the control of Dharma. By Chukmo Lake and by Matsu Ngonmo Lake I subdued powerful female water spirits; at Dantik Rock I subdued Magyal, the Lord of Water Pestilence [rma rgyal]; at Rotamnakpo I subdued Mayams, the Mother of Contagious Disease. All these were bound to serve the Dharma.



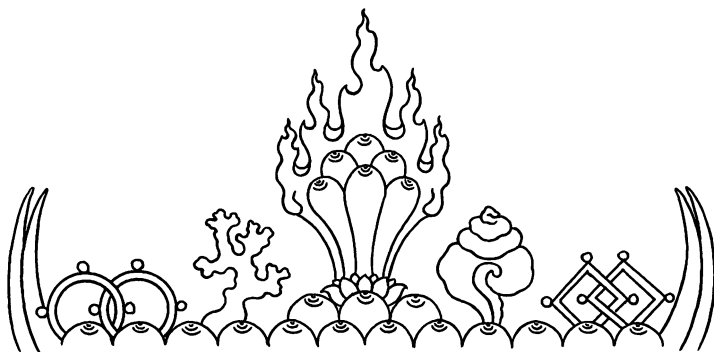
Gyalwa Choyang



At Atarong I subdued Bewitching Spirits [’gong po]; on the Melung Rock I subdued the spirit of a lapsed upasaka ordained by the Buddha; at Wangshumarpo I subdued a spirit prince [lha brtsan]; on the Kam Mountain I subdued a prince of the Water Spirits [klu brtsan]; at Shagralhatse I subdued one of the Long-lived Gods [lha rtse sku lha]; at Thodkarnakpo I subdued a Lord of the Gods [lha brtsan]: All these were bound under oath to Dharma. In Trigonakpo I subdued a Goddess of the Ocean; at Changramukpo I subdued a vindictive king; in Tsawarong I subdued a Lord of the Earth; at Lawarkangcik I subdued Mean Grasping Spirits [the’u rang]; at Boyirong I subdued a water demon [klu bdud]: All these were bound under oath to Dharma. At Naydruggang I subdued the Demon Naga [klu bdud]; at the Fort of Anchungdzong I was welcomed by the spirit of the lapsed upasaka who had sworn to serve the Dharma at Melung Rock; at Sengedzong I subdued the spirit of Yahpang; at Namkhadzong I subdued a god of pestilence; on the Demon Rock I subdued the functionaries of the Mountain Gods [bar blon]; on the Mayo Snow Mountain I subdued a great pestilential spirit; on the Rock of Poi I subdued a she-devil; at Khyungtonakpo I subdued a demon prince; at Black Demon Mountain I subdued the Lord of Evil. All these were bound under oath to Dharma. At Buchu I subdued a small water spirit [klu phran]; at Lharutse I subdued a menial god [lha bran]; at Geypo I subdued the Gods of Hunting [mgur lha]; at Maldro I subdued the nagas; at Monyul on the southern border of Tibet I subjugated many unruly spirits [rmu bdud]; at Bramoshong I subdued the Devil of the Abyss. All these were bound under oath to Dharma. On the Nepalese side of Lhache, the Himalayas, I subdued four Se demons; at Kyirong Chomtrin I subdued ferocious Mamo Goddesses. All these were bound under oath to serve the Dharma.

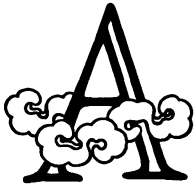


Then, in a valley in Tsang, I was received by an advance scout, and in the town of Todlung I was given a reception by all the people. At that time, the waters of the well at Dongpa flowed out as the Nectar of Omnipotence. At last in a tamarisk garden by the Red Rock, I was received by the king. But even though King Trisong Detsen was an incarnation of Manjushri, due to the heavy defilements of his womb birth, he failed to realize the quality and nature of my virtue. His arrogance and pride prevented obeisance to me. I exhibited my magical powers of transformation and let him hear my song of power; faith was awakened in him and he could then prostrate before me. He bedecked the lion throne for me and bestowed great gifts upon me. All the gods and men of Tibet now worshipped me.



The Fifth
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*The Erection and the Consecration
of the Monastery of Samye Ling*



All the subjugated gods and wrathful spirits of the country assembled in obedience to my command. With my blessings, I purified the ground upon which the monastery was to be built, and, evoking the syllable HUM, I coerced the gods and evil spirits of the place into obedience by means of the dancing motion of the vajra. Men worked by day and the gods and evil spirits by night, laying the foundations of Samye Ling. The Four Guardian Kings—Dhritarashtra, Virudaka, Virupaksha and Vaishravana—directed and protected the construction. The gods and wrathful spirits worked harder and built the clay walls higher during the night than did the men by day, and the clamor created by the work was deafening. Meanwhile, King Trisong Detsen had reconciled himself with the nagas and had entrusted them with the service of collecting sufficient gold to replenish the country and the royal treasury.

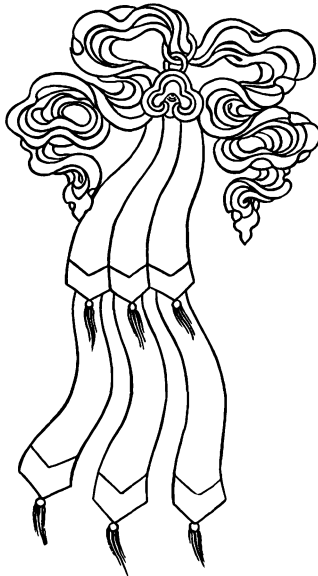


The monastery of Samye Ling, which means 'the Inconceivable', was modeled upon a mandala, the universal scheme of things. Its construction progressed like a child growing to manhood. The great Central Temple with its three stories was designed like Mount Meru and the Upper and Lower Yaksha Temples, in the east and west, flanked the Central Temple, just as the sun and moon flank Meru. Four large temples in the four directions and eight smaller temples in the intermediate directions, representing the four continents and the eight island continents, adorned the area of the 'ocean' within the circular wall that represents the ring of mountains containing the cosmos. One hundred and eight Stupas, each enshrining a vajra magically materialized by the Protector Vajrasadhu, surmounted the wall, and four bitches cast in copper rested upon four stone pillars guarding the four gates. Just as the palace of the gods crowns Mount Meru, so the great Central Temple with three stories roofed in the three distinct styles of India, China, and Tibet formed the center of Samye Ling. In the highest chamber of the temple rests the Buddha Samantabhadra; in the middle of the mandala are the emanations of Vairochana; in the central chamber rests Vairochana, surrounded by the emanations of the Vajradhatu mandala; in the ground floor chamber rests Mahabodhi, surrounded by the Buddha's disciples and all the Bodhisattvas of the ten directions.

At the consecration of the monastery, flowers were strewn throughout. The gods came in the revelation of their wisdom, suffusing lights blazed, cymbals sounded spontaneously, and, while the gods rained down flowers and the nagas presented offerings of jewels, the whole world was filled with auspicious portents and rejoicing. Wrathful Dakinis and Protecting Lords, like brothers and sisters, honored the celebration. The four stone pillars blazed with fire, and the four bitches barked. Three times



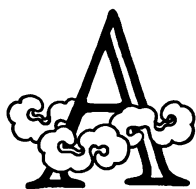
the all-healing nectar of Amrita fell from the sky to bring virtue and happiness to the Land of Tibet and continual joy to both men and gods. Throughout the universe the banner of heavenly visitation portended splendor and renown.



6

The Sixth
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*The Reception of the Translators and Scholars
and the Translation of the Sacred Texts of Sutra and Tantra*



fter I, the Great Master Padma, and the Abbot, Shantarakshita, had remained in Tibet for some time, we became dissatisfied with the receptivity of the people to Dharma. We conferred and agreed that Tibet was a country of malevolent savages, unfit receptacles for Dharma who could not distinguish between virtue and vice. In their jealousy, the ministers of Tibet had been thwarting our efforts to fulfill the king's wishes, and we considered returning to our own country. When we spoke to the king of our considerations, he was most aggrieved, and wept. Later, presenting us with a gift of a gold mandala and other precious things, he begged us both to listen graciously to his plea. Having opened his mind, King Trisong Detsen said, 'This land of Tibet is a country of barbarians and savages, a country of darkness where Dharma has never been heard. Although you have become disheartened, yet be compassionate! Through your



enlightenment, be kindly disposed to us! Stay as incarnate Buddhas within this vicious land! The Bodhisattva works for the benefit of others and there is no higher course of action than to work for the emancipation of others. Therefore, I, Trisong Detsen, beg you to fulfill my prayer. I have built Stupas, written books, and erected images to no avail, but, if the sacred texts of Sutra and Tantra are brought to Tibet and translated, I envisage the spread of the Dharma. Explanation of the doctrine may be heard and many may practice meditation according to the tradition. I request you two great masters to remain in Tibet to fulfill this task. I beg you not to return to India.'

We heard Trisong Detsen's plea and decided to bring the scriptures from India to Tibet and translate them. Thus, according to the prophecy, all the young nobility of Tibet were assembled to be taught the art of translation, and one hundred of them were selected and sent to India to learn Sanskrit. Among them were Kawa Paltsek, Chokro Lui Gyaltsen, Zhang Yeshe De and the special one named Vairotsana.

I, Padma, translated the Internal and External Tantras, and the Abbot Shantarakshita translated the Sutras and Vinaya. Eleven hundred Tibetan youths who had been ordained as monks assisted in the translation, together with the hundred Tibetan translators who had returned from India always mindful of their teachers, and one hundred Indian scholars, including Vimalamitra and Buddhaghuya, who had been invited to Tibet. All of us—the translators, scholars, the Abbot, and I, the Master—withdraw into the monastery where we sat clothed in fine robes on high thrones cushioned in silks. We were offered sweetmeats to eat and were presented with offerings of gold mandalas. The sacred scriptures of the Mantrayana and the Sutras were then





translated: the three parts of the Tripitaka, the Vinaya, the Sutras, and the Abhidharma; the concise, short, and comprehensive form of the Prajnaparamita; the Mahaparinirvana Sutra, the indisputable teaching telling of the Buddha's passing to nirvana; the Kriyayoga text of Dorjetsemo and all the External and Secret Mantrayana Tantras; the Eight Guhyamulamaya Tantras [gSang ba'i snying po sgyu 'phrul rgyud]; the scriptures relating to the Anu Yoga and to the Mental Class of Precepts of the Great Perfection ['Dus pa mdo yi mdo lung sems sde'i skor]; the Astavachanadharmamulantra [sGrub pa dka' brgyad rtsa ba'i rgyud] in five, ten, and fifteen Tantras. Thus the entire body of discourses and innumerable Internal and Secret Mantrayana Tantras were translated. Translation of these Sutras and Tantras continued throughout the day and night. The scholars gave a thorough explanation of the texts, and the translators, listening attentively, rendered their meaning into Tibetan. In this way innumerable volumes of Sutras and Tantras were finished, and the elucidated teaching was established throughout Tibet

Upon the auspicious day that the scriptures were to be installed in the temple, the celestial canopy, the victory banner, the pennant of the gods, the mandala offering, and boundless kinds of offerings were prepared and arranged in the most delicate and pleasing manner. They were held aloft between fully ordained monks who carried the translations upon their backs. Above this procession rode the chariots of the translators and scholars with celestial canopies floating above them and victory banners on their right and left. Manifold musical tones sounded and incense heralded the procession's progress around the temple. On the day that the volumes of translations were laid in the middle story chamber of the temple, Akashagarbha displayed his magically transforming emanations.



In front of the monastery of Samye Ling on the Plain of Yobok, cushioned seats were arranged for the translators and scholars. While sitting in a semicircle, each was presented with the customary golden model of the universe, an eternal knot, fine raiment, silken robes, woolen robes, a horse, a mule, a female dzo, bolts of fine and coarse serge cloth, a load of tea, one hundred pieces of gold, and one thousand pieces of silver. Then King Trisong Detsen, descending from the throne, stood before them and spoke of his own dynasty, the people's customs, and the great generosity and sacred intent of the translators and scholars. Vimalamitra, the greatest of scholars, spoke of the origin of Dharma and of its rare value. Vairotsana, the greatest of the translators, spoke of the transmission of Dharma by the scholars. Go, one of Tibet's ministers, made an offering to each and spoke of the manner of fulfillment of the king's ministers. The king's subjects offered all the luxuries that they had accumulated and rendered service and hospitality to the translators. The scholars returned to their own country, leaving the religious lore shining like a sun in Tibet.

The Seventh
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*The Initiation and Maturation of the Disciples
and the Revelation of their Signs of Achievement*



While I, Padma, practiced my sadhana in solitude on the upper slopes near Chimpu, above the monastery of Samye Ling, King Trisong Detsen and Namkhai Nyingpo, Sangye Yeshe, Gyalwa Choyang, Yeshe Tsogyal, Palgyi Wangchuk, Dorje Dudjom, Vairotsana and others of the twenty-five disciples came to me and presented the customary offering of gold, entreating me to unfold the Mandala of the Unity of the Sugatas [bDe gshegs 'dus pa'i dkyil 'khor]. After I had disclosed the mandala, I gave them the initiation into the Unity of the Sugatas. During the initiation, when it was determined which of the Eight Herukas should be propitiated, the king's flower fell upon Chemchok Heruka [che mchog]; Namkhai Nyingpo's flower fell upon Yangdak [yang dag]; Sangye Yeshe's flower fell upon Jampal Shinjeshey ['Jam dpal gshin rje'i gshed]; Gyalwa Choyang's flower fell upon Tamdin [rta mgrin]; Yeshe Tsogyal's



flower fell upon Phurpa [phur pa]; Palgyi Wangchuk's flower fell upon Mamo [ma mo]; Dorje Dudjom's flower fell upon Choto [mchod bstod] and Vairotsana's flower fell upon Drakngak [drag sngags]. Thus, each disciple created his own mandala. Having completed the practice, each disciple revealed a different sign of achievement. King Trisong Detsen was able to subdue men by his resplendent appearance; Namkhai Nyingpo could ride on the sun's rays; Sangye Yeshe could shatter rocks with his phurpa; Gyalwa Chokyang could neigh like a horse from the crown of his head; Yeshe Tsogyal could resurrect dead men; Palgyi Wangchuk could cause death by fever by raising his phurpa; Dorje Dudjom could move unhindered like the wind; Vairotsana could compel people to do his will: These and many other signs were manifest by the disciples.

Later the mature disciples were initiated into the all-embracing Guru Vidyadhara, the Mandala of the Unity of the Mind of the Lama, into the Unity of the Mind of the Yidam, into the Unity of the Mind of the Dakini, and into the Unity of the Mind of the Dharmapala. Then, upon following the precepts conferred upon them, they freed themselves from the karmic cycle of rebirth. These practices were diffused throughout Tibet by schools of meditation.

The Eighth
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*The Revelation of the Epitome of the Ocean of Dharma
and its Concealment within a Secret Lode*

I Padma, formed the intention in my compassionate Mind to bestow upon the king and other disciples the initiation into the Epitome of the Ocean of Dharma itself [bKa' dus chos gyi rgya mtsho]. For in Tibet, although the disciples had heard the Doctrine elucidated, had practiced meditation and attained the fruit thereof, and had revealed the signs of accomplishing the teachings of the Tripitaka, the Tantras both Internal and External, and even the most profound essence of the most secret Oral Instruction of the Mantrayana, yet they had no initiation into the indispensable quintessential teaching of the Epitome of the Ocean of Dharma. At this time King Trisong Detsen and his three sons came to me at Chimphu with the three-day-old corpse of their daughter and sister for resurrection and begged me to give them the initiation. I gave them a full explanation of the Epitome of the Ocean of Dharma.



Later, when I wished to conceal the treasures of my mind [thugs gter] by implanting them in the Secret Lode of Understanding, I gathered around me King Trisong Detsen and his three sons: the eldest, Prince Mune Tsanpo, the middle son, Prince Murub Tsanpo and his youngest son, Prince Mutik Tsanpo; the translators Gyalwa Chokyang, Langdro Konchok Jungney, Nyakchen Jnana Kumara, Vairotsana, and Shudbu Palgyi Sengey; Tingdzin Zangpo, Dorje Dudjom, Palgyi Wangchuk, Obren Wangchuk, and Atsara Saley; the yoginis Shelkar Dorjetso, Trokbanlo, and Yeshe Tsogyal; the three consorts of the princes, and others. All of them came to the Ethereal Fortress of the province of Kham, where I unfolded to them the Epitome of the Ocean of Dharma and bestowed the initiation upon the mature disciples. Then I released to them the essential oral instruction, the precepts which give complete liberation from samsara. After meditating upon these teachings for seven years, they achieved the one-pointed mind of concentration that results in the revelation of great signs of achievement.

The disciples displayed great powers: King Trisong Detsen could pass freely through mountains, Mune Tsanpo could envision the actual face of gods, Murub Tsanpo had found understanding and bliss, Mutik Tsanpo had found the nature of his Mind, Vairotsana could soar like a bird in the sky, Gyalwa Chokyang could transform his body into a raging fire, Langdro Konchok Jungney became a dagger of light, Sangye Yeshe could reach any destination immediately, Nyakchen Jnana Kumara attained the final realization at the end of the path, Kharchen Tsogyal could bring forth water of eternal life from rocks, Atsara Saley could shatter rocks with his bare hands, Drokmi Palgyi Yeshe could consume forests with his fiery eye, Dorje Dudjom could dry up the ocean with his gaze, Tingdzin Zangpo could



Namkhai Nyingpo



move unhindered through rocks, and Shelkarza could ensnare wrathful Dakinis.

At the end of their practice, the disciples revealed many wonderful signs of achievement, which were written down in the magical script of the Dakinis to be concealed in secret lodes in seven holy places. I predicted that these same disciples would return to remove the treasures that they had hidden. I gave them special instructions upon how to withdraw the secret teachings, together with prayers of aspiration and empowerment to propagate them. During the Kaliyuga of degeneration, when a man's lifespan is no more than thirty years, in the penultimate era before final destruction when the treasures are recovered, there will be further indication of the nature of the path.

The Ninth
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish-Fulfilling Tree

*The Concealment of the Treasures and
the Prediction of their Discovery*



he entire body of essential lore was written down in the five scripts of the five lineages on the five kinds of parchment and placed in especially marvelous containers. These treasures, both major and minor, were hidden at Lhasa, Samye, Yoru, and Tradruk, in the four monasteries which had been totally purged of impurity and in the eight monasteries which had been partially sanctified. Innumerable treasures were hidden in secret lodes at Yarlung Shelbrak, Lhobrak Kharchu, Drak Yangdzong, Yerpa Dawaphuk, Yamalung, Tsangi Zabbuling, Riwo trazang, Tsangi Riboche, Gangri Lachi, Yolmo Gangra, Namkaycan, the eight places in Mon, Tsari Gyalasengdam, Pubo, and particularly Tidro Drakar. In upper and lower Kham I concealed treasures in twenty-five holy places: five in the Buddha's Body, five in the Buddha's Speech, five in the Buddha's Mind, five in the Divine Attributes, and five in Perfect Action. I

remained in these various places practicing my sadhana in order to sanctify the treasures before concealing them within the secret lodes.

At the time of Trisong Detsen and his sons, the Doctrine spread across the country like daylight at dawn, but I foresaw that it would be only three generations before the vindictive king Lang Darma, the Ox-headed one, the reincarnation of a misused beast of burden, would reverse the aspiration of the people. I predicted that the chaos caused by Hawkhead, Lang Darma's minister Trayi Gochan, would destroy the foundation of the Buddha-dharma. At that time the need for the Doctrine would be great. However, the purity of the minds of the twenty-five disciples and the strength of their Bodhisattva vow to work for all beings' emancipation would result in their rebirth as Tertons, incarnate emanations of myself who would recover the treasures from their hiding places and interpret the Dakinis' magical script for the understanding of whoever requires instruction.

I predicted that the two Great Tertons, Guru Chokyi Wangchuk and Nyang Nyima Odzer, would come first and would be followed by twenty Terton Lingpas—Orgyen Lingpa, Karma Lingpa, Padma Lingpa and others—with one hundred Tertons, Masters of the Doctrine. Thereafter, attendant upon their predecessors, a thousand and two minor Tertons would appear and recover innumerable treasures. When a Great Terton appears there would be hundreds of Dharmaholders to master the teaching and to propagate it. There would be one Terton to each valley, and wherever I have practiced meditation would be found some hidden treasures. In each district would be a renowned siddha; in each town would be a Master of Ritual, a Recipient of

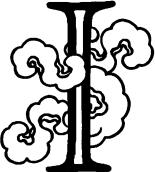


Offerings; in each household would be a Practitioner of the Discipline, an object of devotion; and also in each household would be a yogin of Tantra, an exorcist and subjugator of evil power. Thus, I ordained that the Doctrine would spread to every corner of the world by means of my incarnate forms. May you people have faith through the pure perception of them!



The Tenth
Chapter of the
Self-Liberating Life Story
of the Lotus-Born Guru of Orgyen,
a Wish Fulfilling Tree

*The Legacy to the People of Tibet and Departure
to the Southwestern Island Continent
to Subject the Cannibal Savages*

 In the Sutra of Prophecy, the Exemplar and Buddha Shakyamuni predicted that the cannibal savages of the Southwestern Island Continent would descend upon Dzambuling and wreak destruction. Now that the enemies of my personal reality were subjugated, I decided to leave for the southwest to subdue those cannibal savages. I communicated my decision to the Prince Murub Tzanpo who became morose and in tears begged me not to go, pleading that the people could not do without me. In great compassion I postponed my departure in order to assist the people of Tibet and bestow upon them essential teachings for the future. I predicted the appearance of my representatives who would be the delegates of my compassionate power, I concealed the echo of my speech in secret lodes for the benefit of future generations, and I transmitted my understanding to disciples with suitable dispositions. In this way, I placated



Sangye Yeshe



the distress of the prince and determined to leave forthwith for the land of the cannibal savages.

A vast concourse of people escorted me to the pass in the country of Mangyul, where I made my final gift to the prince and people of Tibet. This legacy, which I concealed on the Khalarong Pass in Mangyul and other places, consisted of thirteen precepts which would remove all obstacles to the continuation of the tantric lineage. These texts contained prayers of aspiration, internal practices, and techniques for realization.

Then, I, Padma, gave final instructions to my devotees and to those who would be reborn in the future. Future generations who cannot meet me must read this exposition of my spiritual practice and liberating existence in this world. Obtaining a clear view of its significance, they must live according to its implied command, becoming perfect in all things. Remember me while reading this liberating life story six times daily, and direct your aspiration like this:

*EH MA HO! Samantabhadra and Vajradhara
 are my Dharmakaya, Body of Truth!
 Vajrasattva and Shakyamuni are my instructors!
 Amitayus and Avalokiteshvara are my protectors!
 I pray to the Lotus-Born Guru with whom they are united.
 My Buddha Body is Manjushri Yamari!
 My Buddha Speech is Wangchen Taked Tsher!
 My Buddha Mind is Yangdag Heruka!
 I pray to the Wish-Fulfilling Guru.*

*My Divine Attribute, the Resplendent Subjugator of Evil,
 is Chemchok Heruka!*



*My Perfect Action is performed
by the Buddha Body of Vajrakumara!
I pray to the Glorious Tottrengtsal,
the Victorious Master of the Wrathful Dakinis.*

*In the realm of Buddha Body
are the Wrathful and Peaceful Emanations.
In the melodious sound of Buddha Speech
are the Twelve Tones.*

*My Mind, embracing all, is without impediment!
I pray to the Revered Lord of the Dakinis.*

*Prophet of Divine Regents, Concealer of the Secret Teaching,
Dispenser of Awareness to Initiates of Good Karma,
and testator of a kind legacy to the people of the world,
I pray to you, Gracious Body of Compassion!*

*Remembering your kindness, Precious Guru,
receiving your covenant, please enshrine us in your Mind!
No other hope can arise in this troubled time!
Look upon us with compassion, Orgyen Tulku!
Repulse the agitation and confusion of this evil day
with your skill and power!*

*Grant us the blessings of the initiation into understanding!
Grant and expand our capacity
to understand the nature of experience!*

*Enable us to assist all beings in the Doctrine
so that we may become Buddhas in this lifetime!*

Having exhorted the people to aspire to the awakening of a Buddha in this manner, I, Padma, mounted the magical horse



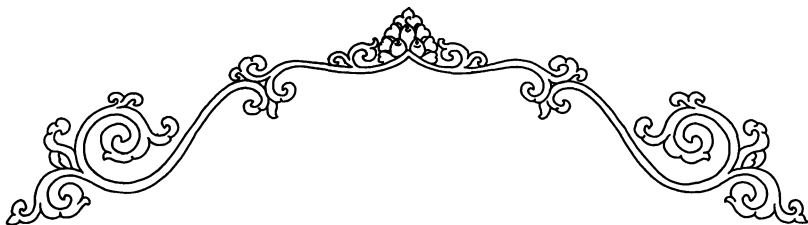
and was carried aloft by four Dakinis. Again, I spoke to the people, saying, 'I will come to remove the suffering of the people of the world on the tenth day of every month but especially on the tenth day of the monkey month. Do not forget to pray!'

Then, turning my face towards the southwest, I departed. The Prince Murub Tsanpo and his subjects returned, each to his own home, and each to his own practice.

SAMAYA GYA GYA GYA

OBEY THE GURU'S WORD

This Life Story of the Guru Orgyen Padma was written down by Yeshe Tsogyal and then concealed in a secret lode. May it come into the possession of one with developed personality at the propitious time! May boundless advantage arise from it for the benefit of all beings!



Reflections

The beauty of the imagery expressed in the original Tibetan text is difficult to convey in English. This is due to the highly stylized descriptions of events in the Guru's life and the subtle levels of meaning interwoven in the narrative, and also to the shortcomings of translators who attempt to convey these characteristics in their translations. However, the symbolic level of the language becomes understood through constant meditation in the particular modes of the tradition. The exoteric meaning is usually clear, being a man's narration of the events in his life. The esoteric meaning reveals the different stages of initiation or experiences of integrating processes. The secret meaning must remain inexpressible.

The exoteric history begins with the time, place, reason, and means of the Guru's life. As the Buddha before him, he was raised as a prince and trained in the administration, skills, and knowledge necessary for ruling and protecting a kingdom. Then, wandering from master to master, ordained to follow the religious life, he received the explanation and precepts of the various living



traditions. With this knowledge, he came to understand the nature of reality through meditation that brought him mastery of mind and matter.

In the eighth century, Padmasambhava was invited by King Trisong Detsen to bring his knowledge, power, and example to the people of Tibet. Obtaining the people's respect and learning how best to use their talents as well as their vices, he supervised the building of Samye Ling, Tibet's first monastery, and its central temple. After Tibetans sent by the king to learn Sanskrit in India returned to Tibet, accompanied by a large number of Indian panditas, Samye became a major center for translating the texts of the Buddhist Canon.

The Great Guru initiated his disciples into the secrets of meditation technique and remained to see the practices of his followers mature to power and compassion. Finally, in order to bring the same light and understanding to a people of the southwest, he left Tibet, promising the continued efficacy of the means he had taught.

The esoteric or inner story begins with the assertion of initial and original perfection but stresses the path of the Bodhisattva as the necessary relationship to other beings. In the biography, the planting of the seeds of relative understanding by intellectual means is followed by the maturation of those seeds in experience gained on the path. Having gained this foundation, the invitation into the mandala follows. During this initiation the various parts of the mind are brought under control, and the bones of existential awareness are uncovered. The twenty-five forms of the master manifest through different meditation practices, and each form serves to rebalance a specific disharmony. After the final stage of integration, the seeds of every eventuality are planted



and the means of reaching any faculty of mind are immediately and spontaneously achieved.

The secret meaning is found in the immediate apprehension of the inner and outer, which are brought together in one all-inclusive vision of reality. This can only be expressed by destroying its essential integrity. The secret meaning is never grasped by the intellect because the polarity of subject and object that permits relative understanding does not operate on this level. On the secret level, there is never any break in the stream of immediately apprehended all-pervasive sameness. This is the Guru-Buddha himself.

The First Chapter describes the rebirth of the karmically matured Bodhisattva into the many splendored world of the Guru. Iconographically, the Guru's mind, identical to the Buddha's Body of Truth (Dharmakaya), is represented by a lotus; the Guru's vibration, ordained by the compassion of the Buddhas, is represented by a sun; and the Guru's manifest form is represented by the moon. Therefore Guru Rinpoche is depicted floating on a lotus, sun, and moon. A restatement of the triple division of unitary perfection of the Guru uses the personifications of the Buddha of Boundless Light, the Great Compassionate One, and Padmasambhava. These three forms represent the stages of progression of the Guru's increasingly complex manifestation, his increasingly rapid vibration from the quiescence of Boundless Light, through the realm of compassionate vibration which permits all expression, to the psycho-organism or the gross form temporarily housing the impulse to implement the Bodhisattva vow. Guru Rinpoche incarnates particularly to teach the Tantras, providing the means to enlightenment within a single lifetime for those prepared to comprehend them.



The Second Chapter describes the various doctrines and practices which the Great Guru as a young Bodhisattva learned in order to fulfill his vow. To obtain this teaching, the defenses of the conceptualizing mind are lowered and supplication is made, so that the teacher can drop the seeds of the tree of enlightenment into a heart tempered by humility. The seeds referred to in the text are the eight aspects of the Guru most close to his heart. Each of these aspects is represented by a Heruka and is described in a particular Tantra—accompanied by the necessary ritual and meditation prescribed in the sadhana. Successive chapters in the text describe the process of the maturation of these seeds.

The Third Chapter describes the practice of the tantrika, the yogin practitioner of Tantra. Guru Padmasambhava traveled throughout the Indian world experiencing the full variety of possibility, destroying the pretentious contention of the academics called tirthikas, enjoying his magical disport and illuminating his mind in constant meditation. While exploring the unity of inner and outer, he retained in mind the Bodhisattva vow and remained in appearance a common mendicant.

Without passing any judgment, the mind is neither repelled nor attracted and feels the full intensity of each moment. Hence the identity with the inherent openness of every form is maintained. In the intensity of meditation within a charnel ground or cemetery, inhabited by the ghosts of past experience, obstacles on the path can be removed. By churning the depths of mind and releasing repressed vestiges of past experience, energy can be used to develop an enlightened attitude. In the cave of mind, sheltered from the fascination of forms without, the still, melodic voice of the instructing Buddhas can be heard, and the gossamer visitation of Buddhas can be perceived.



Chapter Four describes the subjugation of the spirits of Tibet. In order to enter into the mandala, the recesses of the mind must be illuminated. Rather than eliminating the deeply-rooted tendencies of mind by means of ascetic practices, the Vajrayana prescribes controlling these tendencies by keeping them constantly illuminated and using them to create harmony. The names of the spirits that Guru Rinpoche enslaved are self-explanatory. The external projection of the spirits in metaphorical image need not confuse the real meaning of the chapter. The Tsok rituals practiced regularly by the Nyingmapas renew the light that illuminates these mental forms. The Guru who teaches the Dharma during the Kaliyuga needs every means at his disposal to retain his integrity in a vicious world.

Chapter Five describes the construction of the mandala. The mandala is at once representative of the unitary Body-Mind of the Guru and a symmetrical pattern designed to show the manner of integrating the polar extremes leading to the all-pervading center. A model of universal mind and the integrated psyche, the mandala expresses the relationship between eternity and time, between infinity and form, and between complete openness and phenomenal beauty. The design of the monastery of Samye Ling illustrates the relationship between the mandala's outer and the inner realm. The outer realm is the cosmos, featuring symbols of Mount Meru and the sun and moon; the inner realm is the Guru's Mind, the three-tiered temple representing the Buddha Bodies of Infinite Truth, Compassion, and Active Phenomenal Beauty.

The Sixth Chapter describes the transmission of the knowledge of India into Tibet. The accumulated body of Buddha lore, including both Hinayana and Mahayana doctrines, was translated



from Sanskrit into Tibetan. The most significant of these scriptures were the Tantras called the Old Tantras to distinguish them from the later works brought to Tibet beginning in the eleventh century. These Tantras form the basis of metaphysics, philosophy, and meditation techniques for the Nyingmapa. The task of translating experience into communicable language is an important part of the Bodhisattva's development. The accent is upon reflecting the integrity of meditative fulfillment rather than in scholastic exactitude.

The Seventh Chapter describes the most basic of initiation experiences. This is the understanding of the essential unity of all things perceived with the Eye of Buddha. While the unawakened mind projects subjective values upon pure form, creating an illusory realm of appearances, this tendency prevents insight into the true nature of things. However, when Buddha Nature is understood and the mirror mind becomes a perfect reflector, the unspeakable Oneness of existence becomes a part of every experience.

A vision held momentarily, the initial flash, discloses the mandala and bestows the initiation simultaneously. Then the 'family' that past karma has ordained for the initiate determines what aspect of the Guru should be the object of meditation on the path to attaining a continuous vision centered within the mandala. The devotees closest to the Guru meditate upon one of eight forms, each of which endows the aspirant with a specific power described in the text. These eight aspects, attributes or manifestations of the Guru, remain the most important forms of meditation.

The Eighth Chapter describes a further initiation that gives the devotees insight into the innumerable means the Vajrayana



employs to perpetuate the stream of compassionate action. Again the stages of practice are elucidated, beginning with the explanation before initiation and followed by instructions upon how to bring the fruit of practice to full maturity. It is shown that meditative insight may be gained solely to sustain natural harmony at some time in the future; therefore, concealment of the specific inspirational treasure is necessary.

The Ninth Chapter describes the nature of Terma (concealed treasures) and their discoverers, the Tertons. The Termas were hidden in caves, rocks, lakes, rivers, and other natural phenomena, and also in the Guru's Mind, to be disclosed at the propitious time by their discoverers. The Terma hidden in the Guru's Mind are called Gong Ter and are accessible only during profound meditation, when the clouds of mental obscurity have been dissolved and the structure of being is clearly visible. The Terma found in natural phenomena, called Sa Ter, may be discovered by the sudden spontaneous bursting open of a rock disclosing a cipher key. Here the character of phenomenal forms that create amazement is a further source of inspiration.

This particular text is a Terma. At the Guru's direction, the Dakini Yeshe Tsogyal reduced the meaning of this teaching to its essential symbolic form and hid it in a rock. Many centuries later the Great Terton Orgyen Chokyur Lingpa discovered it and rendered it into the form that has been translated here. Today, when new forms must necessarily embrace the mass of data and conceptual material that scientific research has produced, and a new accent and stress is required to rebalance a common consciousness, Termas will be discovered by Tertons united with Guru Rinpoche and knowing the needs of suffering humanity. Clearly seeing the potential for perversity in cultural and per-



sonal evolution, Guru Rinpoche has hidden the keys of the door of harmony in the enlightened store consciousness. Discovered at the propitious time in auspicious circumstances, these keys will provide the means for restoring harmony and balance.

The Tenth and Final Chapter describes how practice should continue after the intensive personal care of the preceptor has been withdrawn. The invocation enshrined in this last chapter, the quintessence of the text, is the manner in which the illumination achieved is constantly renewed. The Guru is invoked in the eight forms over which the practice has given mastery. The mandala from which he arises is the Copper-Colored Mountain of Nga Yab, the Southwestern Island Continent. The tenth day of the moon remains the day upon which the combined energy of the devotees of the Lotus Born Guru is concentrated to bring about the refulfillment of perfect union.

Today ritual has lost credence due to misunderstanding of mantra and mudra and the inability to transmit the power inherent in what may seem like empty forms into a dynamic means of effecting psychological change. Certainly ritual is useful and necessary for the aspirant whose consciousness is daily scattered by the tendency of mind to grasp at the many sensual stimulants that assail it. However, the ritual cannot be effective unless a transmission of power takes place. The power lies within Guru Rinpoche himself, in any of his manifest forms—as an external incarnation, as a figment of the creative imagination, as consciousness of pure sensation or as transmuted emotional passion. The power that he transmits is not the power that dominates and controls the universe and motivates the ego in aggressive conquest. Rather, it is the power of illumination, which brings clarity of vision and pure untarnished perception. Mirages that have



been projected upon the environment vanish, leaving a shining reality. The rope that previously appeared like a snake, creating fear and anger, is seen as it actually is. False rationalizations and misapprehended symbols that exclude a greater scope of awareness and greater tolerance are seen to be delusory. Blissful illuminated consciousness is the Guru's Mind.

The flash of illumination transmitted from the Guru's Mind is only the sowing of the seed, the experience of what is possible, a demonstration of what can be. The initiation is accompanied by explicit instructions in meditation practice, and the initiate is given explicit precepts to observe. These practices lubricate the psychic functions disclosed in the course of initiation and thereby recreate the light. The initiate must dedicate his or her entire energy to the one purpose. The strength of aspiration that drives the yogin towards the goal is determined by the intensity of the initiatory experience and the ability to recall it to mind. If the seed is to germinate, develop, and bear fruit, the soil must be kept weeded, well watered, and open to a climate that stimulates its growth. Laziness and forgetfulness, inattention to mind, distractions from without, restlessness, willful forcefulness, and euphoria are a few of the initial obstacles encountered. These obstacles create a dark veil that obscures and encapsulates the light and power within. Through constant practice all obstacles can be overcome, and, finally, each experience can be understood as the bearer of the illuminating power first experienced in initiation.

After initiation, the renunciation of irrelevant worldly functions and aims coupled with the practice received during initiation quickly matures the karma of the aspirant. The tendency to act in habitual patterns fostered by ignorance is understood and



destroyed. Reflex action and expression formerly determined by cultural conditioning and the impulses of attraction and repulsion are replaced by spontaneous action and speech. The spontaneity that creates a balance within the total situation is the secret teaching.

The secret oral teaching of the lineal tradition of the lamas is not a doctrine or dogma of any kind. It is not stricture, instruction, or precept, though it may be presented in any of these forms. The secret oral teaching is the demonstration of a spontaneous flow of sound perfectly expressing the needs of the moment. During the initiation, the Guru will demonstrate the perfection of verbal expression, the significance of subtle gesture and motion, and the power of concentrated awareness. After the initiation, each aspirant strives alone for realization.



མཚོད་རྟོག་ཚེན་པོ་བྱ་རུང་ཁ་ཤོར་གྱི་ལོ་རྒྱུས་

ཐོས་པས་སྒོལ་བ་བཞུགས་སོ།

ཟབ་པ་སྐོར་བདུན་ལས།

ཚོ་རྒྱན་རྣམ་ཐར་དཔག་བསམ་ལྡེན་ཤིང་བཞུགས་སོ།

འཁོབ་གདོད་དམར་བོད་ཀྱི་ཡུལ་དུ་སྐྱེས་ཀྱང་། ཟ་རྟོར་ཡུལ་གྱི་ལམ་ལ་
 བོད་རྟོ་སྟེང་དང་། ལུ་རྒྱལ་ཡུལ་གྱི་ལམ་ལ་བོ་བ་དྲུང་འབྱུང་གཞན་ཉིད་འདྲ་བའི
 རྒྱལ་སྐྱོན་ལ་གཉིས་སྐྱུབ་དངས་། བདག་གི་གཡུང་དམར་འགྲོ་བ་མི་རྣམས་
 བསོད་ནམས་གསོག་པའི་རྟེན་། དཀོན་མཆོག་རིན་པོ་ཆེ་རྣམས་པ་གསུམ་གྱི
 བཞུགས་གནས་། དཔལ་བསམ་ཡས་མི་འགྱུར་ལྟོ་བྱིས་གྲུབ་པའི་གཙུག་
 ལག་ཁང་ཆེན་པོ་། ལྷོ་ལྷོ་གསལ་འཇམ་སུའི་སྤྲིང་ནལ་འགྲུབ་ལྷན་ཐམས་ཅད་དང་
 བྲལ་བ་། འདི་ལྟ་སུ་འཇམ་འབྲིབ་པར་འགྲུབ་། ལམ་ལའཁོབ་བོད་ཀྱི་ཡུལ་
 ལུན་པའི་སྤྲིང་འདྲ་བའདིར་། དཀོན་མཆོག་གསུམ་གྱི་བསྟན་པ་འི་
 གངས་ལ་ཉིམ་ཤར་བ་ལྟ་བུ་དར་ཏེ་དབུས་འགྱུར་ལ་གཏུང་དང་མཉམ་།
 འགྲོ་བ་སེམས་ཅན་ཐམས་ཅད་ཉན་བཤད་དམ་པའི་ཆོས་ལ་བྱེད་པའི་དུས་
 བཟང་པོ་འདི་ལྟ་བུ་འབྱུང་བ་འི་། སློབ་དེ་བཞིན་གཤེགས་པའོད་སྐྱུངས་ཀྱི
 བསྟན་པ་ལ་། བལ་ཡུལ་ལ་གྲུ་ཏའི་ཡུལ་གྱུ་རུ་། རང་ལོ་འཆོད་ལ་
 དབུལ་ལོ་བྱ་མི་ལའི་སུ་བཞི་རུ་སྐྱེས་པའི་དུས་སུ་། ལཆོད་རྟེན་བྱ་རུ་ཁ་ཤོར་
 བཞེངས་ཏེ་། དེའི་དུས་སུ་སློབ་ལམ་བཏབ་པའི་འབྲས་སུ་ཡིན་པར་གསུངས་
 བ་། ལཆོད་རྟེན་ཆེན་པོ་དེ་འི་དུས་རྒྱུ་བཅུ་གསལ་པ་དང་། སློབ་ལམ་བཏབ་

ཚུལ་རྣམས་ཡིད་ཆེས་ཤིང་དད་པ་དང་། མོས་པ་བསྐྱེད་སྲིད་། བདག་ཅག
 རྣམས་ལ་ཞིབ་པར་གསུང་དུ་གསོལ་། ཅུས་ཁུས་པས་། ལ་རྒྱ་གུ་རུས་
 བཀའ་སྤྱུལ་པ་། གྱི་རྒྱུལ་པོ་ཆེན་ལེགས་པར་ཉོན་ལ་ཡིད་ལ་བྱུངས་ཅིག་།
 མཚོན་རྟོན་ཆེན་པོ་བྱ་རུང་ལ་ཤོར་ཞེས་བྱ་བ་འདི་ཉིད་རྟོན་རྒྱུང་བའི་ལོ་རྒྱུས་
 ལོ་། ལྷོན་བསྐྱེད་པ་དད་པ་ཉུ་མེད་ཅིང་བསྐྱེད་པ་ལས་འདས་པའི་ལྷོན་པོ་ལ་
 བ་། དེ་བཞིན་གཤེགས་པ་འོད་དཔག་ཉུ་མེད་པའི་རྒྱུང་དུ་། བྱང་ཚུབ་
 སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོའི་འཕགས་པ་སྐྱེན་རས་གཟིགས་དབང་
 རྒྱལ་གྱིས་། སེམས་ཅན་ཐམས་ཅད་ལ་ཁོར་བའི་འདམ་ལྟམ་འདོན་པར་སྐྱོན་
 ལམ་བཅང་བ་ནས་། འགྲོ་བ་དཔག་ཉུ་མེད་པ་ལ་ཁོར་བའི་རྒྱུ་མཚོ་ལས་བསྐྱེད་
 ཉི་། སོ་བྱང་རི་བོ་པོ་ཉལ་འི་རྩེར་བྱོན་ནས་། དཀྱི་སེམས་ཅན་གཅིག་ཀྱང་
 མེད་དོ་སྟེ་ལྟམ་ལྟམ་གཟིགས་པས་རིགས་རྒྱལ་གྱི་གནས་ན་སེམས་ཅན་ཆང་
 བར་མའི་སྤང་མ་ལྟ་བུ་ཉུང་དུ་མ་སོང་བར་འདུག་པས་། དཀྱི་སེམས་ཅན་
 ལ་ཁོར་བའི་རྒྱུ་མཚོ་ལས་བསྐྱེད་པར་མི་རུས་སོ་སྟེ་ལྟམ་ལྟམ་སྐྱེན་ཆབ་ཤོར་བ་།
 རྒྱལ་གྱི་སྐྱོན་ལག་གཉིས་ཀྱི་བྱུངས་ཉེ་གཏོར་ནས་། ལ་འོངས་པའི་དུས་སུ་
 སྐྱེན་ཆབ་གཉིས་ཀྱིས་ཀྱང་འགྲོ་བའི་དོན་བྱེད་པར་ཤོག་ཅིག་ཅུས་སྐྱོན་ལམ་

དམ་ འགྲོ་བ་དཔག་ཏུ་མེད་པའི་བསོད་ནམས་བསོག་པའི་ཞིང་། དེ
 བཞིན་གཤེགས་པའི་རིང་སྐལ་གྱི་སྣོད་པོ་ཅན་གྱི་མཚོད་རྟེན་ཚེན་པོ་ཞིག་
 བཞེདས་པར་བྱེད་པལ་། ཐོག་མར་ཡུལ་གྱི་རྒྱལ་པོ་ཚེན་པོ་ལས་སྤོང་བའི་
 ལྷ་བ་འབྲུལ་བར་བྱའོ་སྟམ་ནས་། རྒྱལ་པོ་ཚེན་པོ་འི་དུང་དུ་སྤྱིན་ནས་། ལྷག་
 བཙལ་བསྐྱོར་བ་བྱས་ཏུ་སྤྲོས་མོ་གཙུགས་ཐལ་མོ་སྤྱར་ཏེ་གསོལ་པ་། གྱི
 རྒྱལ་པོ་ཚེན་པོ་ལགས་། བདག་དབྲུལ་མོ་བྱ་ཇི་མའི་གཅིག་གིས་བྱ་
 འཚོས་པའི་སྤྲོ་བསགས་པས་པམི་གཅིག་པའི་བྱ་བཞི་ཡོད་པ་ཡང་སྤྱིམ་པ་
 རབ་ཐང་དུ་ཕོག་། སྤྲི་སྤྲིག་བསགས་པས་ཀྱང་འོ་མར་པོ་རྟེན་པ་རྣམས་།
 བདག་རང་གི་ཡི་དམ་། འགྲོ་བ་དཔག་ཏུ་མེད་པའི་བསོད་ནམས་་་
 བསགས་པའི་ཞིང་། མངས་རྒྱས་ཐལས་ཅད་གྱི་ཐུགས་གྱི་རྟེན་། དེ་བཞིན་
 གཤེགས་པའི་རིང་སྐལ་གྱི་སྣོད་པོ་ཅན་གྱི་མཚོད་རྟེན་ཚེན་པོ་གཅིག་བཞེདས་
 ལྷ་གསོལ་པས་། གནད་པར་ལུ་འཚོལ་། དེ་རྒྱན་ཅུས་གསོལ་པ་དང་།
 རྒྱལ་པོ་ཚེན་པོ་རྣམས་མ་བཟླགས་པར་བཀའ་མི་སྤུལ་པས་། རེ་ཞིག་ཐུགས་
 མཉམ་པ་བཞག་ནས་གཟིགས་པས་། མོ་དབྲུལ་མོ་བྱ་ཇི་མའི་་་་
 གཅིག་གིས་། བྱ་འཚོས་པའི་སྤྲོ་བསགས་པས་། པམི་གཅིག་པའི་བྱ་

བཞི་ཡང་སྤྱི་མཁའ་པ་འབྲུག་དུ་ཕོག་། སྤྱི་ཡོད་ལྷན་པ་སྐབས་པ་སྐབས་ཀྱང་མཚོན་
 རྟེན་རྒྱ་ཚེན་པོ་བཞེད་སྐབས་པ་པོ་མཚོན་པའི་ཚེ་དགོངས་པ་ཕྱག་སེལ་ཤར་ཏེ་ དེ་
 ལྟར་བྱ་བ་ལུང་། ཅུས་བཀའ་སྤྱུལ་གཞན་པ་སེལ་། བྱ་རྒྱུ་མཛད་གཤམ་ཞིང་ཡིད་
 འབྲུག་པ་འདྲའི་ལྷན་པ་སྐབས་སེལ་། སྤྱི་ཡང་རྒྱལ་པོ་ཚེན་པོ་ཉིད་ལ་ཕྱག་འཚམས་
 ཞིང་བསྐྱོར་བའལ་ན་མང་དུ་བྱས་ནས་འད་གི་སྤྱི་མཁའ་དུ་ཕོག་སྟེ་ མོ་འདྲའི་སྤྱི་
 དང་བྲལ་གཅིག་ནམས་ཀྱིས་། སྤྱི་པོ་ཚེན་གཅིག་དང་བོད་སྤྱི་གཅིག་
 ཡོད་པ་ལ་སོ་སོ་པ་པ་ཀའ་ཞིང་སྤྱི་སྤྱི་ཏེ་ དེ་ནས་མཚོན་རྟེན་ཚེན་པོ་འཛམ་སྐབས་
 བཞིང་སྟེ་བཞི་གསེལ་པ་སེལ་། སྤྱི་འཛམ་གསུམ་དུ་སྤྱི་བསམ་པའི་ཚེ་ བལ་
 ཡུལ་གྱི་མི་ཐམས་ཅད་ཁ་འཚམས་ཏེ་ མོ་དཔུལ་མོ་བྱ་རྒྱུ་མ་མི་……
 གཅིག་གིས་འདི་ཙམ་གྱི་མཚོན་རྟེན་བཞེད་སྐབས་ལ་། རྒྱལ་པོ་དང་། སྤྱི་པོ་
 དང་། ཕྱག་པོ་ཚེན་པོ་། མི་དག་པ་ཀའ་ཀྱིས་དི་ལྟ་བུའི་མཚོན་རྟེན་
 བཞེད་སེལ་། འདི་ཀའ་ལ་བརྟམས་པ་ཡིན་ཅིང་གཞོན་པར་འགྱུར་བས་། མི་
 ཐམས་ཅད་སྤོས་བྱས་ཏེ་། རྒྱལ་པོ་ཚེན་པོ་ལ་ཞུས་ཏེ་ཕྱི་གཏུ་མ་བཅུ་ག་པ་
 འཕྲད་དོ་ཟེར་། བལ་ཡུལ་གྱི་མི་ཐམས་ཅད་ཚོགས་ཏེ་། རྒྱལ་པོ་ཚེན་པོ་ལ་
 ཞུས་པ་། རྒྱུ་ལ་པོ་ཚེན་པོ་ལ་གསེལ་། སྤྱི་དཔུལ་ཕྱག་སེལ་པོར་བཞེན་པོ་ཞིག་

མངས་མོ་དཔལ་མོ་བྱ་ཇི་མ་མི་གཅིག་གིས་མཚོན་རྟེན་འདི་ལྟ་བུ་བཞེངས་
 བ་མེད་ཀྱི་ལྷ་ལ་པོ་དང་། སློབ་པོ་དང་མེད་པུ་ག་པོ་ལ་མོ་གསལ་བ་དྲག་པ
 གུ་བ་ལྱིས་དགོ་ཅུ་ལ་དི་ལྟ་བུ་འཚོན་རྟེན་བཞེངས་མེད་པུ་འདི་ཅི་ག་ཏུ་བཅུ་ག་བ
 རང་ལེ་གུ་བ་ལ་གཞོན་པམ་མེད་པུ་ས་དོ་རྣམས་རང་ག་འཕམ་སུ་བསྐྱུ་བུ་ཅི་ག་ཏུ་མ
 བཅུ་ག་པུ་འཕམ་དོ་ཞུས་པམ་མེད་པུ་ལ་པོ་ཆེན་པོ་ས་བཀའ་སྐྱུ་ལ་པམ་མེད་པུ་
 རྣམས་ཐམས་ཅད་ལེགས་པུ་རྟོ་བུ་ཅི་ག་མེད་པུ་མོ་དཔལ་མོ་བྱ་ཇི་མ་མི་...
 གཅིག་གིས་བྱུ་འཚོས་པུ་འདི་སྐྱུ་བསམ་གསལ་པམ་གྱུང་པུ་མི་གཅིག་པུ་འདི་བུ་བཞི
 བོ་མེད་ཀྱི་མ་པུ་འཕམ་དུ་པོ་མེད་པུ་སྐྱུ་ལ་པུ་འདི་སྐྱུ་བསམ་གསལ་པུ་ལ་འདང
 མཚོན་རྟེན་ཆེན་པོ་འདི་ལྟ་བུ་བཞེངས་པུ་དོ་མཚོ་རེ་ཆེན་པམ་མེད་པུ་དམ་ཅི
 བྱུ་བུ་བུ་ལེ་ར་བུ་འཕམ་པོ་རེ་མེད་པུ་སྐྱུ་ལ་པུ་འདི་སྐྱུ་བསམ་གསལ་པུ་ལ་འད
 ག་སྐྱུ་དམ་པམ་མེད་པུ་ག་འཕམ་མི་རྣམས་ཀྱིས་བཀའ་གྱུང་མི་ལེགས་པུ་པུ་བཅུ་གསལ
 པམ་མེད་པུ་མཚོན་རྟེན་གྱི་མཚོན་པུ་བྱུ་བུ་ལེ་ར་བུ་སྐྱུ་བསམ་གསལ་པམ་མེད་པུ་
 དཔུ་དཔུ་འཚོན་པུ་པུ་བཅུ་གསལ་པམ་མེད་པུ་ལོ་བཞི་ལ་བུ་མ་པུ་མཚོན་
 བཅུ་གསལ་གྱུ་བུ་པམ་མེད་པུ་དེ་འདི་དེས་སྐྱུ་བྱ་ཇི་མ་པུ་དོ་མཚོ་ག་མ་དེ་ཅི་དེ་མེད་པུ་
 ཏུ་སྐྱུ་བྱུ་དཔུ་པུ་པུ་མེད་པུ་མེད་པུ་བུ་བཞི་ག་ལོ་ག་དང་ལྷ་ལ་སྐྱུ་ལ་པམ་མེད་པུ་
 མེད་པུ་

སྲིད་དུ་དཀོན་པའི་མཚོན་རྟེན་ཚེན་པོ། རོ་མཚོར་མཚོག་ཏུ་སྐྱུར་བའདི་ལྟ་
 བུ་བཞེངས་ན། དཔེད་རང་བུ་རྣམས་གྱིས་མའི་དགོ་ཅུ་རིན་ལུ་བསོ་བ་པའི
 སྲིད་དུ། མའི་མཚོན་རྟེན་ལ་བུམ་པའདོགས་དགོས་ཟེར་ཏེ། སྲོས་འཚམ་
 བས་བུ་རྣམས་གྱིས་སྐྱུར་སྐྱུར་སྲིད་པོ་ཚེ་དང་བོད་བུ་ལ་སོ་པའག་བཀའ། སྐབ་
 གཅིག་པོ་ལ་སྲོགས་བཅོལ་ཏེ་ལོ་གསུམ་བརྩིགས་པས། ཀྱུ་རྩི་ལོ་
 བུམ་ལ་བཞེངས་སྐབ་སྟེ། དེ་བཞིན་གཤེགས་པའོད་སྐྱུངས་གྱི་རིང་སྐལ་
 མ་ག་རྟེན་གྱི་གང་སྲོག་ཤིང་གི་ནང་དུ་བཞུགས་སུ་གསོལ་ཏེ། དེ་ནས་
 མཚོན་པའི་ཚོགས་དཔའག་ཏུ་མེད་པ་བཤམས་ནས། རབ་ཏུ་གནས་པའི་མེ
 ཏོག་འཕྱོར་པའི་ཚོ། མཐུན་གྱི་འམ་མཁའ་ལའི་ལམས་ཐམས་ཅད་དུ་དེ་བཞིན་
 གཤེགས་པའོད་སྐྱུངས་འཁོར་དང་བཅུས་པ་དང་། གཞན་ཡང་སྲོགས་
 བཅུའི་སངས་རྒྱུས་དང་བྱུང་ཚུབ་སེམས་དཔའ་ཐམས་ཅད་དང་། དམ་
 བཅོམ་པའི་འཁོར་དཔའག་ཏུ་མེད་པས་བསྐྱོར་བ་དང་། གཞན་ཡང་དེ་བཞིན་
 གཤེགས་པ་རིགས་ལུ། རིགས་གསུམ་མཐོན་པོ། ཞི་བྱིའི་ལྷོ་ཚོགས་
 དཔའག་ཏུ་མེད་པ་ཏིལ་གྱི་གང་བུ་འབྲེ་བལྟ་བུ་བསམ་གྱིས་མི་བྱུབ་པ་རྣམས་
 སྲོན་ནས། མེ་ཏོག་འཕྱོར་ཞིང་བཀའ་ཤིས་རྒྱ་ཚེན་པོ་བཟོད་པར་མཛད་ཏེ། ལྷའི

རོལ་མོ་སྒྲོལ་གསལ་པའི་སྒྲོལ་གསལ་པ་དང་། ལྷ་ལི་མེ་རྟོག་གི་ཆར་ཆེན་པོ་
 བབ་པ་དང་། ལྷ་ལི་སྒྲོལ་གྱི་ཁོ་པོ་སྐྱེས་པའི་ཕྱི་ལོ་ལྷ་ལི་མེ་རྟོག་གི་ཆར་ཆེན་པོ་
 སུམ་ཆེན་པོ་འདི་ཡང་ལན་གསུམ་གྱི་བར་དུ་གཡེས་པ་དང་། དེ་བཞིན་
 གཤེགས་པའི་ཆོག་གསལ་གྱི་སྐྱེས་ལས་ཡེ་ཤེས་གྱི་འོད་ཟེར་དཔག་ཏུ་མེད་པ་
 འཕྲོས་པས་། ཉིན་ལུག་གྱི་སྒྲུབ་བཟེང་པ་ཞལ་ལྷ་ལི་བར་དུ་བསྟན་ཏེ་
 མཚོན་རྟོག་ཆེན་པོ་བྱ་རུ་ལ་ཤོར་གྱི་ལོ་རྒྱུས་ལས་། ཇི་ལྟར་བཞེངས་པ་དང་
 རབ་ཏུ་གཤེགས་པར་མཛད་པའི་ལུ་སྟོང་དང་པོ་ལོ་། སུམ་ལ་། རྒྱ་རྒྱ་རྒྱ་
 ཡང་རྒྱལ་པོ་བྱིས་པའི་ལུ་སྟོང་ཅན་གྱིས་གསོལ་བ་། གྱི་སྒྲོལ་དཔོན་ཆེན་པོ་
 ལགས་། དེ་ལྟར་སྐྱེས་མཚོན་རྟོག་ཆེན་པོ་བྱ་རུ་ལ་ཤོར་ཞེས་བྱ་བ་དེ་མཚར་
 དཔག་ཏུ་མེད་པའདི་ཉིད་གྱི་དུང་དུ་། སྒྲོལ་ལམ་ཇི་ལྟར་བཟང་བས་པ་དང་དེ་
 ཉིད་འདི་ལྟར་འགྲུབ་པའི་ལོ་རྒྱུས་རྣམས་ཞིབ་པར་གསུང་དུ་གསོལ་། ཅུས་
 གསོལ་བས་། མ་རྒྱ་སུ་སུ་བཀའ་སྒྲུལ་བ་། ཉིན་ཅིག་རྒྱལ་པོ་ཆེན་པོ་།
 མཚོན་རྟོག་ཆེན་པོ་དེ་ལ་རབ་ཏུ་གཤེགས་པའི་མེ་རྟོག་གཉོར་བའི་དུས་སུ་། རོ་
 མཚར་བའི་ལྷ་ས་ཡ་མཚན་ཆེན་པོ་དེ་ལྟར་བསྟན་པའི་དུས་དེར་། སངས་རྒྱུ་ས་
 བྱང་ལྷ་སའི་སྐྱེས་པའི་ཆོག་གསལ་དཔག་ཏུ་མེད་པ་དེ་དག་ཕྱི་ལོ་ལྷ་ལི་མེ་

བས་མགྲིན་གཅིག་དང་དབྱུངས་གཅིག་རྒྱུ་ གྱི་སྐལ་པ་མཚོག་དང་
 ལྟ་པའི་རིགས་ཀྱི་བྱ་རྣམས་ཉེན་ཅིག་ བྱིད་རྣམས་ཀྱིས་ལྟ་པའི་
 བསམ་པ་རྣམ་པར་དག་པས་ རྣམ་གསུམ་གྱི་རྒྱལ་བ་ཐམས་ཅད་ཀྱི་ཕྱགས་
 གཉིས་སུ་མེད་པའོ་སྐྱེ་ཉེན་མཚོག་རྒྱུ་པའི་མཚོད་ཉེན་ཚེན་པོ་འདི་
 ལྟ་བུ་བཞེངས་པའི་ཕན་ཡོན་གྱིས་ རང་རང་གི་སློབ་ལམ་ཅི་བཏབ་པ་ཐམས་
 ཅད་འགྲུབ་པར་འགྲུབ་བས་ཐོབ་ཅིག་ཅེས་བཀའ་སྤྲུལ་བྱུང་བས་ དེ་ལྟ་
 རྣམས་ཀྱིས་གྲོས་བྱས་པས་ ཡང་རང་འཛིན་མཚན་ལོ་དེ་ཉིད་ཀྱིས་སེམས་
 བསྐྱེད་རྒྱ་ཚེན་པོ་བྱས་ཏེ་ མཚོད་ཉེན་འདི་ལྟ་བུའི་མང་བའི་ཁོང་
 བཅུ་གས་ དེ་བས་ཚེ་ཉིད་ཀྱིས་བྱས་པས་ རང་རང་བྱ་རྣམས་ཀྱིས་མའི་དགོ་
 རྒྱལ་མཚོད་ཉེན་ལ་སྲུང་བ་བཏགས་ཤིང་རབ་རྒྱ་གནས་པ་བྱས་པའི་ཕན་
 ཡོན་གྱིས་ རྒྱུགས་བཅུ་འཛིན་སངས་རྒྱལ་དང་བྱུང་ཚུབ་སེམས་དཔལ་ཐམས་
 ཅད་ཀྱི་ཞལ་མཛོད་སུམ་རུ་བསྟན་པས་ སློབ་ལམ་ཅི་བཏབ་པ་འགྲུབ་པས་
 ཐོབ་ཅིག་ཅེས་གནད་བཟོ་བའི་དུས་འདིར་ རང་རང་རྣམས་སློབ་ལམ་རྒྱལ་
 རྒྱུད་པའི་འདེབས་དགོས་སོ་ཟེར་ཏེ་ བུ་ཚེ་ཤོས་རྒྱ་རྒྱུ་འདི་བསམ་པ་ལ་
 སློབ་ལམ་ཅིག་འདེབས་པར་བྱེད་པ་ལ་རྒྱ་གང་ཚེ་བསམ་པས་ དལ་བྱུང་གི

རྒྱུགས་ཀྱི་རྒྱལ་ཁབ་ལ་འདི་ནེ། འབྲུག་པ་འབྲུག་ཡུལ་གྱི་ལྷ་ཐང་འཁོབ་
 ཞེས་བྱ་བེ། རི་ཐང་མ་ཅད་གངས་སྐྱེ་ཡོད་པེ། ལ་ཐིལ་ཐང་མ་ཅད་རྒྱུ་
 ཡོད་པེ། དབྱར་རྒྱུ་ལང་པོ་གཞས་པེ། དཔུན་འབྲུག་པ་འདི་ཐང་ཅིག་ཏུ་
 གཞས་པ་ཞིག་ཡོད་པ་དེ། ལ་འོངས་པ་བཅུ་ཐང་མ་ཅད་སྐྱེ་ལས་ཏེ། དེ་
 བཞིན་གཤེགས་པ་ཤུ་ཉུ་ཐུབ་པ་འདི་བསྟན་པ་ལེ། བྱང་རྒྱུ་བ་སེམས་དཔའ་
 རྒྱུ་བ་སེམས་གཞིགས་དཔའ་རྒྱུ་གིས་གཏུལ་བ་འདི་ཞིང་དུ་རྒྱུ་བ་བསེ། དེར་
 མངས་རྒྱས་ཀྱི་བསྟན་པ་རྒྱ་ཆེན་པོ་འབྱུང་བར་འབྱུར་པོ་ཞེས་བྱ་བ་འདི་ལུང་
 བསྟན་འདུག་པས། ཞིང་དེར་མངས་རྒྱས་ཀྱི་བསྟན་པ་འབྱུང་བ་དེ་མི་དང་སེམས་
 འཇུག་པར་སློབ་ལམ་བཏབ་དགོས་པ་སེམས་བསློབ་ལམ་བཏབ་པ་ལོ།
 བདག་གིས་ལྟོག་བསམ་ནམ་པར་དག་པས་ལའི་མཚོད་རྟེན་ལ་སུམ་པ་...
 བཏགས་པ་འདི་པམ་ཡོན་གྱིས། བདག་གིས་ལ་འོངས་སྟོགས་ལ་ལྟ་བུ་འདི་
 དུས་སུ། དེ་བཞིན་གཤེགས་པ་ཤུ་ཉུ་ཐུབ་པ་འདི་བསྟན་པ་ལེ། འབྲུག་པ་
 འབྲུག་ཡུལ་གྱི་ལྷ་ཐང་འཁོབ་ཏུ། ཚོས་སྐྱོང་པ་འདི་རྒྱལ་པོ་ཆེན་པོ་ཞིག་ཏུ་
 རྒྱུ་བ་བསེ། མངས་རྒྱས་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་འཇུག་པར་ཤོག་ཅིག་ཅིས་
 བརྗོད་དོ། དེའོག་པག་རྗོད་ལུ་འདི་སློབ་ལམ་ལོ། ལའི་མཚོད་རྟེན་ལ་སུམ་པ་

བཏགས་པའི་ཕན་ཡོན་གྱིས། ལུ་པོ་བྱེད་ཚོས་སྐྱོད་བའི་རྒྱལ་པོར་སྐྱེས་
 བས། སངས་རྒྱལ་གྱི་བསྟན་པ་རིན་པོ་ཆེ་འཇུག་པའི་དུས་སུ། འབྲུག་པ་
 འབྲུག་ཡུལ་གྱི་མཐའ་འཁོབ་དེ་ཅུ། བསྟན་པའི་གཞི་ལ་དགོ་འདུན་གྱི་ལྗེ་
 འཇུག་དགོས་པས། བདག་གི་དགོས་ཤིང་ཅམ་པར་དག་པ་ཞིག་ཏུ་སྐྱེས་བས།
 དགོ་འདུན་ཐམས་ཅད་རབ་ཏུ་བྱུང་བར་བྱེད་པའི་མཁའ་པོ་ཞིག་ཏུ་སྐྱེ་བར་
 འོག། ཅེས་བརྗོད་དོ། དེའོག་བྱི་རྩི་ལུ་འཇུག་ལམ་ལོ། མའི་མཚོ་ད་
 རྟེན་ལ་བུམ་པ་བཏགས་པའི་ཕན་ཡོན་གྱིས། ལུ་པོ་བྱེད་གཉིས་འབྲུག་པ་
 འབྲུག་ཡུལ་གྱི་མཐའ་འཁོབ་ཏུ། གཙམ་གཤིས་སངས་རྒྱལ་གྱི་བསྟན་པ་
 འཇུག། གཙམ་གཤིས་སངས་རྒྱལ་གྱི་བསྟན་པ་འཇོག་པའི་དུས་སུ། བདག་
 གི་མངལ་ནས་མ་སྐྱེས་པར། མེ་རྟོག་པ་ལྷུ་ལྷུ་དང་པོ་ལས་རྩུས་ཏེ་སྐྱེས་པར།
 སྐྱེ་གི་རྒྱལ་བ་ཅད་དེ་ཚོ་ཉི་ཟླ་དང་མཉམ་པར། ལུས་པས་ལྟ་འདྲེ་མི་གསུམ་
 འདུལ་བ་གཙམ་གཤིས་སྐྱེས་བས། མཐའ་འཁོབ་དེ་ཉིད་ཀྱི་འདྲེ་སྟོན་གཤུག་པ་
 ཅན་ཐམས་ཅད་འདུལ་བ་དང་། བྱེད་གཉིས་ཀྱི་བསམ་པ་བསྐྱུབ་ཅིང་སངས་
 རྒྱལ་གྱི་བསྟན་པ་མཐའ་དག་བསྐྱུང་བའི་ལྗེ་གསལ་འཆང་ལུས་པ་ཅན་གཙམ་གཤིས་
 སྐྱེ་བར་འོག་ཅིག་ཅེས་བཏགས་པོ། དེའོག་བྱི་རྩི་ལུ་འཇུག་ལམ་ལོ། མའི་

མཚོན་རྟོན་ལ་སྲུང་བ་བཏགས་པའི་ཕན་ཡོན་གྱིས། སྲོལ་བྱེད་གསུམ་
 འབྲུག་པ་འབྲུག་ཡུལ་གྱི་མཐའ་འཁོར་རྩེ། གཅིག་གིས་སངས་རྒྱལ་གྱི་
 བསྟན་པ་འཇུག། གཅིག་གིས་འཛིན། གཅིག་གིས་བསྐྱེད་བའི་དུས་སུ།
 བྱེད་རྣམས་འབྲུངས་ཡུལ་གཅིག་ཏུ་འོང་བའི་དུས་པ་མེད་པས། བདག་གི་
 བྱེད་རྣམས་མཇུག་འབྲུང་བྱེད་པའི་བཀའ་འཁྲིལ་སློབ་ཅིག་ཏུ་སྐྱེ་བར་ཤོག་
 ཅིག་ཅིས་བཏབ་པོ། དེའི་ཚེ་སངས་རྒྱལ་དང་བྱེད་ཚུབ་སེམས་དཔའ་ཐམས་
 ཅད་མགྲིན་གཅིག་དང་དབྱེད་ས་གཅིག་རྩེ། གྱི་རིགས་གྱི་སྲུང་ལ་པ་
 མཚོན་དང་ལྡན་པ་བྱེད་རྣམས་གྱིས། སློབ་ལམ་རྒྱ་ཚེན་པོ་བཏབ་པ་ནི་
 ལེགས་སོ་ལེགས་སོ། སངས་རྒྱལ་ཐམས་ཅད་གྱིས་ཀྱང་རྗེས་སུ་ཡི་རང་དོ།
 འདི་ལྟ་སྲུང་བ་སོང་བའི་རྣམས་གྱི་སྲུང་པོའི་ཚད་ནི། དུས་གསུམ་གྱི་སངས་རྒྱལ་
 ཐམས་ཅད་གྱིས་ཀྱང་བགྲང་བར་མི་ལུས་སོ། ཞེས་བཀའ་སྤྲུལ་ཏོ། ལྷོགས་
 བཅུ་ལྷེ་སངས་རྒྱལ་དང་བྱེད་ཚུབ་སེམས་དཔའ་ཐམས་ཅད་ཀྱང་འོད་དང་འོད་
 ཟེར་གྱི་གོང་ལྟ་གཅིག་ཏུ་སྐྱེ་བའོ། མཚོན་རྟོན་ཚེན་པོ་དེ་ཉིད་ལ་ཐིམ་
 པས། མཚོན་རྟོན་གྱི་མཚན་ཡང་སངས་རྒྱལ་ཐམས་ཅད་འདུས་པའི་མཚོན་
 རྟོན་དུ་གྲགས་སོ། དེའི་ཚེ་རྗེས་སུ་ལྷེ་ཚུང་ལ་སྐྱེད་བྱེད་ལ་གཅིག་གིས་

འཇིགས་པས་མ་བཟོད་དེ། ལག་པས་ཤད་ཤད་བྱས་པས་སྤང་བུ་གི་བའི་
 རྩུང་བས། སྤྱིང་རྗེ་དཔག་ཏུ་མེད་པ་སྐྱེས་ནས་སློབ་ལམ་བཏབ་པ་ཅི།
 བདག་འབྲུག་པ་འབྲུག་ཡུལ་གྱི་མཐའ་འཁོབ་ཏུ་ཚོས་སྤྱོད་བའི་རྒྱལ་པོར་
 སྐྱེས་པའི་དུས་སུ། སྤང་བུ་འདི་ཉིད་སྐྱེས་སུ་སྐྱེས་ཏེ་ཚོས་ལ་སྤྱོད་པར་ཤོག་
 ཅིག། ཅིས་བཏབ་པོ། བོད་བུ་དེའི་བསམ་པ་ལ་དལ་ཡང་སློབ་ལམ་ཅིག་
 འདེབས་ཏེ་འོང་བསམ་པ་ལ། སློབ་ལམ་ཅི་ཡང་འདེབས་མ་བྱུང་བས། །ཁོ་
 །ཁོས་ནས་འབྲུག་པ་འབྲུག་ཡུལ་གྱི་མཐའ་འཁོབ་ཏུ། །ཁོ་ཚོས་སྤྱོད་བའི་
 རྒྱལ་པོར་སྐྱེས་ནས་མངས་རྒྱལ་གྱི་བརྟན་པ་འཇུག་པའི་དུས་སུ། དེའི་ཚོང་
 ཚོས་ལ་མི་དགའ་བའི་བཀའ་སློབ་པོ་ཞིག་ཏུ་སྐྱེས་ནས་རྒྱལ་པོ་ཁོ་ལ་ཅི་ཡང་
 བྱུང་དབང་མེད་པ་གཅིག་ཏུ་སྐྱེ་བར་ཤོག་ཅིག་བྱས་པོ། དེ་སྤྱོད་བཟོད་པ་
 གཡོག་པོས་ཐོས་པས། །ཁོ་དེ་ལྟ་བུའི་བདུད་སློབ་དུ་སྐྱེས་ནས་ཚོས་ལ་བར་
 ཚད་བྱེད་པའི་དུས་སུ། དེ་ཉིད་གྱི་གཡོ་ཐབས་དང་རུས་པ་ཐམས་ཅད་བསྐྱོག་
 ཅིང་འཇོམས་པར་བྱེད་པའི་ཚོས་སློབ་ཐབས་ལ་མཁས་པ་ཞིག་ཏུ་བདག་
 སྐྱེ་བར་ཤོག་ཅིག་ཅིས་སློབ་ལམ་བཏབ་པོ། ཡང་གྲུང་པོ་ཚེ་དེའི་བསམ་པ་
 ལ་འང་། དལ་ཡང་སློབ་ལམ་གཅིག་འདེབས་ཏེ་འོང་བསམ་པ་ལ། སློབ་

བླ་མ་ཡི་གེར་འབྲི་བའི་ཡིག་རིགས་ཐམས་ཅད་ལ་མཁམས་པའི་མཚོ་གཏུ་
 ཟུར་བའི་རེར་སྐྱེས་ནས་མེད་པ་ལ་དང་བརྟུན་བཅོས་མ་ལུས་པ་ཡི་གེར་
 འབྲི་བར་ཤོག་ཅིག་ཅིས་སློབ་ལམ་བཏབ་པོ་མེད་པ་གཞན་ཡང་དེའི་ཚོ་བརྟུན་པ་
 དང་སེམས་ཅན་ལ་པལ་བའི་སློབ་ལམ་བཏབ་པ་ལོ་མེད་པ་དང་བཟུང་བའི་མེད་པ་
 བྱེད་སྐྱེས་ལས་འདས་སོ་མེད་པ་དེ་ལྟར་བཏབ་པའི་སློབ་ལམ་བླ་མ་མ་ལུས་པར་
 འབྲུབ་པ་ལོ་མེད་པ་དེའི་ཚོ་དེའི་དུས་ཀྱི་བུ་ཚེ་བརྟུན་མེད་པའི་དུས་ཀྱི་ལ་པོར་སྐྱེ་བར་སློབ་
 ལམ་བཏབ་པ་ལོ་མེད་པ་དེ་ལྟར་འཚོ་སྐྱོད་བའི་རྒྱལ་པོ་བའི་སྐྱོད་ལྟུང་བཅའ་བཏུང་
 ལགས་སོ་མེད་པ་དེའི་ཚོ་དེའི་དུས་ཀྱི་པལ་མེད་པའི་དུས་ཀྱི་ལམ་པོར་སྐྱེ་བའི་སློབ་ལམ་
 བཏབ་པ་ལོ་མེད་པ་དེ་ལྟར་འཚོ་སྐྱོད་ལྟུང་བའི་ལོ་ལོ་ལོ་མེད་པའི་ཚོ་དེའི་དུས་ཀྱི་
 བྱི་ཚེའི་དུས་ཀྱི་སྐྱེས་ལམ་འཚང་དུ་སྐྱེ་བའི་སློབ་ལམ་བཏབ་པ་ལོ་མེད་པ་དེ་ལྟར་འཚོ་
 བྱེད་ཀྱི་ལམ་པོར་པོ་ལྟར་འབྲུང་གཞན་བདག་ལགས་སོ་མེད་པའི་ཚོ་དེའི་དུས་ཀྱི་
 བྱ་ཚེའི་དུས་ཀྱི་འབྲི་བ་སློབ་ལམ་བཏབ་པ་ལོ་མེད་པ་དེ་ལྟར་འཚོ་སྐྱོད་ལྟུང་བའི་ལམ་
 ལྟར་ཀྱི་སྐྱེས་ལམ་པོ་ལོ་ལོ་ལོ་མེད་པའི་ཚོ་དེའི་དུས་ཀྱི་སྐྱོད་ལྟུང་ལམ་སྐྱེས་སུ་
 སྐྱེ་བའི་སློབ་ལམ་བཏབ་པ་ལོ་མེད་པ་དེ་ལྟར་འཚོ་སྐྱོད་ལྟུང་བའི་ལམ་ལྟར་ལྟུང་
 གསལ་ཚོ་དེའི་དུས་ཀྱི་བྱས་པ་ལོ་ལོ་ལོ་མེད་པའི་ཚོ་དེའི་དུས་ཀྱི་པོར་བྱས་སློབ་

ལམ་ལོག་ཏེ་བདུད་སློབ་དུ་སྐྱེ་བར་སློབ་ལམ་བཏབ་པ་ལྟེ་ དལྟེ་ལི་བདུད་
 སློབ་མཁའ་ཁྲིམ་པ་སྐྱེས་ཞེས་བྱ་བ་ལདི་ཡིན་ལོེ་ གཤམ་ག་གི་བདུད་སློབ་
 འཛོམས་པའི་ཚོས་སློབ་དུ་སྐྱེ་བར་སློབ་ལམ་བཏབ་པ་ལྟེ་ དལྟེ་འཛོམས་སློབ་
 འགོས་པ་དྲུག་ལུང་བཅོན་ལདི་ཡིན་ལོེ་ དེའི་ཚོ་དེའི་དུས་ཀྱི་གྲུང་པོ་ཆེའི་སློབ་
 ལམ་ལོག་སྟེ་བདུད་ཀྱི་རྒྱལ་པོར་སྐྱེས་ནས་བསྟན་པ་བསྟུབ་པར་སློབ་ལམ་
 བཏབ་པ་ལྟེ་ རྒྱལ་པོ་ཁྲིམ་ནས་གཤུང་རབ་གསུམ་གྱི་དུས་སེུ་ བདུད་ཀྱི་
 རྒྱལ་པོ་གྲུང་གི་མིང་ཅན་གཅིག་འཕྱུང་སྟེ་ དེས་འི་སངས་རྒྱས་ཀྱི་བསྟན་པ་
 བསྟུབ་པར་བྱེད་དོེ་ དེའི་ཚོ་དེའི་དུས་ཀྱི་བྱ་རོག་གིས་སེམས་བསྐྱེད་ནས་
 བདུད་ཀྱི་རྒྱལ་པོ་དེའི་དབུ་བཅོད་པར་སློབ་ལམ་བཏབ་པ་ལྟེ་ དལྟེ་ལྷ་སྟེ་
 ལུ་ལུ་བཅོན་པོ་ལདི་ཡིན་ལོེ་ མའེངས་པའི་དུས་སུ་བདུད་རྒྱལ་གྲུང་གི་
 མིང་ཅན་བྱུང་ནསེ་ སངས་རྒྱས་ཀྱི་བསྟན་པ་བསྟུབ་པའི་ཚོེ་ བྱག་ཚུབ་
 སེམས་དཔའ་ལྟ་ལུང་དཔའ་གྱི་དོ་རྗེ་ཞེས་བྱ་བར་སྐྱེས་ནསེ་ བདུད་ཀྱི་
 རྒྱལ་པོ་དེའི་དབུ་བཅོད་པར་འགྱུར་རོེ་ དེའི་ཚོ་དེའི་དུས་ཀྱི་བྲམ་ཟེའི་ཁྲིམ་
 གཉིས་ཀྱིས་ལེ་ཕུ་བར་སྐྱེ་བའི་སློབ་ལམ་བཏབ་པ་ལྟེ་ དལྟེ་ལི་ཀ་བ་དཔའ་
 བཅུགས་དང་ལྷོ་གའོ་ལྷོ་ལི་རྒྱལ་མཚན་ལདི་ཡིན་ལོེ་ དེའི་ཚོ་དེའི་དུས་ཀྱི་

རྒྱལ་རིགས་ཀྱི་བུ་ལོ་གཉིས་ཀྱིས། དམ་ཚོས་འབྲི་བའི་ཡི་གེ་བར་སྒྲོབ་ལམ་
 བཏབ་པ་ནི། དེ་ལྟ་བུའི་ལྷན་མཆེ་མངས་དང་ལེགས་བྱིབ་ཉི་མ་འདི་ཡི་བོ་མོ།
 ཞེས་བཀའ་སྒྲུལ་བས། ཚོས་རྒྱལ་བྱིས་མོ་ལྷུ་བཙེན་དང་དེར་འདུས་པ་
 ཐམས་ཅད་དོ་མཚར་ཞིང་ཡིད་ཆེས་ཏེ། ཕྱག་དབུ་ལས་ཐོད་བྱུང་བྱུང་བུ་
 བཙེན་ལ། མཆི་མ་ལྷུག་བར་བཏོན་ནས་སྐར་ཡང་དེར་འདུས་པ་ཐམས་
 ཅད་ཀྱིས། བསྟན་པ་དང་སེམས་ཅན་ལ་ཐབ་པའི་སྒྲོབ་ལམ་སྟོབས་པོ་ཆེ་
 མང་པོ་བཏབ་པོ། མཚོད་རྟེན་ཆེན་པོ་བྱ་བུ་ལ་ཤོར་གྱི་ལོ་རྒྱུ་ལས་སངས་
 རྒྱས་དང་བྱང་ཚུབ་སེམས་དཔའ་ཐམས་ཅད་ཀྱིས། ལུང་བསྟོན་ནས་སྒྲོབ་
 ལམ་བཏབ་ཅིང་འགྲུབ་པའི་ལུ་སྟོ་གཉིས་པའོ། སམ་ཡེ། བྱ་བྱ་བྱ།
 ཡང་རྒྱལ་པོ་བྱིས་མོ་ལྷུ་བཙེན་གྱིས་གསོལ་བ། ཀྱིས་བཏོན་པོ་ཆེན་པོ་
 ལགས། དེ་ལྟ་བུའི་མཚོད་རྟེན་པོ་དུས་གསུམ་གྱི་སངས་རྒྱས་ཐམས་ཅད་
 འདུས་པའི་བདག་ཉིད་དེ་ལ། ཕྱག་འཚམ་ཞིང་བསྐྱོར་བ་བྱེད་པ་དང་།
 མཚོད་པ་འབྲུལ་བལ་སོགས་པ་ཁབས་ཏྲོག་བྱས་པའི་ཐབ་ཡོན་འདི་རྣམས་
 ལགས། ཞེས་གསོལ་བས། ལ་རྣམས་ལྷུ་བཀའ་སྒྲུལ་བ། ཉོན་ཅིག་
 རྒྱལ་པོ་ཆེན་པོ་དང་པ་རབ་ཏུ་བསྐྱེད་ཅིག། དུས་གསུམ་གྱི་སངས་རྒྱས་དང་

བྱང་ཚུབ་སེམས་དཔའ་ཐམས་ཅད་སྐྱབས་གྱི་རྟེན་ལ་དངོས་སུ་ཐིམ་ནས་...
 བཀའ་སྤྱོད་ལུགས་ལ་འཇོག་པའི་མཚོན་རྟེན་ཆེན་པོ་གསལ་བ་དང་སློབ་ལམ་ཅི་བཟུང་བ་འབད་
 མེད་སྐྱབས་སྐྱབས་ཏུ་འགྲུབ་པར་བྱེད་པ་ཡིད་བཞིན་གྱི་ལོར་སྲུང་བ་ལོ་ཆེ་ལྟ་སྲུ
 འདི་ལུ་ འགྲོ་བ་གང་ཞིག་ལྟ་བུ་བསམ་ནམ་པར་དག་པས་མེད་ འགྲུབ་
 འཚལ་བ་དང་མེད་ བསྐྱོར་བ་དང་མེད་ མཚོན་པ་བྱས་པའི་ཕན་ལོན་ལོ་ རྣམས་
 གསུམ་གྱི་སངས་རྒྱལ་ཐམས་ཅད་གྱིས་ཀྱང་བརྗོད་པར་མི་བུས་ཤིང་.....
 བཟང་པར་མི་ལང་སྟེ་ རྗེས་འཇུག་གི་སེམས་ཅན་ནམས་སྒྲོ་བ་བསྐྱེད་པའི
 སྤྱིར་མདོ་ཅོམ་ཅིག་བརྗོད་ལུ་ རྣམས་གསུམ་གྱི་སངས་རྒྱལ་ཐམས་ཅད་གྱི
 སྐྱབས་གྱི་རྟེན་མཚོན་གྱི་སྲུང་པུ་ འགྲོ་བ་ལྟ་བུ་དང་བཅས་པའི་འཇིག་རྟེན་
 ཐམས་ཅད་གྱི་མཚོན་པའི་ཞིང་ གསལ་བ་བཟུང་བའི་སློབ་ལམ་བཟུང་བ་
 ཅི་བཟུང་བའི་སློབ་ལམ་ཐམས་ཅད་འབད་མེད་ཏུ་འགྲུབ་ཅིང་ མཚོན་དང་
 སྐྱབས་ལོང་གི་དངོས་སྐྱབས་ལ་ལུས་པ་སྐྱེལ་བར་བྱེད་པུ་ དཔེར་ན་ཡིད་
 བཞིན་གྱི་ལོར་སྲུང་བ་ལོ་ཆེ་ལྟ་སྲུང་བའི་མཚོན་རྟེན་ཆེན་པོ་བྱུང་བ་ལོ་ལོ་ལོ་ལོ་སྐྱབས་བྱུབ་
 འདི་ལུ་ འགྲོ་བ་སྐྱུ་ཡིས་མིག་གིས་མཐོང་ཚད་ཐམས་ཅད་དཔེར་སོང་
 གསུམ་ཏུ་སྐྱེ་བའི་སྐྱེ་སྐྱོབ་ཅན་དོ་ རྣམས་སྐྱུ་མཐོང་ཚད་ཐམས་ཅད་བྱང་

ལྷུབ་མཚོ་གཤིས་བོན་འཛོམས་པར་བྱེད་དོ། ཡིད་ལ་སྐྱུས་བྱུང་བ་ཐམས་ཅད་
 སྐྱོལ་བོག་དང་བརྒྱལ་ཤིང་སེམས་ལས་སྐྱོལ་ཞིང་། ཉིང་དེ་འཛོམས་བྱུང་བར་ཅན་
 སྐྱེད་ལ་སྐྱེ་བར་འགྱུར་རོ། ཐལ་མོ་སྐྱུས་སྐྱུར་བ་ཐམས་ཅད་ཡང་དག་པའི་
 ལས་ལ་གནས་པར་འགྱུར་རོ། ལྷ་སྐྱབས་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་སྐྱོང་
 ལ་ལོར་ལོས་སྐྱུར་བའི་རྒྱལ་པོར་སྐྱེ་བར་འགྱུར་རོ། བསྐྱོར་བ་སྐྱུས་བྱེད་པ་
 ཐམས་ཅད་མཐོ་མིས་ཀྱི་ཡོན་ཏན་བདུན་དང་ལྔ་བ་པར་འགྱུར་རོ། གསོལ་བ་
 སྐྱུས་འདེབས་པ་ཐམས་ཅད་དོན་གཉིས་ལྟོན་གྱིས་གྲུབ་པར་འགྱུར་རོ།
 མཚོད་ཡོན་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་སྐྱོལ་ནད་མེད་པར་སྐྱེ་བར་འགྱུར་རོ།
 མེ་ཉོག་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་དལ་འབྱོར་སྐྱུབ་སྐྱུལ་ཚོགས་པ་ཐོབ་པར་
 འགྱུར་རོ། བདུག་སྐྱོས་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་ཚུལ་ཁྲིམས་རྣམ་པར་
 དག་པ་ཐོབ་པར་འགྱུར་རོ། མཚམས་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་མ་ཤིག་པའི་
 ལྷུན་པ་ཐམས་ཅད་སངས་པར་འགྱུར་རོ། སྤོང་བ་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་
 ཡིད་མི་བདེ་བ་དང་། སྐྱུག་བསྐྱུལ་ཀུན་ལས་སྐྱོལ་བར་འགྱུར་རོ། ཞལ་
 ཟས་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་ཉིང་དེ་འཛོམས་གྱི་ཟས་ཀྱིས་འཚོ་བར་འགྱུར་རོ།
 རོལ་མོ་སྐྱུས་འབྱུལ་བ་ཐམས་ཅད་ཚོས་ཀྱི་སྐྱོད་བྱུངས་ཕྱོགས་བརྩུར་.....

ལེགས་ཤིང་མཚོ་མ་པའི་ལོ་ཕོག་ལ་ལོངས་སྤྱོད་པར་འགྱུར་རོ། བདུག་སྒྲིམ་
 རྣམ་པ་ལྔ་སྟུམ་འབྲུལ་བ་ཐམས་ཅད་དྲི་ཞིམ་ལྟ་བུ་སྟུག་ཅིང་ཀུན་གྱི་ཡིད་དུ་
 ལོང་བར་འགྱུར་རོ། དྲི་བ་ཟང་རྣམ་ལྔ་སྟུམ་འབྲུལ་བ་ཐམས་ཅད་གནས་
 གཅིང་ཐོབ་ཅིང་དྲི་མ་ཐམས་ཅད་མེད་པར་འགྱུར་རོ་སྟུན་གཟིགས་རྣམ་ལྔ་
 སྟུམ་འབྲུལ་བ་ཐམས་ཅད་བསོད་ནམས་དང་མངའ་ཐང་དཔལ་འབྱུང་ལོ་
 བྱུང་ལོངས་སྤྱོད་ལ་ཐམས་ཅད་གསུམ་པར་འགྱུར་རོ། གཏུགས་དང་རྒྱལ་མཚན་
 སྟུམ་འབྲུལ་བ་ཐམས་ཅད་ཉེ་བཞིངས་པའི་ཚད་པ་ལ་ཐམས་ཅད་གཞི་བ་དང་...
 ཀུན་གྱིས་མཚོད་ཅིང་བཀུར་སྟེ་བའི་ལོ་སྟུམ་འབྲུར་རོ། འཕན་དང་བ་དན་
 སྟུམ་འབྲུལ་བ་ཐམས་ཅད་བདེ་བའི་ལོ་བྱུང་སྟུན་སྟུམ་ཚོགས་པ་ཐོབ་ཅིང་
 འཛིགས་བཞེན་པོ་བརྒྱད་དང་བྲལ་བར་འགྱུར་རོ། སྤོང་བ་དང་ཚོད་བན་
 སྟུམ་འབྲུལ་བ་ཐམས་ཅད་རིན་པོ་ཆེ་སྣ་བདུན་གྱི་རྒྱུན་དང་ལྡན་པའི་ལྟ་དང་
 མིའི་བདེ་བ་དམ་པ་ཐོབ་པར་འགྱུར་རོ། མར་མེ་སྟུམ་འབྲུལ་བ་ཐམས་ཅད་
 རྩོགས་བཅུ་འི་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ཀྱི་ཞལ་
 མངོན་སྟུམ་ཉིད་དུ་ལ་ཐོབ་པར་འགྱུར་རོ། འབྲུའི་མར་མེ་སྟུམ་འབྲུལ་བ་
 ཐམས་ཅད་གཉི་ལུག་གི་རྒྱིབ་པ་ཐམས་ཅད་བྱང་བར་འགྱུར་རོ། མེ་མར་གྱི་

མའ་མེ་སྐྱུ་འབྲུལ་བ་ཐམས་ཅད་ཚེས་གྱི་འོད་ཟེར་སྤྱོད་པ་བཅུ་ལྔ་ལྟར་བར་
 འགྱུར་རོ། ། འཁོར་ལོ་རིལ་ཆེན་མུ་མུ་འབྲུལ་བ་ཐམས་ཅད་ཚེས་གྱི་འཁོར་ལོ་
 བསྐྱོར་བར་འགྱུར་རོ། ། འོར་བུ་རིལ་ཆེན་མུ་མུ་འབྲུལ་བ་ཐམས་ཅད་ཡིད་ལ་
 འདོད་དགུ་ཆར་ལྟར་འབབ་བར་འགྱུར་རོ། ། བཅུ་ལྔ་ལོ་རིལ་ཆེན་མུ་མུ་
 འབྲུལ་བ་ཐམས་ཅད་ཤེས་རབ་རྣམ་པར་དག་པ་རྒྱུད་ལ་སྐྱེ་བར་འགྱུར་རོ། །
 སྤོབ་པོ་རིལ་ཆེན་མུ་མུ་འབྲུལ་བ་ཐམས་ཅད་སྣོད་གསུམ་ཐབས་ལ་ལམ་ལས་ཤིང་
 འགྲོ་བ་མཐའ་དག་འདྲིན་པའི་དོད་དཔོན་དམ་པ་ཐོབ་བར་འགྱུར་རོ། །
 སྤང་པོ་རིལ་ཆེན་མུ་མུ་འབྲུལ་བ་ཐམས་ཅད་ཐེག་པ་ཆེན་པོ་མཚོག་གི་དོན་
 དང་ལྡན་པར་འགྱུར་རོ། ། རྟ་མཚོག་རིལ་ཆེན་མུ་མུ་འབྲུལ་བ་ཐམས་ཅད་རྩུ་
 འབྲུལ་གྱི་རྐང་པ་བཞི་དང་ལྡན་པར་འགྱུར་རོ། ། དམག་དཔོན་རིལ་ཆེན་མུ་མུ་
 འབྲུལ་བ་ཐམས་ཅད་པ་རོལ་གྱི་རྩོལ་བ་མཐའ་དག་འདྲིན་པར་འགྱུར་རོ། །
 རྒྱལ་སྤྱི་དུ་སྐྱབ་སྐྱུ་འབྲུལ་བ་ཐམས་ཅད་ཚེས་གྱི་རྒྱལ་སྤྱི་དུ་ཆེན་པོ་ལ་
 མངའ་བསྐྱུར་བར་འགྱུར་རོ། ། བཟུ་ཤིས་རྟགས་བརྒྱད་སྐྱུ་འབྲུལ་བ་ཐམས་
 ཅད་མཚན་དང་དཔེ་བྱུང་གིས་བརྒྱན་པའི་སྐྱེ་ཐོབ་བར་འགྱུར་རོ། ། བཟུ་ཤིས་
 རྩམ་བརྒྱད་སྐྱུ་འབྲུལ་བ་ཐམས་ཅད་བཟུ་ཤིས་བྱིབ་ཆེ་ཞིང་ལྟ་དང་མིའི་

དཔལ་འབྱོར་སྐྱབ་སྐྱམ་ཚོགས་པལ་ལོངས་སྤྱོད་བྱེད་པར་འགྱུར་རོ། བ
 བཟའ་སྒྲུ་ཚོགས་སྐྱམ་འབྲུལ་བ་ཐམས་ཅད་བཟུ་ལི་ཀའི་ཚོས་གོས་དང་...
 འཇམ་ཁིང་རེག་ན་བདེ་བའི་གོས་སྒྲུ་ཚོགས་པལ་ལོངས་སྤྱོད་པར་འགྱུར་རོ།
 སྤྱི་དཀར་གྱི་ན་བཟའ་སྐྱམ་འབྲུལ་བ་ཐམས་ཅད་བཀའ་དང་གཟི་བཟིན་སྐྱབ་
 སྐྱམ་ཚོགས་པ་ཐོབ་ཅིང་། ལྟ་འདྲེ་མི་གསུམ་ཐམས་ཅད་ཟིལ་གྱིས་
 གཞོན་པར་འགྱུར་རོ། དཀར་གསུམ་གྱི་མཚོན་པ་སྐྱམ་འབྲུལ་བ་ཐམས་
 ཅད་འདོད་འཇོའི་བ་དང་རྐང་འགྲོའི་ཚོགས་པལ་ལོངས་སྤྱོད་པར་འགྱུར་རོ།
 མངར་གསུམ་གྱི་མཚོན་པ་སྐྱམ་འབྲུལ་བ་ཐམས་ཅད་ལྟའི་ཁལ་ཟས་འདོད་
 དགའི་ཚོགས་པལ་ལོངས་སྤྱོད་པར་འགྱུར་རོ། འབྲུ་ཚེ་བ་གྱི་ཁལ་ཟས་སྐྱམ་
 འབྲུལ་བ་ཐམས་ཅད་བཀའ་བ་མེད་ཅིང་ཡི་དུགས་སྐྱེ་བའི་སྐྱེ་སྐྱོའོད་པར་
 འགྱུར་རོ། འབྲུ་བཅུད་གྱི་མཚོན་པ་སྐྱམ་འབྲུལ་བ་ཐམས་ཅད་བདུད་རྩི་
 རྒྱུ་ཚོ་ལྟ་བུའི་གཡོས་པལ་ལོངས་སྤྱོད་པར་འགྱུར་རོ། ཕྱི་ཐོག་གི་མཚོན་པ་
 སྐྱམ་འབྲུལ་བ་ཐམས་ཅད་རོ་བརྒྱ་དང་ལྡན་པའི་ཁ་ཟས་པལ་ལོངས་སྤྱོད་པར་
 འགྱུར་རོ། ཚོགས་གྱི་འཁོར་ལོའི་མཚོན་པ་སྐྱམ་འབྲུལ་བ་ཐམས་ཅད་
 མཚོག་དང་སྐྱབ་མོང་གི་དངོས་སྐབ་དང་ཡིད་ལ་ཅི་འདོད་པ་ཐམས་ཅད་...

ཐམས་ཅད་ལྟོན་གྱིས་སྐྱབ་པའི་རིག་འཛིན་ཐོབ་པར་འགྱུར་རོ། ། མཚོད་པ་
 ལྷུས་བྱེད་པ་ཐམས་ཅད་ཀྱིས་ཚོལ་དབང་པའི་རིག་འཛིན་ཐོབ་པར་འགྱུར་རོ། །
 ཞིག་གསལ་སྐྱབ་བྱེད་པ་ཐམས་ཅད་ཚོལ་དེར་སྤྱོད་ལས་རྣམ་པ་བཞི་དང་
 ཡིད་ལ་ཅི་འདོད་པ་ཐམས་ཅད་འགྱུར་ཅིང་སྤྲོ་བ་ལྡན་པའི་བྱང་ཚུབ་རིག་པོ་ཚེ་
 ཐོབ་པར་འགྱུར་རོ། ། འདམ་འཛིན་སྐྱབ་སྐྱོར་བར་བྱེད་པ་ཐམས་ཅད་ཀྱིས་སྐྱབ་
 རྒྱལ་རེ་རེ་དང་མཉམ་པའི་སྤྱོད་འཁོར་ལོ་སྐྱོར་བའི་རྒྱལ་པོ་ཐོབ་པར་འགྱུར་
 རོ། ། སངོ་ཁྱུང་སྐྱུལ་སྐྱབ་བྱེད་པ་ཐམས་ཅད་ཚོལ་དང་སྤོག་གི་བར་ཚད་ཐམས་
 ཅད་ཞི་ཞིང་ཚོལ་དེར་ལྟོན་གསལ་བ་ཟུང་དམ་པ་ཐོབ་པར་འགྱུར་རོ། །
 འདིའི་སྤྱིར་དུ་སྤོག་གསལ་སྐྱབ་འབད་པ་བྱས་པ་ཐམས་ཅད་ལུས་དག་ཡིད་
 གསལ་ལ་སངས་རྒྱས་ཐམས་ཅད་ཀྱིས་སྐྱབ་གསུང་ལྷན་གྱི་བྱིན་རླབས་ལ་
 ལུས་པ་འཇུག་པར་འགྱུར་རོ། ། དགོ་བའི་སྤོག་གསལ་སྐྱབ་བྱེད་པ་ཐམས་ཅད་ཀྱི་
 རྒྱུ་བ་དང་ཚོལ་བས་ཐམས་ཅད་དུ་དགོ་བ་བརྩའི་ལམ་ཡང་དག་པ་ལ་འཇུག་
 ཅིང་དགོ་བའི་བཞེས་གཉེན་གྱི་སྤོག་གསལ་དང་མི་འབྲལ་བ་དང་། གང་ལ་
 གང་འདོད་པའི་དངོས་སྐྱབ་མཐའ་དག་ཐོབ་པར་འགྱུར་རོ། ། ལས་དཔོན་
 ལྷུས་བྱེད་པ་ཐམས་ཅད་སྤོག་གསལ་བརྩའི་སངས་རྒྱས་ཐམས་ཅད་ཀྱིས་སྐྱབ་ཀྱི་བྱུ་

བོད་སྐྱེ་བར་འགྱུར་གྱིང་། སྤྱོད་ལས་མཐའ་དག་གྲུང་བྱེད་པར་འགྱུར་རོ།
 བཟོ་གནས་སྐྱུས་བྱེད་པ་ཐམས་ཅད་འདི་སྤྱི་ཀུན་ཏུ་རིག་པའི་གནས་ལྡེལ་
 ལམས་པར་འགྱུར་རོ། འདིའི་སྤྱོད་གས་སྐྱུ་གོམ་པ་བདུན་བོར་ན་སྐྱེ་བ་
 བདུན་དུ་མིའི་ལུས་རྣམ་པར་དག་པ་ཐོབ་ཅིང་སྐྱེ་བ་བྲན་པར་འགྱུར་རོ། ལ་
 བན་སྐྱུས་འདོགས་པ་ཐམས་ཅད་ལམས་པ་ཡོན་ཏེན་གྱི་བརྒྱུན་པར་འགྱུར་
 རོ། ཚོག་བན་སྐྱུས་འདོགས་པ་ཐམས་ཅད་སྐྱེ་བ་ཚོར་བས་ཀུན་ཏུ་ཅི་
 སྐྱུས་པའི་ཚོག་ལ་འགྲོ་བ་མེས་ཅན་ཐམས་ཅད་ཉན་པར་འགྱུར་རོ། མེར་
 ལ་ཙམ་ཅིག་སྐྱུས་བསྐྱབ་པར་བྱེད་པ་ཐམས་ཅད་གྲུང་འགྲོ་བ་ལྟ་དང་མིའི་
 ལུས་ཐོབ་ཅིང་དམ་པའི་ཚོས་ལ་སྐྱེད་པར་འགྱུར་རོ། ལུན་རིང་དུ་……
 གཞུགས་པར་སྐྱུས་གསོལ་བ་འདེབས་པར་བྱེད་པ་ཐམས་ཅད་འཚིབ་……
 མེད་པའི་འདི་རིག་འཛིན་ལ་མངའ་བརྟེན་པར་འགྱུར་རོ། རབ་ཏུ་གནས་པ་
 སྐྱུས་སྐྱོར་པར་བྱེད་པ་ཐམས་ཅད་དུས་གསུམ་དུ་དམག་འབྲུག་ལུ་གོ་མེད་ཅིང་
 ཡམས་ནད་ཞི་བ་དང་རྒྱལ་ཁབ་ཐམས་ཅད་བདེ་བར་འགྱུར་རོ།
 གཞོད་པ་ལས་བསྐྱུང་བར་སྐྱུས་བྱེད་པ་ཐམས་ཅད་དུས་མ་ཡིན་པར་འཚིབ་འི་
 འཛིགས་པ་ཐམས་ཅད་ལས་ཐུར་བར་འགྱུར་རོ། ཡོན་ཏེན་དང་བསྐྱབས་པ་

གཤམ་ལ་སྐྱུ་བ་ཚོད་པར་བྱེད་པ་ཐམས་ཅད་ཀྱིས་དུས་གསུམ་གྱི་སངས་རྒྱུ་
 དང་བྱེད་ཚུབ་སེམས་དཔའ་ཐམས་ཅད་ཡི་ཡོན་ཏན་ལ་ལུས་པ་བཟོད་པར་
 འགྱུར་རོམ། ཉན་བཤད་སྐྱུ་བྱེད་པ་ཐམས་ཅད་ཀྱིས་དུས་གསུམ་གྱི་སངས་
 རྒྱུ་ཐམས་ཅད་ཀྱི་སྲིབ་ལས་མ་ལུས་པ་བྱེད་པར་འགྱུར་རོམ། འདི་འི་
 བཀོད་པ་རིམ་འཕེལ་ལུགས་སྐྱེ་འགྱུར་དོད་དུ་སྐྱུ་བ་བཞེངས་པ་ཐམས་ཅད་
 སངས་རྒྱུ་བ་བཟོད་པར་བུས་པ་དང་དབྱིངས་རིག་གི་དོན་ལ་འདུའབྲལ་
 མེད་པར་གནས་པར་འགྱུར་རོམ། ལོ་རྒྱུ་དང་ནམ་ཐར་ཡི་གེར་སྐྱུ་བ་བྱིས་པ་
 ཐམས་ཅད་ཀྱིས་སྤྱོགས་བཅུ་དུས་གསུམ་གྱི་སངས་རྒྱུ་ཐམས་ཅད་ཀྱི་བཀའ་
 འགྱུར་རོམ་ཅེས་ཡི་གེར་བྱི་བར་འགྱུར་རོམ། རྗེས་སུ་ཡི་རང་སྐྱུ་བ་འབྲུལ་བ་
 ཐམས་ཅད་སངས་རྒྱུ་བ་ཀྱི་ཡོན་ཏན་ལ་ལུས་པ་རྒྱུད་ལ་སྐྱེ་བར་འགྱུར་རོམ།
 འདི་ལ་བྱིན་ལྡན་སྐྱུ་བ་ཁུ་བར་བྱེད་པ་ཐམས་ཅད་སྤྱོགས་བཅུ་འི་སངས་རྒྱུ་
 ཐམས་ཅད་ཀྱི་དབང་བསྐྱུར་ཐོབ་པར་འགྱུར་རོམ། འདི་ཉིད་ཡིད་ལ་བྱེད་
 བཞིན་པའི་ངང་འགྲོ་བ་གང་ཞིག་ཚེ་འི་དུས་བྱུས་པ་ཐམས་ཅད་ལུ་སྤྱོགས་
 བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ་མེ་ཏོག་པདྨ་འི་སྡིང་པོ་ལ་རྩུ་ཏེ་སྐྱེ་བ་ལོན་པར་
 འགྱུར་རོམ། འདི་ལ་གཞོད་པ་སྐྱུ་བ་བྱེད་པ་ཐམས་ཅད་ཚོ་འདི་ལ་མི་དགོ་བ་སྣ་

ཚོགས་ལ་བྱུང་ཞིང་། སྤྱི་མ་མཁར་མེད་པ་འི་དམྱུལ་བ་ཚེན་པོར་སྐྱེས་ཏེ།
 འཕྲོལ་པ་འི་སྐྱབས་མེད་ཅིང་བཤགས་པ་འི་ཐབས་མེད་དོ། མདོར་ན་མཚོན་
 རྟེན་ཚེན་པོ་འདི་ཉིད་། དབེ་ཡིད་བཞིན་གྱི་ལོར་སྤྱི་བོ་པོ་ཚེད་དང་འདྲ་ཏེ།
 འགྲོ་བ་གང་གིས་གསོལ་བ་བཏབ་ན། མཚོག་དང་ཐུབ་མོང་གི་དངོས་
 གྲུབ་གང་དང་གང་འདོད་པ་འི་དོན་ཐམས་ཅད་དང་སློབ་ལམ་ཅི་བཏབ་པ་
 ཐམས་ཅད་འགྲུབ་པར་འགྱུར་རོ། དེས་ན་མཚོན་རྟེན་འདི་ཉིད་ཀྱི་མཚོན་
 ཡང་སློབ་ལམ་ཐམས་ཅད་འགྲུབ་པ་འི་མཚོན་རྟེན་དུ་གྲངས་སོ། ཞེས་
 གསུངས་པས་། རྒྱལ་པོ་འཁོར་བཅས་ལ་མཚོན་ཞིང་། དོ་མཚར་དཔག་ཏུ་
 མེད་པ་སྐྱེས་། དད་པ་རྟོག་པར་སྐྱེས་ནས་མཚི་མ་ལྟོག་པར་བཏོན་། ལུས་
 སེལ་བ་དེགས་ཤིང་བརྒྱུད་ལུགས་ལ་བློ་དུ་འཚལ་ལོ། ཨེ་ཨེ་ཏོ། དེ་ལྟ་
 སུ་འི་མཚོན་རྟེན་གྱི་ཕན་ལོན་དང་དོ་མཚར་ལོ། སངས་རྒྱལ་གྱིས་ཀྱང་
 བརྗོད་པར་མི་ལུས་ན། བདག་ཅག་ནམས་གྱིས་ཞི་ཡིད་གྱིས་བསམ་ཀྱང་མི་
 ལུས་ན། དག་གིས་བརྗོད་པར་གལ་ལུས་། སྤྱི་ཡང་དེ་ལྟ་སུ་འི་མཚོན་རྟེན་
 ཚེན་པོ་དེ་ཉིད་ལ་སྐྱེ་ཞིང་སྐྱེ་བ་ཐམས་ཅད་དང་ཚོར་བས་ནས་ཚོར་བས་ཐམས་
 ཅད་དུ་མཚོན་པ་འི་ཚོགས་དཔག་ཏུ་མེད་པས་། མཚོན་པ་རྒྱ་ཚེན་པོ་

བྱེད་པར་ཤོག་ཅིག་ཅེས་སྒྲོབ་ལམ་དཔག་ཏུ་མེད་པ་བཏང་བོེ། མཚོད་རྟེན་
 ཚེབ་པོ་བྱ་རུང་ཁ་ཤོར་གྱི་ལོ་རྒྱུ་ས་ལས། བསྐྱོར་བ་དང་མཚོད་པ་བྱས་པའི་
 བཅའ་ཡོན་བསྟན་པའི་ལུ་སྟེ་གསུམ་པའོེ། སམ་ལ། རྒྱ་རྒྱ་རྒྱ།
 ཡང་རྒྱལ་པོ་བྲི་སྲོང་ལྟུ་བཙེན་གྱིས་གསོལ་བ། གྱི་སྲོབ་དཔོན་ཚེབ་པོ་
 ལགས། ཡིད་བཞིན་འོར་བུ་ལྟ་བུའི་མཚོད་རྟེན་ཚེབ་པོ་དེ་ཉིད་ལ། ཏུས་
 སྟོགས་མའི་དབང་གིས་ཞིག་རལ་ཉམས་པ་ལ་སོགས་འབྱུང་ངམ་མི་འབྱུང་།
 ཞིག་རལ་ཉམས་པ་བྱུང་ན། འཛིག་རྟེན་གྱི་ཁམས་འདིར་མི་དགོ་བའི་རྟོགས་
 རིམ་བུ་འབྱུང་བར་འགྱུར་། མི་དགོ་བའི་རྟོགས་བྱུང་ན་དེ་ལ་འཚོས་པའི་ཏུས་
 ཚོད་དང་ཐབས་ཤི་རིམ་བུ་བྱ། ཞིག་གསོལ་བས། ལ་རྒྱ་གྲུ་རུས་བཀའ་
 རྒྱལ་བ། ཉོན་ཅིག་རྒྱལ་པོ་ཚེབ་པོེ། མཚོད་རྟེན་ཚེབ་པོ་འདི་ཉིད། ཡང་
 དག་པར་ན་སངས་རྒྱུ་ས་ཐམས་ཅད་གྱི་ཚོས་གྱི་སྒྱུ་དང་དབྱེར་མེད་པས།
 ཞིག་རལ་ཉམས་པ་ལ་སོགས་པ་མི་འབྱུང་། གྲུབ་རྗེས་ལྟར་སྣང་རེུ།
 འབྱུང་བཞིའི་རྟེན་གྱིས་ཞིག་ཅིང་རལ་བའི་ཚུལ་ལག་འཁོག་སྟོན་པར་འགྱུར་
 ཏེ། རིགས་གསུམ་མཐོན་པོ་དང་། བྲི་གཉེར་ཅན་དང་རྗེ་བཙུན་ལ་སྒྲོལ་མ་
 བྲམས་གྱི་སྒྱུ་ལ་བའག་འཕེས་ཞིག་གསོས་བྱེད་པར་འགྱུར་རོེ། དེ་ཡང་

བོན་པོའི་སྟིང་དུ་བཅུན་འཇུག་། རྒྱལ་པོའི་སྟིང་དུ་འགོང་པོ་འཇུག་།
 བྱིས་པོའི་སྟིང་དུ་ཐེའུ་རང་འཇུག་། བུད་མེད་ཀྱི་སྟིང་དུ་བསེན་མོ་འཇུག་།
 བཅུན་མའི་སྟིང་དུ་དམ་སྲིའཇུག་། བུ་མོའི་སྟིང་དུ་འདྲེ་མོ་འཇུག་། མདོར་ན་
 བོད་མི་འདི་སྟིང་དུ་འདྲེ་འཇུག་སྟེ་། དེ་ན་མཁའ་ལུགས་པའི་རྟགས་སྟེ་།
 ལུས་ལ་གོས་ཆས་སྣ་ལྷི་གཅིག་པ་ལ་མ་རྒྱུད་དུ་མ་གྲོལ་། བཅུན་པས་སྒྲིག་
 ཚོས་བྱེད་། བཅུན་མའེ་ལོང་ལ་ལྟེ་། ལུས་སྲུང་མཚོན་ལ་འེ་། ཟས་དན་
 དུག་ལ་གཏོར་འེས་བྱེད་། སྒོར་ན་པ་ལ་འབྲུ་པོ་དང་སྒོར་དཔོན་གྱིས་སྒོལ་།
 རྗེད་པོན་དང་དབུ་གཙོས་སྒོལ་མི་ཐུབ་། རྒྱལ་པོས་བྲིས་དང་དོ་ཚོལ་མི་ཐུབ་།
 བུད་མེད་ཀྱིས་ལུས་མི་ཐུབ་། བཅུན་པས་འདུལ་བྲིས་མི་ཐུབ་། རྣམས་
 པས་དམ་ཚིག་མི་ཐུབ་། གདོན་དུ་ས་བདག་དང་བྱུང་འཇུག་རྒྱལ་པོ་དང་
 འགོང་པོ་ཐེའུ་རང་དང་བསེན་མོ་འེལ་གཏམ་སྐད་དང་རྒྱུན་ཚོགས་ཆས་སྣ་ལྷི་
 གཅིག་པའི་འགྲུལ་འགྲོ་། ཚོས་སྐད་སྒྲིབ་སྐྱོ་གཏོར་། ཁལ་ཉ་ཉ་མའེ་ཐོ་།
 ཟླ་པོས་རྩུབ་དབང་བསྐྱུར་། བྲམ་པས་སྒྲོལ་ཚེན་བྱེད་། ལྷུ་བདེ་དང་ཁ་
 རྒྱུད་ལ་ལས་པར་རྒྱུ་། པོ་སོ་དམ་ཉ་མའེ་ཐོ་། འབངས་ཀྱིས་རྒྱལ་པོ་
 འཇོག་། རྒྱལ་པོ་དམངས་སྲུང་བའི་བསེན་། མི་མཁོ་འབྲུ་པས་བྱེད་། རྗེས་པ་

དུས་མངའ་རིས་སྟོང་དུ་ས་གཡེས་ཉེ་མི་ཐོག་བྱུང་བའི་དུས་དབུས་
 བཅོང་མཐོལ་དུ་ནད་རིམ་ས་དང་ལུ་གོས་མི་ཐོག་བྱུང་བའི་དུས་སྤྱི་ཤོང་
 རྩོག་ས་སུ་ས་དྲིབ་བའི་དུས་མོན་གྱི་ཡུལ་དུ་གངས་རི་ཉིལ་བའི་དུས་
 བོད་གྱི་རི་བོ་རི་བོ་ཕྱེ་ལུ་ལ་བཅོམ་རྗེད་གསུམ་ལ་བྱུང་བའི་དུས་མོན་དོམ་
 ཚང་གི་རོང་ལ་སྐྱབ་སྡེ་འཆའ་བའི་དུས་ཁམས་གྱི་རྩོག་ས་སུ་ཉིམ་གཉིས་
 འཆར་བའི་དུས་སྐྱུན་གཤིས་སྐྱུལ་པོ་སློབ་བྱུང་འཆིབས་འི་དུས་མཐའི་དམག་
 བཞི་དབུས་སུ་གཡེ་བའི་དུས་ལུ་དུར་ཉོར་གྱིས་མངའ་རིས་འཛོམས་པའི་
 དུས་ལྗང་གི་དམག་གིས་ཁམས་སུ་འཇུག་པའི་དུས་དུ་རུ་ཁའི་
 དམག་གིས་སྐྱུག་པ་འཛོམས་པའི་དུས་གཤམ་ལོག་གི་དམག་གིས་བསྟན་པ་
 བཞིག་པའི་དུས་རས་འཇུག་སྐྱོང་ཆབ་གྱིས་ཉེན་པའི་དུས་དབལ་གྱི་
 བསམ་ཡས་ཞིག་ཅིང་རལ་བའི་དུས་ཁྲའ་བྱུག་གི་མཚོད་རྟེན་ཚོས་འཁོར་
 ཡོ་བའི་དུས་བོད་གྱི་གནས་ཚུལ་སྟོང་བར་ལུས་པའི་དུས་དབེན་སར་
 བོན་གྱིས་བསྐྱོ་སྐྱོག་ས་པའི་དུས་ཆེ་བཙུན་ཐམས་ཅད་དུག་གིས་
 འཆིབས་པའི་དུས་བཤད་སྐྱབ་གྱི་བསྟན་པ་དུམ་བྱུང་ཕྱོད་པའི་དུས་བསྟན་
 འཛོམས་སུ་སློབ་བྱུང་དུ་སྐོང་ས་པའི་དུས་དམ་ཉམས་ཐོག་པོས་མི་མགོ་

རལ་གྱི་དུས་སྐུ་ མཚོན་རྟོན་ཚེན་པོ་ལི་ཞིག་གསལ་བྱེད་པར་ལུང་བསྟོན་
 གསུངས་ན་ བདག་གི་སློབ་པོ་འགོ་སྐྱོད་པོ་བསྐྱེད་ལུང་བཙུག་ལོན་ཉིད་
 སྐྱེ་བ་གང་དུ་ལེན་ཅིང་མིང་དང་རྟགས་ཇི་ལྟ་བུ་འབྱུང་ལུང་ དེལ་དགོ་བའི་
 སྐྱོགས་བྱེད་པ་དུ་ཚལ་འབྱུང་ ཞིག་གསལ་བྱས་པའི་པལ་ཡོན་ཇི་ལྟ་བུ་
 ལགས་ ཞེས་གསལ་བས་ མ་རྟུ་གུ་རུས་བཀའ་སྐྱུལ་པ་ ཉོན་ཅིག་
 རྒྱལ་པོ་ཚེན་པོ་ བྱིད་ཀྱིས་དེ་ལྟར་ལུས་པ་འི་ལགས་སོ་ མའོངས་ཚོ་ཚང་
 ལུ་བརྟུལ་རལ་ཡང་མཐའི་དུས་སྐུ་ དུས་དཔལ་རྟགས་མཚན་བསྐྱེད་དང་ཅ་
 གཅིག་ལངས་པའི་དུས་དེར་ འགོ་སྐྱོད་ཚོས་སློབ་པོ་བསྐྱེད་ལུང་བཙུག་གི་སློབ་
 ལམ་གྱི་སྐྱུལ་པའི་སྐྱེ་བ་གཅིག་ བཙུག་ཉི་མ་སྟོན་གྱི་སྐྱོགས་སྐྱུལ་བྱེད་པར་
 འགྱུར་ཏེ་ ས་མ་སློབ་དཔོན་ལྷན་སྐྱེས་པའི་རིགས་སྐུ་ བྱིས་གཤེ་བ་
 དཔལ་ལམ་བཟང་པོ་ལི་མིང་ཚན་སྟོན་སྟོན་སེམས་ཚེ་ཞིང་བརྟུལ་ལུགས་རིག་པ་དར་
 དང་ལྟན་པ་གཅིག་ཏུ་སྐྱེས་ཏེ་ སློབ་གྱི་སློབ་ལམ་ཡང་དག་པའི་ལས་གྱི་
 འཕྲོ་སྐྱེད་པས་ རྒྱུད་དུ་ཉིད་ལས་དཀོན་མཚོ་གཟིབ་པོ་ཚེ་རྣམ་པ་གསུམ་
 དང་ གཟུགས་ལག་ཁང་དང་སྐྱེ་གསུང་བུགས་གྱི་རྟོན་ལ་དད་པ་དང་ལོ་སྐྱོ་
 གུས་ཚེ་བ་ སེམས་ཚན་དང་ལོང་སྐྱེད་ལ་སྡིང་ཇི་ལྟར་སེམས་དང་ལྟན་པ་

མགྲོགས་པའི་བད་གྲོག་འབྲུག་བལྟར་དུ་འོངས་ནས་མཆོད་སྦྱོར་གཞི་
 ཡུལ་མཁའ་དང་འཛོམས་པར་འགྱུར་རོམ། དེ་ནས་སྟོང་གྱི་དམག་གིས་རྒྱ་
 བག་པོལ་ཐུག་གི་བར་དུ་འཛོམས་པར་འགྱུར་རོམ། དེའི་དུས་སུ་བོད་གྱི་མི་
 སུམ་གཉིས་གྲིང་གསོད་པའི་གཞུང་གསུམ་ལམ་ཁང་དང་རྟོན་གསུམ་ཐམས་ཅད་
 འཛིན་པ་རུ་འགྲོ་མོ། བོད་གྱི་ཡུལ་ནམས་འཛུལ་སྟོང་བར་འགྲོ་མོ། མི་མ་
 གསོད་པ་ལྟ་བུ་མ་ནམས་སྟོང་འཛོམས་དང་རྒྱས་པའི་ཡུལ་ནམས་སུ་བྲོས་མོ།
 ལ་ལ་ཡུལ་དང་འོར་ལ་ཆགས་ནས་བསྐྱོད་པ་ཐམས་ཅད་མཐའ་མི་ཉོར་གྱིས་མོ།
 བོད་གྱི་འགྲོ་བ་སེམས་ཅན་ཐམས་ཅད་ཁ་དག་པར་བྱེད་དོམ། དེ་ལྟ་བུའི་སྐབས་
 བསྐྱེད་ལས་ཐམ་པར་འདོད་ཅན་མོ། དའི་བྱིན་གྱིས་བསྐྱེད་པའི་སྐབས་སུ་དེ་
 ཉིད་གྱིས་འགྲོ་བའི་དོན་དུ་སེམས་བསྐྱེད་ནས་ལུས་སྒོག་སྒོས་བཏང་སྟེ་
 འབད་རྩེལ་དྲག་པོས་རྒྱ་བལ་མོན་དང་བོད་གྱི་སེམས་ཅན་ཐམས་ཅད་ལ་
 དགོ་བའི་བསྐྱེད་ལས་རྒྱ་ཆེན་པོ་བྱེད་དགོས་ཏེ་ཤོ། དེ་ལ་བོད་གྱི་དགོ་བྱེད་ཐམས་
 ཅད་བསམ་ལ་བ་སྐྱོགས་གཅིག་ཏུ་རྒྱུ་བལ་ནས་མོ། སྐྱེས་སུ་དེའི་གྲོགས་ལ་
 བརྩོན་པར་གྱིས་འགོ་བཙུག་པའི་དུས་སུ་བོད་གྱི་སེམས་ཅན་ཐམས་ཅད་ལོག་ལྟར་
 བདུད་གྱིས་བྱིན་པའི་དུས་ཡིན་པས་མོ། སྐྱེས་སུ་དེ་ལ་དད་ཅིང་མོས་པ་བྱེད་པ་

འོན་ཏེ་ཉེ་ལོ་འགྲོ་བའི་རྣམ་མཁའ་ལས་མི་འབྱུང་། འོན་ཏེ་ཉེ་ལོ་འགྲོ་བའི་རྣམ་མཁའ་ལས་མི་འབྱུང་།
 དཀར་ལས་ཀྱི་འབྲེལ་བའི་སྤྱོད་པ་ཅུ་གསུམ་དང་། ཟབ་ལོ་སློབ་ལམ་གྱི་
 འབྲེལ་བ་སྟོང་དང་ཅུ་དྲུག་། དམ་ཚིག་གཞན་གྱི་གདམས་པས་སློབ་པ་བརྒྱ
 དང་ཅུ་བརྒྱད་། ལས་ཅན་གྱི་སློབ་པ་དག་པོ་བཅུ་དྲུག་དང་། ལོ་བདུན་ཉེ་
 བྱུ་ཅུ་གསུམ་། བྱང་ཚུབ་སེམས་དཔལ་བརྒྱད་ཀྱི་སྒྲུལ་པ་དག་བའི་བཤེས་
 གཉེན་བརྒྱད་། དད་ཅན་གྱི་བུ་སློབ་ཉི་ལུ་ཅུ་ལྔ་། རྒྱ་གཞི་ལོ་སྒྲུལ་པ་ལྔ་། རྒྱ་
 ཀིས་བྱིན་གྱིས་བསྐྱབས་པ་བདུན་། རྒྱ་བས་ཐོབ་པའི་རིགས་བཟང་མ་ཉི་ལུ་
 ཅུ་ལྔ་དང་འབྲས་དེ་། དེ་དག་གིས་གོགས་དང་བར་ཚད་སེལ་ཅིང་།
 རྒྱད་པར་ལྷ་རྒྱུན་པའི་ཐུགས་ཀྱི་སྒྲུལ་པའི་སྤྱོད་པ་ (ལྷ་སྤྱོད་) གཅིག་དང་།
 (འབྲི་གུང་ལྱུ་དགའ་རི་བཅའི་) ལམ་ལོ་དང་། (དཀར་པོ་ལྱུ་བྱེད་)
 ཚོས་རྒྱལ་ཁོང་གྱི་སྒྲུལ་པ་རེ་དང་འབྲས་དེ་། དེ་ནས་ཀྱིས་བྱིན་གྱིས་
 བསྐྱབས་ཏེ་མཚོན་ཉེན་ཆེན་པོ་དེ་ཉིད་ཀྱི་ཞིག་གསེར་རྒྱུ་ཆེན་པོ་འབྲུབ་པར་
 འགྱུར་རོ་། དེ་བཞིན་གྲུབ་ལོ་། ལྷ་སྤྱོད་ལས་འཛོམས་ལུ་འབྲིང་དུ་། ལོ་
 ལོ་གསུམ་པ་དང་བདེ་སྐྱིད་མི་ལོ་ཉེར་ལྔ་འཛིན་པར་དུ་འབྱུང་། རྒྱུ་བལ་ལོན་
 གསུམ་དུ་ལོ་ལོ་གསུམ་པ་དང་བདེ་སྐྱིད་མི་ལོ་སྤུ་ཅུ་གསུམ་གྱི་བར་དུ་

འབྲུང་། རྒྱུད་པར་བོད་ཁ་བ་ཅན་གྱི་ཡུལ་དུ། ལུང་རྟོར་གྱི་མཐའ་
 དམག་མི་ལོ་དུག་ཅུ་འི་བར་དུ་བརྒྱུག་། ལོ་ལོགས་པ་དང་བདེ་སྐྱིད་མི་ལོ་
 བཞི་བཅུ་འི་བར་དུ་འབྲུང་། བོད་གྱི་ཚོས་བྱེད་ཐམས་ཅད་གྱི་ཅི་བསམ་པ་
 ཐམས་ཅད་མཐའ་རུ་སྤྱི་བ། རྒྱལ་པོ་དོན་ཅེ་གདན་དང་དཔལ་བསམ་ཡས་ལ་
 མོགས་པའི། རྒྱ་བོད་གྱི་གཙུག་ལག་ཁང་དང་། ཚོས་འཁོར་ཐམས་ཅད་ལ་
 འབྲུང་བཞི་འགོ་དོད་པས་མི་ཚུགས། བཤད་སྐྱབ་གྱི་བརྟུན་པའི་བར་ཚད་
 ཐམས་ཅད་ཞི་ཞིང་དར་རྒྱས་སུ་འབྲུང་། བརྟུན་པ་འཛིན་པའི་སྐྱེས་བུ་དམ་པ་
 ཐམས་ཅད་སྐྱེ་ཚོ་བརྟུན་ཞིང་སྤྱི་བ་ལས་རྒྱས། བོད་གྱི་སྤྲུགས་པ་ཐམས་
 ཅད་གྱིས་ལྟ་དང་སྤྲུགས་པ་མོགས་པའི་སྐྱབ་པ་ཅི་བྱས་པ་སྐྱབ་ཐག་ཉེ་ཞིང་
 སྐབས་ཉུགས་ལྡུང་། བོད་གྱི་ལྟ་བཙན་པོ་བྱིསོང་ལྡུང་ཙམ་ཅན་གྱི་གཏུང་བརྟུང་
 དང་། རྗེ་དཔོན་ཚོས་དང་བྲིམས་ལ་གནས་པ་ཐམས་ཅད་མཐའ་མཐའ་ཐང་དང་
 ལོངས་སྐྱོད་བསོད་ནམས་མཐའ་དག་རྒྱས་པར་འགྱུར་རོ། བོད་སྤུང་བར་
 བྱེད་པའི་འགོ་དོད་དང་བདུད་གྱིས་བསྐྱད་པའི། བཀའ་པོའི་རིགས་ཐམས་
 ཅད་ཅུ་བཞུགས་བསྐྱབ་པར་འགྱུར་རོ། མདོར་བཞིག་གསོའདི་ལ་འབྲེལ་བ་
 བཞག་པའི་མེམས་ཅན་ཐམས་ཅད་སྐྱེ་བ་གསུམ་དུ་ལྟ་དང་མི་འཛུལ་རྣམས་པར་

གསུང་ཡང་ཟད་པར་མི་འགྱུར་ཏེ། ཚོས་སྐྱུའི་ཡོན་ཏན་འཛོལ་བའི་ཡུལ་
 ལས་འདས་པའི་སྤྱིར་རོ། ཞེས་གསུངས་པས། དེར་ཚོགས་པ་ཐམས་ཅད་
 རོ་མཚར་མཚོག་ཏུ་སྐྱེས་ཏེ། དེ་ལྟ་བུའི་དུས་དཔེ་ཐམས་ཅད་ལུ་སྐྱེ་
 རྩ་བ་རྒྱ་ཚེབ་པོ་འགྲུབ་པར་བྱིན་གྱིས་བསྐྱབས་ཤིང་། ལུང་བསྟན་པ་ནི་
 ཐུགས་རྗེ་རེ་ཚེ་ཟེར་ཞིང་དེར་ཚོགས་པ་ཐམས་ཅད་ལུ་རྒྱ་ཚེབ་པོ་འཛོལ་
 གསུངས་པའི་བཀའ་ལ་མཛོལ་བར་བསྟོན་པར་གྱུར་ཏེ། མཚོན་རྟེན་ཚེབ་པོ་
 བྱུང་ཁ་ཤོར་གྱི་ལོ་རྒྱུས་ལས། ཞིག་གསེབ་བྱེད་པའི་གང་ཟེག་དང་པན་
 ཡོན་བསྟན་པའི་ལུ་སྐྱེ་ལའོ། སམ་ལ། རྒྱ་རྒྱ་རྒྱ། ཡང་དེའི་དུས་སུ་
 ལུ་རྒྱ་ལྟི་ད་གྱིས་གསུངས་པ་ནམས། ལའའའ་གོ་མ་ཡེ་ཤེས་མཚོ་རྒྱལ་གྱི་
 ཟིན་གྱིས་སུ་ཡི་གེར་བཏབ་ཏེ། ལྷན་ཡང་གསང་བུགས་གྱི་སྐྱབ་པའི་ཚོས་
 རྟོར་དང་ལྟན་ཅིག་ཏེ། དཔལ་བསམ་ཡས་མི་འགྱུར་ལྟུན་གྱིས་གྲུབ་པའི་
 གུ་ལུ་གཤམ་ཁང་ཚེབ་པོ་འཛོལ་ཁང་གི། བམ་སྐྱོང་ཚེབ་པོ་འཛོལ་བྱེད་ཏུ་
 གཏེར་དུ་སྐྱེས་ཏེ། ལའོངས་ལས་འཛོལ་ཅན་དང་འཛོལ་བར་གྱུར་ཅིག་ཅེས་
 སྐྱོན་ལམ་བཏབ་པོ། མཚོན་རྟེན་བྱུང་ཁ་ཤོར་གྱི་ལོ་རྒྱུས་ཐོས་གོ་ལ་ཚེབ་
 མ་ཞེས་བྱུང་བའི་གསེབ་པོ། ལྷན་ལྷན་རྒྱ་ལས་ཅན་ཅན་ལྷན་ལྷན་

བཞིའི་ཚོར་། འོད་དཔག་མེད་ཀྱི་བྱང་མེམ་སུལ་བ་བྱུང་བའི་། འཕགས་པ་
 རྒྱགས་རྗེ་ཆེན་པོའི་རྒྱགས་ཀ་འཕམ་། བུ་བདག་ཉིད་རྩི་། ཡིག་ཚུལ་དུ་
 སྦྱུལ་། དེ་ཡང་བྱེད་སེལ་གྲངས་མེད་པ་། འཛིག་རྟེན་ཀུན་ཏུ་ཆར་བབས་
 ཚུལ་དུ་འོང་། རྒྱལ་བའི་མཛད་པ་བསམ་གྱིས་མི་བྱུང་བ་། ཚད་བཟུང་རིས་
 སྤུང་ཅད་པར་སྦྱུ་ཡིས་འུམ་། འོན་ཀྱང་འཛམ་གླིང་འདི་དུ་སྦྱུལ་ཚུལ་ལྟི་།
 ཨོ་རྒྱལ་རྒྱལ་པོའི་སྐྱེས་ཀྱི་སྐྱེས་པར་མཛད་། རྒྱལ་སྤིད་བཟུང་འཕམ་ཐེག་ཆེན་
 ཚོས་འཁོར་བ་སྐྱོར་། གཅིག་ཀྱང་མ་ལུས་ཚོམ་བྱུང་མཛད་ཅི་སངས་རྒྱལ་། དེ་
 འཕམ་རྒྱ་གར་ཡུལ་གྱི་རྩོགས་སྦྱུ་འོང་། རིགས་པའི་གཞུང་ལྔ་དག་ལ་
 མཁས་པར་སྦྱངས་། བུ་བདག་གི་ནམ་ཐར་དཔག་བསམ་ལྡོག་ཤིང་ལས་།
 འཛིག་རྟེན་དུ་བྱོན་ཚུལ་དང་རིག་པའི་གཞུང་ལ་སྦྱངས་པའི་ལུ་སྡེ་དང་པོའི་།
 བཅའ་བཟུང་། དེ་འཕམ་སངས་རྒྱལ་ལྷ་ཀྱུ་ཐུབ་པ་ཡིས་། ཉིག་འཕམ་ཀུན་
 དག་འཁོར་མཛད་རིས་རྟེ་། བྱ་བྱ་ཉི་ཉི་ལྟུན་སྦྱར་པར་ཏུ་བྱུང་། ཡིག་ནམ་
 གསུམ་ཚོས་ལ་སྦྱང་བ་མཛད་། སྦྱོབ་དཔོན་དག་འཕགས་ཅི་རྗེས་དུང་དུ་བྱོན་།
 རྗེས་མཆེན་སྤྱིད་ཐིག་ཚོས་ནམ་མཁུ་ལུས་འུམ་། སྦྱོབ་དཔོན་སངས་རྒྱལ་
 གསང་བའི་སྦྱོན་སྦྱོར་། གསང་བ་སྤྱིད་པོ་སྦྱུ་ལ་བཟུང་འུམ་། སྦྱོབ་

དཔོན་མི་སྲིད་ལོ་ལྷན་པ་སྤྱད་པ་ལྟར་ཅེ་མཚོ་གཉེ་རུ་ཀ་ཡི་རྒྱུད་རྣམས་ལུས་ཀྱི་
 སློབ་དཔོན་འཇམ་དཔལ་བཤེས་གཉིབ་སྐྱབ་སྤྱད་སྤྱོད་ཀྱི་ལུས་ཀྱི་
 གཤེད་རྩེ་རྒྱུད་རྣམས་མཉམ་ལུས་ལུས་ཀྱི་ སློབ་དཔོན་ཆེན་པོ་ལྷན་སྐྱབ་སྤྱད་སྤྱོད་
 ཀྱི་ལུས་ཀྱི་ བཟོ་གསུང་གི་རྒྱུད་དང་སྐྱབ་ཐབས་ལུས་ཀྱི་ སློབ་དཔོན་ཆུང་ཆུང་གི་
 རེ་སྐྱབ་སྤྱད་གཏུགས་ཀྱི་ ཡང་དག་ཐུགས་ཀྱི་རྒྱུད་དང་སྐྱབ་ཐབས་ལུས་ཀྱི་
 སློབ་དཔོན་བེ་མ་མི་ཉེ་ལོ་ལྷན་སྤྱད་སྤྱོད་ཀྱི་ བདུད་རྩི་ལོ་ལྷན་སྐྱབ་སྤྱད་དང་སྐྱབ་
 ཐབས་ལུས་ཀྱི་ སློབ་དཔོན་རྟ་བུ་སྤྱི་ཉེ་ལོ་ལྷན་སྤྱད་སྤྱོད་ཀྱི་ ལུས་ཀྱི་ལས་སྐྱབ་སྤྱད་དང་
 སྐྱབ་ཐབས་ལུས་ཀྱི་ སྤྱད་ཡང་བྲ་བྲ་ཉེ་ལོ་ལྷན་སྐྱབ་སྤྱད་སྤྱོད་ཀྱི་ ལུས་ཀྱི་བེ་ཉེ་ལོ་
 འཇམ་ལྷན་ལུས་ཀྱི་ སློབ་དཔོན་ཆེན་པོ་ལྷན་སྐྱབ་སྤྱད་སྤྱོད་ཀྱི་ མཚོད་བསྟོད་པའི་
 སྤྱད་སྤྱོད་ཀྱི་རྒྱུད་དང་སྐྱབ་ཐབས་ལུས་ཀྱི་ གཤེད་ཡང་སྐྱབ་པའི་སློབ་དཔོན་རུ་མ་
 ལས་ཀྱི་ རྩེ་རྩེ་དག་སྤྱད་དང་གསལ་དག་སྤྱད་སྤྱོད་ཀྱི་ རྒྱུད་དང་ལུང་དང་
 སྐྱབ་ཐབས་རུ་མ་ལོ་ དབང་བསྐྱར་རྒྱུད་བཤད་མཁན་དག་རུ་མ་ལུས་ཀྱི་ བཟོ་
 བདག་གི་རྣམ་ཐར་དཔལ་བསམ་ལྷན་ལོ་ལྷན་ལས་ཀྱི་ སློབ་དཔོན་རྣམས་ལ་མཁན་
 དག་ལུས་ཀྱི་སྤྱོད་ལོ་ལྷན་བཅུད་པའི་ལུང་སྤྱད་གཉིས་པའོ་ བཅུ་ལྟུང་ དེ་
 བས་རྒྱུག་པར་རྒྱུད་ལོ་ལྷན་ཆེན་པོ་བརྒྱུད་ཀྱི་ གཤེད་མཚོ་གཉེ་རུ་ཀ་ལྷན་སྐྱབ་པའི་ཐབས་

ལྷོན་དང་བྱུང་འགས་གཞི་བདག་དང་། གཙུང་གི་འོ་ཡུལ་ཤང་གི་གཉན་མུ
 རུམ་། རྗེ་ལེགས་པ་གཡས་རུ་གཡོན་རུ་ཡི། འདྲེ་སྲིབ་འོ་ཤམ་ཐང་ལྟ་
 དམ་ལ་བཏགས་། ཉི་མེདི་གནས་སུ་སྐྱུ་སྐྱུ་དམ་ལ་བཏགས་། ལྷོ་སྒོ་
 གངས་ལ་གཟུང་བདུད་དམ་ལ་བཏགས་། གནམ་མཚོ་ལྷུ་གཤོར་སྐྱོབ་
 བཙུན་དམ་ལ་བཏགས་། མམ་ཚོ་སྲིབ་མོར་སྐྱུ་སྐྱོབ་དམ་ལ་བཏགས་། དབ་
 ཉིག་བྲག་རྒྱ་མཚུལ་དམ་ལ་བཏགས་། རོ་ཏམ་ནག་ཤོར་མ་ཡམས་དམ་ལ་
 བཏགས་། ཨ་ཏ་རོང་དུ་འགོང་ཤོ་དམ་ལ་བཏགས་། མེ་ལུང་བྲག་ལ་དགོ་
 བསྟེན་དམ་ལ་བཏགས་། དབང་ཁུ་དམ་ཤོར་ལྷོ་བཙན་དམ་ལ་བཏགས་།
 ཀའ་སྐྱི་གངས་ལ་སྐྱུ་བཙན་དམ་ལ་བཏགས་། བཞག་རྟ་ཕྱིར་སྐྱུ་ལྷོ་དམ་ལ་
 བཏགས་། ཐོང་དཀར་ནག་ཤོར་ལྷོ་བཙན་དམ་ལ་བཏགས་། བྱི་སྒོ་ནག་
 ཤོར་སྐྱུ་དམ་ལ་བཏགས་། ཚབ་རོང་དུ་ས་བདག་དམ་ལ་བཏགས་།
 སྐུ་བ་རྐང་གཙུག་ཐེན་ལ་ཐེན་དམ་ལ་བཏགས་། འཕོ་ཡི་རོང་དུ་སྐྱུ་བཙན་
 དམ་ལ་བཏགས་། གནས་རྒྱ་གསལ་དུ་སྐྱུ་བདུད་དམ་ལ་བཏགས་། ཨམ་
 ལུང་རྗེ་དུ་དགོ་བསྟེན་བསྐྱུ་བར་བྱུང་། མེ་རྗེ་དུ་གཡལ་སྐྱུ་དམ་ལ་
 བཏགས་། བམ་མཁའ་རྗེ་དུ་སྐྱུ་གཉན་དམ་ལ་བཏགས་། བདུད་རྒྱི་

གུབ་གྱིས་མཚོན་པར་བྱས། སྐྱབ་བདག་གི་ནམ་ཐར་དཔག་བསམ་ལྡོག་གི་
 ལས། བོད་གྱི་རྒྱལ་པོས་གདན་དྲངས་གི་དང་ལྟ་ལྟའི་བརྟལ་བའི་ལུ་སྟེ་བཞི་
 བའོ། བཅུ་གཟུང་། དེ་ནས་བོད་ལུལ་ལྟ་ལྟའི་ཐམས་ཅད་བསྐྱུས། བཀའ་
 བསྐྱོས་དམ་བཞག་ས་གཞི་བྱེད་གྱིས་བསྐྱབས། རྗེ་ལོ་ལྟོས་བྱས་ཏུ་གིས་
 དབང་དུ་བསྐྱུས། བསམ་པས་མང་བཞག་ཉི་ཤོ་མི་ལིས་བརྟེན།
 མཚོན་ལོ་ལྟ་ལྟའི་ནམས་གྱིས་བརྟེན་བྱས་ཏེ། རྒྱལ་ཆེན་སྡེ་བཞི་
 ནམས་གྱིས་ལས་དཔོན་བྱས། གུ་ཅེ་ལོ་སྐྱོད་དང་བཅས་པས་གྲུང་བཏང་དོ།
 ཉི་ཤོ་མི་བསམ་མཚོན་ལོ་ལྟ་ལྟའི་ལོ་ལོ། བར་དེར་རྒྱལ་པོ་གྲུང་ཤག་པོ་
 བྱས། གྲུལ་གྲོགས་བཅོལ་གསེར་སྤྲེལ་ལུང་པ་བཀའ། བསམ་པས་
 བརྟེན་བཞི་ལྟོས་པ་ལྟོས། དཔྱུ་ཅེ་རིམ་གསུམ་རིམ་བཅུ་ལྟོས་བྱས།
 ཡུལ་ལྟོས་པོ་ཉི་ཤོ་བའི་ལོ་ལོ། སྤྲེལ་ཆེན་བཞི་དང་སྤྲེལ་ཐོབ་བརྒྱད་གྱིས་
 བརྒྱུ། ལུགས་རིམ་སྤྲེལ་ནམ་མཚོ་དེེན་བརྒྱུ་ཅེ་བརྒྱུད། རྗེ་རིམ་བཞི་ལ་
 ཟངས་གྱི་ཁྱིའོ་བཞི། ཐོག་གསུམ་རྒྱལ་རྒྱལ་བོད་གྱི་ལུགས། སྤྲེལ་
 ལང་གཙོ་བོ་གུ་བརྟེན་བཟང་པོ་ལ། ནམ་སྤྲེལ་ལོ་ལྟོས་དེ་གྱི་ལ་ལོ་ལྟོས་
 ཚོགས་བཞུགས། བར་ལང་གཙོ་བོ་ནམ་པར་སྤྲེལ་ལང་དཔོ། རྗེ་

ལུག་བཤུམ་པ་དང་བཅས་ཏེ། སྐར་ཡང་གསེར་གྱི་མཐུལ་དབག་མེད་
 བཅས། བཀའ་དྲིལ་ཅན་གྱི་སློབ་དཔོན་རྣམས་གཉིས་གསེབ། བྱིས་པ་ལྟེ་
 བཅོན་བསམ་པ་རྒྱུ་ཆེ་སྟེ། བོད་འདི་ལུག་སྤྱིང་སྤྱིན་པོའི་ཡུལ་ཡིན་པས།
 འདི་ལོ་ཚེས་ཀྱི་སྐྱེ་ཡང་མི་གྲགས་པས། སློབ་དཔོན་ཐུགས་སྐྱུན་གྱི་
 བཅུ་བས་དགོངས། བྱང་ཚུབ་སེམས་ཀྱིས་ཐུགས་རྗེས་བརྒྱུད་དུ་གསོལ།
 དག་མེད་སྤྱིང་དུ་སངས་རྒྱལ་སྐྱུལ་པ་བྱེད། གཞན་དོན་མཛད་པའི་བྱང་
 ཚུབ་སེམས་དཔལ་ལ། འགྲོ་བའི་དོན་ལས་གཞན་གྱི་མཛད་པ་མེད། བྱི
 ས་པ་ལྟེ་བཅོན་བསམ་པ་བསྐྱུབ་ཏུ་གསོལ། བདག་གི་སྐྱེ་བསྐྱུང་ཐུགས་
 རྟེན་བཞེས་ན་ཡང་། བོད་འདིར་མཛད་སྒྲགས་ཚེས་རྣམས་གདན་དྲངས་
 བས། ཉན་བཤད་སློམ་སྐྱུབ་བསྐྱུབ་པ་སྤེལ་མཉམ་པས། སློབ་དཔོན་རྣམ
 གཉིས་དེ་ལྟར་མཛད་དུ་གསོལ། ལམ་ལ་སློབ་མི་བཞུད་བོད་དུ་……
 བཞུགས་པར་ལུ། དེ་ནས་ལམ་ལ་སློབ་དཀའ་བའི་སྐབས་བཞུགས་ཐབས་བཅད།
 བོད་ཐུག་རིགས་བཟང་ཐམས་ཅད་ལུང་བསྐྱུན་ཏེ། ཐམས་ཅད་བསྐྱུས་ནས་
 ཀུན་ལ་ལོ་ཙཱ་བསྐྱབ། སྐྱེ་བའི་གཞན་གསུམ་ལུང་པར་བའི་ལོ་ཙཱ་བས།
 མང་པོའི་ནང་ནས་ལོ་ཙཱ་བསྐྱུ་ཙཱ་བྱུང་། བདག་གིས་གསང་སྒྲགས་སྤྱིན་

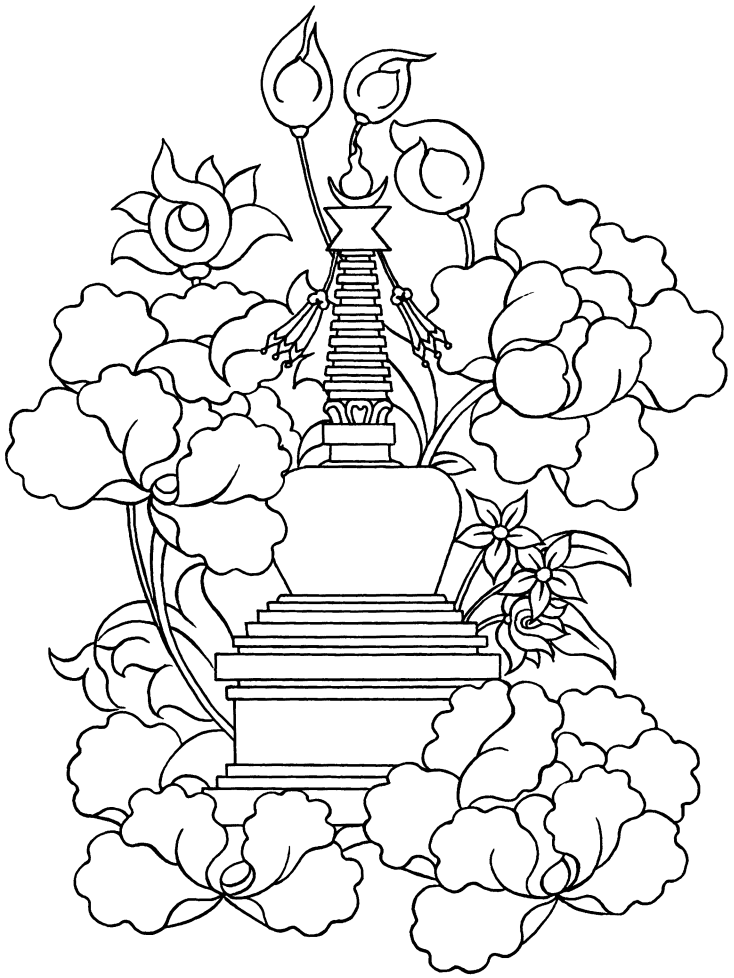
ཚོས་ཞིག་སངས་མེད་པམ། ཉིན་མཚན་ལྷན་ལྷན་བསྐྱུར་ཞིང་བཤད་དང་ཉལ།
 བོད་ཡུལ་ལྷན་ལྷན་བཤད་པའི་ཚོས་སྡེ་གཙུག་པོ། ལོ་རྒྱུག་ས་ཐམས་ཅད་
 སྲིག་ས་བམ་གྲངས་མེད་བུམ། གཏུགས་དར་རྒྱལ་མཚན་བཤད་ན་སྲི་ལུ་
 དང་། མཚོད་པའི་ལོ་བྱུང་དཔལ་ལྷན་མེད་པ་དང་། ལོ་རྒྱུག་ཞིང་རྒྱལ་བར་
 བཤད་པའི་བཤོད་པ་བཅས། རབ་བྱུང་རྒྱལ་ས་ཀྱིས་རྒྱ་བཤད་སྲིག་ས་བམ་
 ལུང་། དེ་དག་བར་དུ་མཚོད་རྒྱུ་ཐམས་ཅད་ཐོག་ས། ལོ་བཤ་ཐམས་ཅད་
 ཞིང་རྒྱུ་རྒྱུ་དུ་གཏུགས་པ། རྒྱུ་དུ་གཏུགས་ལུ་བ་གཡས་གཡོན་རྒྱལ་
 མཚན་ལུང་། རོལ་མེད་བྱི་བྲག་དཔལ་མེད་སྲི་བསྐྱུགས་ཏེ། སྲི་ས་ཀྱིས་སྲི་
 དངས་གཙུག་ལག་བསྐྱུར་བ་བུམ། དེ་ཉིན་ཐམས་ཅད་སྲི་དཔལ་རྒྱུ་ལུ་
 བསྐྱུག་སྲི་ སྲིག་ས་བམ་ཐམས་ཅད་བར་ལང་བཤད་དུ་བཏུགས། ལོ་བཤ་བོ་
 ཐང་དུ་ལྷན་ལའི་བཤིགས་ཏེ། གསེར་གྱི་མཚན་གསེར་གྱི་བཤི་ལུ་ལོ་ བ་
 བཤད་དེ་དང་དར་ལྷན་གོས་ལྷན་ལོ་ རྒྱུ་ལོ་ལོ་ལོ་ལོ་ལོ་ ལྷན་
 བཤད་ཐོར་སྲི་བཤི་ལོ་ལོ་ལོ་ གསེར་སྲི་བསྐྱུར་དང་དུ་ལའི་སྲི་ལོ་
 ལྷན་ལོ་ ལྷན་ཏེ་རྒྱལ་པོ་གྲུ་ལའི་གྱི་གཤམ་ཐམས་ཅད་ལོ་ ལྷན་བསྐྱུར་བོད་
 ལྷན་སྲི་གསེར་གྱི་དཔོན་སྲི་ལོ་དང་། ལོ་བཤ་བཤད་ལོ་ལོ་ལོ་ལོ་ལོ་

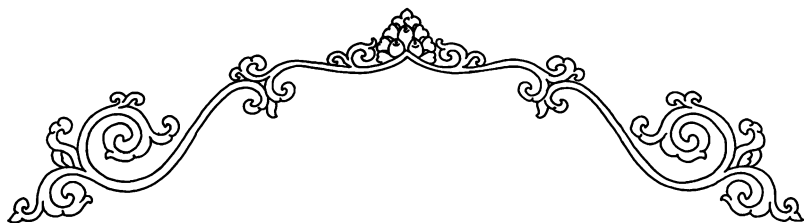
མཚོ་རྒྱལ་བྱུང་གསུམ་དང་། ལྷ་སྐྱེས་གསུམ་གྱི་བུའོ་ལོ་རྒྱལ་གསུམ་
 མོགས་། འཁོར་བཅས་ཁམས་ཀྱི་འཕེལ་ལེགས་ལྔ་དུ་བྱེད་། བཀའ་འདུས་
 ཚོས་ཀྱི་རྒྱལ་ཚོ་ཞལ་བྱེས་ཏེ་། རྗེ་བཅས་རྣམས་ལ་སྒྲིབ་བྱེད་དབང་བསྐྱུར་
 བས་། སྒོལ་བྱེད་མཁོ་དག་གཞན་རྣམས་ལེགས་པར་བརྒྱོལ་། འཁོར་
 བཅས་ལོ་བདུན་བར་དུ་ཅེ་གཅིག་བསྐྱབས་། མངའ་བདག་རྒྱལ་པོས་དེ་
 བྲག་ཟུང་ཐལ་མཛད་། ལྷ་ལོ་བཅོམ་པོས་ལྷ་ཞལ་དངོས་སྐྱེས་གཟིགས་། ལྷ་
 རུབ་བཅོམ་པོས་བདེ་ཚེབ་ཡེ་ཤེས་བརྟེན་། ལྷ་སྐྱི་བཅོམ་པོས་རང་སེམས་
 དངོས་མཛད་། བེ་རེ་རྩོམ་འཕེལ་ལེགས་བྱུང་ལྟེ་དེ་། རྒྱལ་བ་མཚོ་གདུང་སྐྱེས་
 སྐྱེ་བེ་དཔུང་བསྐྱུར་། ལང་སྒོ་དཀོན་མཚོ་གཞི་དེ་གྱི་ལུང་བོར་གྱུར་།
 མངས་རྒྱལ་ཡེ་ཤེས་ཀྱི་ལོ་དེ་སལ་སྐྱེས་། གཞན་གསེབ་རྣམས་ལོ་རྒྱུ་ལོ་ལོ་
 ཟུང་སར་འབྱེད་། ལེགས་ཚེབ་མཚོ་རྒྱལ་བྲག་ལོ་ཚུ་ཐོབ་། ལྷ་ཚེ་རས་
 ལེས་བྲག་གིས་བྲག་རི་གཏོར་། འབྲོག་མི་དཔལ་ཡེས་སྐྱེད་གྱིས་འགས་
 ཚོལ་བསྐྱེད་། རྗེ་རྗེ་བདུད་འཛོམས་སྐྱེད་གྱིས་རྒྱལ་ཚོ་སྐྱེལ་། ཏིང་འཛིན་
 བཟང་པོས་དེ་བྲག་ཟུང་ཐལ་ལུག་། ཤེས་ལྷན་བཟུང་ཡིས་མཚོ་བྲག་ཏུ་
 ཞིལ་། གཞན་ཡང་འབངས་རྣམས་ཀྱིས་འཛིན་བྱུང་ཏུ་གསེབ་མང་། བྲག་དཔེ་

ནལ་ཐའ་འདི་ཉིད་སྤྱི་མཁོ་མཁོ་རྒྱལ་སྤྱི་ཡི་གེར་གཏབ་སྟེ
གཏིར་དུ་སྤྲུལ་པའོ། རྣམ་ལྟན་ལ་སའ་འཕྲོ་ཅན་དང་འཕྲད་པར་ཤོག།
འཕྲད་ནས་འཕྲོ་དོན་དཔག་མེད་བྱུང་བར་ཤོག།

སམ་ཡེ། རྒྱ་རྒྱ་རྒྱུ། སྤྲི་བྱུང་།

རྒྱལ་པའི་གཏིར་ཆེན་མོ་རྒྱལ་མཁོ་ག་རྒྱུར་སྤྲིང་པའི
ཀམ་འི་དམ་ཅན་བྲག་ནས་གདན་དྲངས་པའོ། །།





Glossary of Sanskrit and Tibetan Terms

Abhidharma (Tib. mNgon pa): one of the three baskets of the Buddha's direct teachings; teachings that point out how to identify, analyze, discipline, and transform the factors of mental activity through the cultivation of prajna, discriminating awareness. Commentaries on these teachings define, organize, elaborate, and systematize the topics that the Buddha stated broadly, drawing out the extended meaning of the Buddha's teachings and promoting their full comprehension.

Adibuddha (Tib. Dang po'i sangs rgyas): primordially awakened one, the primordial Buddha, devoid of all attributes, depicted symbolically without clothing and as blue, the color of unimpeded space and the ineffable Dharmakaya, the truth and wisdom body of the Buddha. Represented in the Nyingma tradition as Samantabhadra, "the teacher in whom both samsara and nirvana are indivisible. . . who is the expanse of reality and the nucleus of the Sugata." —DR 116. (*See Resources*, p. 190)

Amitabha (Tib. 'Od dpag med): "Buddha of Boundless Light," one of the five Dhyani Buddhas and lord of the Padma (Lotus) family. Iconographically depicted as red in color, Amitabha presides over Sukhavati, the Western Paradise.



Amitayus (Tib. Tshe dpag med): Buddha of Boundless Life, manifestation of the immortal nectar of the Dharma. Iconographically represented as red in color, with Bodhisattva crown and ornaments, and holding a twig of myrobalan, a healing herb.

Anuyoga (Tib. rJes su rnal 'byor): one of the three classifications of Inner Tantras transmitted within the Nyingma tradition; Tantras related to the mDo section of the bKa' ma.

Arhat (Tib. gNas brtan, dGra bcom pa): a saint worthy of reverence; one who has ended the outflows (asravas) that perpetuate cycles of birth and death and can pass into nirvana at will. One who has realized the fruit of the Hinayana path.

Atiyoga (Tib. shin tu rnal 'byor; rDzogs-chen): one of the three classifications of Inner Tantras transmitted within the Nyingma tradition; Tantras related to the Sems section of the bKa' ma.

Avalokiteshvara (Tib. sPyan ras gzigs, pronounced Chenrezi): the "Lord Who Sees in All Directions." One of the eight great Bodhisattvas; manifestation of enlightened compassion.

Bardo (Bar do): Intermediate state; usually refers to the interim between death and rebirth.

Bhikshu (Tib. dGe slong): Buddhist monk.

Bhikshuni (Tib. dGe slong ma): Buddhist nun.

Bhrikuti: "She Who Frowns," an emanation of the Dhyani Buddha Amitabha; one of the forms of Tara, revered as the mother of mercy and compassionate protectress; iconographically depicted as yellow in color.

Bodhisattva (Tib. Byang chub sems dpa'): "Enlightenment-Being," a manifestation of an aspect of Buddha-perfection; one



who has transcended all vestiges of self-interest and is fully dedicated to fostering the enlightenment of others; the yogin who has attained the illuminated understanding of a mature aspirant on the Mahayana path.

Bon: The indigenous shamanistic religion of Tibet.

Bonpo (Tib. Bon po): Practitioner of the Bon religion.

Brahma (Tib. Tshangs): Lord of the Akanistha Heaven, the sixteenth and highest level of the celestial realms of the Rupadhatu.

Brahmin (Tib. Bram ze): the priestly class of ancient India; most highly venerated of the four main classes of Hindu society.

Buddha (Tib. Sangs rgyas): awakened, fully enlightened; the ineffable principle of enlightenment; a fully perfected spiritual being who out of compassion manifests in human form to activate the power of enlightenment and demonstrate the path to its realization.

Caryatantra (Tib. sPyod pa'i rgyud): Tantras that place equal emphasis on purification of body and speech through ritual and meditation, establishing a relationship between the deity and the practitioner like that between brothers or friends. One of the three classifications of Outer Tantras.

Dakini (Tib. mKha 'gro ma): the 'sky-walking woman'; the feminine embodiment of emptiness and wisdom, attendant on the great yogins and siddhas.

Dharma (Tib. Chos): the path of practice, the flow of mind-forms, the written scriptures, moral discipline, the word of the Buddha, religion, and ultimate clarity and purity.

Dharmaraja (Tib. Chos rgyal): a king who upholds the Dharma and provides the conditions in which every individual has the



freedom to enter the spiritual path. His aim is to become a master in his own right.

Dharmapala (Tib. Chos skyong): ‘protector of the Dharma’; the guardian at the gates of the mandala.

Eight Great Bodhisattvas (Tib. Byang chub chen po brgyad): Avalokiteshvara, Manjushri, and Vajrapani, collectively known as the Three Great Lords; and the Bodhisattvas Samantabhadra, Maitreya, Akashagarbha, Kshitigarbha, and Sarvanivarana-vishkambhin.

Eight Great Vidyadharas (Tib. Grub chen slob dpon brgyad): the eight great awareness-holders related to the transmission of the Eight Heruka Sadhanas: Manjushrimitra, Nagarjuna, Vimalamitra, Hungchenkara (Humkara), Prabhahasti, Dhana-samskrita, Shantimgarbha, and Guhyachandra.

Exterior (Outer) Tantras (Tib. Phyi rgyud sde gsum): Tantras classified as Kriyayoga, Caryayoga, Yogatantra.

Guru (Tib. Bla ma): at once the all-pervasive realm of the unborn and the incarnate form that is inseparable from that realm. This two-fold meaning of Guru is implied in the Tantras. The Guru manifests in human form only if disciples ignorant of the source of all knowledge and compassion exist to reify him.

Heruka (Tib. Khrag ’thung): a personification of the illuminated elements of the Mind coming together in order to instruct the yogin in the nature of reality. Although his inherent feeling-tone is that of compassion, the Heruka may appear wrathful and threatening to the fearful and uninitiated.

Heruka Sadhanas (Tib. sGrub pa bka’ brgyad): eight teachings transmitted by the Great Guru Padmasambhava to eight of his



principal disciples including the Tibetan Dharma King Trisong Detsen (Tib. Khri srong lde'u btsan). The Heruka Sadhanas are part of the meditative realization transmission, the practices that focus and implement the teachings of the Inner Tantras.

Hinayana (Tib. Theg pa chung ba): lit. small vehicle; the way of those who focus on their own liberation and seek to restrain the forces that lead to rebirth in samsara. This way is safe, sure, and slow. Involving continuous discipline, mindfulness, and rejection of worldly pursuits, it is generally followed by renunciates committed to a monastic or solitary way of life.

Interior (Inner) Tantras (Tib. Nang rgyud sde gsum): Within the Nyingma tradition, Tantras classified as Mahayoga, Anuyoga, and Atiyoga.

Jambudvīpa (Tib. 'Dzam bu gling): Rose-Apple Island; one of the four great continents in the great ocean surrounding Mount Meru; the habitat of human beings; India.

Kaliyuga (Tib. r'Tsod ldan gyi dus): "Age of Strife," the final stage of an aeon, when the acceleration of time and events has destabilized the universe, when discipline and restraint are no longer valued, when corruption and exploitation characterize commerce and politics, and despair overshadows the consciousness of human beings.

Kriyatantra (Tib. Bya ba'i rgyud): Tantras that emphasize purification of body and speech through ritual and cleansing activities, establishing a relationship between the deity and the practitioner modeled upon the relationship of master and servant. One of the three classifications of Outer Tantras.

Mahamudra (Tib. Phyag rgya chen po): signifies the nature of Buddhahood and points to the constantly adaptable energy of the



accomplished master of Tantra (appearing in whatever form necessary for the purpose of instruction. Mahamudra is the ultimate symbol that includes all others.

Mahayana (Tib. Theg pa chen po), lit. large vehicle; the path followed by those who have awakened the thought of enlightenment and aspire to become Bodhisattvas; the way of practitioners motivated to attain enlightenment for the purpose of benefiting all beings.

Mahayoga (Tib. rGyud ma ha yo ga): one of the three classifications of Inner Tantras transmitted within the Nyingma tradition; Tantras related to the sGyu section of the bKa' ma.

Mandala (Tib. dKyil 'khor): a linear projection of the vision of unity which includes every element of mind. It is also a means to induce that same unity by the meditation upon the significance of its parts and their relationships.

Mantradhara (Tib. sNgags 'chang): a holder of the lineal tradition of the Mantrayana.

Mantrayana (Tib. sNgags kyi theg pa): the vehicle that uses the science of mantra to illuminate the path to enlightenment; also known as Tantrayana, the way of those who practice the skillful means to enlightenment expressed in the Tantras. Mantrayana offers a great number of specific practices that engage the varying capacities of human beings, address their individual predispositions, and elicit the deepest and most far-reaching realization. Practiced under the guidance of a realized master, the Mantrayana can lead to enlightenment within a single lifetime.

Mount Meru (Tib. Ri rab lhun po): the symbolic center of our world-system. Mt. Meru, ringed by concentric circles of mountains and lakes, rises from the great ocean in which float the four



major continents and the eight island continents. On the top of Mt. Meru is a flat plain, the home of the thirty-three groups of gods who inhabit the first of a series of celestial realms.

Padma (Tib., pronounced Pema): the lotus, symbol of compassion and enlightened mind. Every Buddha is iconographically depicted sitting upon the disks of sun and moon that rest upon the center of a lotus.

Prajna (Tib. Shes rab): wisdom; discriminating awareness. One of the Three Trainings.

Prajnaparamita (Tib. Shes rab kyi pha rol tu phyin pa): teachings of the culmination of highest wisdom, venerated as the mother of the Buddhas; the Sutras in which these teachings are preserved.

Pratyekabuddha (Tib. Rang sangs rgyas): “Solitary Enlightened One,” one who has attained realization through contemplation on the twelve links of interdependent origination (Pratityasamutpada). There are two major types of Pratyekabuddha: solitary, like the unicorn or rhinoceros; and those who go among others.

Purba (Phur pa): a ritual instrument that represents the penetrating power of compassion when confronted with the mean mask of ego. It is used in rituals that harness demonic forces. The purba, shaped on one end like a vajra and the other like a dagger, is the means for cutting through the self-centered view that sustains ego’s outer guise and exposing the hollow impotence within.

Rinpoche (Rin po che): “Precious Jewel,” a title used to address the lama in whom one has placed one's trust; an accomplished lama worthy of great respect.



Sadhana (Tib. sGrub thabs): a ritual that provides the model for total involvement in meditation practice, and texts setting forth the elements and contents of the practice. It supports the effort necessary to achieve and sustain an illuminated state along the path of Dharma.

Samadhi (Tib. Ting nge 'dzin): profound meditative concentration.

Samsara (Tib. 'Khor ba): the round of birth and death that encompasses the realms of the animals, gods, jealous gods, tortured spirits, hell-beings, and humankind. Encompassing all of conditioned existence, samsara is characterized by impermanence, insubstantiality, and suffering.

Sangha (Tib. dGe 'dun, or Tshogs): the community of those practicing the teachings of the Buddha, united by shared vision and their commitment to the Buddha's way. Eight forms of Sangha are recognized: bhikshu and bhikshuni, fully ordained monks and nuns; shramana and sramani, male and female novices who have taken preliminary vows; shikshamana, aspirants too young to join the adult community but who follow special rules; upavastha, laypersons who take monastic vows for a specific period of time; and upasaka and apasika, laymen and laywomen who practice Buddhist teachings and follow the five lay precepts: refraining from killing, stealing, lying, intoxicating substances, and sexual misconduct.

Shila (Tib. Tshul khrims): moral conduct; the quality characterized by serenity and spiritual beauty that develops from the practice of Vinaya; the second of the six perfections.

Siddha (Tib. Grub thob): an accomplished yogin who has mastered the power of mind and uses it either for selfish purposes or



for universal benefit. Of all siddhas, only Buddhas attain the ten great powers that signify the supreme spiritual realization.

Stupa (Tib. mChod rten): a symbolic representation of Dharmakaya, the ineffable and formless aspect of enlightenment, as well as the path to its realization. Its basic form was revealed by the Buddha, who folded his robe, inverted his almsbowl on top of the robe, and placed his staff upon the upturned bowl.

Sugatas (Tib. bDe bar gshegs pa): “Those Who Have Gone to Bliss,” Buddhas who have destroyed the source of passion within themselves and have entered the bliss of nirvana.

Sutra (Tib. mDo): the Buddha’s discourses on the nature of the ground, path, and goal which dispel doubt, awaken faith, and inspire meditation to deepen into samadhi. The basis of the Mahayana path known as Sutrayana, which cultivates the perfections of generosity, morality, patience, effort, meditation, and wisdom and matures them through the exercise of skillful means, the Bodhisattva vow, spiritual power, and the attainment of all-encompassing wisdom.

Tantra (Tib. rGyud): both the written scripture that teaches the way and the way itself with which the tantric practitioner then identifies. Tantras are classified differently within the major Tibetan traditions. The Nyingma tradition recognizes three Exterior, or Outer Tantras (Kriyatantra, Caryatantra, and Yogatantra) and three Interior, or Inner Tantras (Mahayoga, Anuyoga, and Atiyoga).

Tantrika (Tib. rGyud pa): a yogic follower of the precepts of the Mantrayana as set forth in the Tantras.



Terton (gTer ston): a “master of Terma,” a discoverer of texts concealed by Padmasambhava and his disciples for later recovery.

Three Trainings (Tib. bsLab gsum): shila, samadhi, and prajna.

Tirthikas (Tib. Mu stegs pa): adherents and practitioners of non-Buddhist Indic traditions, specifically the six classical schools active at the time of the Buddha, and more generally as those traditions characterized by a love of argumentation. This includes followers of teachings that assert the existence of Atman as an indestructible self.

Tripitaka (Tib. sDe snod gsum): the “Three Baskets” that hold the Buddha's teachings; the three major sections of Buddha-vacana: Vinaya, Sutra, and Abhidharma. Each section has a specific purpose and supports one of the Three Trainings.

Upasaka (dGe bsnyen): one of the eight traditional forms of Sangha; laypersons who take the five lay precepts, vowing to refrain from killing, stealing, lying, intoxicants, and sexual misconduct. Upasakas (male) and upasikas (female) combine their observance of the Dharma teachings with the responsibilities of householders.

Vajra (Tib. rDo rje): the ritual instrument shaped like a thunderbolt, terminating on each end with five or nine prongs surrounding a central shaft. Indestructible and immutable, it represents both the masculine principle and the unshakable awareness that remains clear and steady through all manner of appearances and experiences.

Vajrasana (Tib. rDo rje ldan): the immovable and indestructible seat of enlightenment, where Bodhisattvas in their final birth demonstrate the transformation of a Buddha and activate the blessings of enlightenment. Depicted in the form of a mandala,



the throne represents the unity of subject and object and the shared ground of both. The grounds and a major monastery at this site were also known as Vajrasana, while the town that developed here became known as Bodh Gaya, or “Gaya of the Enlightenment,” after the nearby city of Gaya.

Vidyadharas (Tib. Rig 'dzin): “bearers of knowledge,” key links in the transmission of the tantric lineages; holders of spontaneous awareness who, having removed all trace of dualistic thought and habitual patterns of reaction, are fully united with the Guru; accomplished yogins who manifest in the various forms of Guru Rinpoche. See also Eight Great Vidyadharas.

Vinaya (Tib. 'Dul ba): the first of the three baskets of the Buddha's direct teaching; guidelines for the conduct of monks and nuns as well as the commentaries on these teachings; the body of teachings that nurture the growth of moral conduct (shila) and support the development of samadhi (meditation) and prajna (wisdom); the discipline necessary to enable one to contain the impulsive nature of the human body and mind and to make every gesture and action meaningful.

Yana (Tib. Theg pa): a vehicle by which one progresses along the path to supreme realization. Within the Buddhist traditions, the Yanas are named and classified in various ways, for example, as two (Hinayana and Mahayana); as three (Shravakayana, Pratyekabuddhayana, and Bodhisattvayana); as nine (the previous three and the Yanas of the Outer and Inner Tantras), and also as one (Ekayana). There are also other systems and subdivisions that can be made for the purpose of specific teachings.

Yogatantra (Tib. rNal 'byor gyi gyud): one of the classifications of Outer Tantras, often divided into two parts: Outer Yogatantra,



or Upayoga, Tantras that emphasize meditation on non-duality and the practice of the four seals; and Inner Yogatantra, also known as Anuttarayoga. In the Sarma, or new traditions of Tibetan Buddhism, Anuttarayoga is further classified into Father, Mother, and Neutral Tantras.

Resources

Definitions and equivalents in this glossary are derived from the original publication in 1973 augmented by additions based on definitions and explanations in *Crystal Mirror VI* (Berkeley: Dharma Publishing 1984), Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History* (Boston: Wisdom Publications, 1991, abbreviated as DR); Sarat Chandra Das, *A Tibetan English Dictionary* (Delhi: Motilal Banarsidass Publishers, revised edition, 1991); and various editions of the Mahavyutpatti.

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