

གུན་མཁྱེན་ཀློང་ཆེན་རབ་འབྱམས་པའི་གསུང་རབ་མཛོད་བདུན་ལ་བལྟ་བར་བསྐྱེལ་བ་
བཞུགས་སོ།།

EXHORTATION

Behold the Omniscient Longchen Rabjam's

Seven Treasures Of Teachings

Root text: Kun mkhyen klong chen rab 'byams pa'i gsung rab mdzod
bdun la blta bar bskul ba

Author: Paltrül Rinpoche (Dza Paltrül Orgyen Jigme Chökyi Wangpo)

Translator: litepresence

Copyright: Recognition requires no interval.

Tibetan Source: BDK UT22920_005_0004 (vol. 5, pod 5 "pa", text 4)

ORIENTATION

This text is an exhortation (bskul ba), not a manual of practice or a formal pointing-out instruction. Exhortations are not generally considered restricted texts.

Patrul Rinpoche praises scripture as Buddha-activity and speaks from the standpoint of realization in order to inspire confidence and devotion. Without direct introduction from a qualified lineage holder, such words may be understood conceptually, but they are not intended to replace experiential transmission.

Accordingly, this teaching is not restricted in nature. It presents the Dzogchen view with great force and rhetorical clarity, while deliberately refraining from procedural instruction. Patrul Rinpoche wrote for herders, monastics, and laypeople alike, openly expressing the view without always imparting method. Here, reification is cut through language and confidence, not through technique.

Read as encouragement to look—rather than as authorization to conclude.

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ROOT TEXT

Liturgy and Commentary

PART ONE

Field never established—utterly peaceful,
Unbroken expanse of pristine awareness,
Great power of intention, perfection's display,
To that All-Knowing Lama—prostration. [1]
Alas—self-nature of supreme qualities,
Not relying on scripture, not self-made,
From great ocean the supreme jewel arises,
In lowly place—where could one find it? [2]
Even when sun of realization appears,
Without unbroken blessing-transmission,
Those entering emptiness-meditation's darkness,
Rarely proceed correctly on the path. [3]
Not hearing creates great fault in existence,
Wrongly hearing creates sin greater still,
When chance exists to look upon scripture now,
Why not purify the pupil of hearing? [4]
In this existence—single wish-fulfilling jewel,
Precious system of the All-Knowing Lama,

If no Buddha exists beyond this place,
Who would not arise in great joy? [5]
Peak of vehicles—supreme Vajra Essence,
Hundred-thousand tantras' jewel treasury,
Vast expression, profound expressed meaning,
Seeing this—Samantabhadra's face in jewel light. [6]
Sixty hundred-thousand tantras in the heart,
Knowing cyclic and peaceful share one nature,
Realizing profound peak vehicle's mark,
Therefore hold vigilance seeing this text. [7]
Dharma-body's nature needs no protection,
Treasury of Samantabhadra beyond cause,
Without cutting elaboration with scriptures like this,
Cutting mind-investigating vehicles' grasp—accomplished by
whom? [8]
Essence of all pith instructions gathered,
Each six section a complete dharma treasury,
Path so excellent it meets Victorious One,
Hearing immediately—not difficult. [9]
Single treatise containing complete teaching,
Complete explanation—accomplishment's jewel,
Scriptures like this, even in India and Tibet,
Never came before. Never come now. [10]
Wish-fulfilling guide to abandon-adopt places,
Treasury of complete dharma—hearing, contemplation,
Seeing this, know suchness of all teachings,
Hundred scriptures practiced immediately. [11]

Peak vehicle's intention—ten words to one,
Pith instruction concise, meaning penetrating,
Single treasury of essential practice here,
Alone courageous cutting existence's root. [12]
Mind-essence never established as pure or impure,
Bare—awareness recognizing itself, free from separation,
Deepest point—awareness self-recognizing, intention's core,
Dharma-expanse jewel treasury—profound beyond. [13]

TRANSLATOR'S COMMENTARY

Stanza 1

Field never established—utterly peaceful. Unbroken expanse where prostration lands already rests. Before the name arose.

Stanza 2

Alas—self-nature not relying on scripture, not self-made. From great ocean the supreme jewel arises. In lowly place—where could one find it? Ocean gives the jewel.

Stanza 3

Sunlight alone does not ripen the seed. Blessing carries warmth that opens what light merely illuminates—emptiness-meditation without lineage: thunderbolt-darkness.

Stanza 4

Not hearing leaves obscurity intact. Wrong hearing hardens obscurity into certainty—misapprehension binds tighter than ignorance. Purification occurs when hearing hears itself.

Stanza 5

Wish-fulfilling jewel in this existence—not elsewhere. Great joy already here before the name arose.

Stanza 6

Peak never departed from this place. Hundred-thousand tantras in single stanza—treasury gleaming. Samantabhadra's face in the light.

Stanza 7

*Sixty hundred-thousand tantras in the heart—not by compression but because the heart never excluded them. Cyclic existence and peace share one nature. Vigilance is natural clarity itself.
Scripture—mirror.*

Stanza 8

Dharma-body never stood vulnerable—protection implies threat where none exists. Cause and effect dissolve as display within single expanse. Elaboration cuts itself. Without this scripture's sharp edge—who cuts the grasping.

Stanza 9

Essence gathers because never scattered. Each section holds the whole—not representation but presence. Meeting Victorious One requires no travel. The interval dissolves.

Stanza 10

Teaching never lacked completeness—this treatise reveals what never departed. Never came before—nothing was absent. Never comes now—arrival always already here.

Stanza 11

Abandon and adopt arise within single expanse. Treasury holds entire path—not sequence but recognition. Seeker sought gone. Seeing reveals directly. Hundred scriptures practiced immediately.

Stanza 12

Ten words collapse to one—not reduction but revealing the single source. Meaning penetrates without effort—never stood apart from what it means. Cutting the root requires no blade.

Stanza 13

Mind-essence never established as pure or impure—ka dag is absence of establishment itself. Separation appears without dividing what remains whole. Deepest point is surface—no depth to fathom.

PART TWO

Scripture where authentic dharma-body arrives,
Scriptures like this are Buddha actual,
In this existence accomplishing Victorious One's activity,
Scripture manifestly showing Victorious One's intention. [14]
Even meeting Buddha—beyond this exists?
Scriptures like this treasury of all sacred dharma,
Final reach of all dharmas' expressed meaning,
Bare showing dharma-body, awareness self-recognizing. [15]
Comparing all dharmas—even then, beyond this?
Scriptures like this are noble assemblies' heart,
Past-future Victorious Sons of three times,
Realization-awareness never transcends this. [16]
Noble ones' pristine awareness—beyond this?
Three jewels complete in dharma-body field,
Unsurpassed footprints of all Victorious Ones,
Display of All-Knowing Lama's realization. [17]
Who meets this makes existence final,
Even hearing one word of scriptures like this,
If able to turn appearances into wandering,
While obtaining fortune to meet the complete. [18]
If discarded—how could mind exist?
Alas, three baskets and nine stages of dharma,
Generally intend for the diligent—"Liberate

Through meditation, accomplishment, striving they say; [19]
No seeing—awareness self-recognizing, free,
This vajra peak beyond mind, effortless—
Unmaintained Buddha—awareness empty nature bare,
Given now even to the lazy as dharma-body. [20]
No attachment to meditation, accomplishment, striving,
In this world including gods who show this path,
The All-Knowing Lama alone is dharma-body,
From however much dharma-body teaching abides— [21]
This treasury of dharma-expanse is dharma's essence,
Therefore scriptures like this in this existence,
Liberation through seeing—hearing liberation, recollection,
Connection's moment—measureless Buddha. [22]
Obtaining intention—you are Buddha now,
Without losing ear of blessing lineage,
Placing intention, meaning-lineage's awareness recognizing itself
transfers,
Wide placement established upon future children. [23]
All-Knowing Lama actually equal to you,
Even without piercing words' meaning and intention,
When devotion arises, blessing-lineage's awareness recognizing
itself transfers,
Beyond seeing this scripture—precious word-empowerment. [24]
Nowhere else—awareness' power complete,
When tormented by fear of fault or impurity,
Seeing this scripture—great-joy awareness recognizing itself,
Heedless joy—awareness clear and luminous. [25]

Deluded appearances shatter on contact,
When joy expands and great bliss blazes,
Seeing this scripture—joy-fatigue attachment gone,
Expanse unbroken—no boundary abandon-adopt. [26]
Showing profound intention of All-Knowing Lama,
When tormented by attachment and striving now,
Seeing this scripture—pride and pretension shatter,
Appearances spacious—whatever way you act, fine. [27]
Doubt's tightness gone—relaxed equal abiding,
This is Middle Way—this perfection of others,
This cutting-object pacifies suffering,
Actual Mahāmudrā and Great Perfection. [28]

TRANSLATOR'S COMMENTARY

Stanza 14

Dharma-body arrives now—not event but recognition of what never departed. Scripture is Buddha—speech never separates from realization. Activity accomplishes—no agent required. Manifest showing requires no veil.

Stanza 15

Meeting Buddha reveals no beyond. Treasury contains all—nothing ever outside this expanse. Final reach is the source itself. Bare showing: awareness naked without veils.

Stanza 16

Comparison finds no superior—nothing stands outside the expanse that holds comparison. Noble assemblies gather in single heart. Past present future arise within awareness—never moved across time.

Stanza 17

Noble awareness never stood apart to be compared. Three jewels complete within dharma-body—refuge never existed outside the one taking refuge. Footprints mark no path traveled—ground itself appearing as trace.

Stanza 18

*Final existence marks end of seeking. Single word holds the ocean
—words never separated from what they express. Partial
appearances wander—never whole to begin with. Fortune arrives.*

Stanza 19

*Discarding implies something substantial to cast away—mind
never stood as entity. Three baskets and nine stages serve the
diligent—skillful means not ultimate truth. Striving liberates—
what never stood bound.*

Stanza 20

*Seeing requires no seer—awareness recognizing itself never stood
apart. Vajra peak not summit to ascend—ground never requiring
elevation. Unmaintained Buddha always present. Lazy ones
receive. Already received. Already complete. Already lazy—and
free.*

Stanza 21

*Attachment never bound what was always free—meditation
accomplishment striving arise as display. Gods and humans share
one ground—no elevation separates them. Lama alone is dharma-
body. Teaching abides as awareness itself.*

Stanza 22

*Essence never stood apart from display—dharma-expanse holds
all without exclusion. Seeing liberates. Hearing frees.
Recollection dissolves the interval. No separation between
encounter and release.*

Stanza 23

*Obtaining is recognition of what never departed—Buddha now
not after lifetimes. Ear of blessing lineage never broke—
transmission never crossed distance. Placing intention needs no
location. Student—teacher gone.*

Stanza 24

*Equality not aspiration—Lama and student share single nature.
Piercing words unnecessary—meaning reveals itself through
devotion's openness. Blessing transfers—no distance crossed.
Word-empowerment: sound becoming awareness.*

Stanza 25

*Nowhere else—completeness never lacked anything. Fear of fault
arises from taking appearance as substantial—fault never stained
what was never established. Great-joy awareness—natural
radiance. Heedless joy—freedom from maintaining.*

Stanza 26

*Delusion shatters on contact—no opposition required. Joy
expands. Bliss blazes. Both transparent when seen without
grasping. Attachment to experience dissolves—bliss never stood
apart from awareness. Abandon and adopt dissolve within single
expanse.*

Stanza 27

*Profound intention never concealed itself—shows exactly as it is.
Torment arises only when attachment mistakes itself for path.*

*Pride shatters—no position stands apart to be proud. Spacious
expanse holds all action.*

Stanza 28

*Tightness dissolves—contraction releases itself. Relaxed abiding
needs no adjustment—what never bound awareness requires no
release. Extremes never stood apart to reconcile. Cutting—no
blade required. Suffering pacifies itself. Two names—single
recognition.*

PART THREE

All dharmas gathered here—surpassing all,
If son entering All-Knowing Lama's footsteps,
Never separate from this excellent scripture,
Entrusting awareness self-recognizing—constant supreme
companion. [29]

Core mind-placing like this exists?
Immediate ease—Buddha obtained at core,
Not tormented by striving, mind's fetters gone,
Happy—ascend; suffering—weariness finds companionship. [30]
Scriptures like this singularly undecieving,
Therefore sing in melody, take as song,
Cut into verses, recite smoothly, look,
If never separate from this— [31]

Deluded saṃsāra appearances scatter to pieces,
When blessing-lineage transfers realization's point,
Inexpressible—awareness self-recognizing arises,
Meeting face to face All-Knowing dharma-body Lama. [32]
Mind at ease upon ground of ease, unbroken,
Beyond seeing this scripture, no other practice,
This itself is essence of meditation, accomplishment,
For however long you spend with these scriptures— [33]
For that long, dharma-body's intention arises naturally,
Therefore do not multiply striving mind's agitation,

From spacious relaxedness behold these excellent supports,
Profound meaning not distant at all. [34]
Mind's thread cut—self-settling enough for me,
Difficult to realize like logical treatises,
No need to construct, arrange, seek word-meaning,
In self-settling naturally merge mind with scripture. [35]
Barely moving through spacious expanse, nakedly,
Introduction—awareness recognizing itself, never established,
All-Knowing Lama's pith instruction—yourself,
This expressed object is actual empowerment itself. [36]
Essence practice—who needs beyond oneself?
Pierce certain words or leave them whole—either way,
Know profound meaning or remain unknowing—
Obtain intention's core or wander empty-handed— [37]
Doubt cut—look without distraction, naturally,
Look again, mix with experience and look,
Merge scripture and mind—mind obtains scripture's expansion,
From inseparability, sing with joyful resonance. [38]
Devotion's power blazes—realization's pristine awareness arises,
Alas, essence of essence itself,
Profound beyond profound—nowhere else like this,
Treasury of blessing, essence teaching itself. [39]
Teacher actual—Buddha held in hand,
Eons describing qualities like this,
My small mind's intelligence cannot exhaust them,
What of other great minds' confidence? [40]
No path like this brings joy to noble ones,

Alas, jewel precious like this,
When obtaining good fortune through self-power now,
Even abiding in existence—no weariness. [41]
Having generated devotion, why not enter spacious expanse?
Heart-companion, cast your mind into this scripture,
From spacious relaxedness—cut mind's thread now,
Pacify here agitation of doer, deed, striving mind. [42]
Cut elaboration of many scriptures here,
What use many pleasant-sounding systems?
What use many profoundly profound instructions?
What use many elaborated practices? [43]
What use many explanations affirming "yes, yes"?
Spacious relaxed samādhi—this sleeping dharma is yourself,
Mind at ease in spacious expanse—this self-throne is yourself,
Knowing a single excellent scripture—this all-liberation is
yourself. [44]

TRANSLATOR'S COMMENTARY

Stanza 29

All dharmas gather—source never scattered across separate territories. Following Lama's footsteps means walking where no path was laid—recognition itself is the entrance. Never separating from scripture—words dissolve boundary between reader and read. Awareness's constant companion never departed.

Stanza 30

Core-placement requires no location. Ease arrives not as reward—effort never substantially contributed to what was always complete. Fetters dissolve—never tied, only believed to bind. Happiness ascends. Suffering finds companionship. Both within single expanse.

Stanza 31

Undeceiving—concealment never stood between word and meaning. Scripture functions as mirror not veil. Singing dissolves distance—sound becomes the awareness it carries. Smooth recitation lets words fall away—only recognition remains.

Stanza 32

Deluded appearances scatter—never whole to begin with. No destruction required—only recognition of what never substantially assembled. Blessing transfers not across space—student teacher

one taste. Inexpressible awareness arises—expression never stood apart.

Stanza 33

Ground of ease never departed from ease itself—mind settles not by effort but by recognizing it never left. No practice stands apart—practice never separate from realization. Essence of meditation and accomplishment—single recognition wearing two names.

Stanza 34

Intention arises naturally—not through force but as uncontrived expression of what never departed. Striving mind agitates—transparent display taken as substantial. Relaxation not technique—effort never substantially contributed to what was always present. Spacious relaxedness ground already beneath agitation.

Stanza 35

Mind's thread cuts itself when seen without grasping—no external agent required. Self-settling needs no method—recognition is sufficient. Logical treatises proliferate—seeking what never departed from the seeker. Construction obscures what stands already complete.

Stanza 36

Bare movement needs no clothing—naked passage through spacious expanse requires no preparation. Introduction reveals what never stood apart to be introduced—awareness always present. Pith instruction your own nature—no transmission

crosses distance because none existed to cross. Empowerment actualizes—authorization never departed.

Stanza 37

Essence practice requires nothing added—what was never elsewhere cannot be acquired. Pierce words or leave them whole—both arrive where no path was laid. Know the meaning or remain in unknowing—recognition precedes both.

Stanza 38

Doubt cuts itself when reinforcement stops—no technique required. Awareness rests as itself. Seeing again—mixed with experience. Scripture mind merge—boundaries never substantially enclosed what was always whole.

Stanza 39

Devotion blazes as openness itself—not emotional fervor but collapse of resistance. Realizing awareness dawns—not as new event but as what never departed from its source. Essence of essence marks no hierarchy—depth collapses when seen without interval.

Stanza 40

Teacher actual—speech never separates from realization. Buddha held in hand—not object grasped but recognition holder and held share one nature. Eons of description cannot exhaust—qualities arise from inexhaustible source. Small mind acknowledges

limitation—not deficiency but recognition completeness never required comprehension.

Stanza 41

Joy arises as recognition itself—not emotional reaction but natural radiance. The jewel fulfills—wishing never stood apart from fulfillment. Seeker sought gone. Self-power is recognition's autonomy—no validation required from outside.

Stanza 42

Devotion opens what was never closed—no barrier stood between recognition and recognizer. Mind meeting scripture—words dissolve the boundary between reader and read. Mind's thread cuts itself when seen without grasping. Doer, deed, striving—dissolve into spacious relaxedness already present.

Stanza 43

Elaboration cuts itself. Pleasant systems please the ear—obscure recognition. Profound instructions multiply when recognition is missed. Practices generate distance through effort to close it. Simplicity never elsewhere.

Stanza 44

Affirmations proliferate where certainty never departed—yes-yes explanations multiply only when recognition is obscured. Sleeping dharma abides without effort—natural clarity remains. Self-throne requires no elevation—already seated where no throne was laid.

PART FOUR

A hundred pith instructions—this single bridge is yourself,
Having placed it within yourself, do not seek elsewhere,
Do not discard essence and gather straw,
Do not abandon effortlessness and accomplish through diligence.
[45]

Send forth doerless—do not multiply action,
Merely born in All-Knowing Lama's lineage,
Holds like this reach ancestors' hands,
Paths like this placed by forefathers. [46]
Descend heedless—even here descend,
Alas mother, alas mother—three lineages' great compassion,
Good fortune exists to see excellent scripture,
Great treasure exists to accomplish excellent path. [47]
Buddha within yourself—true even for you,
Therefore on this excellent path delighting Victor,
Heart-companion, merge mind with dharma,
Absorb heart-speech into heart's center. [48]
Placed in heart—it is essence even so,
Heedless sūtra-keeper, I Abu Dhraho,
Explaining oral dharma not within myself,
Without joy—yet All-Knowing lineage's scripture. [49]
Faith obtained—unique experience,
Five poisons blaze as fire, distraction to turmoil,

Though I resemble one for whom delusion hard to reverse,
When hearing seeing scriptures like this— [50]
Existence's partial appearances go—unravel or not,
Therefore mind stable, five poisons' conceptions small,
You good-fortuned samaya-keeper and those like you,
Scripture seen—supreme awareness self-recognizing, blessing
essence. [51]

Again generate certainty of certain attainment,
All-Knowing Lama, that perfect Buddha's
Blessing radiance—wherever it touches,
Recognition and liberation simultaneous—direct measure. [52]
Common ancestor of hundred accomplished—All-Knowing
Lama,
Lord of realization, great deity-venerable,
Expanse-transcendent awareness-holder Jigme Lingpa,
Owner of teachings, great treasure Lama and others— [53]
From All-Knowing's scripture, blessing lineage obtained,
Heart-companion, you hold treasury of that intention,
Similarly supreme—All-Knowing's excellent speech,
Seeing that manner, eightfold meaning as awareness recognizing
itself. [54]

TRANSLATOR'S COMMENTARY

Stanza 45

Hundred instructions condense to single bridge—recognition stands on both banks simultaneously. No river ever divided them. Seeking elsewhere generates distance it seeks to close—movement away assumes source was elsewhere. Discarding essence for straw reveals only what was never lost.

Stanza 46

Doerless action moves without agent—no one stands apart to send or receive. Born into lineage through recognition alone—not blood but continuity of recognition itself. Ancestral holds remain exactly where placed—in the nature of mind itself.

Stanza 47

Heedless descent lands within recognition's expanse—no fall exists outside it. Ground never departed from falling. Three lineages manifest as single compassion—past present future collapse into single continuum. Seeing scripture recognition dawning—not visual perception.

Stanza 48

Buddha within not as potential but as actual presence—no becoming required. Path delights the Victor—never led elsewhere. Joy is recognition itself—seeker and sought collapse. Merging mind with dharma—subject-object dissolves without technique.

Stanza 49

Essence placed in heart—recognition of what never departed. The Carefree One's heedlessness not deficiency—flow of teaching without adherence to teacher. Oral dharma not owned—words move through lineage like breath through lungs. Joy absent not depression—transcendence of fluctuation.

Stanza 50

Faith unique—recognition never standing apart from recognizer. Five poisons blaze as raw material—fire transforms without rejecting fuel. Impurity never stained what was never established as pure. Habit's thickness.

Stanza 51

Appearances go. Unraveling or not—both dissolve in single movement. Neither ever substantially bound awareness. Mind stable not through suppression—disturbance never anchored what was always free. Five poisons' conceptions small—transparent when seen.

Stanza 52

Certainty of what never departed—repeated generation not accumulation but continuous recognition. Blessing radiance touches—no outside, no inside, no boundary. Recognition liberation simultaneous—no interval ever divided them.

Stanza 53

Single source—hundred accomplished flow from one recognition. No fork ever divided the stream. Realization's lord abides beyond

elevation—power is freedom from position. The Awareness-Holder—intention's expanse transcended location—no center holds the continuum.

Stanza 54

Treasury of intention rests in heart—not acquired, not transmitted across distance. Excellent speech reveals what never stood apart from hearing. Meanings arise—not objects to grasp but awareness knowing its own nature before names appear. No interval between text and reader. No separation between blessing and the one blessed.

Tibetan, Wylie, and Literal

1 - ༡།

གདོད་ནས་རབ་ཞི་གཏུག་མ་བདེ་བའི་ཞིང་།།

།རྟག་ཏུ་མི་གཡོ་ཡེ་ཤེས་ཆོས་སྐྱུ་འཁྲོང་།།

།དགོངས་པའི་རྩལ་ཆེན་ཚྭ་གས་པའི་སྣང་འགྲོས་ཅན་།།

།ཀུན་མཁྱེན་བླ་མ་དེ་ལ་ཕྱག་འཆིལ་ལོ།།

gdod nas rab zhi gnyug ma brdal ba'i zhing

rtag tu mi g.yo ye shes chos sku'i klong

dgongs pa'i rtsal chen rdzogs pa'i snang 'gros can

kun mkhyen bla ma de la phyag 'tshal lo

never-established-from utterly-peaceful primordial unbroken field

always unchanging pristine-awareness dharma-body expanse

intention power great perfection appearance-movement possessing

all-knowing Lama that-to prostration-offer

ཀྱེ་ལགས་ཡོན་ཏན་མཆོག་གི་རང་བཞིན་ནི།

།དམ་པའི་གཞུང་ལ་མ་བརྟན་རང་བཟོས་མིན།

།རྒྱ་མཚོ་ཆེ་ལས་ནོར་བུ་མཆོག་འབྱུང་གི།

།དམན་པའི་ཡུལ་ལས་རང་གར་ཅི་ཞིག་ཆེད།

*kye lags yon tan mchog gi rang bzhin ni
dam pa'i gzhung la ma brten rang bzos min
rgya mtsho che las nor bu mchog 'byung gi
dman pa'i yul las rang gar ci zhig rnyed*

alas qualities supreme-of self-nature
excellent scripture on not-relying self-made not
great ocean from jewel supreme arising
lowly place in self where something find

རྟོགས་པའི་ཡེ་ཤེས་ཉིམ་སྒྲུང་བ་ཡང་།།

།བྱིན་བརྒྱུད་མ་ཉམས་སྤྲ་མའི་མན་ངག་ལས།།

།ངེས་པར་འོང་གི་སྟོང་སྟོམ་ཐུན་ཅོ་བ།།

།ལེགས་པའི་ལམ་དུ་རྣམ་མར་འགོ་བ་ཉུང་།།

*rtogs pa'i ye shes nyi ma snang ba yang
byin brgyud ma nyams bla ma'i man ngag las
nges par 'ong gi stong sgom mun rdo ba
legs pa'i lam du rnam mar 'gro ba nyung*

even realization sun appearing
unbroken blessing-transmission without
emptiness-meditation darkness to coming those
path on correctly proceeding rare

ཐོས་པ་མེད་པ་སྲིད་ན་སྟོན་ཆེ་ཡང་།།

།ལོག་པར་ཐོས་པ་དེ་བས་སྡིག་ཆེ་བས།།

།མཁས་པའི་གཞུང་ལ་བལྟ་བ་ཡོད་དུས་འདིར།།

།ཐོས་པའི་མིག་དཀྱུས་ཅི་ཕྱིར་དག་མི་བགྱིད།།

thos pa med pa srid na skyon che yang

log par thos pa de bas sdig che bas

mkhas pa'i gzhung la blta ba yod dus 'dir

thos pa'i mig dkyus ci phyir dag mi bgyid

not-hearing existence great fault

wrongly-hearing sin greater still

scripture this upon looking chance existing now

hearing pupil purify why-not

སྲིད་པ་འདིན་ཡིད་བཞིན་ནོར་གཅིག་ཕུ།
།ཀུན་མཁྱེན་སྤྲ་མའི་གཞུང་ལུགས་རིན་པོ་ཆེ།
།འདི་ལས་གཞན་ལ་སངས་རྒྱས་ཡོད་མིན་ན།
།འདི་ལ་རབ་དགའ་མི་སྐྱེ་སུ་ཞིག་ཡོད།

*srid pa 'di na yid bzhin nor gcig pu
kun mkhyen bla ma'i gzhung lugs rin po che
'di las gzhan la sangs rgyas yod min na
'di la rab dga' mi skye su zhig yod*

existence this in wish-fulfilling jewel single
all-knowing Lama-of system precious
this from other Buddha exists-not if
this in great-joy not-arising who

ཐེག་པའི་ཡང་རྩེ་རྩེ་སྤྱིང་པོའི་མཆོག།
།འབུམ་ཕྱག་རྒྱུད་སྤེའི་དགོངས་དོན་རིན་ཆེན་མཛོད།།
།རྫོད་བྱེད་རྒྱ་ཆེ་བཛོད་བྱ་དོན་བབ་པ།།
།འདི་མཐོང་ཀུན་ཏུ་བབ་པོ་དངོས་ཞལ་མཇལ།།

theg pa'i yang rtse rdo rje snying po'i mchog
'bum phrag rgyud sde'i dgongs don rin chen mdzod
rjod byed rgya che brjod bya don zab pa
'di mthong kun tu bzang po dngos zhal mjal

peak vehicles-of supreme vajra-essence
hundred-thousand tantras jewel treasury
vast expression profound expressed-meaning
this seeing Samantabhadra face meeting

འབུམ་ཕྱག་རྒྱལ་ཕྱི་རྒྱུད་དོན་ཁོང་དུ་ཆུད།
།སྲིད་ཞི་འཁོར་འདས་ཡོངས་ཀྱི་གནས་ལུགས་ཤེས།
།ཟབ་ལམ་ཐེག་ཕྱི་དགོངས་པའི་བྱད་ཆོས་རྟོགས།
།དེ་ཕྱིར་གཞུང་འདི་མཇུག་བ་ནན་ཏན་མཛོད།

*'bum phrag drug cu'i rgyud don khong du chud
srid zhi 'khor 'das yongs kyi gnas lugs shes
zab lam theg rtse'i dgongs pa'i khyad chos rtogs
de phyir gzhung 'di mjal ba nan tan mdzod*

sixty hundred-thousand tantras heart in
cyclic-existence peace one-nature knowing
profound peak-vehicle mark realizing
this text seeing vigilance hold therefore

བསྐྱུང་དུ་མེད་པ་ཚོས་སྐྱུ་འི་གནས་ལུགས་ནི།
།རྒྱ་འབྲས་ལས་འདས་ཀྱན་བབས་དགོངས་པའི་མཛོད།
།གཞུང་བབས་འདི་འབྲས་སྒྲིས་པ་མ་བཅད་ན།
།ཡིད་དཔྱོད་ཐེག་པའི་ངན་ཞེན་སུ་ཡིས་གཞིག།

*bsrung du med pa chos sku'i gnas lugs ni
rgyu 'bras las 'das kun bzang dgongs pa'i mdzod
gzhung bzang 'di 'dras spros pa ma bcad na
yid dpyod theg pa'i ngan zhen su yis gzhig*

protection without dharma-body-of nature
cause beyond Samantabhadra intention-treasury
scriptures like-this with elaboration not-cutting
mind-investigating vehicles bad-grasping who-by causal-connector

མན་ངག་ཀུན་གྱི་སྙིང་པོ་བསྐྱུས་བསྐྱུས་བ།
།དུག་ཚན་རིས་ཀྱང་དམ་ཚེས་མཛོད་རྫོགས་པའི།
།ལམ་བཟང་འདི་འདྲ་རྒྱལ་བ་དངོས་མཇལ་ཀྱང་།
།ཅིག་ཆར་ཐོས་པ་དཀའ་བ་མ་ཡིན་ནམ།

*man ngag kun gyi snying po bsdus bsdus ba
drug tshan res kyang dam chos mdzod rdzogs pa'i
lam bzang 'di 'dra rgyal ba dngos mjal kyang
cig char thos pa dka' ba ma yin nam*

all pith-instructions essence gathered
each six section complete dharma-treasury
path excellent this Victorious-One meeting
hearing immediate not-difficult

བསྟན་པ་ཡོངས་ལྗོགས་བསྟན་བཅས་གཅིག་ཁོ་ནར།

།ཆོང་བའི་རྣམ་བཤད་གྲུབ་མཐའ་རིན་ཆེན་མཛོད།

།གཞུང་བཟང་འདི་འདྲ་རྒྱ་བོད་གཉིས་ཆར་ཡང་།

།སྤར་ཡང་མ་བྱོན་ད་ཡང་འབྱོན་རེ་ཀུན།

*bstan pa yongs rdzogs bstan bcos gcig kho nar
tshang ba'i rnam bshad grub mtha' rin chen mdzod
gzhung bzang 'di 'dra rgya bod gnyis char yang
sngar yang ma byon da yang 'byon re kan*

single treatise complete-teaching containing
complete explanation accomplishment jewel
scriptures like-this even India or Tibet in
never before-came never now-come

སྤང་སྤང་གནས་ཀྱན་ཡིད་བཞིན་ལེགས་སྟོན་པ།
།ཆོས་ཚུལ་ཡོངས་རྫོགས་ཐོས་བསམ་སྒྲུལ་པའི་མཛོད།
།འདི་མཐོང་བསྟན་པ་ཀྱན་གྱི་དེ་ཉིད་ཤེས།
།བརྒྱ་ཕྱག་གཞུང་ལ་ཅིག་ཆར་སྤངས་པར་འགྱུར།

*spang blang gnas kun yid bzhin legs ston pa
chos tshul yongs rdzogs thos bsam sgom pa'i mdzod
'di mthong bstan pa kun gyi de nyid shes
brgya phrag gzhung la cig char sbayngs par 'gyur*

wish-fulfilling guide abandon-adopt places
complete dharma treasury hearing contemplation
this seeing all-teachings suchness know
hundred scriptures practiced immediate

ཐེག་རྩེ་འི་དགོངས་དོན་ཚིག་དོན་བཅུ་གཅིག་ཏུ།
ཤེས་པ་བསྐྱེད་པ་ལ་ཚད་དོན་འདི་ལ་མན་ངག་གི།
ཉམས་ལེན་གནད་ཀྱི་མཛོད་གཅིག་སྤྲོད་པ་ན།
སྤྲོད་པ་འི་ཚུ་བ་གཅོད་ལ་གཅིག་ཏུ་དཔའ།

*theg rtse'i dgongs don tshig don bcu gcig tu
legs bsdus kha tshang don 'dril man ngag gi
nyams len gnad kyi mdzod gcig srid pa na
srid pa'i rtsa ba gcod la gcig tu dpa'*

peak-vehicle intention ten words to-one
pith-instruction concise meaning penetrating
single treasury essential-practice here
alone courageous existence root cutting

ཁྱད་པར་གཉུག་མའི་སེམས་ཉིད་ཆོས་སྐྱུའི་དོན།།

།བསལ་བཞག་བྲལ་བའི་ཡེ་ཤེས་རྗེན་པ་རུ།།

།ལེགས་སྟོན་ཀུན་མཁྱེན་སྤྲེལ་མའི་དགོངས་པའི་མཐིལ།།

།ཟབ་ལས་ཆེས་ཟབ་ཆོས་དབྱིངས་རིན་ཆེན་མཛོད།།

khyad par gnyug ma'i sems nyid chos sku'i don

bsal bzhag bral ba'i ye shes rjen pa ru

legs ston kun mkhyen bla ma'i dgongs pa'i mthil

zab las ches zab chos dbyings rin chen mdzod

mind-essence never-established pure-or-impure

bare pristine-awareness separation free-from

all-knowing Lama intention point-of-points

dharma-expanse jewel treasury profound beyond

ཡང་དག་ཚེས་སྐྱ་དངོས་སུ་བྱོན་པའི་གཞུང་།

།གཞུང་བཟང་འདི་འདྲ་སངས་རྒྱས་དངོས་ཡིན་ཏེ།

།སྲིད་པ་འདིན་རྒྱལ་བའི་མཛད་པ་སྐྱབ།

།རྒྱལ་བའི་དགོངས་པ་མཛོན་སུམ་སྟོན་པའི་གཞུང་།

yang dag chos sku dngos su byon pa'i gzhung
gzhung bzang 'di 'dra sangs rgyas dngos yin te
srid pa 'di na rgyal ba'i mdzad pa sgrub
rgyal ba'i dgongs pa mngon sum ston pa'i gzhung

scripture where authentic dharma-body arriving
scriptures like-this Buddha actual
existence this in Victorious-One activity accomplishing
scripture manifestly Victorious-One intention showing

སངས་རྒྱས་མཇལ་ཀྱང་འདི་ལས་ཡོད་རེ་ཀན།།

།གཞུང་བཟང་འདི་འདྲ་དམ་ཆོས་ཀྱན་གྱི་མཛོད།།

།ཆོས་རྣམས་ཀྱན་གྱི་བཛོད་བྱ་མཐར་ཐུག་པ།།

།ཆོས་སྐྱའི་ཡེ་ཤེས་རྗེན་པར་སྟོན་པ་སྟེ།།

*sangs rgyas mjal kyang 'di las yod re kan
gzhung bzang 'di 'dra dam chos kun gyi mdzod
chos rnams kun gyi brjod bya mthar thug pa
chos sku'i ye shes rjen par ston pa ste*

even Buddha meeting beyond this exists
scriptures like-this all sacred-dharma treasury
all dharmas expressed-meaning final-reach
barely dharma-body pristine-awareness showing

ཆོས་ཀུན་བསྐྱར་ཀྱང་འདི་ལས་ཡོད་རེ་ཀུན།
།གཞུང་བཟང་འདི་འདྲ་འཕགས་ཆོགས་ཀུན་གྱི་ཐུགས།
།དུས་གསུམ་སྔ་ཕྱི་རི་རྒྱལ་སྤྲུལ་འཕགས་རྣམས་ཀྱི།
།རྟོགས་པའི་ཡེ་ཤེས་འདི་ལས་མ་འདས་ཏེ།

*chos kun bsdur kyang 'di las yod re kan
gzhung bzang 'di 'dra 'phags tshogs kun gyi thugs
dus gsum snga phyi'i rgyal sras 'phags rnam ky
rtogs pa'i ye shes 'di las ma 'das te*

all dharmas comparing even-then beyond this
scriptures like-this noble-assemblies heart
past-future Victorious-Sons three-times
realization-awareness never-transcends this

འཕགས་པའི་ཡེ་ཤེས་འདི་ལས་ཡོད་རེ་ཀན།
།མཆོག་གསུམ་ཡོངས་རྫོགས་ཆོས་སྐུའི་མཆོད་སྡོང་ནི།
།རྒྱལ་བ་ཀུན་གྱི་གཤེགས་བྱུང་སྤྲ་ན་མེད།
།ཀུན་མཁྱེན་སྤྲ་མའི་རྟོགས་པའི་འདྲ་འབག་སྟེ།

*'phags pa'i ye shes 'di las yod re kan
mchog gsum yongs rdzogs chos sku'i mchod sdong ni
rgyal ba kun gyi gshegs shul bla na med
kun mkhyen bla ma'i rtogs pa'i 'drab 'bag ste*

noble-ones pristine-awareness beyond this
three jewels complete dharma-body field
unsurpassed all Victorious-Ones footprints
all-knowing Lama realization display

འདི་ལ་སུ་མཇལ་སྲིད་པ་ཐ་མ་ཡིན།།
།གཞུང་བཟང་འདི་འདྲ་ཚིག་གཅིག་ཐོས་པས་ཀྱང་།།
།སྲིད་པའི་སྒྲུང་ཤས་སྤུལ་པོར་བགྱིད་ཅུས་ན།།
།ཡོངས་རྫོགས་མཇལ་བའི་སྐལ་བ་ཆེད་བཞིན་དུ།།

'di la su mjal srid pa tha ma yin
gzhung bzang 'di 'dra tshig gcig thos pas kyang
srid pa'i snang shas hrul por bgyid nus na
yongs rdzogs mjal ba'i skal ba rnyed bzhin du

this meeting who existence final-makes
even scriptures like-this one-word hearing
appearances wandering turning able-if
complete meeting fortune obtaining while

འདོར་བར་བགྱིད་ན་སེམས་ཡོད་ཇི་ལྟར་ཡིན།།
།ཀྱེ་ལགས་སྡེ་སྣོད་གསུམ་དང་རིམ་དགུ་འི་ཆོས།།
།ཕལ་ཆེར་བརྩོན་འགྲུས་ཅན་ལ་དགོངས་པ་སྟེ།།
།སྒྲོམ་དང་སྒྲུབ་དང་རྩོལ་བས་གྲོལ་ལོ་ཞེས།།

*'dor bar bgyid na sems yod ji ltar yin
kye lags sde snod gsum dang rim dgu'i chos
phal cher brtson 'grus can la dgongs pa ste
sgom dang sgrub dang rtsol bas grol lo zhes*

discarded-if mind how-exist
alas three baskets nine stages dharma
generally diligent-for intending
liberate meditation accomplishment striving they-say

བསལ་བཞག་བྲལ་བའི་ཡེ་ཤེས་མཐོང་བ་མེད།།

།ཚུལ་མེད་སྒྲོ་འདས་དོ་རྗེ་ཚེ་མོ་འདི།།

།མ་བསྐྱོམས་སངས་རྒྱས་རིག་སྟོང་རྗེན་པའི་གྲོང་།།

།ལེ་ལོ་ཅན་དང་ཚས་སྐྱར་དེང་སྟོང་དེ།།

*bsal bzhag bral ba'i ye shes mthong ba med
rtsol med blo 'das rdo rje rtse mo 'di
ma bsgoms sangs rgyas rig stong rjen pa'i klong
le lo can dang chos skur deng sprod de*

seeing-not pristine-awareness separation free-from
this vajra peak mind-beyond effortless
unmaintained Buddha pristine-awareness-emptiness bare
lazy ones to dharma-body now-given

སྒོམ་དང་སྒྲུབ་དང་རྩེ་ལ་སྒྲུབ་ཞེན་པ་མེད།།
ལམ་འདི་སྒྲོན་ལ་ལྷ་ར་བཅས་འཇིག་རྟེན་ན།།
ཀློན་མཁྱེན་སྒྲ་མ་ཆོས་སྐྱ་ཉག་གཅིག་ཡིན།།
ཆོས་སྐྱའི་བསྟན་པ་ཇི་སྟེད་གནས་པ་ལས།།

*sgom dang sgrub dang rtsol blo'i zhen pa med
lam 'di ston la lhar bcas 'jig rten na
kun mkhyen bla ma chos sku nyag gcig yin
chos sku'i bstan pa ji snyed gnas pa las*

meditation accomplishment striving attachment not
path this showing gods-including world this in
all-knowing Lama alone dharma-body
however-much dharma-body teaching abiding-from

ཚས་དབྱིངས་མཛོད་འདི་ཚས་ཀྱི་ཉིང་ཁུ་ཡིན།།

།དེ་ཕྱིར་གཞུང་བཟང་འདི་འདྲ་སྲིད་འདི་ན།།

།མཐོང་གྲོལ་ཡིན་ཏེ་ཐོས་གྲོལ་དྲན་གྲོལ་ཡིན།།

།འབྲེལ་པ་ཐོག་ཚད་མ་འོངས་སངས་རྒྱས་ཡིན།།

*chos dbyings mdzod 'di chos kyi snying khu yin
de phyir gzhung bzang 'di 'dra srid 'di na
mthong grol yin te thos grol dran grol yin
'brel pa thog tshad ma 'ongs sangs rgyas yin*

this dharma-expanse treasury dharma essence
therefore scriptures like-this existence this in
seeing-liberation hearing-liberation recollection-liberation
connection moment measureless Buddha

དགོངས་པ་རྟེན་ན་ད་ལྟ་འི་སངས་རྒྱས་ཡིན།
|བྱིན་བརྒྱབས་བརྒྱད་པའི་རྣམ་མཁེ་མ་ཉམས་ཤིང་།
|དགོངས་པ་གཏད་པས་དོན་བརྒྱད་ཡེ་ཤེས་འཕོ།
|ཕྱི་རབས་བྱ་ལ་གཏད་རྒྱས་རྒྱས་བཏབ་པས།

dgongs pa rnyed na da ltai'i sangs rgyas yin
byin rlabs brgyud pa'i rno so ma nyams shing
dgongs pa gtad pas don brgyud ye shes 'pho
phyi rabs bu la gtad rgyas rgyas btab pas

intention obtaining you-are Buddha now
blessing-lineage ear not-losing
intention placing meaning-lineage pristine-awareness transferring
future children on wide-placement established

ཀུན་མཁྱེན་སྤྲུལ་མ་དངོས་དང་མཚུངས་པ་ཡིན།།
།ཇི་བཞིན་ཚིག་དོན་དགོངས་པ་མ་ཁྲོལ་ཡང་།།
།མོས་གུས་ཐོབ་ན་བྱིན་བརྒྱད་ཡེ་ཤེས་འཕོ།།
།གཞུང་འདི་མངལ་ལས་ཚིག་དབང་ཅིན་པོ་ཆེ།།

*kun mkhyen bla ma dngos dang mtshungs pa yin
ji bzhin tshig don dgongs pa ma khrol yang
mos gus thob na byin brgyud ye shes 'pho
gzhung 'di mjal las tshig dbang rin po che*

all-knowing Lama actual equal you
words meaning intention piercing-not even
devotion obtaining blessing-lineage pristine-awareness transferring
scripture this seeing beyond word-empowerment precious

གཞན་ན་མེད་དེ་རིག་པ་འི་རྩལ་དབང་རྫོགས།
།སྒྲིན་སུ་འཇིགས་དང་མི་དགས་གདུང་བའི་ཆོ།
།གཞུང་འདི་མཇལ་ན་དགའ་ཆེན་ཡེ་ཤེས་སྒྲེ།
།བག་རྩོ་ཉམས་དགའ་རིག་པ་དྲངས་ཤིང་གསལ།

*gzhan na med de rig pa'i rtsal dbang rdzogs
skyon su 'jigs dang mi dags gdung ba'i tshe
gzhung 'di mjal na dga' chen ye shes skye
bag dro nyams dga' rig pa dwangs shing gsal*

elsewhere-not awareness power complete
fault impurity fear tormented-when
scripture this seeing great-joy pristine-awareness arising
heedless joy awareness clear luminous

ཡུལ་སྣང་འཁྱུལ་པ་སྤྱག་ཕྱད་འཇིག་པ་ཡིན།།
།ཉམས་དགའ་རྒྱས་དང་བདེ་ཆེན་འབར་བའི་ཚེ།།
།གཞུང་འདི་མཇལ་ན་དགའ་བྱོད་ཞེན་པ་འཇིག།
།སྤང་སྤང་རིས་མེད་གཉུག་མ་བཅལ་བའི་གྲོང་།།

*yul snang 'khrul pa thug phrad 'jig pa yin
nyams dga' rgyas dang bde chen 'bar ba'i tshe
gzhung 'di mjal na dga' brod zhen pa 'jig
spang blang ris med gnyug ma brdal ba'i klong*

deluded appearances contact-on shattering
joy expanding great-bliss blazing-when
scripture this seeing joy-fatigue attachment gone
expanse unbroken abandon-adopt boundary not

ཀུན་མཁྱེན་བླ་མའི་དགོངས་ཟབ་སྟོན་པ་ཡིན།
།ཆེ་འདིར་ཞེན་དང་རྩོལ་བས་གདུང་བའི་ཆེ།
།གཞུང་འདི་མཇལ་ནས་ཨ་འབྲས་མཛོན་སྒྲིམ་འཇིག།
།སྣང་བ་གུ་ཡངས་གང་ལྟར་བྱས་ཀྱང་ཆོག།

*kun mkhyen bla ma'i dgongs zab ston pa yin
tshe 'dir zhen dang rtsol bas gdung ba'i tshe
gzhung 'di mjal nas a 'thas mngon rlom 'jig
snang ba gu yangs gang ltar byas kyang chog*

all-knowing Lama profound intention showing
attachment striving tormented-when now
scripture this seeing pride pretension shattering
appearances spacious whatever-way acting fine

རེ་དོགས་ཁྲིགས་མེད་མཉམ་གཞག་སྟོད་ཀྱིས་འགོ།

།དབུ་མ་འདི་ཡིན་པ་རོལ་ཕྱིན་པ་འདི།

།གཙོད་ཡུལ་འདི་ཡིན་སྟུག་བསྐྱེད་ཞི་བྱེད་དེ།

།ཕྱག་རྒྱ་ཆེ་དང་རྫོགས་པ་ཆེན་པོ་དངོས།

*re dogs khriks med mnyam gzhag lhod kyis 'gro
dbu ma 'di yin pha rol phyin pa 'di
gcod yul 'di yin sdug bsngal zhi byed de
phyag rgya chen dang rdzogs pa chen po dngos*

doubt tightness gone equal-abiding relaxed
this Middle-Way this perfection-others
this cutting-object suffering pacifying
Mahāmudrā Great-Perfection actual

ཆོས་ཀུན་འདིར་འདུས་ཀུན་ལས་བྱད་དུ་འཕགས།།

།ཀུན་མཁྱེན་སྤྲ་མའི་རྗེས་འདུག་སྤྲས་ཡིན་ན།།

།གཞུང་བཟང་འདི་དང་ནམ་ཡང་མི་འབྲལ་ཏེ།།

།རིག་པའི་གཏན་གྲོགས་འདི་ལ་བཅོལ་པས་མཆོག།

*chos kun 'dir 'dus kun las khyad du 'phags
kun mkhyen bla ma'i rjes 'jug sras yin na
gzhung bzang 'di dang nam yang mi 'bral te
rig pa'i gtan grogs 'di la bcol pas mchog*

all dharmas gathered here surpassing all
son all-knowing Lama footsteps entering-if
this excellent scripture from never-separate
awareness self-awareness constant-companion supreme entrusting

ཕུག་གི་སྒོ་གཏད་འདི་འདྲ་ཡོད་རེ་ཀན།།
།འཕྲལ་དུ་སྒོ་བདེ་ཕུགས་སུ་སངས་རྒྱས་ཐོབ།།
།རྩོལ་བས་མི་གདུང་སྒོ་ཡི་འཆིང་བ་འཇིག།
།སྦྱིད་ན་གོང་ནོན་སྤུག་ན་སྦྱོ་གྲོགས་བྱེད།།

phug gi blo gtad 'di 'dra yod re kan
'phral du blo bde phugs su sangs rgyas thob
rtsol bas mi gdung blo yi 'ching ba 'jig
skyid na gong non sdug na skyo grogs byed

core mind-placing like-this exists
immediate ease Buddha core-obtained
striving-not tormented mind fetters gone
happy ascending suffering weariness companionship finding

གཞུང་བཟང་འདི་འདྲ་མི་བསྐྱུ་ཉག་གཅིག་ཡིན།།

།དེ་ཕྱིར་དབྱངས་སུ་གྱེར་ཞིང་མགུར་དུ་འཐེན།།

།ཆོགས་སུ་བཅད་ཅིང་ལྷུག་པོར་འདོན་ཞིང་བལྟ།།

།ནམ་ཡང་འདི་དང་འབྲལ་བར་མ་བྱས་ན།།

*gzhung bzang 'di 'dra mi bsllu nyag gcig yin
de phyir dbyangs su gyer zhing mgur du 'then
tshigs su bcad cing lhug por 'don zhing blta
nam yang 'di dang 'bral bar ma byas na*

scriptures like-this singularly undeceiving
therefore melody-in singing song-as-taking
verses-into cutting smoothly reciting looking
this from never-separate-if

འཁོར་བའི་འབྲུལ་སྒྲུབ་དུམ་བུ་དུམ་བུར་འགོ།
ཁམ་ཞིག་བྱིན་བརྒྱད་རྟོགས་པའི་གནད་འཕེས་ནས།
བརྗོད་དུ་མེད་པའི་ཡེ་ཤེས་ཁོང་ནས་སྐྱེ།
ཀུན་མཁྱེན་ཆོས་སྐྱུའི་སྒྲ་མ་དངོས་ཞལ་མཇལ།

*'khor ba'i 'khrul snang dum bu dum bur 'gro
nam zhig byin brgyud rtogs pa'i gnad 'phos nas
brjod du med pa'i ye shes khong nas skye
kun mkhyen chos sku'i bla ma dngos zhal mjal*

deluded saṃsāra appearances pieces-to scattering
blessing-lineage realization-point transferring-when
inexpressible pristine-awareness within arising
all-knowing dharma-body Lama face-to-face meeting

གཞི་བདེའི་སྤྱང་དུ་སྒོ་བདེ་རྒྱན་ཆད་མེད།
།གཞུང་འདི་མངལ་ལས་ཉམས་ལེན་གཞན་མེད་དེ།
།སྒོམ་དང་སྒྲུབ་པའི་སྤྱང་པོ་དེ་ཉིད་ཡིན།
།གཞུང་བཟང་འདི་དག་ཅི་ཙམ་མངལ་བའི་ཡུན།

*gzhi bde'i steng du blo bde rgyun chad med
gzhung 'di mjal las nyams len gzhan med de
sgom dang sgrub pa'i snying po de nyid yin
gzhung bzang 'di dag ci tsam mjal ba'i yun*

mind ease ground-of ease-upon unbroken
scripture this seeing beyond other practice not
this itself meditation accomplishment essence
however-long scriptures these with spending-for

དེ་སྤྱིད་ཆོས་སྐྱུ་འི་དགོངས་པ་ངང་གིས་སྒྲེ།

།དེ་སྤྱད་ཚུལ་སྒྲེ་འི་སྒྲེ་ཚུབ་མ་མང་བར།

།བག་ཡངས་ངང་ནས་གཟུང་བཟང་འདི་དག་གཟིགས།

།བརྗོད་བྱའི་དོན་བྱང་རྒྱ་ལ་ཅང་མེད་ཀྱི།

de srid chos sku'i dgongs pa ngang gis skye

de slad rtsol blo'i blo tshub ma mang bar

bag yangs ngang nas gzung bzang 'di dag gzigs

brjod bya'i don zab rgyang na cang med kyi

that-long dharma-body intention naturally-by arising

that-reason striving-mind agitation not-multiplying

spacious-relaxed naturally-from excellent-holds these beholding

expressed-object meaning profound distance-in not-at-all

སྒྲོ་ཐག་ཚད་ལ་རང་བབ་ང་ལ་ཞོག།
།རྟོགས་པར་དཀའ་བ་རྟོག་གེུ་བསྟན་བཅས་བཞིན།།
།བསྒྲིམས་ཤིང་བསྒྲིགས་ནས་ཚིག་དོན་ཚོལ་མི་དགོས།།
།རང་བབ་ང་ལ་གཞུང་སེམས་སྤྲེས་ཤིག་དང་།།

blo thag chod la rang bab nga la zhog
rtogs par dka' ba rtog ge'u bstan bcos bzhin
bsgrims shing bsgrigs nas tshig don tshol mi dgos
rang bab ngang la gzhung sems sres shig dang

mind thread cutting self-settling enough for-me
logical treatises like difficult-to-realize
construct not-need arrange not-need word-meaning seeking-not
self-settling naturally scripture mind merging

གུ་ཡངས་རྗེན་པ་ཟང་མ་ཐལ་གྱིས་འགོ།

།དེ་སྤྱད་དེ་ཡིན་གཉུག་མའི་ཡེ་ཤེས་དེ།

།ཀུན་མཁྱེན་སྒྲ་མའི་གདམས་ངག་དེར་རང་ཡིན།

།བརྗོད་བྱ་དེ་ཡིན་དབང་བསྐྱར་དངོས་ཀྱང་དེ།

*gu yangs rjen pa zang ma thal gyis 'gro
ngo sprod de yin gnyug ma'i ye shes de
kun mkhyen bla ma'i gdams ngag der rang yin
brjod bya de yin dbang bskur dngos kyang de*

spacious expanse through barely-moving nakedly
this itself introduction pristine-awareness never-established pure-or-impure
all-knowing Lama pith-instruction yourself
this expressed-object actual empowerment itself

སྙིང་པོ་འི་ཉམས་ལེན་དེ་ག་རང་གིས་ཚོག།
།ངེས་ཚིག་ཚིག་དོན་ཁྲོལ་རུང་མ་ཁྲོལ་རུང་།།
།བརྗོད་བྱའི་དོན་ཟབ་ཤེས་རུང་མ་ཤེས་རུང་།།
།དགོངས་པའི་ཞེ་ཕུག་རྗེད་རུང་མ་རྗེད་རུང་།།

*snying po'i nyams len de ga rang gis chog
nges tshig tshig don khrol rung ma khrol rung
brjod bya'i don zab shes rung ma shes rung
dgongs pa'i zhe phug rnyed rung ma rnyed rung*

essence practice who beyond-self needs
certain words piercing-or whole-leaving either-way
profound meaning knowing-or unknowing remaining
intention core obtaining-or empty-handed wandering

རེ་དོགས་ཚོད་ལ་མ་ཡེངས་ངང་ནས་གཟིགས།
།ཡང་ལྟོས་ཡང་ལྟོས་ཉམས་དང་བསྐྱེས་ལ་ལྟོས།
།གཞུང་དང་སེམས་སྤྱོད་སེམས་ལ་གཞུང་རྒྱས་ཐོབ།
།དབྱེར་མེད་ངང་ནས་ཉམས་དགའ་གདངས་སུ་བྱེད།

*re dogs chod la ma yengs ngang nas gzigs
yang ltos yang ltos nyams dang bsres la ltos
gzhung dang sems sres sems la gzhung rgyas thob
dbyer med ngang nas nyams dga' gdangs su gyen*

doubt cutting look distraction-without naturally
again-looking experience-with mixing look
scripture mind merging mind scripture expansion obtaining
inseparability from joyful-resonance singing

མོས་གུས་རྩལ་འབར་རྟོགས་པའི་ཡེ་ཤེས་སྒྱུ།།

།ཀྱེ་ལགས་སྤྱིང་པོའི་སྤྱིང་པོ་འདི་ཡིན་ཏེ།།

།ཟབ་པའི་ཡང་ཟབ་འདི་འདྲ་གཞན་ན་མེད།།

།བྱིན་རྒྱབས་མཛོད་ཡིན་སྤྱིང་པོའི་བསྟན་པ་ཡིན།།

*mos gus rtsal 'bar rtogs pa'i ye shes skye
kye lags snying po'i snying po 'di yin te
zab pa'i yang zab 'di 'dra gzhan na med
byin rlabs mdzod yin snying po'i bstan pa yin*

devotion power blazing realization pristine-awareness arising
alas essence-of-essence itself
profound beyond-profound nowhere-else like-this
blessing treasury essence teaching-itself

སྟོན་པ་དངོས་ཡིན་སངས་རྒྱས་ལག་བཅངས་ཡིན།།

།འདི་འདྲའི་ཡོན་ཏན་བསྐྱལ་པར་བརྗོད་ན་ཡང་།།

།སྟོ་རྒྱུ་བདག་གི་སྟོ་གྲོས་མི་འཛད་ན།།

།སྟོ་ཆེན་གཞན་གྱི་སྟོ་བས་པ་ལྟ་ཅི་སྟེ།།

ston pa dngos yin sangs rgyas lag bchang yin
'di 'dra'i yon tan bskal par brjod na yang
blo chung bdag gi blo gros mi 'dzad na
blo chen gzhan gyi spobs pa lta ci ste

teacher actual Buddha hand-in held
eons describing qualities like-this
my small mind intelligence not-exhausting
other great minds confidence what-of

འཕགས་པ་དགུས་པའི་ལམ་བཟང་འདི་འདྲ་མེད།།

།ཀྱེ་ལགས་འདི་འདྲའི་ནོར་བུ་རིན་པོ་ཆེ།།

།རང་དབང་མཇལ་བའི་སྐལ་བཟང་ཆེད་དུས་འདིར།།

།སྲིད་ན་གནས་ཀྱང་ཉ་ཅང་མི་སྐྱོ་སྤྱེ།།

*'phags pa dgyes pa'i lam bzang 'di 'dra med
kye lags 'di 'dra'i nor bu rin po che
rang dbang mjal ba'i skal bzang rnyed dus 'dir
srid na gnas kyang ha cang mi skyo ste*

path like-this not noble-ones joy-bringing
alas jewel precious like-this
self-power through good-fortune obtaining now
existence in abiding-even weariness not

མོས་གུས་བསྐྱེད་ནས་གུ་ཡངས་ཅིས་མི་ཚོག།
།སྙིང་གི་གྲོགས་ཁྱེད་གཞུང་འདིར་སློ་ཕོབ་ལ།།
།བག་ཡངས་ངང་ནས་སློ་ཐག་འདི་རུ་ཚོད།།
།བྱ་བྱེད་ཚུ་ལ་སློ་འོ་སློ་ཚུབ་འདི་རུ་ཤིག།

*mos gus bskyed nas gu yangs cis mi chog
snying gi grogs khyed gzhung 'dir blo phob la
bag yangs ngang nas blo thag 'di ru chod
bya byed rtsol blo'i blo tshub 'di ru shig*

devotion generated-having spacious-expanse entering why-not
heart-companion your mind this scripture into casting
spacious-relaxedness from mind thread cutting right-here
doer deed striving-mind agitation here pacifying

གཞུང་མང་གདམས་པའི་སྟོས་པ་འདི་རུ་ཆོད།།

།སྟན་སྟན་གཞུང་ལུགས་མང་པོས་ཅི་ཞིག་བྱ།།

།ཟབ་ཟབ་མན་ངག་མང་པོས་ཅི་ཞིག་བྱ།།

།སྟོས་སྟོས་ཉམས་ལེན་མང་པོས་ཅི་ཞིག་བྱ།།

*gzhung mang gdams pa'i spros pa 'di ru chod
snyan snyan gzhung lugs mang pos ci zhig bya
zab zab man ngag mang pos ci zhig bya
spros spros nyams len mang pos ci zhig bya*

scriptures many instructions-many elaboration this in cutting
pleasant-sounding systems many what-use
profoundly profound instructions many what-use
elaborated practices many what-use

ཡིན་ཡིན་ཁ་བཤད་མང་པོས་ཅི་ཞིག་བྱ།

།བག་ཡངས་བསམ་གཏན་ཉལ་ཚུས་འདི་རང་ཡིན།

།སློ་བདེ་གྲུ་ཡངས་རང་གྲུལ་འདི་རང་ཡིན།

།གཞུང་བཟང་གཅིག་ཤེས་ཀུན་གྲོལ་འདི་རང་ཡིན།

*yin yin kha bshad mang pos ci zhig bya
bag yangs bsam gtan nyal chos 'di rang yin
blo bde gu yangs rang gral 'di rang yin
gzhung bzang gcig shes kun grol 'di rang yin*

explanations many affirming yes-yes what-use
spacious relaxed samādhi this sleeping-dharma yourself
mind ease spacious-expanse in this self-throne yourself
single excellent scripture knowing this all-liberation yourself

མན་ངག་ཚུ་བརྒྱ་བཅ་གཅིག་འདི་རང་ཡིན།།

།རང་ལ་བཞག་ནས་གཞན་ལ་མ་ཚོལ་གྱེ།།

།སྙིང་པོ་དོར་ནས་བྱུན་པ་མ་བསྐྱབ་གྱེ།།

།རྩོལ་མེད་བོར་ནས་བརྩོན་པས་མ་བསྐྱབ་གྱེ།།

*man ngag chu brgya zam gcig 'di rang yin
rang la bzhag nas gzhan la ma tshol kye
snying po dor nas shun pa ma bsdus kye
rtsol med bor nas brtson pas ma bsgrubs kye*

hundred pith-instructions this single bridge yourself
yourself within placing-having elsewhere not-seeking
essence discarding straw gathering not
effortlessness abandoning diligence-through accomplishing not

བྱར་མེད་བསྐྱར་ནས་བྱ་བྱེད་མ་མང་གྲེ།
།ཀུན་མཁྱེན་སྤྲ་མའི་བརྒྱད་དུ་སྦྲེས་ཅིམ་ནས།
།གཟུང་བབྱང་འདི་འདྲ་མེས་པོའི་ཕ་ཕོག་ཡིན།
།ལམ་བབྱང་འདི་འདྲ་ཕ་མེས་བཞག་པ་ཡིན།

*byar med bskyur nas bya byed ma mang kye
kun mkhyen bla ma'i brgyud du skyes tsam nas
gzung bzang 'di 'dra mes po'i pha phog yin
lam bzang 'di 'dra pha mes bzhag pa yin*

doerless sending-forth action multiplying not
merely all-knowing Lama lineage in born
holds like-this ancestors hands reaching
paths like-this forefathers by placed

བག་ཞིག་ཕབ་ན་འདི་རུ་ལོས་ཀྱང་ཕབ།།

།ཀྱེ་མ་ཀྱེ་མ་བརྒྱད་གསུམ་ཐུགས་རྩེ་ཆེ།།

།གཞུང་བབ་མཇུག་རུ་ཡོད་པ་སྐལ་བ་བབ་།།

།ལམ་བབ་བསྐྱབ་རུ་ཡོད་པ་ཁ་རྩེ་ཆེ།།

*bag zhig phab na 'di ru los kyang phab
kye ma kye ma brgyud gsum thugs rje che
gzhung bzang mjal du yod pa skal ba bzang
lam bzang bsgrub tu yod pa kha rje che*

heedless descending even-here descend
alas mother alas mother three lineages great-compassion
excellent scripture seeing fortune exists
excellent path accomplishing great-treasure exists

སངས་རྒྱལ་རང་ལ་ཡོད་པ་ལོས་ཀྱང་བདེན།
།དེ་སྤྲད་རྒྱལ་བ་དགུས་པའི་ལམ་བཟང་འདིར།
།སྙིང་གི་གྲོགས་ཁྱེད་སྟོ་དང་ཆོས་སུ་སྤྱེས།
།སྙིང་གཏམ་ལགས་ཀྱིས་སྙིང་གི་དབུས་སུ་སྤྱེས།

*sangs rgyas rang la yod pa los kyang bden
de slad rgyal ba dgyes pa'i lam bzang 'dir
snying gi grogs khyed blo dang chos su sres
snying gtam lags kyis snying gi dbus su stims*

Buddha within-yourself true even-for you
therefore excellent path Victor-delighting
heart-companion mind dharma merging
heart-speech heart-center into absorbing

སྙིང་ལ་བཅངས་ན་སྙིང་པོ་ཡིན་ཀྱང་སྲིད།།
།བག་མེད་མདོ་སྟོར་ཨ་བུ་མྱ་ལ་པོ་བདག།
།རང་ལ་མེད་པའི་ཁ་ཚོས་འཆད་པ་ལ།།
།སྟོ་བ་མེད་ཀྱང་ཀུན་མཁྱེན་བརྒྱུད་པའི་གཞུང་།།

*snying la bcangs na snying po yin kyang srid
bag med mdo stor a bu hral po bdag
rang la med pa'i kha chos 'chad pa la
spro ba med kyang kun mkhyen brgyud pa'i gzhung*

heart in placed-it essence even-so is
heedless sūtra-keeper I Abu-Dhraho
oral-dharma within-myself not explaining
joy-without yet all-knowing lineage scripture

ཡིད་ཆེས་ཐོབ་པ་ཉམས་མྱོང་ཉག་གཅིག་ཡིན།།

།དུག་ལྔ་མེ་འབར་རྣམ་གཡང་ཁོལ་པོར་འཕྱུན།།

།འབྲུལ་སྒྲོང་བསྐྱོག་དཀའ་ལས་ངན་བདག་འདྲ་ཡང་།།

།གཞུང་བཟང་འདི་འདྲ་ཐོས་དང་མཇུག་བའི་ཆོ།།

*yid ches thob pa nyams myong nyag gcig yin
dug lnga me 'bar rnam g.yeng khol por 'phyen
'khrul snang bzlog dka' las ngan bdag 'dra yang
gzhung bzang 'di 'dra thos dang mjal ba'i tshe*

faith obtained unique experience
five poisons blazing fire-as distraction turmoil-to
delusion reversing difficult-for whom I-resemble
scriptures like-this hearing-seeing when

སྤྲིད་པའི་སྣང་ཤས་ཁྲལ་མ་ཁྲོལ་དུ་འགྲོ།།
།དེས་ན་སློ་བརྟན་དུག་ལྡེའི་རྟོག་པ་རྒྱུང་།།
།སྐྱལ་བཟང་དམ་གཙང་བྱེད་དང་བྱེད་འདྲ་བས།།
།གཞུང་འདི་མཇལ་ན་བྱིན་བརྒྱད་ཡེ་ཤེས་མཆོག་།

srid pa'i snang shas khral ma khrol du 'gro
des na blo brtan dug lnga'i rtog pa chung
skal bzang dam gtsang khyed dang khyed 'dra bas
gzhung 'di mjal na byin brgyud ye shes mchog

existence partial-appearances going unravel-or-not
therefore mind stable five-poisons conceptions small
you good-fortune samaya-keeper and those-like-you
scripture this seeing supreme pristine-awareness blessing

ཐོབ་པར་ངེས་ཀྱི་ངེས་ཤེས་ཡང་ཡང་སྐྱེད།
ཀུན་མཁྱེན་སྤྲུལ་མཛོགས་པའི་སངས་རྒྱས་དེའི།
བྱིན་རྒྱབས་འོད་སྣང་གང་ལ་རེག་གུར་པ།
རྟོགས་གྲོལ་དུས་མཉམ་མཛོན་སུམ་ཚད་མ་སྟེ།

thob par nges kyi nges shes yang yang skyed
kun mkhyen bla ma rdzogs pa'i sangs rgyas de'i
byin rlabs 'od snang gang la reg gyur pa
rtogs grol dus mnyam mngon sum tshad ma ste

again certainty certain-attainment generating
all-knowing Lama that perfect-Buddha
blessing radiance wherever touching
recognition pristine-awareness liberation simultaneous direct-measure

གུབ་བརྒྱའི་སྤྱི་མེས་ཀུན་མཁྱེན་བླ་མ་ཡིན།།
།རྟོགས་པའི་དབང་ཕྱུག་ལྷ་བཙུན་ཆེན་པོ་དང་།།
།དགོངས་པའི་གྲོང་བརྗེལ་རིག་འཛིན་འཇིགས་མེད་སྤྱིང་།།
།བསྟན་པའི་མངའ་བདག་གཏེར་ཆེན་བླ་མ་སོགས།།

*grub brgya'i spyi mes kun mkhyen bla ma yin
rtogs pa'i dbang phyug lha btsun chen po dang
dgongs pa'i klong brdol rig 'dzin 'jigs med gling
bstan pa'i mnga' bdag gter chen bla ma sogs*

hundred accomplished common-ancestor all-knowing Lama
realization lord great deity-venerable
expanse-transcendent awareness-holder Jigme-Lingpa
teachings owner great-treasure Lama and others

ཀུན་མཁྱེན་གཞུང་ལས་བྱིན་བརྒྱད་ཐོབ་པ་ཡིན།།
།དེ་ཚུལ་དགོངས་མཛོད་སྒྲིང་གི་གྲོགས་པོ་ཁྱེད།།
།དེ་དང་འདྲ་བར་ཀུན་མཁྱེན་ལེགས་བཤད་མཆོག།
།དེ་ཚུལ་མཐོང་ནས་དོན་བརྒྱད་ཡེ་ཤེས་ཐོབ།།

*kun mkhyen gzhung las byin brgyud thob pa yin
de tshul dgongs mdzod snying gi grogs po khyed
de dang 'dra bar kun mkhyen legs bshad mchog
de tshul mthong nas don brgyad ye shes thob*

all-knowing scripture-from blessing-lineage obtaining
heart-companion you that intention treasury holding
similarly supreme all-knowing excellent-speech
that manner seeing eightfold-meaning pristine-awareness obtaining

Colophon - ཨོཾ།

དེ་བཞིན་ཉིད་དབྱིངས་དགོངས་གྲོང་གོལ་གྱུར་ཅིག།

དཔལ་སྐྱལ་གསུང་།།

སུ་མཁྱེན་ལྟོ།།

de bzhin nyid dbyings dgongs klong grol gyur cig

dpal sprul gsung

sarba mangga lam

suchness-expanse intention-expanse liberation becoming

Paltrül by spoken

sarva maṅgalaṃ