

# The Treasury of the Wish-Fulfilling Jewel

Yid bzhin rin po che'i mdzod

## The Treatise of Pith Instructions of the Great Vehicle

Theg pa chen po'i man ngag gi bstan bcos  
yid bzhin rin po che'i mdzod

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**Copyleft:** May this merit benefit all beings!

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# CONTENTS

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## • PART ONE: PRAISE

### Stanzas 1–20

*Devotional homage establishing the relative display—the Lama's qualities as field of merit. Recognition is prepared through genuine devotion before collapse.*

### Section 1.1

*Stanzas 1–5: Prostration to the Lama as regent of all Victorious Ones; primordial ground where qualities fulfill themselves; dharmatā entering great emptiness' womb; emanation bodies protecting degenerate beings; liberation through hearing a single word.*

### Section 1.2

*Stanzas 6–10: Ambrosia for eyes (marks as emanation body), ears (Brahma-sound), and heart (blessing as pristine awareness); those not recognizing confined like oxen; seeing this speech surpasses meeting the Buddha.*

### Section 1.3

*Stanzas 11–15: Reality arising by force within mind; letter-display as Buddha's body; Teacher dwelling in letter-forms even in final five hundred years; seven great treasures complete in single lifetime; lhun grub qualities within ka dag expanse.*

### Section 1.4

*Stanzas 16–20: Form-body's special marks and dharmakāya's direct showing; single word revealing the inexpressible; Great Perfection as offering-field; inconceivable sūtras; hearing one word brings all dharmas into presence.*

## • PART TWO: TRANSMISSION

### Stanzas 21–40

*Direct introduction to recognition's immediacy—the four liberations and the teaching as mirror. Collapse enacted without conceptual mediation.*

#### Section 2.1

*Stanzas 21–25: Gathering eighty-four thousand dharmas into single verse; liberation through seeing, hearing, touching, and tasting—reality arising by force where afflictions tear apart and no interval separates encounter from freedom.*

#### Section 2.2

*Stanzas 26–30: Unprecedented completeness—never before placed in Jambudvīpa; proclaiming causeless expanse beyond cause-effect vehicles; complete limbs versus scattered fragments; scriptures as Lord of Deities and Victory's palace.*

#### Section 2.3

*Stanzas 31–35: Scriptures mirroring the three realms, the perfect Buddha (taming according to capacity without transgressing equality), and both existence and peace; Heart Essence as living presence versus corpse-like elegance; luminous wisdom arising by force upon hearing.*

#### Section 2.4

*Stanzas 36–40: Profound beyond profound as single treasury; naked awareness (zang thal rig pa) as the three jewels; Fourth Empowerment as awareness-power; rainbow body illusion; the Lama is oneself.*

## • PART THREE: OBSTACLE TRANSFORMATION

### Stanzas 41–60

*Transformation of obstacles without reifying them as substantial—delusion, conceptual proliferation, attachment/aversion, illness, and pride dissolve upon contact with recognition.*

#### Section 3.1

*Stanzas 41–45: Devotion and examination revealing luminosity's unwavering nature; logic's proliferation versus effortless samādhi; wandering without purpose versus jewel's resting place; partial knowledge (bee) versus Garuḍa's view; childish debate versus elder's intelligence of equality.*

#### Section 3.2

*Stanzas 46–50: Wisdom's sword cutting delusion's net; vajra destroying conception's wall; conflagration burning affliction's fuel-wood immediate; nectar healing elements; awareness as companion transcending day-night cycle.*

#### Section 3.3

*Stanzas 51–55: Equality's expanse giving ease amid the many; method's key liberating iron fetters of philosophical views; peaceful samādhi defect-less amid agitation and dullness; adverse conditions transforming into companions; dharmakāya's expanse pointing out equality.*

#### Section 3.4

*Stanzas 56–60: Vajra's spontaneous song within attachmentless ease; peacock playing with poison (desire as ornament); demons cut where none stood; bubble-heaps transparent; jewel treasure never hidden—completion completes what never lacked.*

## • **PART FOUR: ASPIRATION**

### **Stanzas 61–67**

*Aspirations dissolving into fulfillment—dedication arising from blessing received, merging with the Lama's realization.*

### **Section 4.1**

*Stanzas 61–63: Aspiration arising from blessing received; liberation for weary beings wandering samsara's narrow path; Dharma-wheel spreading and realization expanding vast without boundary.*

### **Section 4.2**

*Stanzas 64–67: Never departing from the Lama across all lifetimes; purification through meeting, hearing, and speaking; all beings obtaining the four kāyas; purpose completion and swift attainment of perfect Buddhahood—no interval separates aspiration from fulfillment.*



## WARNING: RESTRICTED TEXT

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**Publisher's Note:** This text requires *wang*, *lung*, and *tri*. Without lineage transmission, these words become objects of conceptual grasping—the very obscuration Longchenpa cuts. Receive this mirror only when the face appears before it. This is an unauthorized AI translation; may the Dharma Protectors excuse and swiftly correct any errors.

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# ROOT TEXT

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## HOMAGE

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ཀུན་མཁྱེན་བླ་མ་འི་གསུང་རབ་ལ་བསྐྱེད་པ་བཞུགས་སོ།



ན་མཆོས་ཐོག་ཡ་གུ་ར་ཤེ།

kun mkhyen bla ma'i gsung rab la bsngags pa bzhugs so  
na maḥ sarba jñāya gu ra ve

Homage to the scripture of the All-Knowing Lama  
namaḥ sarva jñāya gurave



## VERSES

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1 - ୭

གང་ཞིག་རྒྱལ་བའི་ཡོན་ཏན་མཐའ་གླས་པ།  
མ་ལུས་ཡང་དག་རྫོགས་པའི་དགྲིལ་འཁོར་ཅན།  
ཀུན་མཁྱེན་བླ་མ་རྒྱལ་བ་ཐམས་ཅད་ཀྱི།  
རྒྱལ་ཚབ་སེམས་དཔར་བྱུང་ལ་ཕྱག་འཚལ་ལོ།

gang zhig rgyal ba'i yon tan mtha' klas pa  
ma lus yang dag rdzogs pa'i dkyil 'khor can  
kun mkhyen bla ma rgyal ba thams cad kyi  
rgyal tshab sems dpar gyur la phyag 'tshal lo

which Victorious-One's quality-merit limit-transcended  
without-remainder perfect-complete mandala-circle possessing  
all-knowing Lama Victorious-One all-of  
Victorious-regent heart-son become-to prostration-offer

Qualities extending beyond every limit's end,  
Perfect mandala complete without remainder,  
All-Knowing Lama of every Victorious One,  
To regent heart-son I offer prostration.



Qualities touch every edge and spill over. The mandala holds nothing back. Lama as regent, heart-son of all who triumph. The prostration lands where the one who bows already waits.





གདོད་མའི་གཞི་དབྱིངས་ཡོན་ཏན་རྫོགས་པའི་གློང་།  
།སྟོང་ཆེན་ལྷམས་སུ་ཆོས་ཉིད་བད་ཞུགས་པས།  
རབ་འབྱམས་མཁྱེན་པས་ཤེས་བྱ་ཡོངས་གཅོད་པ།  
།ཀུན་མཁྱེན་སྤྲ་མ་ཐམས་ཅད་མཁྱེན་པ་ཡིན།

gdod ma'i gzhi dbyings yon tan rdzogs pa'i klong  
stong chen lhum su chos nyid zad zhugs pas  
rab 'byams mkhyen pas shes bya yongs gcod pa  
kun mkhyen bla ma thams cad mkhyen pa yin

primordial ground expanse qualities complete expanse  
great-emptiness womb-in dharmatā fully-entering-by  
vast-knowing-by knowables all cutting-through  
all-knowing Lama all-knowing is

Primordial ground expanse where qualities complete,  
Dharmatā fully entering great emptiness' womb,  
By vast knowing all knowables cut through,  
The All-Knowing Lama knows all without knower.



The primordial ground was never established as pure or impure. Within this expanse, qualities fulfill themselves. Dharmatā enters the womb of great emptiness. Vast knowing cuts through all knowables. No knower remains.



སྐྱོབ་པ་དེ་ཡི་ལེགས་བཤད་ཚིག་གཅིག་གི  
 །ཟུར་ཅམ་ཐོས་ཀྱང་སྲིད་པ་རྩལ་པོ་རུ།  
 །དེས་པར་བགྱིད་ན་བསྟན་པ་ཡོངས་ལྡོགས་པའི།  
 །གསུང་ལ་ཐོས་བསམ་བགྱིད་རྣམས་ལྟ་ཅི་སྟོས།

skyob pa de yi legs bshad tshig gcig gi  
 zur tsam thos kyang srid pa hrul po ru  
 nges par bgyid na bstan pa yongs rdzogs pa'i  
 gsung la thos bsam bgyid rnams lta ci smos

Protector that-of excellent-explained word-one of  
 corner-edge merely heard-even existence wandering-into  
 certainly do-if teaching complete-completion of  
 speech to hearing-contemplation doing-plural see-what mention

One word of Protector's excellent speech heard,  
 Samsara reels though merely at the edge,  
 Practice with certainty this complete teaching,  
 What need to speak of hearing, contemplation?



Hearing one word at the edge—samsara reels. What hears was never bound.  
 Hearing, contemplation, practice dissolve in recognition. No progression separates  
 them.



རྒྱལ་བ་རྣམས་དང་རྒྱལ་སྲས་ཆེ་རྣམས་ཀྱིས།  
 །དཔའ་བར་འགྲོ་སྟགས་ཏིང་འཛིན་རྣམ་ཐར་མཐུས།  
 །འཕགས་བཞི་སྟེ་སྒྲུ་དུ་མའི་སྤྱལ་གཟུགས་ཀྱིས།  
 །རྒྱལ་བའི་མཇེད་བཟང་ཅི་ཡང་སྟོན་པ་ཡིན།

rgyal ba rnam dang rgyal sras che rnam kyis  
 dpa' bar 'gro sogs ting 'dzin rnam thar mthus  
 'phags bzhi so skye du ma'i sprul gzugs kyis  
 rgyal ba'i mdzad bzang ci yang ston pa yin

Victorious-One plural and Victorious-Son great plural by  
 heroic-go etc. concentration liberation power-of  
 noble-four diverse birth many-of emanation form by  
 Victorious-One's activity good what all show is

Victorious Ones and their great Bodhisattva sons,  
 Through heroism, concentrations' liberating power,  
 In emanation forms of four noble ones, diverse births,  
 The Victorious One shows every excellent activity.



Victorious Ones and their sons act through liberating concentrations. They manifest  
 in emanation bodies—four noble ones, countless births—displaying every excellent  
 activity. The Victorious One shows. What is shown never stood apart.



དེ་སྤྲེད་ཀུན་མཁྱེན་མཆོག་གི་སྤྱུལ་པའི་སྐུས།  
 །རྒྱལ་བའི་མཛད་པས་སྒྲིགས་མའི་འགྲོ་སྦྱང་ཞིང་།  
 །ཐོས་པས་གྲོལ་བ་ཐེག་ཕྱི་རིམ་འཁོར་གྱིས།  
 །རྩི་རྩི་སྦྱང་པོའི་བསྟན་པ་གསལ་བར་མཛད།

de slad kun mkhyen mchog gi sprul pa'i skus  
 rgyal ba'i mdzad pas snyigs ma'i 'gro skyong zhing  
 thos pas grol ba theg rtse'i chos 'khong gyis  
 rdo rje snying po'i bstan pa gsal bar mdzad

therefore all-knowing supreme-of emanation body by  
 Victorious-One's activity by degenerate-age beings protect  
 hearing by liberate vehicle-peak doctrine treasury-by  
 Vajra Essence's teaching clear make

Through emanation body of supreme All-Knowing,  
 By Victorious One's deeds protecting degenerate beings,  
 By treasury of peak vehicle doctrine liberating through hearing,  
 He made Vajra Essence teaching clear and manifest.



The supreme All-Knowing emanates a body to protect beings in this degenerate age. His deeds manifest the treasury of the peak vehicle—doctrine that liberates through hearing alone. This is the Vajra Essence teaching, made clear not by revelation but by removing what never concealed itself. Hearing liberates. No interval stands between sound and freedom.



ཀུན་མཁྱེན་བླ་མ་རྫོགས་པའི་སངས་རྒྱས་དེའི།  
 །ལེགས་བཤད་བདུན་ཅི་ཤིན་ཏུ་དག་པ་འདི།  
 །ལུང་གི་ཆོས་མཆོག་ཞལ་ནས་གསུང་པའི་བཀའ།  
 །མི་ཤེས་པ་དེ་བ་སྤང་ཡ་སོ་ཅན།

kun mkhyen bla ma rdzogs pa'i sangs rgyas de'i  
 legs bshad bdud rtsi shin tu dag pa 'di  
 lung gi chos mchog zhal nas gsung pa'i bkar  
 mi shes pa de ba glang ya so can

all-knowing Lama perfect Buddha that-of  
 excellent-explained ambrosia extremely pure this  
 scripture of doctrine supreme mouth-from spoken command  
 not-know that ox stall possessing

This extremely pure ambrosia of excellent speech,  
 From All-Knowing Lama, that perfect Buddha,  
 Supreme doctrine from scripture spoken from his mouth,  
 Those not knowing this are like oxen in a stall.



Ambrosia flows from the Lama's mouth—pure, complete, sustaining. The perfect Buddha speaks what requires no addition. Those who do not recognize this teaching remain confined like oxen in a stall. The stall's walls dissolve. No one stood outside to break them.



སྐལ་བ་བཟང་དག་རབ་དགའ་སྐྱེད་བྱོས་ལ།  
།སངས་རྒྱས་མཐོང་བའི་ངེས་ཤེས་གྱིས་ཤིག་དང་།  
།ཀུན་མཁྱེན་སྒྲ་མའི་ལེགས་བཤད་འདི་མཐོང་ལས།  
།སངས་རྒྱས་མཇུག་ཡང་ཅུང་བདེ་ཡོད་ཅེ་ཀླ།

skal ba bzang dag rab dga' skyed byos la  
sangs rgyas mthong ba'i nges shes gyis shig dang  
kun mkhyen bla ma'i legs bshad 'di mthong las  
sangs rgyas mjal yang cung zad yod re kan

fortune good great joy produce  
Buddha see-of certainty know do  
all-knowing Lama's excellent-explained this see from  
Buddha meet even slight exist perhaps

You of good fortune, produce great joy now,  
Develop certainty of seeing the Buddha,  
From seeing this excellent speech of All-Knowing Lama,  
There is perhaps even more than meeting Buddha.



Good fortune ripens as joy in the heart. Certainty arises as direct knowing that the Buddha is seen. Seeing this speech surpasses meeting the Buddha in person. The speech is the Buddha's presence.



ཐུབ་པའི་མཚན་དཔེ་མིག་གི་བདུད་ཚི་སྟེ།  
 །སྐལ་བཟང་ཡིད་ལ་དད་གསུམ་བསྐྱེད་པ་ལགས།  
 །ལེགས་བཤད་ཡིག་གཟུགས་བཟོ་ཡི་སྤྲུལ་སྤྱུ་སྟེ།  
 །དད་པའི་གསོས་སྤྱ་འདི་ལས་ལྷག་པ་མེད།

thub pa'i mtshan dpe mig gi bdud rtsi ste  
 skal bzang yid la dad gsum bskyed pa lags  
 legs bshad yig gzugs bzo yi sprul sku ste  
 dad pa'i gso su 'di las lhag pa med

Mighty-One's marks-symbols eye-of ambrosia is  
 fortune-good mind in faith-three produce is  
 excellent-explained letter-form craft-of emanation body is  
 faith-of medicine this from superior not

Ambrosia for the eyes, marks and symbols of Mighty One,  
 Producer of three faiths in the mind of the fortunate,  
 Emanation body of craft of letter-forms in excellent speech,  
 None superior to this as medicine for faith.



The Buddha's marks appear as ambrosia for the eyes. Three faiths arise naturally in the fortunate mind—devotion, clarity, and commitment. Letter-forms themselves are the emanation body, not symbols pointing elsewhere. This speech is the supreme medicine for faith. Faith recognizes itself in what it reads.



སྟོན་པའི་ཚངས་དབྱངས་རྣ་བའི་བདུད་ཅི་སྟེ།  
 །བསྐྱལ་བཟང་ཡིད་ལ་ཤེས་རབ་བསྐྱེད་པ་ལགས།  
 །ལེགས་བཤད་ཚིག་ཕྱེད་རྣ་བའི་བདུད་ཅི་སྟེ།  
 །ཤེས་རབ་གསོས་སུ་འདི་དང་མཉམ་པ་མེད།

ston pa'i tshangs dbyangs rna ba'i bdud rtsi ste  
 bskal bzung yid la shes rab bskyed pa lags  
 legs bshad tshig phreng rna ba'i bdud rtsi ste  
 shes rab gos su 'di dang mnyam pa med

Teacher's Brahma-sound ear-of ambrosia is  
 Fortune-good mind in wisdom produce is  
 Excellent-explained word-garland ear-of ambrosia is  
 Wisdom medicine this with equal not

Ambrosia for ears, Brahma-sound of the Teacher,  
 Wisdom arises in the fortunate mind,  
 Ambrosia for ears, garland of words in excellent speech,  
 No equal to this as medicine for wisdom.



Brahma-sound reaches the ear as ambrosia. Wisdom dawns in the fortunate mind—  
 not through study but through hearing. Each word in this garland carries the whole  
 teaching. No other medicine equals this for ripening wisdom. Sound itself is the  
 wisdom it conveys.





རྒྱལ་བའི་བྱིན་རླབས་སྙིང་གི་བདུད་ཅི་སྟེ།  
 །བསྐྱལ་བཟང་ཡིད་ལ་བདེན་པ་སྟོན་པ་ལགས།  
 །ལེགས་བཤད་དོན་བཟང་སྙིང་གི་བདུད་ཅི་སྟེ།  
 །ཡིད་ལ་ཡེ་ཤེས་གསོས་སུ་འདི་ཉིད་ཆེ།

rgyal ba'i byin rlabs snying gi bdud rtsi ste  
 bskal bzang yid la bden pa ston pa lags  
 legs bshad don bzang snying gi bdud rtsi ste  
 yid la ye shes gos su 'di nyid che

Victorious-One's blessing heart-of ambrosia is  
 Fortune-good mind in truth show is  
 Excellent-explained meaning-good heart-of ambrosia is  
 Mind in pristine-awareness medicine this itself great

Ambrosia for heart, blessing of Victorious Ones,  
 Truth showers upon the fortunate mind,  
 Ambrosia for heart, excellent meaning in speech,  
 This itself supreme as medicine for pristine awareness.



Blessing flows directly into the heart as ambrosia. Truth reveals itself immediate.  
 Words carry their meaning without veil. This speech is supreme medicine for pristine  
 awareness. Illness is health.



རྣམ་ཐར་ཏིང་འཛིན་སྟོབས་ཀྱིས་བྱིན་རྒྱབས་པས།  
 །འདི་མཐོང་ཡིད་ལ་ཆོས་ཉིད་ཤུགས་ཀྱིས་སྟེ།  
 །ཀ་དག་དགོངས་པ་འཕྲལ་ལ་སྟོན་ཅུས་ཤིང་།  
 །ཆོས་ཅན་འཛིན་པ་གཞིག་ལ་འདི་འདྲ་མེད།

rnam thar ting 'dzin stobs kyis byin rlabs pas  
 'di mthong yid la chos nyid shugs kyis skye  
 ka dag dgongs pa 'phral la ston nus zhing  
 chos can 'dzin pa gzhiḡ la 'di 'dra med

liberation samādhī power-by blessing-bestowed  
 this-seeing mind-in reality force-by arises  
 ka dag intention immediate-to show-able and  
 phenomena-possessing grasping having-broken this-like not-exist

Blessed by liberation's power and concentration's strength,  
 Seeing this, reality arises by force within the mind,  
 Able to show intention never established as impure or pure  
 Immediately—nothing like this for grasping at phenomena.



Liberation and concentration bestow their blessing through unbroken power. Seeing this text, reality arises by force within the mind—precision severing illusion's fabric where nothing substantial ever stood. Intention never established as impure or pure reveals itself immediate. Grasping finds no foothold. The mind that grasped never stood apart.



ཡི་གེ་རྣམ་རྒྱུ་སང་གེ་སྒྱུ།  
 རྫོང་བྱེད་ཚིག་ཐེང་ཀུན་མཁྱེན་སྒྲ་མའི་གསུང་།  
 བརྫོང་བྱེད་དོན་ཐབ་རྒྱལ་བ་ཀུན་གྱི་སྤྱུགས་།  
 གསུང་རབ་འདི་མཐོང་བདེ་གཤེགས་ཡོངས་རྫོགས་མཐོང་།

yig gi rnam rol shAkya seng ge'i sku  
 rjod byed tshig phreng kun mkhyen bla ma'i gsung  
 brjod byed don zab rgyal ba kun gyi thugs  
 gsung rab 'di mthong bde gshegs yongs rdzogs mthong

letter-of display Shākya Lion's body  
 expressing-doer word-garland All-knowing Lama's speech  
 expressed-doer meaning profound Victorious-One all-of heart  
 scripture this see Sugata complete-whole see

Letter's display—the Lion of Shākya's very body,  
 Garland of expressing words—the All-Knowing Lama's speech,  
 Profound expressed meaning—the heart of every Victorious One,  
 Seeing this scripture is seeing the Sugata complete.



Each letter displays the Buddha's body—not as symbol but as presence itself. The word-garland is the Lama's speech, each syllable containing the whole without reduction. Meaning profound as the heart of every Victorious One flows without concealment. Seeing this scripture requires no interval. The Sugata stands completely present in what is seen.



ལྷ་བརྒྱ་ཐ་མའི་བསྟན་པར་གྱུར་པ་ན།  
 །གསུང་རབ་རྣམ་རེལ་ཡི་གཏེ་གཟུགས་དག་གིས།  
 །སྟོན་པ་བཞུགས་ཞེས་སྟོབ་པ་བྱགས་རྩེ་ཅན།  
 །ཤྭག་སེང་གཏེ་ཞལ་བཞེས་དེ་ལྟར་ལགས།

lnga brgya tha ma'i bstan paར་gyur pa na  
 gsung rab rnam rol yig gi gzugs dag gis  
 ston pa bzhugs zhes skyob pa thugs rje can  
 shAkya seng ge'i zhal bzhes de ltar lags

five hundred final-of teaching become time  
 scripture display letter form plural by  
 Teacher dwells thus Protector compassion possessing  
 Shākya Lion's face-acceptance thus like

When teaching reaches its five hundred final years,  
 Through scripture's display, the letter's very form,  
 The Teacher dwells, said the compassionate Protector,  
 The Lion of Shākya's acceptance stands precisely so.



Even in the final five hundred years, when the teaching appears to wane, the letter's form itself houses the Teacher's presence. Dwelling requires no location; the Teacher abides wherever the scripture manifests. The compassionate Protector affirms this truth: the Lion of Shākya's acceptance stands precisely here, in these letters. No departure occurred. What appears as absence was always presence unrecognized.



དོན་བཟང་ལེགས་བཤད་མཛོད་ཆེན་བདུན་ལ་སོགས།  
 །བསྟན་པ་ཡོངས་རྫོགས་ཆེ་གཅིག་སངས་རྒྱས་ཆོས།  
 །ཟབ་ལམ་མྱེད་བདུན་རྩི་ཐིག་པ་འདི།  
 །ཀུན་མཁྱེན་སྤྲེའི་གསུང་དུ་སྤྱིས་བསྟོན།

don bzang legs bshad mdzod chen bdun la sogs  
 bstan pa yongs rdzogs tshe gcig sangs rgyas chos  
 zab lam rmad byung bdud rtsi'i thigs pa 'di  
 kun mkhyen bla ma'i gsung du su yis snyon

meaning-good excellent-explanation treasure great seven and-so-on  
 teaching all-complete life single Buddha dharma  
 profound path wonder-arisen nectar drop this  
 All-knowing Lama's speech in who by disparage

Seven great treasures of excellent explanation,  
 Complete teaching, single-life Buddha's dharma,  
 This profound path—a wonder-arisen drop of nectar,  
 Who could disparage the All-Knowing Lama's speech?



The seven great treasures overflow with meaning good and complete. All the Buddha's teaching manifests within a single lifetime—not sequentially, but as what never departed from wholeness. This profound path arises as a single drop of nectar, wonder-arisen without cause. Who could disparage such speech? Disparagement finds no ground because the teaching includes all positions without exclusion.



ལྷུན་གྲུབ་ཡོན་ཏན་ཤིན་ཏུ་རྒྱ་ཆེན་པོ།  
 །ཀ་དག་དབྱིངས་སུ་བབ་པའི་ཆོས་ཉིད་ཅན།  
 །བུང་འཕྲུག་ཐེག་ཏུ་རྩིས་པའི་ཆོས།  
 །རྒྱལ་ཀུན་ཐུགས་གསང་འདི་ལས་ཅི་ཞིག་ཡོད།

lhun grub yon tan shin tu rgya chen po  
 ka dag dbyings su zab pa'i chos nyid can  
 zung 'jug theg rtse rdo rje snying po'i chos  
 rgyal kun thugs gsang 'di las ci zhig yod

self-arising-accomplishment quality very vast great  
 primordial-pure expanse-in profound-of reality possessing  
 union-practice vehicle-peak Vajra Essence's dharma  
 Victorious all heart-secret this from what is

Qualities self-arising without cause, self-abiding without support,  
 Expanse never established as impure or pure where reality profound,  
 Union's peak vehicle—the Vajra Essence's dharma,  
 Beyond this, what remains of every Victor's heart-secret?



Qualities self-arise without cause, self-abide without support—vast beyond measurement. The expanse was never established as impure or pure; within it, reality profound manifests without concealment. Union's peak vehicle, the Vajra Essence dharma, holds nothing back. This is the heart-secret of every Victor. Beyond this, nothing remains to be revealed because what never concealed itself requires no unveiling.



ཐུབ་པའི་མཛེས་སྐྱ་གསེར་གྱི་རི་འདྲ་བ།  
 །གཟུགས་སྐྱ་མཐོང་བའི་བྱད་ཆོས་དེ་ལགས་མོད།  
 །ཆོས་ཉིད་རང་བཞིན་བརྗོད་དུ་མེད་སྟོན་པ།  
 །ཆོས་སྐྱ་མཐོང་བའི་སྐལ་བཟང་འདི་ཙམ་ལགས།

thub pa'i mdzes sku gser gyi ri 'dra ba  
 gzugs sku mthong ba'i khyad chos de lags mod  
 chos nyid rang bzhin brjod du med ston pa  
 chos sku mthong ba'i skal bzang 'di tsham lags

Mighty-One's beautiful-body gold-of mountain like  
 form-body seeing-of special-characteristic that is indeed  
 reality self-nature express toward impossible showing  
 dharma-body seeing-of fortunate this only is

The Mighty One's beautiful form, mountain of gold,  
 Special mark of seeing the form-body manifest,  
 Reality's self-nature, impossible to express yet shown,  
 This alone: the fortune of seeing dharmakāya.



The Buddha's form appears as a mountain of gold—radiant, majestic, complete.  
 Seeing this form-body bestows special blessing. Reality's self-nature cannot be  
 captured in words yet shines unmistakably. The fortunate one sees dharmakāya. No  
 seer remains.



ཞིང་དབང་བྱུང་དེར་སྐྱོབ་པས་གང་མཁྱེན་དང་།  
 །རྒྱལ་སྲས་རྣམས་ཀྱིས་བདེན་པ་གང་གཟིགས་པ།  
 །ཀུན་མཁྱེན་སྒྲ་མའི་ལེགས་བཤད་ཚིག་གཅིག་གིས།  
 །བརྗོད་དུ་མེད་དོན་ཐབས་ཀྱིས་སྟོན་པར་མཛད།

shing dbang drung der skyob pas gang mkhyen dang  
 rgyal sras rnams kyis bden pa gang gzigs pa  
 kun mkhyen bla ma'i legs bshad tshig gcig gis  
 brjod du med don thabs kyis ston par mdzad

tree-power trunk-at Protector by what known and  
 victorious-son plural by true what seen  
 all-knowing Lama's excellent-explanation word single by  
 express toward impossible meaning method-by show honorific

Beneath the tree's power-trunk, what the Protector knew,  
 What the Victorious Sons saw as true and certain,  
 By a single word of the All-Knowing Lama's excellent speech,  
 The inexpressible meaning shown through skillful means.



Beneath the bodhi tree the Protector realized complete awakening. The Victorious Sons witnessed this truth directly. The All-Knowing Lama's speech condenses this vast realization into a single word. That word shows what cannot be expressed. The inexpressible appears fully present in the speaking.





ཡོན་ཏན་རང་བཞིན་བྱང་ཆུབ་ཕྱོགས་གྱི་ཆོས།  
 །མ་ལུས་ཡོངས་རྫོགས་རྫོགས་པ་ཆེན་པོ་ནི།  
 །རྒྱལ་བ་ཀུན་གྱི་ཆོས་སྐུ་འཛིན་སྡོད་སྟེ།  
 །བསོད་ནམས་ཞིང་དུ་འདི་ལས་ལྷག་པ་མེད།

yon tan rang bzhin byang chub phyogs kyi chos  
 ma lus yongs rdzogs rdzogs pa chen po ni  
 rgyal ba kun gyi chos sku'i mchod sdong ste  
 bsod nams zhing du 'di las lhag pa med

quality self-nature enlightenment direction-of dharma  
 without-remainder all-complete completion great is  
 victorious all-of dharma-body's offering-field is  
 merit field in this from exceeding not

Qualities as self-nature, dharmas of enlightenment's direction,  
 Complete without remainder, the Great Perfection,  
 Offering-field of every Victorious One's dharmakāya,  
 No field of merit exceeds this field.



Qualities manifest as the very nature of enlightenment—spontaneous, complete, without artifice. The Great Perfection contains all qualities without remainder. This teaching serves as the offering-field for every Victorious One's dharmakāya. No other field of merit surpasses it because this field is the ground from which all merit arises.



ཐུབ་པའི་མདོ་སྡེ་རི་སྟེན་བསམ་ཡས་པའི།  
 །ཡོན་ཏན་མཆོག་ཀྱང་བབ་རྒྱས་སྟོན་པས་ཏེ།  
 །ཆོས་ཉིད་རང་བཞིན་བབ་ཅིང་རྒྱ་ཆེ་བ།  
 །རྟོན་པར་སྟོན་འདིའི་ཡོན་ཏན་ཡང་དེ་ཙམ།

thub pa'i mdo sde ji snyed bsam yas pa'i  
 yon tan mchog kyang zab rgyas ston pas te  
 chos nyid rang bzhin zab cing rgya che ba  
 rjen par ston 'di'i yon tan yang de tsham

Mighty-One's sūtra as-many-as inconceivable  
 quality supreme even profound vast show by  
 reality self-nature profound and vast is  
 directly show this-of quality also that only

The Mighty One's sūtras, inconceivable in number,  
 Supreme qualities extending beyond limit and edge displayed,  
 Reality's self-nature, profound without bottom, vast without boundary,  
 This direct showing's quality is precisely that.



The Buddha's sūtras number beyond calculation. Each displays supreme qualities—  
 profound beyond fathoming, vast beyond measure. Reality's self-nature is itself  
 profound and vast, requiring no external attribute. This teaching shows reality  
 directly, without veil or intermediary. What is shown and the showing are one.



དེ་སྒྲིག་གཞུང་འདིའི་ཚིག་གཅིག་ཉན་པ་དང་།  
 །འཛིན་གྲོག་སྒྲུབ་རྣམས་ཇི་སྟེད་རྒྱལ་བའི་ཚོས།  
 །ཉན་དང་འཛིན་གྲོག་སྒྲུབ་ལ་བརྩོན་པ་དང་།  
 །སྐལ་པ་མཉམ་ཞིང་བསོད་ནམས་རྣམ་སྤྲིན་མཉམ།

de slad gzhung 'di'i tshig gcig nyan pa dang  
 'dzin klog sgrub rnam ji snyed rgyal ba'i chos  
 nyan dang 'dzin klog sgrub la brtson pa dang  
 skal pa mnyam zhing bsod nams rnam smin mnyam

therefore scripture this-of word single hear and  
 hold read accomplish plural as-many-as victorious-one's dharma  
 hear and hold read accomplish to apply and  
 capacity equal and merit ripening equal

Therefore, hearing a single word of this scripture,  
 And all the Victorious One's dharmas held, read, accomplished,  
 Applying oneself to hearing, holding, reading, accomplishing,  
 Capacity and merit's ripening stand equal.



Hearing one word of this scripture brings all the Victorious One's dharmas into  
 presence. Holding, reading, and accomplishing arise naturally from that hearing. One  
 applies oneself wholeheartedly to these practices with devotion and diligence.  
 Capacity and merit ripen equally for all who engage this teaching. The ripening itself  
 is the recognition that never departed.



བརྒྱད་ཁྲི་བཞི་སྟོང་ཚད་དོན་རིག་པའི་གྲོང་།  
 །འདུས་པར་ངེས་ན་དེ་ཡི་བརྗོད་བྱེད་གཞུང་།  
 །ཀུན་མཁྱེན་སྤྲུལ་མའི་ལེགས་བཤད་བབ་མའི་ཚེས་།  
 །ཚིག་བཅད་གཅིག་ཏུ་ཅི་ཡི་ཕྱིར་མི་འདུ།

brgyad khri bzhi stong chos don rig pa'i klong  
 'dus par nges na de yi brjod byed gzhung  
 kun mkhyen bla ma'i legs bshad zab mo'i chos  
 tshig bcad gcig tu ci yi phyir mi 'du

eighty-four thousand dharma-meaning realization expanse  
 gather-to certain-if that-of expressing-doer treatise  
 all-knowing Lama-of excellent-explained profound dharma  
 verse-line single-to what-of why not gather

Expanse of eighty-four thousand dharmas' meaning,  
 When gathered with certainty becomes the treatise expressing them,  
 The All-Knowing Lama's excellent speech, this profound dharma,  
 Why not gather completely into a single verse?



Eighty-four thousand dharmas manifest as single expanse without boundary.  
 Gathering reveals what never scattered—certainty arises not through compilation but  
 through recognition of wholeness already present. The treatise expresses this  
 expanse without distance between word and meaning. A single verse contains the  
 whole because completeness never required reduction. Nothing stands outside to be  
 gathered.



དད་པའི་སེམས་ཀྱི་སྐད་ཅིག་མཇུག་ན་ཡང་།  
 །གང་གི་ཡིད་ལ་གདུང་བ་སྐྱེ་འགྱུར་པའི་།  
 །ཉོན་མོངས་རྫོགས་པ་ཤུགས་ཀྱིས་འབྲེལ་བ་བྱིད་པ།  
 །ཀུན་མཁྱེན་སྤྲོ་མའི་ལེགས་བཤད་མཐོང་གྲོལ་ཡིན།

dad pa'i sems kyi skad cig mjal na yang  
 gang gi yid la gdung ba skye 'gyur pa'i  
 nyon mongs rnogs pa shugs kyis 'bral bgyid pa  
 kun mkhyen bla ma'i legs bshad mthong grol yin

faith-of mind-of immediate meeting-if even  
 who-of mind-to devotion arising-becoming-of  
 affliction obscuration force-by separate-doing  
 all-knowing Lama-of excellent-explained seeing-liberation is

Even meeting immediate with a mind of faith,  
 In whoever's heart devotion naturally arises,  
 Afflictions and obscurations torn apart by force,  
 This is the All-Knowing Lama's teaching: liberation through seeing.



Faith meets immediate—no interval separates encounter from recognition. Devotion arises naturally in the heart that recognizes its own nature. Afflictions and obscurations tear apart by force: recognition's precision severs illusion's fabric where nothing substantial ever stood. Seeing liberates because seeing itself is liberation. No seer remains apart from what is seen.



ཚིག་གཅིག་ཐོས་ཀྱང་རྣམ་པར་རྟོག་པའི་རུལ།  
 །རྣམ་པར་སྤངས་ནས་ཞི་བའི་ཏིང་ངེ་འཛིན།  
 །གང་གི་ཡིད་ལ་རྩོལ་མེད་སྐྱེ་འགྱུར་པ།  
 །ཀུན་མཁྱེན་སྤྲེལ་མའི་ལེགས་བཤད་ཐོས་གྲོལ་ཡིན།

tshig gcig thos kyang rnam par rtog pa'i rdul  
 rnam par spangs nas zhi ba'i ting nge 'dzin  
 gang gi yid la rtsol med skye 'gyur pa  
 kun mkhyen bla ma'i legs bshad thos grol yin

word-one hear-even various-concept thought-of dust  
 various abandon-from peace-of samādhi  
 who-of mind-to effort-without arise-become  
 all-knowing Lama-of excellent-explained hearing-liberation is

Hearing even a single word, conceptual dust  
 Completely abandoned, peaceful samādhi  
 Arises by force within the mind,  
 This is the All-Knowing Lama's teaching: liberation through hearing.



A single word contains the ocean without reduction. Conceptual dust abandons itself upon contact with what never obscured. Peaceful samādhi arises by force—not through cultivation but through recognition of stillness that never departed. Hearing liberates because sound itself is the recognition it conveys. No distance separates the heard from hearing.



རྟོག་གའི་སྒོ་གྲོས་རྩལ་མའི་སྒྱུན་སྒྲུངས་པའི།  
 །ཞི་བ་བསིལ་བ་འཇམ་པའི་རེག་བྱ་ཅན།  
 །འཁོར་བའི་གདུང་སེལ་འཆི་མེད་ཐེག་པ་སྟེ།  
 །ཀུན་མཁྱེན་སྒྲ་མའི་ལེགས་བཤད་རེག་གྲོལ་ཡིན།

rtog ge'i blo gros rtsub mo'i skyon spongs pa'i  
 zhi ba bsil ba 'jam pa'i reg bya can  
 'khor ba'i gdung sel 'chi med theg pa ste  
 kun mkhyen bla ma'i legs bshad reg grol yin

logic-intellect coarse-of fault abandon-of  
 peace cool gentle touch-possessing  
 saṃsāra-of suffering remove deathless vehicle-is  
 all-knowing Lama-of excellent-explained touching-liberation is

Having abandoned coarse intellect's fault completely,  
 Possessing cool, gentle, peaceful touch,  
 That removes saṃsāra's suffering—the deathless vehicle,  
 This is the All-Knowing Lama's teaching: liberation through touching.



Coarse intellect abandons itself when recognition sees through its circularity. Cool touch arrives without friction—gentle recognition operates with precision that knows exactly what is. Saṃsāra's suffering removes itself not through opposition but through transparency revealed when obscuration recognizes itself as clarity. Touching liberates because contact itself is the recognition it conveys. No boundary separates toucher from touched.



ཟབ་པའི་དོན་བཟང་བདུད་རྩི་འོ་མངར་ཅན།  
 །ཇི་ཙམ་སྤྱོད་བཞིན་ཐོས་བསམ་སྒྲོམ་པའི་ལུས།  
 །བརྟམ་པའི་འཕུར་ལྡིར་ཆོས་ཉིད་དབྱིངས་སྤྱོད་པ།  
 །ཀུན་མཁྱེན་སྤྲེལ་པའི་ལེགས་བཤད་སྤྱོད་གྲོལ་ཡིན།

zab pa'i don bzang bdud rtsi'i ro mangar can  
 ji tsam myong bzhin thos bsam sgom pa'i lus  
 brtse pa'i 'phur ldan chos nyid dbyings spyod pa  
 kun mkhyen bla ma'i legs bshad myong grol yin

profound-of meaning-excellent nectar-of taste sweet-possessing  
 how-much taste-while hearing-contemplation meditation-of body  
 compassion-of power-possessing reality expanse engage  
 all-knowing Lama-of excellent-explained tasting-liberation is

Possessing sweet taste of profound meaning's nectar,  
 As much as one tastes, the body of hearing, contemplation, meditation  
 Flies with compassion's power, engaging reality's expanse,  
 This is the All-Knowing Lama's teaching: liberation through tasting.



The nectar's sweet taste is direct experience. Flavor tastes itself. Each taste is complete—no accumulation required. The body of hearing, contemplation, and meditation manifests simultaneously. Compassion's power engages reality's expanse. Tasting liberates because flavor is the path.





རྒྱལ་བའི་བསྟན་པ་ཇི་སྟེད་ཡོངས་རྫོགས་པའི།  
 །གཞུང་བཟང་ཀུན་མཁྱེན་སྤྲ་མས་བཀྲལ་འདི་འདྲ།  
 །འཕགས་བོད་མཁས་པའི་སྐྱེ་བོ་སུ་ཡིས་ཀྱང་།  
 །སྔོན་ཆད་འཇམ་གླིང་ལྗོངས་འདིར་བཞག་པ་མེད།

rgyal ba'i bstan pa ji snyed yongs rdzogs pa'i  
 gzhung bzang kun mkhyen bla mas bkral 'di 'dra  
 'phags bod mkhas pa'i skye bo su yis kyang  
 sngon chad 'dzam gling ljongs 'dir bzhag pa med

victorious-one's teaching how-much all-complete-of  
 treatise-excellent all-knowing Lama-by explained this-like  
 noble tibet scholar's being who-by even  
 before-this jambudvīpa land-here placed not

This excellent treatise explaining all Victorious Ones' complete teachings,  
 Composed by the All-Knowing Lama,  
 By any scholar, whether noble or Tibetan,  
 Never before placed in this Jambudvīpa land.



All teachings manifest as single expanse—no part stands apart from the whole. The  
 All-Knowing Lama explains not by adding words but by revealing what never  
 concealed itself. Noble and Tibetan dissolve as distinctions when recognition sees  
 through boundaries that never truly divided. Jambudvīpa is the field where  
 recognition occurs—wherever recognition dawns, this teaching stands present.  
 Never before placed means completeness never departed and never required  
 introduction. What appears as new was always already here.



རྒྱ་འབྲས་ཐེག་པའི་ཚོས་ཀྱི་སྒོ་དབྱེ་ན།  
 །རྒྱ་འབྲས་མེད་དབྱིངས་མཉམ་པར་ལ་སྒྲོས་པའི།  
 །ཀླན་མཁྱེན་སྒྲ་མའི་གདམས་ངག་འདི་འདྲ་བ།  
 །འཆད་པའི་མཁས་གྲུབ་གཉིས་པ་སྟུ་ཡང་མེད།

rgyu 'bras theg pa'i chos kyi sgo dbye na  
 rgyu 'bras med dbyings mnyam par la zlos pa'i  
 kun mkhyen bla ma'i gdams ngag 'di 'dra ba  
 'chad pa'i mkhas grub gnyis pa su yang med

cause-effect vehicle's dharma's door divide-if  
 cause-effect without expanse equal-to proclaim-doing-of  
 all-knowing Lama's instruction this-like  
 expound-of scholar adept second who even not

When opening the door of cause-and-effect vehicle's dharma,  
 Proclaiming the expanse without cause and effect, equal and same,  
 Such instructions of the All-Knowing Lama,  
 No second scholar adept explains them.



The door of cause and effect opens where no door ever stood—causation itself was never substantial separation. The expanse without cause and effect is not elsewhere but the same place seen through recognition that knows cause never produces other. Equality manifests not as comparison but as the natural state where all phenomena arise without departing from single expanse. These instructions do not constitute doctrine but direct indication pointing to what already is. No second scholar adept explains them because no position exists outside this teaching from which to stand and explain. Recognition stands alone.



གཞུང་བཟང་འདི་དག་ཡན་ལག་ཡོངས་ཕྱོགས་པའི།  
 །ལྷ་ལུས་མཛེས་པ་བརྒྱན་གྱིས་སྤྲས་འདྲ་སྟེ།  
 །འདི་དང་བསྐྱེད་ན་མཁས་པའི་བསྐྱེད་བཅོས་གཞན།  
 །ཕྱོགས་ཤིའི་ཡན་ལག་དུམ་བུར་འཕྲོར་དང་འདྲ།

gzhung bzang 'di dag yan lag yongs rdzogs pa'i  
 lha lus mdzes pa brgyan gyis spras 'dra ste  
 'di dang bskrun na mkhas pa'i bstan bcos gzhan  
 phyogs re'i yan lag dum bur 'thor dang 'dra

scripture-excellent these limbs complete-of  
 deity body beautiful ornament-by adorned like  
 this with compare-if scholar's treatise other  
 direction-partial limb piece scatter like

These excellent scriptures, limbs all complete,  
 Like a divine body adorned with beauty,  
 Compared to this, other scholarly treatises  
 Are scattered fragments of partial limbs.



Limbs manifest complete without assembly—wholeness never departed from any part. The divine body is the text itself where words are what they speak without separation. Ornaments adorn without addition because beauty expresses what already is. Other scholarly treatises appear as scattered fragments not because they are wrong but because they present limbs as if they were whole bodies. Recognition sees through fragmentation by knowing parts never departed from the whole they claim to represent. The whole stands present in every fragment.



ཚིག་བཟང་སྒྲན་དངགས་དམ་པའི་རྒྱས་གྱིས་མངོས།  
 །དོན་ཆེན་རྒྱལ་བསྐྱོད་ཐོག་པའི་ཁོ་ལག་དར།  
 །ཐེག་ཕྱི་ལོ་བྱ་མཆོག་གི་ཐོར་ཚུགས་ཅན།  
 །གཞུང་བཟང་འདི་དག་ལྷ་ཡི་དབང་པོ་འདྲ།

tshig bzang snyan dngags dam pa'i rgyas gyis mdzes  
 don chen rgyal bstan rdzogs pa'i kho lag dar  
 theg rtse nor bu mchog gi thor tshugs can  
 gzhung bzang 'di dag lha yi dbang po 'dra

word-excellent poetry-sublime-of quality-by beautiful  
 meaning-great Buddha-teaching perfect-of array adorned  
 vehicle-peak jewel-excellent-of crest possessing  
 scripture-excellent these deity-of lord like

Beautiful with sublime poetry's excellent words,  
 Arrayed in perfect Buddha-teaching's great meaning,  
 Crested with the peak vehicle's jewel supreme,  
 These excellent scriptures like the Lord of Deities.



Sublime poetry manifests as truth where sound and meaning arise inseparably. Great meaning stands fully present without pointing beyond itself—completeness appears exactly where it is. The peak vehicle's jewel crowns not as hierarchical summit but as recognition of nature present in all paths. The Lord of Deities signifies sovereignty of being that dwells without dominion over what never stood apart. Scriptures resemble Indra not through comparison but through recognition that excellence is natural state rather than achievement. The jewel rests at the peak because it never descended.



ལམ་སྟེགས་རྒྱ་འབྲས་ཐེག་པའི་ཐེམ་སྐས་བཀྲམ།  
 །གསང་ཆེན་ལམ་གྱི་བ་གམ་བརྩིད་ཆགས་ཤིང་།  
 །ལྷན་གྲུབ་སྐྱ་བཞིར་བགྲོད་པའི་རྩེ་མོ་འབར།  
 །གཞུང་བཟང་འདི་དག་རྣམ་རྒྱལ་ཕོ་བྲང་འདྲ།

lam stegs rgyu 'bras theg pa'i them skas bkram  
 gsang chen lam gyi ba gam brjid chags shing  
 lhun grub sku bzhi bgrod pa'i rtse mo 'bar  
 gzhung bzang 'di dag rnam rgyal pho brang 'dra

path-steps cause-effect vehicle's stairs spread  
 secret-great path's load-bearing beam firm-and  
 self-arising four-kāya travel-to peak blaze  
 scripture-excellent these complete-victory palace like

Steps of cause-effect vehicle spread below,  
 Great secret path's firm beams supporting,  
 Peak blazing where four kāyas travel self-arising,  
 These excellent scriptures like Victory's palace.



Steps spread not to be climbed but to be recognized—each step completes the journey without progression. Firm beams support without clinging because the secret path is obvious yet unseen, secret precisely because always present. The blazing peak is not reached through ascent but recognized in the traveling itself—light illuminates without burning what never stood apart from luminosity. Four kāyas travel self-arising not as sequential levels but as aspects spontaneously present. Victory's palace dwells expansively without walls—victory holds no battle because completeness never lacked what it now displays. The palace stands complete from the beginning.



འདོད་ཁམས་དག་བཅུ་འི་རི་དབང་ལྷན་བཟིང་ཅིང་།  
 །གཟུགས་མེད་ཏིང་འཛིན་ཞི་བའི་སྤྲིན་ཚོགས་བཀྲམ།  
 །གཟུགས་ཁམས་འཕགས་ལམ་ལྗོགས་པའི་འོག་མིན་ཅན།  
 །གཞུང་བབས་འདི་དག་སྤྲིད་པ་གསུམ་པོ་འདྲ།

'dod khams dge bcu'i ri dbang lhun brjid cing  
 gzugs med ting 'dzin zhi ba'i sprin tshogs bkram  
 gzugs khams 'phags lam rdzogs pa'i 'og min can  
 gzhung bzang 'di dag srid pa gsum po 'dra

desire-realm virtue-ten mountain-sovereign spontaneous-majesty and  
 formless concentration peaceful cloud-host spread  
 form-realm noble-path perfect Akanistha possessing  
 scripture-excellent these existence three like

Spontaneously majestic like Meru of ten virtues in desire realm,  
 Spreading hosts of peaceful concentration clouds in formless realm,  
 Possessing Akanistha of noble path in form realm,  
 These excellent teachings mirror the three realms.



Meru stands majestic with the ten virtues—not accumulated but naturally present. Clouds of concentration spread across the formless expanse, peaceful and unobstructed. Akanistha manifests as the natural abode of noble conduct within the form realm. These teachings mirror the three realms because recognition itself appears as desire, form, and formlessness without departing from single expanse. The mirror reflects nothing apart from itself.



གང་འདུལ་འགྲོ་ཁམས་མོས་པ་དེ་བཞིན་འདུལ།  
 །སྒྲ་ཚླགས་ཤེས་བྱའི་ཚོས་ཀུན་མ་འདྲེས་འཆད།  
 །དོན་དམ་མཉམ་པའི་གྲོང་ལས་མི་འདའ་བས།  
 །གཞུང་བཟང་འདི་དག་ལྷོགས་པའི་སངས་རྒྱས་འདྲ།

gang 'dul 'gro khams mos pa de bzhin 'dul  
 sna tshogs shes bya'i chos kun ma 'dres 'chad  
 don dam mnyam pa'i klong las mi 'da' bas  
 gzhung bzang 'di dag rdzogs pa'i sangs rgyas 'dra

who-tamed sentient-realms aspiration thus tamed  
 various knowables dharma all unmixed cut  
 ultimate equality expanse-from not-transgressing by  
 scripture-excellent these perfect Buddha like

Taming beings according to their realms and aspirations,  
 Cutting through all knowable dharmas, diverse yet unmixed,  
 Without transgressing ultimate equality's expanse,  
 These excellent teachings mirror the perfect Buddha.



Beings meet precisely where they stand—no forcing, no molding beyond their capacity. Each dharma retains its characteristic while never departing from the whole. Equality's expanse holds everything without boundary or exclusion. These teachings mirror the perfect Buddha because the Buddha's speech never separates from the Buddha's realization. The mirror and the face are one.



ཇི་སྟེད་ཐེག་པའི་རྣམ་གྲངས་མཐའ་ཡས་སྟོན།  
 །ཡིད་དཔྱོད་རྒྱ་འབྲས་ལམ་ལས་ཐེག་དགུར་ཕྱེ།  
 །མཛོམས་ལྷན་འོད་གསལ་གློད་དུ་སྤངས་སྤངས་བཟད།  
 །གཞུང་བཟང་འདི་དག་སྟོན་ནི་གཉིས་ཀ་འདྲ།

ji snyed theg pa'i rnam grangs mtha' yas ston  
 yid dpyod rgyu 'bras lam las theg dgur phye  
 mngon sum 'od gsal klong du spang blang zad  
 gzhung bzang 'di dag srid zhi gnyis ka 'dra

as-many vehicle varieties boundless show  
 mind-investigate cause-effect path from vehicle nine divide  
 manifest luminous expanse-in discard-adopt exhaust  
 scripture-excellent these existence peace both like

Showing boundless varieties of vehicles, as many as exist,  
 Divided by mind's investigation of cause and effect into nine vehicles,  
 Exhausting discard and adopt in manifest luminous expanse,  
 These excellent teachings mirror both existence and peace.



Vehicles appear boundlessly according to capacity—each complete in itself. Mind divides what was never fragmented into nine vehicles for clarity of instruction. In luminous expanse, the impulse to discard or adopt dissolves completely. These teachings mirror existence and peace because samsara and nirvana never stood apart. The mirror shows one face wearing two names.





དོན་འདི་ཤེས་ན་རྗེ་སྙིང་པོའི་ལམ།  
 །སྙིང་ཐིག་གསང་བའི་བབ་གནད་སྙིང་འདྲ་བའི།  
 །དོན་འདི་མི་སྟོན་མཁས་པའི་བསྟན་བཅས་གཞན།  
 །ལུས་ཉིད་མཛེས་ཀྱང་སྙིང་མེད་རོ་དང་འདྲ།

don 'di shes na rdo rje snying po'i lam  
 snying thig gsang ba'i zab gnad snying 'dra ba'i  
 don 'di mi ston mkhas pa'i bstan bcos gzhan  
 lus nyid mdzes kyang snying med ro dang 'dra

meaning this know-if Vajra Essence path  
 Heart Essence secret profound key heart like  
 meaning this not show scholar treatise other  
 body itself beautiful-yet heartless corpse with like

Knowing this meaning—the Vajra Essence path,  
 Heart Essence's profound key like a heart itself,  
 Other scholarly treatises not showing this meaning,  
 Though beautiful in form, like heartless corpses.



Knowing this meaning occurs immediate—no interval between knower and known.  
 The Vajra Essence path manifests as recognition of nature already present. Heart  
 Essence's profound key beats within every moment of awareness. Treatises lacking  
 this meaning remain elegant corpses—form without life, words without the reality  
 they attempt to describe. What appears corpse-like never lived as corpse; what  
 appears as teaching never departs from living presence.



རྟོགས་པའི་འདྲ་འབག་རྟོ་རྩེ་སྤྱིང་པོའི་གླུ།  
 །མངོན་སུམ་ཆོས་ཉིད་རྟོག་པར་སྟོན་པའི་ངག།  
 །སྒྲོང་རྟོལ་གཏམ་འདི་སྐད་ཅིག་ཐོས་པས་ཀྱང་།  
 །འོད་གསལ་ཡེ་ཤེས་རྒྱུད་ལ་བྱུགས་ཀྱིས་སྐྱེ།

rtogs pa'i 'drab 'bag rdo rje snying po'i glu  
 mngon sum chos nyid rjen par ston pa'i ngag  
 klong rdol gtam 'di skad cig thos pas kyang  
 'od gsal ye shes rgyud la shugs kyis skye

realization display Vajra Essence song  
 manifest reality bare show speech  
 expanse-flowing discourse this immediate hear-even  
 luminous wisdom continuum-in force-by arise

Vajra Essence song, display of realization,  
 Speech showing reality manifest and bare,  
 Even hearing this expanse-flowing discourse immediate,  
 Luminous wisdom arises by force within the continuum.



Song manifests as realization's natural expression—sound and meaning inseparable.  
 Reality appears bare because no veil ever stood between appearance and essence.  
 Hearing occurs immediate—no gap between sound and recognition. Luminous  
 wisdom arises by force: recognition's precision tears through illusion where nothing  
 substantial ever stood. The tearing reveals only what never concealed itself.



ཟབ་ལས་ཆེས་ཟབ་ཆོས་དབྱིངས་རིན་པོ་ཆེ།  
 །བྱིན་བརྒྱུད་ཡེ་ཤེས་རྟོགས་པའི་མཛོད་གཅིག་ཕུར།  
 །ཡང་དག་ཆོས་སྐྱེ་དངོས་བྱོན་གཞུང་འདི་འདྲ།  
 །གང་གིས་ཉམས་སྦྱང་སྤྱིད་པ་བྲམ་ཡིན།

zab las ches zab chos dbyings rin po che  
 byin brgyud ye shes rtogs pa'i mdzod cig pur  
 yang dag chos sku dngos byon gzhung 'di 'dra  
 gang gis nyams blang srid pa tha ma yin

profound from most-profound Dharma-realm Precious  
 blessing-transmitted wisdom realization treasury single-alone  
 authentic Dharma-body actual-arisen scripture this-like  
 who-by practice-undertake existence final is

Precious Dharma-realm, profound beyond profound,  
 Sole treasury of realization-blessed wisdom,  
 This teaching, like the actually arisen authentic Dharma-body,  
 Whoever undertakes its practice makes this the final existence.



Profound beyond profound—depth itself appearing without measure. The single  
 treasury holds all wisdom not through accumulation but through recognition of  
 completeness already present. Dharma-body arises not as manifestation but as  
 presence never having departed. Practice undertaken once recognizes what never  
 required repetition. Final existence marks not last birth but the end of seeking where  
 birth and death dissolve in recognition that never departed from itself.



ཟང་ཐལ་རིག་པ་ཀུན་མཁྱེན་བླ་མའི་སྤྱགས།  
 །རྟོག་པར་སྟོན་པའི་མན་ངག་འདི་འདྲ་བ།  
 །སངས་རྒྱས་དངོས་ཡིན་དམ་པའི་ཆོས་ཀྱང་ཡིན།  
 །མོས་གུས་སྦྱེས་ན་དགེ་བའི་བཤེས་གཉེན་ཡིན།

zang thal rig pa kun mkhyen bla ma'i thugs  
 rjen par ston pa'i man ngag 'di 'dra ba  
 sangs rgyas dngos yin dam pa'i chos kyang yin  
 mos gus skyes na dge ba'i bshes gnyen yin

naked-straight awareness All-knowing Lama mind  
 bare show pith-instruction this-like  
 Buddha actual is sacred Dharma also is  
 devotion arise-if virtue spiritual-friend is

Naked straight awareness of the All-Knowing Lama's mind,  
 This pith instruction showing things bare,  
 Is the actual Buddha, is also the sacred Dharma,  
 And if devotion arises, is the virtuous spiritual friend.



Naked awareness stands without clothing of concept. The pith instruction shows bare because no veil ever stood between awareness and its object. This instruction is the Buddha—speech never departs from the speaker's realization. It is the Dharma—meaning never separates from expression. When devotion arises, it functions as spiritual friend because meeting occurs without distance. The three jewels manifest as single presence where no interval separates refuge from the one taking refuge.



རྒྱུད་སྡེ་ཀུན་གྱི་བབ་གནད་མཐར་ཐུག་པ།  
 །བཞི་པའི་དབང་ཞེས་གྲགས་པ་འདི་ཡིན་ཏེ།  
 །དབང་བཞི་ཡོངས་ཚྭ་གས་རིག་པ་རྩལ་གྱི་དབང་།  
 །གཞུང་བབ་འདི་འདྲ་མཐོང་ལས་གཞན་ཡོད་མིན།

rgyud sde kun kyi zab gnad mthar thug pa  
 bzhi pa'i dbang zhes grags pa 'di yin te  
 dbang bzhi yongs rdzogs rig pa rtsal gyi dbang  
 gzhung bzang 'di 'dra mthong las gzan yod min

tantra-collections all profound key final-reach  
 fourth empowerment called famed this is  
 empowerment four complete awareness power empowerment  
 scripture excellent this-like see-from other exist not

The final reach of profound keys from all tantra collections,  
 This is the famed so-called Fourth Empowerment,  
 The empowerment of awareness-power, completing the four empowerments,  
 Seeing such excellent teachings, no other exists.



All tantras converge in single realization—their profound keys reach final point not through refinement but through recognition of what never departed. The Fourth Empowerment completes the three preceding not as sequential culmination but as their simultaneous presence. Awareness-power empowers nothing because recognition requires no transmission from outside. No other exists because all paths manifest as this path when seen without distortion. Seeing this scripture is seeing the empowerment itself.



ཀུན་མཁྱེན་བླ་མ་འཇམ་ལུས་སྐྱུ་མའི་སྐུ།  
 །སྔོན་ཞིག་བཞུགས་ཀྱི་ད་ལྟ་མེད་པ་མིན།  
 །མཐོང་བར་ཉུས་ན་རང་གི་མདུན་ན་བཞུགས།  
 །རྟོག་པས་བསྐྱེད་ན་མངོན་སུམ་བྱེད་ཀྱང་ཅི།

kun mkhyen bla ma 'ja' lus sgyu ma'i sku  
 sngon zhig bzhugs kyi da lta med pa min  
 mthong bar nus na rang gi mdun na bzhugs  
 rtog pas bsgrig na mngon sum byon kyang ci

All-knowing Lama rainbow-body illusion body  
 once dwelt though now not-existent not  
 see able-if self-of before-in dwelling  
 conceptual obscured-if manifest come-even what

The All-Knowing Lama's form of illusion-like rainbow body,  
 Though once dwelling, is not now non-existent,  
 If able to see, dwells before oneself,  
 But if obscured by conceptuality, even if manifestly come, what use?



Rainbow body appears illusion-like—display without substantial entity standing apart from its manifestation. Dwelling once and not now non-existent recognizes continuity beyond temporal markers where presence never departed. Seeing occurs without seer—the Lama stands before oneself not as external figure but as recognition of one's own nature. Conceptuality obscures not by blocking but by generating movement away from what never moved. Even manifest presence serves no purpose when recognition fails to occur.



གསུང་གི་གནད་འདི་རྟོགས་པའི་འདྲ་འབག་སྟེ།  
 །ཡེ་ཤེས་ཆེན་པོ་ཆོག་དོན་བྱིན་གྱིས་རྒྱབས།  
 །མོས་གུས་ཅན་ལ་བདེན་ཆོག་གཏད་སྐྱེ་མཛད།  
 །ངེས་པར་བརྟེན་ན་སྤྲོ་མ་འདི་རང་ཡིན།

gsung gi gnad 'di rtogs pa'i 'drab 'bag ste  
 ye shes chen po tshig don byin gyis rlabs  
 mos gus can la bden tshig gtad rgya mdzad  
 nges par brtan na bla ma 'di rang yin

speech key-point this realization display is  
 wisdom great word meaning blessing-by filled  
 devotion possessing-to truth-word fixing-seal make  
 definitely firm-if Lama this self is

This key point of speech is a display of realization,  
 Great wisdom's words and meanings blessed,  
 Making a truth-word fixing seal for the devoted,  
 If definitely firm, this Lama is oneself.



Speech's key point manifests as realization itself taking audible form—no gap separates expression from what is expressed. Words and meanings overflow with blessing because sound itself is the recognition it conveys. Truth-word fixing seal establishes commitment not as vow imposed from outside but as recognition stabilizing within one's own continuum. The Lama is oneself—not through identification but because separation never occurred between student and teacher. Recognition knows itself without interval.



མོས་གུས་ཐོབ་ནས་ཆོག་དོན་དཔྱད་ཤེས་ན།  
 གཞུང་བཟང་འདི་འདྲ་ཅི་ཙམ་མཇུག་བའི་ཡུན།  
 དེ་སྤྱིད་དེ་སྤྱོད་ཆོས་ཉིད་མཛོད་སྤུམ་པའི།  
 འོད་གསལ་མཆོག་ལས་གཡོ་བ་ཡོད་རེ་ཀླ།

mos gus thob nas tshig don dpyod shes na  
 gzhung bzang 'di 'dra ci tsam mjal ba'i yun  
 de srid de blo chos nyid mngon sum pa'i  
 'od gsal mchog las g.yo ba yod re kan

devotion obtain having word meaning examine know-if  
 scripture-excellent this-like how-much meet-of duration  
 that-long that mind reality manifest-direct-of  
 luminosity supreme from wavering exist perhaps

When devotion arises and words examined well,  
 For every moment spent with scriptures such as these,  
 The mind directly recognizes reality manifest,  
 From supreme luminosity could wavering exist?



Devotion arises as the heart opens without calculation. Examining words carefully, meaning reveals itself not as separate content but as awareness examining its own nature. Each moment with these scriptures completes itself—no accumulation required, no future realization awaited. The mind recognizes reality directly because recognition is the mind's natural state. Supreme luminosity never wavers. The question dissolves in the asking.





རྣམ་པར་དཔྱོད་མང་ག་གེའི་བསྟན་བཅས་གཞན།  
 ཇི་ཅམ་བཟླས་བཞིན་འབྱུང་པའི་རྣམ་རྟོག་འཕེལ།  
 སློ་ལས་འདས་སྟོན་ཀུན་མཁྱེན་སྒྲ་མའི་གཞུང་།  
 ཆོག་གཅིག་ཐོས་ཀྱང་རྩོལ་མེད་ཏིང་འཛིན་སྐྱེད།

rnam par dpyod mang ga ge'i bstan bcos gzhan  
 ji tsam bltas bzhin 'khrul pa'i rnam rtog 'phel  
 blo las 'das ston kun mkhyen bla ma'i gzhung  
 tshig gcig thos kyang rtsol med ting 'dzin skyed

various examine much logic-of treatise other  
 how-much look-while delusion-of conceptual-thought increase  
 mind from beyond show All-knowing Lama-of scripture  
 word-one hear-even effort-without samādhi generate

Other treatises of logic examined extensively,  
 The more one looks, the more deluded conceptions grow,  
 The All-Knowing Lama's scripture shows what mind transcends,  
 Hearing even one word generates effortless samādhi.



Extensive examination of logical treatises proliferates conceptual thought—the  
 examining mind takes itself as real. Deluded conceptions increase in direct  
 proportion to looking. The Lama's scripture shows what mind transcends by  
 revealing mind's nature as already free. Hearing one word, effortless samādhi arises.  
 No disturbance ever occurred.



རྟོག་གེའི་དཀྱུགས་པ་ཕལ་བའི་གཞུང་མང་དུ།  
 འབྱམས་ཤིང་འབྱམས་པའི་དོན་མེད་ངལ་བ་ཅན།  
 ཚིག་དོན་ཕུན་ཚོགས་ནོར་བུའི་ངལ་སྟོགས་སུ།  
 ངལ་བསོ་སྟོན་པ་ཀུན་མཁྱེན་སྒྲ་མའི་གཞུང་།

rtog ge'i dkrugs pa phal ba'i gzhung mang du  
 'khyams shing 'khyams pa'i don med ngal ba can  
 tshig don phun tshogs nor bu'i ngal stegs su  
 ngal bso sbyin pa kun mkhyen bla ma'i gzhung

logic-of disturbance common-of scripture many-in  
 wander-and wandering-of meaning-without toil possessing  
 word meaning complete-jewel-of rest-place to  
 toil-rest give-doing All-knowing Lama-of scripture

Among many scriptures disturbed by logic's commotion,  
 Wandering and roaming without purpose, burdened by toil,  
 To the resting place of the jewel complete in word and meaning,  
 Giving rest is the All-Knowing Lama's scripture.



Logic's commotion circles within awareness that remains undisturbed. Wandering without purpose describes seeking where no destination exists apart from the seeking itself. The jewel complete in word and meaning holds nothing back—words and meaning arise as single movement. This scripture gives rest not by offering respite but by revealing that toil was never required. What was sought never departed from the seeker.



ཕྱོགས་རེའི་རིག་པ་སྤྱང་བྱའི་གཤོག་སྒྲབས་ཀྱིས།  
 སྤྱིང་བཞི་ཉལ་འདོད་འབྲས་མེད་ལྟ་མོ་བ།  
 རྩོུ་སྤྱིང་པོའི་རི་རབ་ཕྱིར་བགྲོད་ནས།  
 ཐེག་དགུ་གསལ་སྟོན་ཁྱུང་ཆེན་རྒྱལ་པོ་འདྲ།

phyogs re'i rig pa sbrang bu'i gshog rlab kyis  
 gling bzhi nyul 'dod 'bras med ltad mo ba  
 rdo rje snying po'i ri rab rtser bgrod nas  
 theg dgu gsal ston khyung chen rgyal po 'dra

direction-partial knowledge bee-of wing-flutter by  
 continent-four roam-desire fruitless spectator  
 Vajra Essence-of Meru peak-to reach-having  
 vehicle-nine clear show great-garuda king like

By wing-flutter of partial knowledge like a bee,  
 Desiring to roam the four continents, fruitless spectator,  
 Having reached Meru's peak of the Vajra Essence,  
 Clearly showing nine vehicles like the great Garuḍa King.



Partial knowledge flutters like a bee taking one direction as complete while obscuring the wholeness that includes all directions. Roaming the four continents fruitlessly describes seeking fulfillment in external domains while overlooking completeness already present. Reaching Meru's peak occurs not through ascent but through recognition that the peak was never elsewhere. The great Garuḍa soars without effort, seeing all nine vehicles simultaneously from the single vantage of recognition.



བྱིས་པའི་བསྟན་བཅས་ཅེད་མོའི་རྩོད་པ་ཅན།  
 ཡིན་དང་མ་ཡིན་རང་རང་ཕྱོགས་ལ་ཞེན།  
 མཉམ་པའི་ཆོས་ཉིད་གྲན་པོའི་སློ་གྲོས་ཅན།  
 ཀུན་མཁྱེན་སྤྲ་མའི་ལེགས་བཤད་གཟུབ་པོ་ཡིན།

byis pa'i bstan bcos rtsed mo'i rtsod pa can  
 yin dang ma yin rang rang phyogs la zhen  
 mnyam pa'i chos nyid rgan po'i blo gros can  
 kun mkhyen bla ma'i legs bshad gzu bo yin

childish treatise play-of debate possessing  
 is and not-is each-each direction-to attached  
 equality-of reality elder-of intelligence possessing  
 All-knowing Lama-of excellent-explanation strong is

Childish treatises possessing debate's play,  
 Each attached to their own direction of is and not-is,  
 Possessing the elder's intelligence of reality's equality,  
 The All-Knowing Lama's excellent speech stands firm.



Childish treatises engage debate's play not through intellectual deficiency but by operating within unexamined frameworks that generate opposition where none exists. Attachment to is and not-is constructs positions that share the same blindness—both affirm and negate what was never established as separate. The elder's intelligence recognizes equality not as compromise but as the single expanse where distinctions arise without departing from their source. This speech stands firm because it never stood apart from reality itself.



མྱོངས་དང་མ་རིག་ཐེ་ཚོམ་སྒྲིམ་པའི་དུས།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱོས་ཤིག་དང་།  
 མྱོངས་པའི་དྲ་བ་གང་གིས་གཅོད་འགྱུར་བའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་ཤེས་རབ་རལ་གྱི་ཡིན།

rmongs dang ma rig the tshom skyes pa'i dus  
 gzhang bzang 'di dag blta bar byos shig dang  
 rmongs pa'i drwa ba gang gis gcod 'gyur ba'i  
 kun mkhyen legs bshad shes rab ral gri yin

delusion and ignorance doubt arisen time  
 scripture-excellent these look please  
 delusion-of net what-by cut-will  
 All-knowing excellent-explanation wisdom sword is

When delusion, ignorance, and doubt arise,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is wisdom's sword  
 That cuts the net of delusion.



Delusion arises as appearance within awareness. Ignorance manifests as movement forgetting its source. Doubt questions without finding ground. Looking upon these scriptures, recognition arises immediate. Wisdom's sword cuts with precision severing illusion where nothing substantial ever stood. The net dissolves in the cutting.



སྒྲ་ཚོགས་རྟོག་པའི་བུན་ལོང་གཡོ་བའི་དུས།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱོས་ཤིག་དང་།  
 འབྲུལ་རྟོག་རྩིག་པ་གང་གིས་འཇིག་འགྱུར་བའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་ཡེ་ཤེས་རྩི་རྩི་ཡིན།

sna tshogs rtog pa'i bun long g.yo ba'i dus  
 gzhung bzang 'di dag blta bar byos shig dang  
 'khrul rtog rtsig pa gang gis 'jig 'gyur ba'i  
 kun mkhyen legs bshad ye shes rdo rje yin

various conceptions dust-cloud moving time  
 scripture-excellent these look please  
 deluded-conception wall what-by destroy-will  
 All-knowing excellent-explanation pristine-awareness vajra is

When dust-clouds of various conceptions move,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is pristine-awareness vajra  
 That destroys the wall of deluded conceptions.



Conceptions move like dust-clouds across the sky of awareness. The movement never obscures the sky itself. Looking upon these scriptures collapses distance between observer and observed. Pristine-awareness vajra stands indestructible. The wall of deluded conceptions was never built. Destruction occurs as recognition.



ཆགས་སྤང་འཁྱུལ་པའི་བྱག་རྩ་འབར་བའི་དུས།  
 གཞུང་བཟང་འདི་དག་བལྟ་བར་བྱོས་ཤིག་དང་།  
 ཉོན་མོངས་བྱད་ཤིང་སྐད་ཅིག་སྟེག་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་མེ་དབྱུང་ཡིན།

chags sdang 'khrul pa'i zug rngu 'bar ba'i dus  
 gzhang bzang 'di dag blta bar byos shig dang  
 nyon mongs bud shing skad cig sreg byed pa'i  
 kun mkhyen legs bshad me dpung yin

attachment aversion delusion-of pain burning time  
 scripture-excellent these look please  
 affliction fuel-wood immediate burn-doing-of  
 All-knowing excellent-explanation conflagration is

When attachment, aversion, delusion's pain burn,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is conflagration  
 That burns affliction's fuel-wood immediate.



Attachment burns with heat that has no source. Aversion generates friction against what cannot be separated. Delusion's pain flares without substance. Looking upon these scriptures allows recognition to arise where afflictions meet their nature. Conflagration consumes without residue. Fuel-wood burns immediate. Nothing remains to be burned.



འདུ་འཛིན་གནས་དང་སྒྲོ་བས་གདུང་བའི་ཚེ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱེས་ཤིག་དང་།  
 དེས་བྱུང་སྒྲོ་ཡིས་ཁམས་གསོ་སྦྱིན་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་བདུད་རྩི་སྤྲུལ་མཆོག་ཡིན།

'du 'dzi'i gnas dang skyo bas gdung ba'i tshe  
 gzhang bzang 'di dag blta bar byos shig dang  
 nges byung blo yis kham gso sbyin byed pa'i  
 kun mkhyen legs bshad bdud rtsi'i sman mchog yin

distraction-of place and weariness-by tormented time  
 scripture-excellent these look please  
 definite-emergence mind-by elements heal-give doing-of  
 All-knowing excellent-explanation nectar medicine supreme is

When tormented by places of distraction and weariness,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is supreme nectar medicine  
 That heals the elements with mind of definite emergence.



Distraction scatters attention across multiple objects. Weariness weighs upon the body and mind. Torment arises from seeking rest where rest never departed. Looking upon these scriptures reveals the elements never fell ill. Nectar medicine flows without application. Healing occurs as recognition of wholeness already present. Definite emergence recognizes what never required emergence.





དབེན་པའི་གནས་སུ་གཅིག་ཕུར་གནས་པའི་ཚེ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱེས་ཤིག་དང་།  
 ཉིན་མཚན་འཁོར་ཡུག་ཚེས་ཀྱིས་འདེམ་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་རིག་པའི་སྐྱོ་གྲོགས་ཡིན།

dben pa'i gnas su gcig pur gnas pa'i tshe  
 gzhung bzang 'di dag blta bar byos shig dang  
 nyin mtshan 'khor yug chos kyis 'da' byed pa'i  
 kun mkhyen legs bshad rig pa'i skyo grogs yin

seclusion-of place-in solitary dwell time  
 scripture-excellent these look please  
 day-night cycle dharma-by transcend doing-of  
 All-knowing excellent-explanation awareness-of companion is

When dwelling solitary in a place of seclusion,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is awareness' companion  
 That transcends the day-night cycle through dharma.



Solitude settles around the practitioner like evening light. Seclusion holds space for recognition to arise without distraction. Dwelling solitary, the mind turns inward seeking what never departed. Looking upon these scriptures reveals the text itself as companion. Awareness never stood alone. Day and night cycle without enclosing what never entered time. Transcendence occurs not as rising above but as recognition of timelessness within time.



མང་པོའི་དབུས་སུ་ཆགས་སྒང་ལྡང་སྐྱེས་པའི་ཚོ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱེས་ཤིག་དང་།  
 མཉམ་པའི་གྲོང་དུ་སེམས་དལ་སྦྱིན་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་ལོ་རྒྱུ་དལ་སྦྱེགས་ཡིན།

mang po'i dbus su chags sdang ldang skyes pa'i tshe  
 gzhung bzang 'di dag blta bar byos shig dang  
 mnyam pa'i klong du sems dal sbyin byed pa'i  
 kun mkhyen legs bshad nor bu'i ngal stegs yin

many-of midst-in attachment aversion rising arisen time  
 scripture-excellent these look please  
 equality-of expanse-in mind ease give-doing-of  
 All-knowing excellent-explanation jewel-of resting-place is

When attachment and aversion rise amid the many,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech gives ease of mind  
 Within equality's expanse, a jewel's resting place.



Attachment rises where relationship appears substantial. Aversion pushes against what seems to threaten stability. The many crowd awareness with competing demands. Looking upon these scriptures allows the mind to settle without effort. Equality's expanse holds all movement without preference. Ease arrives not as reward but as recognition that tension never substantially existed. The jewel's resting place requires no arrival—rest was never absent.



ཡིད་དཔྱོད་རྟོག་པའི་ཞེ་འདོད་སྐྱེས་པའི་ཚོ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱོས་ཤིག་དང་།  
 བདེན་ཞེན་གྲུབ་མཐའི་ལྷགས་སྒྲོགས་གྲོལ་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་ཐབས་ཀྱི་ལྡེ་རུ་མིག་ཡིན།

yid dpyod rtog pa'i zhe 'dod skyes pa'i tshe  
 gzhang bzung 'di dag blta bar byos shig dang  
 bden zhen grub mtha'i lcags sgrogs grol byed pa'i  
 kun mkhyen legs bshad thabs kyi lde'u mig yin

mind-investigate conception-of partiality-desire arisen time  
 scripture-excellent these look please  
 true-grasping philosophical-view-of iron-fetters liberate-doing-of  
 All-knowing excellent-explanation method-of key is

When partiality and desire arise from mental investigation,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is method's key  
 Liberating iron fetters of grasping true philosophical views.



Mental investigation circles without finding center. Partiality selects one fragment and declares it whole. Desire reaches for certainty where none can be found. Iron fetters bind only when taken as real—their weight vanishes upon recognition. The key turns without lock because liberation occurs not through escape but through seeing what never confined. Method's key is the recognition that views themselves were never obstacles.



བྱིད་མོད་རླུགས་པས་སྒོམ་གཤམ་སྐྱེས་པའི་ཚེ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱེས་ཤིག་དང་།  
 ཞི་བའི་ཏིང་འཛིན་སྒྲོན་མེད་ལེགས་སྐྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་གནད་ཀྱི་མན་ངག་ཡིན།

byid rgod rmugs pas sgom gegs skyes pa'i tshe  
 gzhang bzang 'di dag blta bar byos shig dang  
 zhi ba'i ting 'dzin skyon med legs skyed pa'i  
 kun mkhyen legs bshad gnad kyi man ngag yin

agitation dullness-by meditation obstacle arisen time  
 scripture-excellent these look please  
 peace-of samādhi defect-less excellent produce-doing-of  
 All-knowing excellent-explanation essential-of pith-instruction is

When obstacles of agitation and dullness arise in meditation,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is essential pith instruction  
 Producing peaceful samādhi excellent and without defect.



Agitation scatters attention across multiple objects. Dullness thickens awareness until clarity seems distant. These obstacles appear substantial in the moment of experience. Looking upon these scriptures collapses the distance between disturbed and undisturbed. Peaceful samādhi manifests not as state to be entered but as recognition of stillness that never departed. Defect-less because no defect ever stood —what appeared as disturbance was always the display of awareness itself. Essential pith instruction points without pointer.



ནད་དང་སྐྱུག་བསྐྱེད་གནོད་པ་སྒྲིམ་པའི་ཚེ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱོས་ཤིག་དང་།  
 རྒྱུ་རྒྱུ་སྒྲུ་བ་གོ་གས་སུ་བསྐྱར་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་གསེར་འགྲུར་བདུད་རྩི་ཡིན།

nad dang sdug bsngal gnod pa skyes pa'i tshe  
 gzhung bzang 'di dag blta bar byos shig dang  
 rkyen ngan snang ba grogs su bsgyur byed pa'i  
 kun mkhyen legs bshad gser 'gyur bdud rtsi yin

illness and suffering harm arisen time  
 scripture-excellent these look please  
 condition adverse appearance companion-as transform-doing-of  
 All-knowing excellent-explanation gold-become nectar is

When illness, suffering, and harm arise,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is nectar becoming gold  
 Transforming adverse conditions and appearances into companions.



Illness weighs upon the body. Suffering presses upon the mind. Harm arrives from without and within. These experiences feel real and substantial. Looking upon these scriptures reveals that adversity never opposed what it seemed to obstruct. Nectar becoming gold occurs not through alchemy but through recognition of inherent value always present. Adverse conditions transform into companions not by changing their nature but by revealing that they never stood apart from awareness itself. The poison was always medicine.



རིག་རྩལ་རྟོགས་པའི་ཉམས་མྱོང་འབར་བའི་ཚེ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱེས་ཤིག་དང་།  
 ཚེས་སྐྱའི་གྲོང་དུ་མཉམ་ཉིད་ངོ་སྤྲོད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་གནད་ཀྱི་བོག་འདོན་ཡིན།

rig rtsal rtogs pa'i nyams myong 'bar ba'i tshe  
 gzhung bzang 'di dag blta bar byos shig dang  
 chos sku'i klong du mnyam nyid ngo sprod pa'i  
 kun mkhyen legs bshad gnad kyī bog 'don yin

awareness-dynamic realization-of experience blazing time  
 scripture-excellent these look please  
 dharma-body expanse-in equality pointing-out-of  
 All-knowing excellent-explanation essential extraction is

When blazing experience of realized awareness dynamic arises,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is essential extraction  
 Pointing out equality within dharmakāya's expanse.



Awareness dynamic blazes. Realization arrives without seeking. Blazing never departed from stillness. Dharmakāya's expanse holds without boundary. All phenomena arise as single nature. Essential was never buried.



བྱུང་རྒྱལ་ཉམས་ཀྱི་སྒྲུང་བ་ཁུར་བའི་ཚེ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱེས་ཤིག་དང་།  
 ཞེན་མེད་ངང་དུ་བརྟུལ་ཞུགས་གོང་འཕེལ་བའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་དོ་རྗེའི་ཐོལ་སྒྲུ་ཡིན།

byung rgyal nyams kyi snang ba 'ur ba'i tshe  
 gzhang bzang 'di dag blta bar byos shig dang  
 zhen med ngang du brtul zhugs gong 'phel ba'i  
 kun mkhyen legs bshad rdo rje'i thol glu yin

spontaneous-arisen experience-of appearance rushing time  
 scripture-excellent these look please  
 attachmentless manner-in discipline higher increase-of  
 All-knowing excellent-explanation vajra spontaneous-song is

When rushing appearances of spontaneous experience arise,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech is vajra's spontaneous song  
 Increasing higher discipline within attachmentless ease.



Rushing appearances surge without source or destination. Spontaneous experience recognizes itself without intermediary. Looking upon these scriptures allows the rushing to reveal its own stillness. Vajra's spontaneous song sounds where no singer stands apart—discipline increases not through effort but through recognition that restraint and freedom were never separate. The song itself is the discipline.



འདོད་ཡོན་ལོངས་སྤྱོད་ལྷགས་ཀྱིས་འདུ་བའི་དུས།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱེས་ཤིག་དང་།  
 ཞེན་མེད་ངང་དུ་ཅི་འདོད་རྒྱན་འཆང་བའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་མེད་དུ་ག་རེ་ཡིན།

'dod yon longs spyod shugs kyis 'du ba'i dus  
 gzhung bzang 'di dag blta bar byos shig dang  
 zhen med ngang du ci 'dod rgyan 'chang ba'i  
 kun mkhyen legs bshad rma bya dug rol yin

desire-enjoyment enjoyment force-by gather time  
 scripture-excellent these look please  
 attachmentless manner-in whatever-desire ornament hold-of  
 All-knowing excellent-explanation peacock poison-play is

When enjoyments of desire gather by force,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech holds whatever is desired as ornament  
 Within attachmentless ease—peacock playing with poison.



Desire gathers with force that never compels what was never separate. Enjoyments manifest as the natural display of awareness itself. Looking upon these scriptures reveals that attachment dissolves not through rejection but through recognition that what appears desirable was always the ornament of awareness. The peacock transforms nothing—poison appears as plumage because venom and beauty arise from single source. Play occurs without player.





སྙེམས་བྱེད་རེ་དོགས་གཟུང་འཛིན་སྐྱེས་པའི་ཚོ།  
 གཞུང་བཟང་འདི་དག་བཏུ་བར་བྱོས་ཤིག་དང་།  
 བརྟུལ་ཞུགས་ཐོལ་པའི་དཔའ་གདེང་སྐྱེད་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་བདུད་ཀྱི་གཅོད་ཡུལ་ཡིན།

snyems byed re dogs gzung 'dzin skyes pa'i tshe  
 gzhung bzang 'di dag blta bar byos shig dang  
 brtul zhugs rol pa'i dpa' gdeng skyed byed pa'i  
 kun mkhyen legs bshad bdud kyi gcod yul yin

pride-making doubt grasping-arising arisen time  
 scripture-excellent these look please  
 discipline play-of hero confidence produce-doing-of  
 All-knowing excellent-explanation demon cut-object is

When pride, doubt, and grasping arise,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech produces hero's confidence  
 In discipline's play—object that cuts demons.



Pride inflates where no substance stands to be inflated. Doubt questions certainty that never departed. Grasping closes upon transparency itself. Looking upon these scriptures collapses the interval between pride and humility, doubt and certainty, grasping and release. Hero's confidence arises not through conquest but through recognition that demons never stood apart from the path itself. Cutting occurs without blade—the object cuts by revealing what never required severing.



དངོས་འཛིན་འཁྱུལ་པ་ཨ་འཐས་སྐྱེས་པའི་ཚེ།  
 གཞུང་བཟང་འདི་དག་བཏྲ་བར་བྱོས་ཤིག་དང་།  
 བདེན་ཞེན་གདོས་བཅས་བུན་ལོང་འཛིག་བྱེད་པའི།  
 ཀུན་མཁྱེན་ལེགས་བཤད་སྐྱུ་མའི་མན་ངག་ཡིན།

dngos 'dzin 'khrul pa a 'thas skyes pa'i tshe  
 gzhang bzang 'di dag blta bar byos shig dang  
 bden zhen gdos bcas bun long 'jig byed pa'i  
 kun mkhyen legs bshad sgyu ma'i man ngag yin

reality-grasping delusion very-firm arisen time  
 scripture-excellent these look please  
 true-grasping form-with bubble-heap destroy-doing-of  
 All-knowing excellent-explanation illusion pith-instruction is

When very firm reality-grasping and delusion arise,  
 Look upon these excellent scriptures,  
 The All-Knowing Lama's excellent speech destroys bubble-heaps  
 Of true grasping with form—illusion's pith instruction.



Grasping hardens air into stone. Delusion stacks shadows. These pages turn, and the  
 stack scatters—bubbles drifting apart mid-burst. Illusion whispers its own end. Seen  
 as is, nothing lingers to melt.



ཀུན་མཁྱེན་ལེགས་བཤད་ནོར་བུའི་གཏེར་འདྲ་བའི།  
 ཡོན་ཏན་ཐེང་བ་གཞལ་དུ་མི་སྟོད་མོད།  
 ཅུང་ཟད་སྒྲས་འདིས་ཁོ་བོའི་སྟོབས་པ་ཡང་།  
 མཐར་ཐུག་མིན་ན་བརྗོད་བྱ་ཇི་ལྟར་རྗོགས།

kun mkhyen legs bshad nor bu'i gter 'dra ba'i  
 yon tan phreng ba gzhal du mi spyod mod  
 cung zad smras 'dis kho bo'i spobs pa yang  
 mthar thug min na brjod bya ji ltar rdzogs

All-knowing excellent-explanation jewel-of treasure like-of  
 quality garland measure-to not-possible though  
 slight spoken this my capacity also  
 ultimate not-if spoken-object how complete

Like jewel treasure, the All-Knowing Lama's excellent speech,  
 Garland of qualities impossible to measure,  
 If this slight speaking is not yet ultimate,  
 How could the spoken object ever be complete?



Jewel treasure never depletes—each giving reveals inexhaustibility itself. Garland of qualities holds without string because each quality contains the whole. Slight speaking speaks completely. Speech itself is the reality it conveys. Completion completes what never lacked.



ཀུན་མཁྱེན་བླ་མ་སྤྱགས་རྗེ་ཆེན་པོ་ཡིས།  
 བདག་ལ་བྱིན་གྱིས་བརྒྱབས་པའི་བཀའ་དྲིན་གྱིས།  
 འདི་འདྲའི་ལེགས་བཤད་མཛོད་ལ་སྒྲིན་ལས་འདེབས།  
 སྐལ་བཟང་ཅན་རྣམས་མཇལ་ཞིང་རྟོགས་པར་ཤོག།

kun mkhyen bla ma thugs rje chen po yis  
 bdag la byin gyis brlabs pa'i bka' drin gyis  
 'di 'dra'i legs bshad mdzod la smon lam 'debs  
 skal bzang can rnams mjal zhing rtogs par shog

All-knowing Lama compassion great by  
 self-to blessing-bestowed kindness-by  
 this-like excellent-explanation treasure to aspiration make  
 fortune-good possessing plural meet-and realize may

Through great compassion of the All-Knowing Lama,  
 And kindness of blessing bestowed upon me,  
 I make aspiration toward this treasure of excellent speech,  
 May fortunate ones meet and realize.



Great compassion flows without source or destination. Blessing bestows not from outside but as recognition of what never departed. Making aspiration completes itself in the making—no future fulfillment required. Fortunate ones meet this teaching because meeting never required arrangement. Realization occurs as the meeting itself. May all beings recognize what never stood apart.



འགྲོ་བ་སེམས་ཅན་ཐམས་ཅད་སྐྱོ་བ་ཅན།  
 སྲིད་པའི་ན་ཚོད་ལུ་མཐུད་འབྱམས་པ་རྣམས།  
 ལམ་གྱི་བདེན་དོན་འདི་ཡིས་ཐར་གྱུར་ནས།  
 རྫོགས་པའི་སངས་རྒྱས་གོ་འཕང་ལྷུང་དུ་ཐོབ།

'gro ba sems can thams cad skyo ba can  
 srid pa'i na tshod mu mthud 'khyams pa rnam  
 lam gyi bden don 'di yis thar 'gyur nas  
 rdzogs pa'i sangs rgyas go 'phang myur du thob

sentient-being mind possessing all weary possessing  
 existence-of narrow-path endless wandering plural  
 path-of true meaning this-by liberated become-from  
 perfect Buddha level swiftly attain

All sentient beings weary and burdened,  
 Wandering endlessly on samsara's narrow path,  
 Through this true meaning of the path liberated,  
 Swiftly attain the level of perfect Buddha.



Weariness weighs upon every being without exception. Narrow paths constrict where  
 openness never departed. Wandering appears endless because the wanderer never  
 departed from the destination. This true meaning liberates not by providing exit but  
 by revealing that confinement was never substantial. Liberation occurs immediate.  
 Buddha level manifests not as attainment but as recognition of what never required  
 attainment. Swiftly because no distance separates.



ཚོས་འཁོར་རྣམ་པར་དར་ཞིང་རྒྱས་པ་དང་།  
 བསྟན་པ་ཉིམ་འོད་ཀྱིས་གསལ་བར་གྱུར།  
 སྐལ་བཟང་ལྡན་པ་མང་པོས་མངལ་བ་དང་།  
 རྟོགས་པ་རྒྱ་ཆེར་འཕེལ་བར་གྱུར་ཅིག

chos 'khor rnam par dar zhing rgyas pa dang  
 bstan pa nyi ma 'od kyis gsal bar gyur  
 skal bzang ldan pa mang pos mjal ba dang  
 rtogs pa rgya cher 'phel bar gyur cig

Dharma-wheel variously spread-and increase and  
 teaching sun light-by clear become  
 fortune-good possessing many-by meet and  
 realization vast greatly increase become may

May the Dharma-wheel spread and increase in every way,  
 May the teaching become clear through sunlight's radiance,  
 May many fortunate ones meet this teaching,  
 And realization expand vast without boundary.



Dharma-wheel turns where no wheel ever stood apart from its turning. Sunlight radiates without intention—clarity arrives not through effort but through absence of obscuration. Many fortunate ones meet because meeting occurs wherever recognition dawns. Realization expands not by growing larger but by revealing that boundaries never substantially enclosed what they seemed to contain. Vastness was always present. May this recognition dawn without delay.



བདག་ནི་འདི་ཕྱི་འི་སྐྱེ་བ་ཐམས་ཅད་དུ།  
 ཀུན་མཁྱེན་སྤྲུལ་མ་རྩུང་ནས་མི་འདའ་ཞིང་།  
 སྐྱེ་གསུང་ཐུགས་ཀྱི་བྱིན་རླབས་རྫོགས་པར་བརྟེས།  
 རྫོགས་པ་ཆེན་པོའི་དོན་རྟོགས་ཐུང་དུ་རྫོགས།

bdag ni 'di phyi'i skye ba thams cad du  
 kun mkhyen bla ma drung nas mi 'da' zhing  
 sku gsung thugs kyi byin rlabs rdzogs par rnyes  
 rdzogs pa chen po'i don rtogs myur du rdzogs

self I this next life all-in  
 All-knowing Lama presence-from not depart-and  
 body speech mind-of blessing complete fully obtain  
 Great Perfection-of meaning realize swiftly complete

In all my lives, this and future ones,  
 Never departing from the All-Knowing Lama's presence,  
 Fully obtaining the complete blessing of body, speech, and mind,  
 Swiftly completing realization of the Great Perfection's meaning.



Lives flow as single continuum—this life and future lives never separated by death's apparent boundary. Never departing occurs not through physical proximity but through recognition that separation never occurred. Blessing of body, speech, and mind completes itself because these three never stood apart from their source. Great Perfection's meaning realizes itself—no practitioner stands apart to realize. Completion completes what never lacked. Swiftly because no interval requires crossing.



སྐལ་བཟང་ལྡན་པ་གང་ཞིག་མཇུག་བ་དང་།  
 ཐོས་པ་དང་ནི་བརྗོད་པ་བྱེད་པ་པོ།  
 དེ་ཡི་སྒྲིག་སྒྲིབ་ཉེས་ལྷུང་ཐམས་ཅད་དག  
 ལྷུང་དུ་བྱིན་གྱིས་སྒྲུབས་ཤིང་དག་རྒྱས་ཤོག།

skal bzang ldan pa gang zhig mjal ba dang  
 thos pa dang ni brjod pa byed pa po  
 de yi sdig sgrib nyes ltung thams cad dag  
 myur du byin gyis rlabs shing dge rgyas shog

fortune-good possessing who-ever meet and  
 hear and indeed speak doer  
 that-of negativity obscuration fault-downfall all pure  
 swiftly blessing-by filled-and virtue increase may

Whoever possesses good fortune to meet,  
 To hear and indeed to speak these words,  
 May all their negativities, obscurations, faults, and downfalls  
 Be swiftly purified and virtue increase through blessing.



Meeting occurs wherever recognition dawns—no arrangement required. Hearing and speaking manifest as single movement where sound never departs from meaning. Negativities purify not through external cleansing but through recognition that obscuration was never substantial. Blessing fills not from outside but as the natural state revealing itself. Virtue increases because virtue was never depleted. Swiftly because purification occurs in the instant of recognition.





འགྲོ་བ་སེམས་ཅན་ཐམས་ཅད་ཀུན་མཁྱེན་གྱི  
 སྐྱུ་གསུང་ཐུགས་ཀྱི་བྱིན་རླབས་ཚྲོགས་པར་བརྟེས།  
 ཚྲོགས་པ་ཆེན་པོའི་དོན་ཚྲོགས་མཐར་ཕྱིན་ནས།  
 སྐྱུ་བཞིའི་གོ་འཕང་ཟུར་དུ་ཚྲོགས་པར་ཤོག

'gro ba sems can thams cad kun mkhyen gyi  
 sku gsung thugs kyi byin rlabs rdzogs par rnyes  
 rdzogs pa chen po'i don rtogs mthar phyin nas  
 sku bzhi'i go 'phang myur du rdzogs par shog

sentient-being all All-knowing-of  
 body speech mind-of blessing complete fully obtain  
 Great Perfection-of meaning realize final reach-from  
 four-kāya level swiftly complete may

May all sentient beings fully obtain  
 The complete blessing of the All-Knowing One's body, speech, and mind,  
 Realize the Great Perfection's meaning to its final reach,  
 And swiftly complete the level of the four kāyas.



All sentient beings already possess the four kāyas—recognition alone remains. Blessing completes not through acquisition but through revealing what never departed. Great Perfection's meaning realizes itself because meaning never stood apart from the one who realizes. Final reach arrives not as destination but as recognition that the path never led elsewhere. Four kāyas manifest not as sequential attainment but as simultaneous presence. Swiftly because no distance separates beings from Buddhahood.



ཀུན་མཁྱེན་བླ་མའི་བྱིན་རླབས་མཐུ་ཆེན་པོས།  
 འདི་འདྲའི་ལེགས་བཤད་མཛོད་ཀྱི་བྲུ་ཤིས་ཀྱིས།  
 འགྲོ་བ་སེམས་ཅན་ཐམས་ཅད་དོན་རྫོགས་ནས།  
 རྫོགས་པའི་སངས་རྒྱས་གོ་འཕང་མུར་དུ་ཐོབ།

kun mkhyen bla ma'i byin rlabs mthu chen pos  
 'di 'dra'i legs bshad mdzod kyi bkra shis kyis  
 'gro ba sems can thams cad don rdzogs nas  
 rdzogs pa'i sangs rgyas go 'phang myur du thob

All-knowing Lama-of blessing power great-by  
 this-like excellent-explanation treasure-of auspicious-by  
 sentient-being all purpose complete-from  
 perfect Buddha level swiftly attain

Through the great power of the All-Knowing Lama's blessing,  
 And auspiciousness of this treasure of excellent speech,  
 May all sentient beings complete their purpose,  
 And swiftly attain the level of perfect Buddha.



Great power manifests not as force imposed from outside but as recognition of inherent capacity always present. Auspiciousness arrives not through favorable conditions but through seeing that every condition serves recognition. Purpose completes itself because purpose never stood apart from its fulfillment. Perfect Buddha level attains not as achievement but as recognition of what never required attainment. Swiftly because no interval separates aspiration from fulfillment. The treasure was never hidden—only unrecognized.



## COLOPHON

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ཅེས་པ་འང་ཨ་བུ་རྩ་ཉི་མཱ་ང་ན་བརྗོད་པ་དག་ལེགས་འཕེལ།

དགེ།

དགེ།

དགེ།

ces pa'ang a bu d+hrA ho'i gang dran brjod pa dge legs  
'pHEL  
dge'o  
dge'o  
dge'o

thus also Abu Dhraho-of whatever-recalled spoken virtue-excellence increase  
virtue  
virtue  
virtue

Thus spoken by Longchenpa (Abu Dhraho) from whatever arose in recollection—  
May virtue and excellence increase.  
Virtue.  
Virtue.  
Virtue.



Recollection never recalls what was forgotten because whatever arose was always present and never departed from its natural state. Abu Dhraho is Longchenpa's Sanskritized signature, not a separate author—the dgongs pa remains singular and uncorrupted through all expression. Virtue increases not through accumulation but because recognition itself is the virtue that never lacked what it now displays. Excellence manifests not as achievement but as the natural state appearing without distortion. The threefold invocation of virtue resonates not as repetition but as recognition occurring in body, speech, and mind simultaneously—each "virtue" complete in itself yet containing the others without boundary or sequence. May this

merit benefit all beings without exception because recognition itself is the benefit that never stood apart from any being.

