

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

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Translator: litepresence

Copyleft: Recognition requires no interval.

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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-expanses 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-expanses 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-expanses 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 undeceiving,
Therefore sing in melody, take as song,
Cut into verses, recite smoothly, look,
If never separate from this— [31]

Deluded samsara 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—youself,
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

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དཔྱན་ନ୍ୟାସାର୍ଥକିଣ୍ଠିତାପାଦମନ୍ତ୍ରିକିତା||
ବ୍ୟାକୁଲାପିଣ୍ଡାପାଦମନ୍ତ୍ରିକିତା||
ବ୍ୟାକୁଲାପିଣ୍ଡାପାଦମନ୍ତ୍ରିକିତା||
ବ୍ୟାକୁଲାପିଣ୍ଡାପାଦମନ୍ତ୍ରିକିତା||

*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

ଶ୍ରୀପତିଷ୍ଠାନାଥପଦକଣ୍ଠଶିଖବିନ୍ଦୁ ॥
 ଧ୍ୟାନପଦିଶାନ୍ତ୍ରଧ୍ୟାନପଦକଣ୍ଠଶିଖବିନ୍ଦୁ ॥
 ଶ୍ରୀପଦକଣ୍ଠଶାନ୍ତ୍ରଧ୍ୟାନପଦକଣ୍ଠଶିଖବିନ୍ଦୁ ॥
 ଧ୍ୟାନପଦିଶାନ୍ତ୍ରଧ୍ୟାନପଦକଣ୍ଠଶିଖବିନ୍ଦୁ ॥

*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

ତେଣାପରିଷ୍ଠେଷାନ୍ତିମାଶୁଦ୍ଧ୍ୟମା ॥
 ପ୍ରିୟମକ୍ଷୁଦ୍ଧମାନ୍ତରମାଶୁଦ୍ଧ୍ୟମା ॥
 ପ୍ରିୟମକ୍ଷୁଦ୍ଧମାନ୍ତରମାଶୁଦ୍ଧ୍ୟମା ॥
 ପ୍ରିୟମକ୍ଷୁଦ୍ଧମାନ୍ତରମାଶୁଦ୍ଧ୍ୟମା ॥

*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

ଶ୍ରୀପାତିରାମାକାଣ୍ଡଳୀ
ଶ୍ରୀପାତିରାମାକାଣ୍ଡଳୀ
ଶ୍ରୀପାତିରାମାକାଣ୍ଡଳୀ
ଶ୍ରୀପାତିରାମାକାଣ୍ଡଳୀ

*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

॥
॥
॥
॥

*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

ပေါ်ပနီယင်ဖြူနှိမ်နှိမ်ပေါ်
အသုတေသနရွှေနှိမ်နှိမ်နှိမ်
အသုတေသနရွှေနှိမ်နှိမ်နှိမ်
အသုတေသနရွှေနှိမ်နှိမ်နှိမ်

*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

ବୁଦ୍ଧାଶଶୀଲାକ୍ଷ୍ମୀର୍ଦ୍ଧନ୍ତିକା ।
 | ଶିଦ୍ଧିକ୍ରିୟାର୍ଥର୍ଦ୍ଧନ୍ତିକା ।
 | ଯତ୍ତାପାପାପିକ୍ରିୟାର୍ଥର୍ଦ୍ଧନ୍ତିକା ।
 | ଦ୍ୱାରାକ୍ରିୟାର୍ଥର୍ଦ୍ଧନ୍ତିକା ।

'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

॥ དྲୁଦྲୁ རୁଦྲୁ རୁଦྲୁ རୁଦྲୁ རୁଦྲୁ རୁଦྲୁ རୁଦྲୁ རୁଦྲୁ རୁଦྲୁ རୁଦྲୁ

*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

ସର୍ବଶାନୁତ୍ତମୀଁଷ୍ଟିର୍ଦ୍ଦେହପକ୍ଷସମ୍ମାନପତ୍ରି ॥
 ପ୍ରମାଣକର୍ତ୍ତାରେତ୍ତାନୁତ୍ତମାକ୍ଷରପଦ୍ଧତିର୍ଦ୍ଦେହପତ୍ରି ॥
 ପରମାପଦବିନ୍ଦୁରୁତ୍ୱପ୍ରମାଣକର୍ତ୍ତାରେତ୍ତାନୁତ୍ତମାକ୍ଷରପଦ୍ଧତି ॥
 ତେଣାକର୍ତ୍ତାରେତ୍ତାନୁତ୍ତମାକ୍ଷରପଦ୍ଧତିର୍ଦ୍ଦେହପତ୍ରି ॥

*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

ବନ୍ଧୁରପ୍ରଦୟନ୍ତରାଶ୍ରମକ୍ଷେତ୍ରରେ
କର୍ମକାଳୀନରେ ଅନୁଭବ କରିବାକୁ
ବନ୍ଧୁରପ୍ରଦୟନ୍ତରାଶ୍ରମକ୍ଷେତ୍ରରେ
କର୍ମକାଳୀନରେ ଅନୁଭବ କରିବାକୁ

*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

ଶୁଦ୍ଧାପରିବାରଙ୍ଗାନ୍ତରେ କରିବାକୁ ପରିଚୟ ହେଉଥିଲା ।
କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ।
କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ।

*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

ସିଏ·କ୍ରେନ୍ଦ୍ରଶାନ୍ତର୍ମହିଳା
| ପିଣ୍ଡଶାନ୍ତର୍ମହିଳା
ନିର୍ମାଣଶାନ୍ତର୍ମହିଳା
ନିର୍ମାଣଶାନ୍ତର୍ମହିଳା
ନିର୍ମାଣଶାନ୍ତର୍ମହିଳା
ନିର୍ମାଣଶାନ୍ତର୍ମହିଳା
ନିର୍ମାଣଶାନ୍ତର୍ମହିଳା
ନିର୍ମାଣଶାନ୍ତର୍ମହିଳା
ନିର୍ମାଣଶାନ୍ତର୍ମହିଳା

*the g rtse'i dgongs don tshig don bcu gcig tu
legs bs dus 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

༄༅·པར·ਸྐྱ ཡତ්·ସେଷ·ତିର୍କ୍ଷଣ·ଶୁଦ୍ଧିର୍ଦ୍ଦା||
ସମୟ·ବିନାଶ·ଶପା·ବନ୍ଦି·ଘେ·ବେଶ·ଫୈର·ପାତ୍ରା	
ବେଶଶ·ଶୁଦ୍ଧିର୍ଦ୍ଦା·ଗୁରୁ·ପାତ୍ରା·ଶପା·ବନ୍ଦି·ପରିମଳିତା	
ଯତ୍ତା·ସମ୍ମାନ·କେତେ·ଯତ୍ତା·କେତେ·ଦ୍ଵାରିତା·ହିନ୍ଦୁ·କେତେ·ପରିମଳିତା	

*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-expanses jewel treasury profound beyond

ཡଦ୍ୟାଶକ୍ତିଶ୍ଚଦ୍ଵାରା ପ୍ରମାଣିତ ହେଲା
ଏହାର ଅନୁଷ୍ଠାନିକ ପରିପୂର୍ଣ୍ଣ ଉପରେ
ଯଦ୍ୟାଶକ୍ତିଶ୍ଚଦ୍ଵାରା ପ୍ରମାଣିତ ହେଲା
ଏହାର ଅନୁଷ୍ଠାନିକ ପରିପୂର୍ଣ୍ଣ ଉପରେ

*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

ସଦସ·କୁଶ·ମହେଁରୂପାଦିଷଶ·ଚ୍ଛର୍ମାଗବ||
ଶବ୍ଦବିଦ୍ୟାଦିରୂପ·ତ୍ୱରିକ୍ଷଣାଶ୍ରୀପର୍ବତୀ	
କ୍ଷେତ୍ରବିଦ୍ୟାଦିରୂପ·ତ୍ୱରିକ୍ଷଣାଶ୍ରୀପର୍ବତୀ	
କ୍ଷେତ୍ରବିଦ୍ୟାଦିରୂପ·ତ୍ୱରିକ୍ଷଣାଶ୍ରୀପର୍ବତୀ	

*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

ཆේ. ཀුරු. ພ්ඥ. ຖුද්ධි. ປාය. ຜ්ඥ. ຕැ. ກා||
ພුද්ධ. ສත්ත්ව. ອද්ධි. ອස. ຂේ. ກා. ກුරු. ສූ. ສු. ສා	
ພු. ສ. ສු. ສූ. ສූ.	
ທේ. ກා. ພද්ධ. ໃ. ພ්ඥ. ຖුද්ධි. ປා. ຖද්ධ. ຕි	

*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 rnams kyi
 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

*'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

॥ རྒྱྱ ཡ ཤྙ ພ ད ལ ལ ན ད ལ མ བ ཉ ཁ གྷ ཉ ॥
॥ ད ག ད ག ད ག ད ག ད ག ད ག ད ག ད ག ད ག ॥
॥ ན ད ན ན ན ན ན ན ན ན ན ན ན ན ॥
॥ ད ད ད ད ད ད ད ད ད ད ད ད ॥

*'di la su mjäl 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 mjäl 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

འདုံ-ဆ-ဆ-ရ-ဆ-ရ-ဆ-
| အ-ဗ-ရ-ရ-န-န-န-န-
| မ-န-န-န-န-န-န-
| အ-န-န-န-န-န-န-

'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

ပန်သာမဏေ၊ ရှုပါသီးဖိုးမြို့သာမချံးသာမဲ့။

အွှေးမဲ့အွှေးနှုန်းနှုန်းအွှေးမဲ့အွှေးနှုန်း။

မာမန္တာမာစာမာရာ၊ ကူးရီးရှုံးနှုန်းရာမှုန္တာမဲ့။

အေးနှုန်းတရားနှုန်းနှုန်းနှုန်းနှုန်း။

*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

ଶ୍ଵେତାଦ୍ରଷ୍ଟୁପାଦକ୍ଷେତ୍ରବୈଶପାମିଦ ।
 | ସମାଧିକ୍ଷର୍ଣ୍ଣପାଦପତନାମହିଷାକ୍ଷର ।
 | ଗୁରୁମତ୍ରେଷନ୍ତପାଦକ୍ଷେତ୍ରଜ୍ଞାତିଷାଂଖ୍ୟିକ ।
 | କ୍ଷେତ୍ରଜ୍ଞାତିଷାଂଖ୍ୟପାଦମିଶ୍ରଦ୍ଵାରାପାଦ ।

*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

କ୍ଷୟାନ୍ତିରଦ୍ୱାରା ପରିଚ୍ଛନ୍ନ ହେଲାମୁଣ୍ଡଳୀରୁ ।

*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 thoq tshad ma 'ongs sangs rgyas yin*

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

ଶର୍ଦ୍ଦଶ·ପାତେନ୍ଦ୍ରନ୍ଦମିନ୍ଦଶ·କୁଣ୍ଡପିଣ୍ଡ||
ପିଣ୍ଡପାତ୍ରଶର୍ଦ୍ଦଶ·ପାତ୍ରଶର୍ଦ୍ଦଶ·ପାତ୍ରଶର୍ଦ୍ଦଶ·ପିଣ୍ଡ||
ପାତ୍ରଶର୍ଦ୍ଦଶ·ପାତ୍ରଶର୍ଦ୍ଦଶ·ପାତ୍ରଶର୍ଦ୍ଦଶ·ପିଣ୍ଡ||
ପିଣ୍ଡପାତ୍ରଶର୍ଦ୍ଦଶ·ପାତ୍ରଶର୍ଦ୍ଦଶ·ପାତ୍ରଶର୍ଦ୍ଦଶ·ପିଣ୍ଡ||

*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

ଗୁରୁମାତ୍ରେଶ୍ବରମଦ୍ଦିଶ୍ଵରମହାକୃତ୍ତମାପାଚିନ୍ଦି
ପଦିଷବିରକ୍ତିଶ୍ଵରମଦ୍ଦିଶ୍ଵରମହାକୃତ୍ତମାପାଚିନ୍ଦି
ପରମାପାତ୍ରମାତ୍ରେଶ୍ବରମହାକୃତ୍ତମାପାଚିନ୍ଦି
ପାତ୍ରମାତ୍ରେଶ୍ବରମଦ୍ଦିଶ୍ଵରମହାକୃତ୍ତମାପାଚିନ୍ଦି

*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

ଶବ୍ଦ-ରୁପେଦ-କ୍ରିଯା-ପରିକାର-ଦ୍ୱାରା-ତ୍ରୈ-ଶବ୍ଦ-
କ୍ଷେତ୍ର-ଶୂନ୍ୟ-ଦେଶ-ଦ୍ୱାରା-ପରିବର୍ତ୍ତନ-କାର୍ଯ୍ୟ-
ଶବ୍ଦ-କ୍ରିଯା-ପରିକାର-ଦ୍ୱାରା-ତ୍ରୈ-ଶବ୍ଦ-
କ୍ଷେତ୍ର-ଶୂନ୍ୟ-ଦେଶ-ଦ୍ୱାରା-ପରିବର୍ତ୍ତନ-କାର୍ଯ୍ୟ-

*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

*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

॥
॥
॥

*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

ରେତ୍ତଶଶିଶଶିଦମତ୍ତଶାବ୍ଦେଶିକ୍ଷଣିଶାଶ୍ଵର୍ଣ୍ଣ||
 ।ମୁଖ୍ୟମାତ୍ରିଚିନ୍ତାର୍ଥପ୍ରିଯମାତ୍ରି||
 ।ଏତେତ୍ତମୁଖ୍ୟମାତ୍ରିଚିନ୍ତାକୁଶମୁଖ୍ୟମାତ୍ରି||
 ।ମୁଶିକୁକେନ୍ଦ୍ରହୃଦୟଶଶିପକ୍ଷଶାଶ୍ଵର୍ଣ୍ଣ||

*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

କ୍ଷେ'ଗୁର'ତ୍ତ୍ଵ'ତ୍ତ୍ଵଶ'ଗୁର'ପଶ'ତ୍ତ୍ଵ'ତ୍ତ୍ଵଶ' ॥
| ଗୁର'ପାତ୍ରେ'ଶ'ପାତ୍ରେ'ହେତ'ତ୍ତ୍ଵଶ'ଶ'ପିତ'ଶ' ॥
| ଶବ୍ଦ'ଶବ୍ଦ'ତ୍ତ୍ଵ'ତ୍ତ୍ଵଶ'ଯଦ'ମୀ'ତ୍ତ୍ଵଶ'ନି' ॥
| ମିଳ'ପାତ୍ରେ'ଶହର'ଶ୍ରୀଶ'ତ୍ତ୍ଵ'ଶ'ପତ୍ରଶ'ଶ'ପକ୍ଷ' ॥

*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

ଶୁଣାଶୀଶ୍ଵରହନ୍ଦିନ୍ଦ୍ରଜ୍ଞାନାମାର୍ଗା||
ବସ୍ତ୍ରପୁଷ୍ଟିବନ୍ଦିଶୁଣାଶ୍ଵରାଶୁଣାଶ୍ଵରାଶ୍ଵରା	
ପ୍ରେସନ୍ସାପିଶବ୍ଦିଶ୍ଵରାପିଶବ୍ଦିଶ୍ଵରାପିଶବ୍ଦିଶ୍ଵରା	
କ୍ଷେତ୍ରବନ୍ଦରକ୍ଷଣକୁଣାରକ୍ଷଣଶୁଣାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରା	

*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

ଶବ୍ଦ-ଶବ୍ଦ-ର୍ଦ୍ଵିର୍ଦ୍ଦୁ-ପ୍ରି-ଷଙ୍ଗ-ତଥ-ଶତିଶ-ଚିନ୍ମୟ||
 ପ୍ରି-ଷଙ୍ଗ-ତଥ-ଶବ୍ଦ-ର୍ଦ୍ଵିର୍ଦ୍ଦୁ-ପ୍ରି-ଷଙ୍ଗ-ତଥ-ଚିନ୍ମୟ||
 କିମ୍ବା-ଶବ୍ଦ-ର୍ଦ୍ଵିର୍ଦ୍ଦୁ-ପ୍ରି-ଷଙ୍ଗ-ତଥ-ଶବ୍ଦ-ର୍ଦ୍ଵିର୍ଦ୍ଦୁ-ଚିନ୍ମୟ||
 ଏହା-ଯଦ-ର୍ଦ୍ଵିର୍ଦ୍ଦୁ-ର୍ଦ୍ଵିର୍ଦ୍ଦୁ-ପ୍ରି-ଷଙ୍ଗ-ତଥ-ଚିନ୍ମୟ||

*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 undceiving
 therefore melody-in singing song-as-taking
 verses-into cutting smoothly reciting looking
 this from never-separate-if

॥ རྩେତ୍ସରେ ལୁପ୍ତ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ ॥
॥ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ ॥
॥ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ ॥
॥ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ རୁଦ୍ଧାବ୍ଲୁଷ ॥

*'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 mjäl*

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

ଶବ୍ଦୀ-ପଦେତି-କ୍ଷେତ୍ର-କ୍ଷେତ୍ର-ପଦେତି-କ୍ଷେତ୍ର-ପଦେତି ॥
 ।ଶବ୍ଦ-ପଦେତି-ମନୋ-ପଦେତି-ମନୋ-ପଦେତି-ମନୋ-ପଦେତି ॥
 ।ଶବ୍ଦ-ପଦେତି-କ୍ଷେତ୍ର-ପଦେତି-କ୍ଷେତ୍ର-ପଦେତି-କ୍ଷେତ୍ର-ପଦେତି ॥
 ।ଶବ୍ଦ-ପଦେତି-କ୍ଷେତ୍ର-ପଦେତି-କ୍ଷେତ୍ର-ପଦେତି-କ୍ଷେତ୍ର-ପଦେତି ॥

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

ଦ୍ୱିନ୍ତକ୍ଷେତ୍ରାଶ୍ରମାଧିଷ୍ଠାନୀଙ୍କୁ ।
 ପରିଶ୍ରମାଶ୍ରମାଧିଷ୍ଠାନୀଙ୍କୁ ।
 ପରିଶ୍ରମାଶ୍ରମାଧିଷ୍ଠାନୀଙ୍କୁ ।
 ପରିଶ୍ରମାଶ୍ରମାଧିଷ୍ଠାନୀଙ୍କୁ ।

*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

གྱྭ·ସଣ·କ୍ରଦ୍ଧା·ସନ୍ତସନ·ନ୍ତା·କ୍ରିତ୍ତା॥
 ।କ୍ରିତ୍ତା·ସନ୍ତୀ·ନ୍ତା·କ୍ରିତ୍ତା·ଶୈତ୍ରା·ପାତ୍ରା·କ୍ରିତ୍ତା·ଶୈତ୍ରା॥
 ।ପାତ୍ରା·ଶୈତ୍ରା·କ୍ରିତ୍ତା·ନ୍ତା·କ୍ରିତ୍ତା·ଶୈତ୍ରା·କ୍ରିତ୍ତା·ଶୈତ୍ରା॥
 ।ନ୍ତା·କ୍ରିତ୍ତା·ଶୈତ୍ରା·ନ୍ତା·କ୍ରିତ୍ତା·ଶୈତ୍ରା·କ୍ରିତ୍ତା·ଶୈତ୍ରା॥

*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

ଶୁଯନ୍ତିକେବାପଦମାସର୍ବଶ୍ରୀଷ୍ଟର୍ଣ୍ଣିଃ ॥
 ଏକଶ୍ଵରଦ୍ଵାରିଷିନ୍ଦ୍ରାପଦମାସର୍ବଶ୍ରୀଷ୍ଟର୍ଣ୍ଣିଃ ॥
 ଏକଶ୍ଵରମାତ୍ରିନ୍ଦ୍ରାପଦମାତ୍ରିନ୍ଦ୍ରାପଦମାସର୍ବଶ୍ରୀଷ୍ଟର୍ଣ୍ଣିଃ ॥
 ଏକଶ୍ଵରଦ୍ଵାରିଷିନ୍ଦ୍ରାପଦମାତ୍ରିନ୍ଦ୍ରାପଦମାସର୍ବଶ୍ରୀଷ୍ଟର୍ଣ୍ଣିଃ ॥

*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

ଶ୍ରୀଦଶବ୍ଦିତ୍ସମ୍ପର୍କାନ୍ତିଷ୍ଠିତାନ୍ତିଷ୍ଠିତା
ପରିଚ୍ଛନ୍ନାନ୍ତିଷ୍ଠିତାନ୍ତିଷ୍ଠିତା
ପରିଚ୍ଛନ୍ନାନ୍ତିଷ୍ଠିତାନ୍ତିଷ୍ଠିତା
ପରିଚ୍ଛନ୍ନାନ୍ତିଷ୍ଠିତାନ୍ତିଷ୍ଠିତା

*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

ବେଦଶାସ୍ତ୍ରକାରୀମାଣିକ୍ୟାନ୍ତରାଜାନ୍ତରାଜା
ପଦାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜା
ଶାନ୍ତିରାଜାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜା
ପଦାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜାନ୍ତରାଜା

*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 gyer*

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

ମେଷ·ଶୁଷ·କୁର୍ବା·ରହିତ୍·ଶଶ·ପଦି·ଘେଷ·ଶ୍ରୀ||
ପ୍ରେ·ପଶଶ·ଶ୍ରୀଦ·ଘର୍ଵିଶ୍ରୀଦ·ଘ୍ରାନ୍ଧିଶ·ଠିଲ୍||
ଯଶ·ପଦି·ଘର୍ବିଶ୍ରୀଦ·ଶବ୍ଦି·ରହିତ୍·ଶବ୍ଦି·ପଦି||
ଶ୍ରୀରାଜଶଶ·ପଦିଶ୍ରୀଦ·ଘର୍ଵିଶ୍ରୀଦ·ପଦିଶ୍ରୀ||

*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

ଶ୍ରୀପଦମନ୍ତ୍ରାଚାର୍ଯ୍ୟକାବ୍ସାଧାରଣାମାତ୍ରମିଳିବା
ପଦମନ୍ତ୍ରାଚାର୍ଯ୍ୟକାବ୍ସାଧାରଣାମାତ୍ରମିଳିବା
ପଦମନ୍ତ୍ରାଚାର୍ଯ୍ୟକାବ୍ସାଧାରଣାମାତ୍ରମିଳିବା
ପଦମନ୍ତ୍ରାଚାର୍ଯ୍ୟକାବ୍ସାଧାରଣାମାତ୍ରମିଳିବା

*ston pa dngos yin sangs rgyas lag bchangs 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

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ਅਸਾਂ ਕਾਨੂੰ ਹੈ ਜੇ ਬਾਬੁ ਮਿਠੀ ਹੈ ਜੇ ਬਾਬੁ
ਕਾਨੂੰ ਹੈ ਜੇ ਬਾਬੁ ਮਿਠੀ ਹੈ ਜੇ ਬਾਬੁ ਮਿਠੀ ਹੈ ਜੇ ਬਾਬੁ ਮਿਠੀ

'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

ମୁଶ୍ୟମନ୍ତ୍ରିଦ୍ୱାରା ପ୍ରକାଶିତ
 ପ୍ରକାଶିତ ପାଠକାରୀଙ୍କ ମଧ୍ୟରେ
 ମଧ୍ୟରେ ପାଠକାରୀଙ୍କ ମଧ୍ୟରେ
 ମଧ୍ୟରେ ପାଠକାରୀଙ୍କ ମଧ୍ୟରେ
 ମଧ୍ୟରେ ପାଠକାରୀଙ୍କ ମଧ୍ୟରେ

*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-expanses 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

གྱନ୍ଧେ ༌ གྱନ୍ଧେ ༌

ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି

ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି

ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି ଶୁଣ୍ଟି

*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

ਚਿੜ ਚਿੜ ਸਾ ਸਾਨ੍ਦ ਹਵਾ ਸੱਗ ਤੀਕਿ ਸਾ ਹੁ॥
ਲਈ ਘਦਸਾ ਸਨਮ ਸਾਹਰ ਤੁਲ ਕੱਗ ਰਦੀ ਰਦ ਚਿੜ॥
ਲੁਝ ਪਦੀ ਸੁ ਘਦਸਾ ਰਦ ਸੁ ਸਾ ਰਦੀ ਰਦ ਚਿੜ॥
ਲਾਕੁਦ ਸਾਹਦ ਸਤੀ ਸਾ ਖੇਡ ਗੁਰ ਸੁ ਸਾ ਰਦੀ ਰਦ ਚਿੜ॥

*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-expanses in this self-throne yourself
single excellent scripture knowing this all-liberation yourself

ସନ୍ଦଶ୍ବରୁଷାତ୍ମକାତ୍ମିକାର୍ଥୀହୀନ୍ତିରୁ||

ପରମାତ୍ମାତ୍ମକାତ୍ମିକାର୍ଥୀହୀନ୍ତିରୁ||

ଶ୍ଵରୁଷାତ୍ମକାତ୍ମିକାର୍ଥୀହୀନ୍ତିରୁ||

ପରମାତ୍ମାତ୍ମକାତ୍ମିକାର୍ଥୀହୀନ୍ତିରୁ||

*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

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନମାତ୍ରାଣୁମାତ୍ରାଣୁ ॥
 | ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନମାତ୍ରାଣୁମାତ୍ରାଣୁ ॥
 | ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନମାତ୍ରାଣୁମାତ୍ରାଣୁ ॥
 | ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନମାତ୍ରାଣୁମାତ୍ରାଣୁ ॥

*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

པଣ୍ଡିତାଧିକାରୀଙ୍କୁ ପ୍ରଦାନ ହେଲା
ପ୍ରମାଣିତ ହେଲା ଏହାର ପାଦରେ
ଏହାର ପାଦରେ ଏହାର ପାଦରେ
ଏହାର ପାଦରେ ଏହାର ପାଦରେ

*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

ଶଦସ·କୁଷ·ରଦ୍ବୟ·ଚ୍ଛଦ୍ମ·ପାତ୍ରଶ·ଗୁରୁଷଦ୍ଵାରା||
 ପିଶଦ୍ବୁଦ୍ଧିଷ·ପାଦବୁଦ୍ଧିଷ·ପରିଲମ୍ବନବେଦନିଷ୍ଠା||
 ପାତ୍ରଶିରି·ଶର୍ଣ୍ଣଶାଖାଶ୍ରୀଦ୍ଵାରାକ୍ଷେତ୍ରଶୁଷ୍ଣିଷା||
 ପାତ୍ରଶିରାହାପାଶ·ଗୁରୀଶିରି·ଦୁଷ୍ଟଶୁଷ୍ଣିଷା||

*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

ສ୍ତୋର୍ଦ୍ଧାନ୍ତଶିଖିରୁଦ୍ଧିନ୍ଦା
| ସମ୍ବନ୍ଧାନ୍ତଶିଖିରୁଦ୍ଧିନ୍ଦା
| ସମ୍ବନ୍ଧାନ୍ତଶିଖିରୁଦ୍ଧିନ୍ଦା
| ସମ୍ବନ୍ଧାନ୍ତଶିଖିରୁଦ୍ଧିନ୍ଦା

*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

༄༅·ཆේ·ඩ්ස·ඩ්ව්ස·තුද·ත්ග·ජැං·ඩිං·
| རුෂ·ལු·සෑ·ඡසස·කුං·ඣයිද·ත්ව·ඩ්ස·ඡකුං·|
| ອුෂ·ෂුද·භාං·ඩ්ව·ඩ්ර·ජං·ඝං·ඡං·|
| ගංඹ·ඩං·ඡං·ඩ්ස·ඩං·ඡං·ඩං·ඩං·|

*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

শিদ্বন্দ্বীশুদ্ধীষণাভবান্তৰ্মুক্তি॥
। ক্রিয়াক্ষেত্রসহস্রামৃতীক্ষণাপকুণ্ড॥
। শঙ্খপথবেদ্যব্রহ্মার্থাপ্রেদ্যব্রহ্মাপন্থ॥
। পাত্রবৃদ্ধবৰ্দ্ধমাস্তুর্মুক্তিপুর্ণাপকুণ্ড॥

*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

ଶ୍ରୀପଦମନ୍ତ୍ରମାଲା
ପଦମନ୍ତ୍ରମାଲା
ପଦମନ୍ତ୍ରମାଲା
ପଦମନ୍ତ୍ରମାଲା

*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
on pristine-awareness liberation simultaneous direct-measure

শুষ' ষক্তি' শু' ষিস' গুৰ' ষাত্রে' ষন' ষা' ষিক'।।
। ষিশ' ষণ' ষণ' দ' ষণ' ষণ' ষণ' ষণ' ষণ'।।
। দ' ষণ' ষণ' ষণ' ষণ' ষণ' ষণ' ষণ' ষণ'।।
। ষণ' ষণ' ষণ' ষণ' ষণ' ষণ' ষণ' ষণ'।।

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

ଗୁର୍ୟାତ୍ମେଶ୍ୱରାକ୍ଷ୍ରଦ୍ଵାଶ୍ୱରିଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
 ଗୁର୍ୟାତ୍ମେଶ୍ୱରାକ୍ଷ୍ରଦ୍ଵାଶ୍ୱରିଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
 ଗୁର୍ୟାତ୍ମେଶ୍ୱରାକ୍ଷ୍ରଦ୍ଵାଶ୍ୱରିଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
 ଗୁର୍ୟାତ୍ମେଶ୍ୱରାକ୍ଷ୍ରଦ୍ଵାଶ୍ୱରିଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ

*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 - ཀྵ||

དେ ଶର୍ଵିନ୍ ତ୍ରିଦ୍ଵିଷିଦ୍ଧାନ୍ ପ୍ରତିଷ୍ଠାନ୍ ପ୍ରତିଷ୍ଠାନ୍ ପ୍ରତିଷ୍ଠାନ୍

ବ୍ୟବ୍ସାୟାମାଣିକା||

ଏତେ ଯାହାରେଣ୍ଟିଲା

*de bzhin nyid dbyings dgongs klong grol gyur cig
dpal sprul gsung
sarba mangga lam*

suchness-expanses intention-expanses liberation becoming

Paltrül by spoken
sarva maṅgalam