

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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Translator: litepresence

Copyleft: May this merit benefit all beings!

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WARNING: RESTRICTED TEXT

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.

ROOT TEXT



HOMAGE



ଶ୍ରୀମଦ୍ଭଗବତ

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

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



VERSES

1 - ၇

শত্রুবি' শুভ' বন্ধু' পর্যবেক্ষণ' মুদ্রণ' পা
ম' সুস' যদ' দণ্ড' শণ' পর্যবেক্ষণ' মুদ্রণ'
পুর' পাত্র' শুভ' ম' শুভ' ব' বন্ধু' পা
শুভ' কণ' সিমণ' দণ্ড' শুর' পুষ' দক্ষণ'

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.



শার্দুলুর শৈলী দ্বিতীয় পর্যন্ত একটি অসমীয়া লেখা পত্র প্রকাশ করেছে।
পত্রটি প্রতিমাসিক পত্র হিসেবে প্রকাশ করা হচ্ছে।

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.

སྐྱྱ ས ྤ ད ྷ ྱ ར དྷ མ ན ཁ ཕ ཉ ག ན ཁ
 ལ བ ད གྷ ཁ བ ད ཁ བ ད ཁ བ ད ཁ བ
 ད བ ད ཁ བ ད ཁ བ ད ཁ བ ད ཁ བ
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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 rnam 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.

၁၂၅၃. မန္တရာပုဂ္ဂန်များ ၁၂၅၄. မန္တရာပုဂ္ဂန်များ
၁၂၅၅. မန္တရာပုဂ္ဂန်များ ၁၂၅၆. မန္တရာပုဂ္ဂန်များ
၁၂၅၇. မန္တရာပုဂ္ဂန်များ ၁၂၅၈. မန္တရာပုဂ္ဂန်များ

rgyal ba rnams dang rgyal sras che rnams kyis
dpa' bar 'gro sogz 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.

ଦେଶନ୍ତାର୍ଥପ୍ରତିଷ୍ଠାକଣାଶିଶୁଦ୍ଧିପରିଜ୍ଞାନା
ପ୍ରତିଷ୍ଠାପନମର୍ଯ୍ୟବନ୍ଧିଷ୍ଠାନମର୍ଯ୍ୟବନ୍ଧିଷ୍ଠାନା
ପ୍ରତିଷ୍ଠାପନମର୍ଯ୍ୟବନ୍ଧିଷ୍ଠାନମର୍ଯ୍ୟବନ୍ଧିଷ୍ଠାନା
ପ୍ରତିଷ୍ଠାପନମର୍ଯ୍ୟବନ୍ଧିଷ୍ଠାନମର୍ଯ୍ୟବନ୍ଧିଷ୍ଠାନା

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.

॥ ପ୍ରମାଣିତ ହେଲା ଏକ ଅଧିକାରୀ
ଯାକୁ ଆଜିର ଦିନରେ କିମ୍ବା ଏକ ଦିନ
କିମ୍ବା ଦୁଇ ଦିନ କିମ୍ବା ତୁମର କିମ୍ବା
ଏକ ଦିନରେ କିମ୍ବା ଦୁଇ ଦିନରେ କିମ୍ବା

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.

༄༅·པ·ས·པ·ཨ·ད·པ·ན·པ·ན·པ·ན·པ·
 །ན·ན·ན·ན·ན·ན·ན·ན·ན·
 །ཀ·ད·པ·ཆ·ན·ན·པ·ཆ·ན·ན·
 །ན·ན·ན·ན·ན·ན·ན·

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 mjai 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.

ਸ਼ੁਦਾਖੰਚਕਰਨ ਪੈ ਮੀਣ ਗੀ ਸਤ੍ਤਾਂ ਤੌ ਜ੍ਞਾਂ
 | ਅਥ ਵਾਵਦ ਘਿਨ ਧ ਹੰਦ ਸਾਨੁ ਵ ਸ਼੍ਵੇਤ ਧ ਵਸਾਨ |
 | ਏਗਸ ਵ ਧ ਨ ਘਿਨ ਏ ਵਾਵਦ ਵ ਵੱਡ ਘ ਸ਼੍ਵੇਤ ਜ੍ਞਾਂ |
 | ਹੰਦ ਪੰਨ ਏ ਸਾਨੁ ਰਦੀ ਧ ਸਾਨੁ ਵ ਪ ਵੇਦ |

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.



སྒྲྱ སྤର୍ମ ཁେନ ད୍ୱାରା བ୍ରାହ୍ମା සାର୍ଵବିନ୍ଦୁ କେ ଶ୍ରୀ
 ପାତ୍ରା ସାର୍ଵବିନ୍ଦୁ ଯେ ପାତ୍ରା ସାର୍ଵବିନ୍ଦୁ କେ ଶ୍ରୀ
 ପାତ୍ରା ସାର୍ଵବିନ୍ଦୁ କେ ଶ୍ରୀ
 ପାତ୍ରା ସାର୍ଵବିନ୍ଦୁ କେ ଶ୍ରୀ

ston pa'i tshangs dbyangs rna ba'i bdud rtsi ste
 bskal bzang 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.

၃၂။
 ၁. ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନରେ ଏହାଙ୍କିମାତ୍ରା ଅଧିକାରୀ
 ୨. ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନରେ ଏହାଙ୍କିମାତ୍ରା ଅଧିକାରୀ
 ୩. ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନରେ ଏହାଙ୍କିମାତ୍ରା ଅଧିକାରୀ

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.

ମୂର୍ଖ'ସମ୍ବନ୍ଧ'କୌଣ୍ଡିନ୍ଦ୍ରିସ'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'
 ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'
 ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'
 ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'ପ୍ରକାଶ'

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 gzhig la 'di 'dra med

liberation samādhi 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.

ཡි· ສේරී· කුඩ· ເස· ພුරු· ສේද· ສේරී· ຂ්‍රා
 ແක්ද· ໄද· ຂේඛ· ສේද· ກුණ· ພැලු· ສේද· ສානු·
 ແක්ද· ໄද· ດේඛ· ອුස· ຖුස· ກුණ· ສු· ສානු·
 ແක්ද· ດේඛ· ດේඛ· ສානු· ພැලු· ສේද· ດේඛ· ດේඛ·

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.

རྒྱତ୍ତୁ'ସ' ପରେ' ଶକ୍ତି' ପରମାତ୍ମା' ଏଣା
 | ଶକ୍ତିଦର୍ଶନ' ଫୁଲ' ର୍ତ୍ତି' ଶିଖି' ଶାନ୍ତିନା' ଶିଖା|
 | ଶକ୍ତି' ପ' ଶକ୍ତିନା' କିମା' ଶକ୍ତି' ପ' ଶକ୍ତିନା' କିମା|
 | ଶକ୍ତି' ପ' ଶକ୍ତିନା' କିମା' ଶକ୍ତି' ପ' ଶକ୍ତିନା' କିମା|

lnga brgya tha ma'i bstan pa⁵ 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.

ଦ୍ଵାରା ପିଶାଶା ସନ୍ଦର୍ଭକେ ଏହାଙ୍କରଣ ହେଲା
 ଏହାଙ୍କରଣ ଯେତେ ଏହାଙ୍କରଣ ଏହାଙ୍କରଣ
 ଏହାଙ୍କରଣ ଯେତେ ଏହାଙ୍କରଣ ଏହାଙ୍କରଣ
 ଏହାଙ୍କରଣ ଯେତେ ଏହାଙ୍କରଣ ଏହାଙ୍କରଣ

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.



རྒྱନྡୁସྍྟେନ୍ତର୍ହବ୍ରିଣ୍ଦୁକୁକେନ୍ଦ୍ରୀ
 ପାଦଗାତ୍ମିନ୍ଦ୍ରିସାନ୍ତୁଷ୍ଟବ୍ରଦ୍ଧିକ୍ଷାତ୍ମନ୍ତ୍ରୀ
 ଶିଦ୍ରକ୍ଷଣାସେନ୍ଦ୍ରିକ୍ଷିଦ୍ଵଦ୍ଵିକ୍ଷା
 କ୍ରୂପାନ୍ତର୍ବନ୍ଦୋଷାନ୍ତର୍ଦ୍ଵଦ୍ଵିଷାନ୍ତିକ୍ଷା

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.



རྒྱତ୍ତ བୁଦ୍ଧ དେ ལୁ གୁ གୁ ཉ ཁୁ ཉ ཁୁ ཉ
 ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ
 ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ
 ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ ཁୁ ཉ

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.

ଶିଙ୍ଗ ଦଙ୍ଗ ଦ୍ରୁଙ୍ଗ ଦେଖୁଣ୍ଟ ସମ୍ମାନ ପାଇଲା
 କ୍ରୂଷି ଶଶ ଫୁଲ ଗୁଣ ପଦିତ ପାଇଲା
 ଏହି ପାଇଲା ପଦିତ ପାଇଲା
 ଏହି ପଦିତ ପାଇଲା

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.

❖

ཡំនេះធម្មជានិវាយុទ្ធតស្សែសារិកសា
 ឈុយុសាយុទ្ធតស្សែសារិកសា
 ឥតិថិជានិវាយុទ្ធតស្សែសារិកសា
 ឈុយុសាយុទ្ធតស្សែសារិកសា

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.



ସୁଧାର୍ମୀପଦ୍ମନାଭେଶ୍ଵରାଯାହାର୍ମୀ
ପ୍ରତ୍ୟକ୍ଷବିଦ୍ୱାତ୍ମକାର୍ତ୍ତବ୍ସାର୍ଥୁର୍ମୁଖାର୍ଥୀ
କେତ୍ରବିଦ୍ୱାତ୍ମକାର୍ତ୍ତବ୍ସାର୍ଥୁର୍ମୁଖା
ପ୍ରତ୍ୟକ୍ଷବିଦ୍ୱାତ୍ମକାର୍ତ୍ତବ୍ସାର୍ଥୁର୍ମୁଖା

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.

❖

དྲୟନ୍ତରୁଦ୍ଧିତିକେଣ ଶତିଷ ତ୍ରୈପଦ୍ମା
ପର୍ବତିକ୍ଷେତ୍ରାଜ୍ଞାନ ପ୍ରମାଣ ଦ୍ୱାରା ପରିହରିତ
ପର୍ବତିକ୍ଷେତ୍ରାଜ୍ଞାନ ପ୍ରମାଣ ଦ୍ୱାରା ପରିହରିତ
ପର୍ବତିକ୍ଷେତ୍ରାଜ୍ଞାନ ପ୍ରମାଣ ଦ୍ୱାରା ପରିହରିତ

de slad gzhung 'di'i tshig gcig nyan pa dang
'dzin klog sgrub rnames 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.



ষ্টুদ্বিষি'সবি'শু'ক্র'ক্র'দ্ব'র'স'ব'প'ন'।
 ।'ব'স'ব'দ'স'ব'দ'ভ'ব'ক'র'ব'ন'।
 ।'ব'ব'ব'প'ন'।'ব'ব'ব'ব'ব'ব'।
 ।'ব'ব'ব'ব'ব'।

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.



dad pa'i sems kyi skad cig mjäl 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 leqs 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.

ਕੰਸ਼ਾਗਤੈਗਾਬੰਸਾਗੁਦਕੁਵਾਪਨਾਹੰਗਾਪਨੰਕੁਵਾ
 | ਕੁਵਾਪਨਾਕੁਵਾਕਿਗਰੰਹੰਦੰਦੰਕੰਵੀ|
 | ਏਨਾਵੀਧਿਦਾਵਾਕੁਵਾਪੇਨਾਕੁਵਾਵਾ
 | ਗੁਨਾਮਲੇਕਾਵਾਪਨੰਵੇਗਾਵਾਗਨਾਬੰਸਾਗੁਵਾਧਿਵੀ|

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.



ହେତୁ ଶିରି ଶର୍ଷ ଶର୍ଷ ଶର୍ଷ ଶର୍ଷ ଶର୍ଷ ଶର୍ଷ
 ବିଶ ବିଶ ବିଶ ବିଶ ବିଶ ବିଶ ବିଶ
 ବିଶ ବିଶ ବିଶ ବିଶ ବିଶ ବିଶ
 ବିଶ ବିଶ ବିଶ ବିଶ ବିଶ ବିଶ

rtoq 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.

❖

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 qrol 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.



ស្តីពីសាស្ត្រពិនិត្យបណ្ឌិត
 ।សាស្ត្រពិនិត្យបណ្ឌិត
 ।ជាមួយសាស្ត្រពិនិត្យបណ្ឌិត
 ।ស្តីពីសាស្ត្រពិនិត្យបណ្ឌិត

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.

ས୍ତୁ' རସ ස ຂେ ພ ບ ເ ຂ ສ ຮ ປ ຊ' ས ດ' ລ ຕ' ສ
 | ས୍ତୁ' རସ ස ພ ດ' ລ ຕ' ສ ຂ ພ ດ' ພ ດ' ພ ດ' ພ
 | ປ ດ' ພ ດ' ພ ດ' ພ ດ' ພ ດ' ພ
 | ປ ດ' ພ ດ' ພ ດ' ພ ດ' ພ ດ' ພ

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.



གླྲྙ གྤୋ ཨ ས ར ད ལ ཉ ཁ དྷ མ བ ན ཁ ཕ ཉ
 | ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ
 | ཨ ད ར ད ར ད ར ད ད ད ད ད ད ད
 | ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ

gzhung bzang 'di dag yan lag yongs rdzogs pa'i
 lha lus mdzes pa bryan 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.

ਕੰਤਾ' ਸਤਿਵਾਲਾ' ਦਾਨਾ' ਦਾਨਾ' ਪਰੀ' ਸੁਖਾ' ਸ੍ਰੀਸਾ' ਮਣੈਂਦਾ
 ਗ੍ਰੰਥ' ਕੇਵਲ' ਸੁਖਾ' ਵਾਲਾ' ਹੋਵਾ' ਪਰੀ' ਸੁਖਾ' ਦਾਨਾ'
 ਬੇਚਾ' ਕੇਵਲ' ਸੁਖਾ' ਵਾਲਾ' ਹੋਵਾ' ਪਰੀ' ਸੁਖਾ' ਦਾਨਾ'
 ਅਨੁਭਵਾ' ਸਤਿਵਾਲਾ' ਦਾਨਾ' ਪਰੀ' ਸੁਖਾ' ਦਾਨਾ'

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.

པ མ ག ས ཉ ཁ ར བ ན ཁ ད ཁ ན
 ། བྷ བ ད ཁ པ མ ག ད ཁ ན ཁ ན
 ། ཁ ད ཁ ན ཁ ན ཁ ན ཁ ན
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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.



ସର୍ଵଦାମନ୍ତରୀକରିତାପାତ୍ରିତା
 ଶବ୍ଦଗଣ୍ଡାମନ୍ତରୀକରିତା
 ଶବ୍ଦଗଣ୍ଡାମନ୍ତରୀକରିତା
 ଶବ୍ଦଗଣ୍ଡାମନ୍ତରୀକରିତା

'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.

❖

གານ་ནුයා རූප් ພෙෂ ພෙ ප දී සඝී නා ནුයා
 ໃ ສු ກේ ຜෙ ພෙ ປු ຮි ກේ ປු ພෙ ປු ອ ດ ອ ດ ດ
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 ພ ທ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

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.



ཇි'ස්කීද'සේෂ'ය' དි'ක්ම' རුද්ස' ມස්ස' ຍස' བ්ල්ග' |
 གྷි' ද' དැංච් සු' දුර්වාෂ' මා' මා' ສේෂ' දුර්වාෂ' |
 පෙර්ද' සු' දේද' සා' ම' ප්ල්ග' දු' ස්න්ද' යු' |
 පාත්‍රුද' සෙද' දේද' සා' ම් ප්ල්ග' ම' පා' |

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.

ଦ୍ଵାରା ପରିଷକ୍ଷିତ ହେଉଥାଏନ୍ତି
 ଶିଖିବା ପାଇବା ପରିଷକ୍ଷିତ ହେଉଥାଏନ୍ତି
 ଦ୍ଵାରା ପରିଷକ୍ଷିତ ହେଉଥାଏନ୍ତି
 ଶିଖିବା ପାଇବା ପରିଷକ୍ଷିତ ହେଉଥାଏନ୍ତି

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.



ਤੰਤਰਾਨੁਸਾਰੀ ਦੇਵਤਾ ਹੈ। ਜੇ ਕਿ ਸਾਡੇ ਮਨੁਸ਼ੀਆਂ ਦੀਆਂ ਪ੍ਰਾਣੀਆਂ ਹੋ ਜਾਂਦੀਆਂ ਹੋਣੇ ਲਈ ਆਪਣੀ ਅਧਿਕਾਰੀ ਹੈ।

rto gs 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.

ଯଶ'ସଶ'କେଶ'ଯଶ'କ୍ଷେତ୍ରସ'ମୈଦ୍ୟ'କେ
 ପ୍ରିୟ'ସକ୍ତୁତ୍ୟ'ରେଣ'କ୍ଷେତ୍ରସ'ଧର୍ମ'ପାତ୍ରୀ'ଶ୍ରୀ
 ଯଦ'ନ୍ତର'କ୍ଷେତ୍ରସ'ମୁଦ୍ରା'ପ୍ରତ୍ୟେକ'ଶବ୍ଦା'ନ୍ତି'ନ୍ତି
 ଶବ୍ଦଶିଶ'ତ୍ୱଶ'ଶବ୍ଦଶିଶ'ପ'ବ'ଶ'ଚିନ୍ତା

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.



ནྤେସପ୍ རେଣ୍ ପ୍ ଗୁଣ୍ ମତେନ୍ ଶ୍ଵର୍ ମଦ୍ଦେଷାଣ୍
 ଲେଖ୍ ପର୍ ଫ୍ଳେକ୍ ଏନ୍ ମନ୍ ଦଶ୍ ଏନ୍ ଦଶ୍
 ପାଦଶ୍ କୁନ୍ ଦର୍ଶନ୍ ପିନ୍ ଦଶ୍ ଏନ୍ ହିନ୍ ପିନ୍
 ପର୍ବତୀଶ୍ କୁନ୍ ଦଶ୍ ଏନ୍ ଏନ୍ ଏନ୍ ଏନ୍ ଏନ୍ ଏନ୍ ଏନ୍

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.



ଶ୍ରୀକୃତ୍ସୁନ୍ଦରୀଶବ୍ଦମୟମୂଳାପା
ପାତ୍ରିଷଦିତ୍ସମାଧିଶବ୍ଦମୟମୂଳାପା
ପାତ୍ରିଷଦିତ୍ସମାଧିଶବ୍ଦମୟମୂଳା
ପାତ୍ରିଷଦିତ୍ସମାଧିଶବ୍ଦମୟମୂଳା

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.

ཀླ ཡ ག ར ཉ ན མ ད བ ཉ ཁ ཉ ཁ
 ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ
 ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ
 ཁ ཉ ཁ ཉ ཁ ཉ ཁ

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 non-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 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.

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.

ମେଷ·ଶୁଷ·ଶ୍ଵର·କୁଣ୍ଡଳ·କୁଣ୍ଡଳ·ପ୍ରତିଷ୍ଠା
ଶବ୍ଦାନ୍ତରାଜୀବିନ୍ଦୁ କେତେମାତ୍ରାନ୍ତରାଜୀବିନ୍ଦୁ
ଦ୍ଵିତୀୟାନ୍ତରାଜୀବିନ୍ଦୁ ଯାହାରେ କୁଣ୍ଡଳାନ୍ତରାଜୀବିନ୍ଦୁ
ଅନ୍ତରାଜୀବିନ୍ଦୁ ପାଇଁ ଏହାରେ କୁଣ୍ଡଳାନ୍ତରାଜୀବିନ୍ଦୁ

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 mn̄gon 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.

କୁମାରଦ୍ଵିତୀୟମଦଶ ଶୋଭିଷଙ୍ଗପତ୍ରଶାବଳୀ
 ଦେଖିଲୁମାନାମହିନୀପଦ୍ମପତ୍ରଶାବଳୀ
 ଶ୍ରୀପତ୍ରମଦଶ କୃତ୍ତମାପତ୍ରଶାବଳୀ
 କେଶପତ୍ରମଦଶ ସମ୍ମରଣପତ୍ରଶାବଳୀ

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.

❖

ਕੈਂਸ਼·ਏਤ੍ਰਿ·ਦ੍ਰਾਸ਼ਾ·ਧ·ਥਵ·ਏਤ੍ਰਿ·ਸਾਕੁਦ·ਮੁਦ·ਨ੍ਹ
ਅਭੁਵਾ·ਵੰਦ·ਅਭੁਵਾ·ਏਤ੍ਰਿ·ਦ੍ਰਕ·ਏਵ·ਦਵ·ਵ·ਤਕ।
ਕੈਂਸ਼·ਦ੍ਰੁ·ਚੁਰ·ਕੋਸਾ·ਕੁਚ·ਚੁਤ੍ਰਿ·ਦਵ·ਲੈਸਾ·ਲ੍ਹ
ਦਵ·ਵਾਨ·ਲੈਵ·ਵ·ਗੁਰ·ਵਾਤ੍ਰ·ਲੈਵ·ਲੈਵ·ਏਤ੍ਰਿ·ਸਾਕੁਦ।

rtoq 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.

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 Garuda 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 Garuda soars without effort, seeing all nine vehicles simultaneously from the single vantage of recognition.

ବ୍ରିଷାପଦିଷକ୍ଷୁଣ୍ଣପତ୍ରକ୍ଷେତ୍ରମନ୍ତ୍ରପତ୍ର
 ଘିନ୍ଦମାଘିନ୍ଦମନ୍ତ୍ରମାଘିନ୍ଦମନ୍ତ୍ର
 ସନ୍ଧମାଘିନ୍ଦମନ୍ତ୍ରମାଘିନ୍ଦମନ୍ତ୍ର
 ଗୁଣମାତ୍ରମାଘିନ୍ଦମନ୍ତ୍ରମାଘିନ୍ଦମନ୍ତ୍ର

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.



ହେତୁମାର୍ଗୀଶ୍ଵରକୁଷାପରିଦୂଷା
 ଶବ୍ଦବନ୍ଦିନାମଧ୍ୟବନ୍ଦିନାମଧ୍ୟବନ୍ଦିନା
 ହେତୁମାର୍ଗରିଦୂଷାପରିଦୂଷାପରିଦୂଷା
 ଗୁରୁମାତ୍ରାପରିଦୂଷାପରିଦୂଷାପରିଦୂଷାପରିଦୂଷା

rmongs dang ma rig the tshom skyes pa'i dus
 gzhung 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.



ସ୍ଵାର୍ଗେଶ୍ୱର-ହିନ୍ଦୁ-ଶବ୍ଦ-ଶାର୍କ-ଶବ୍ଦ-
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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.



chags sdang 'khrul pa'i zug rnu 'bar ba'i dus
gzhung 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.

ସ୍ଵର୍ଗତିଶବ୍ଦାନ୍ତକୁଣ୍ଡଳାପରିଷାମେ
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ପରିଷାମାନ୍ତରୀକରିବାରେ ଯାହାରେ

'du 'dzi'i gnas dang skyo bas gdung ba'i tshe
gzhung bzang 'di dag blta bar byos shig dang
nges byung blo yis khams 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.



དྷସେନ୍ ପର୍ଯ୍ୟନ୍ତ ଶର୍ମଣ୍ ଶୁଦ୍ଧ ଶର୍ମଣ୍ ପର୍ଯ୍ୟନ୍ତ
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 ଶିଖ ପର୍ଯ୍ୟନ୍ତ ଦିନ ଶକ୍ତି ପର୍ଯ୍ୟନ୍ତ ରତ୍ନ
 ଗୁଣ ପର୍ଯ୍ୟନ୍ତ ଦିନ ଶକ୍ତି ପର୍ଯ୍ୟନ୍ତ ରତ୍ନ

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.



মন্দ-পৰি-দ্বুষ-শু-কণ-স-শু-দ-ক্ষী-স-প-র-ি-ক-।
 শ-ব্রু-ব-ব-দ-ব-দ-ব-। ব-ব-ব-ব-ব-ব-ব-।
 ব-ব-ব-ব-ব-ব-ব-ব-ব-। ব-ব-ব-ব-ব-ব-ব-ব-।
 গু-ব-ব-ব-ব-ব-ব-ব-ব-।

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.

❖

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yid dpyod rtog pa'i zhe 'dod skyes pa'i tshe
 gzhung bzang '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.

byid rgod rmugs pas sgom gegs skyes pa'i tshe
gzhung 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.

୯୮
 ନାଦଙ୍ଦସୁରଶ୍ଵରପତିକୀ
 ଶବ୍ଦବସଦବଦିନାଶକ୍ଷୁରତ୍ତ୍ସର୍ଵିନ୍ଦ୍ରିୟ
 ଶ୍ରୀରାମଶ୍ଵରଶର୍ଣ୍ଣଶଶ୍ରୀଶକ୍ଷୁରତ୍ତ୍ସର୍ଵିନ୍ଦ୍ରିୟ
 ଗୁରୁଷାନ୍ତ୍ରପତିଶଶ୍ରୀଶଶିଶଶକ୍ଷୁରତ୍ତ୍ସର୍ଵିନ୍ଦ୍ରିୟ

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.



ସିଦ୍ଧାତ୍ମକାରୀଶବ୍ଦରେ
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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 kyi 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.

ଶୁଦ୍ଧାକୃତିମନ୍ତ୍ରାବ୍ସରିକ୍ଷଣୀ
 ଶବ୍ଦାବ୍ସରିକ୍ଷଣୀପରିଚୟାବ୍ସରିକ୍ଷଣୀ
 ବୈଶିଷ୍ଟ୍ୟବ୍ସରିକ୍ଷଣୀପରିଚୟାବ୍ସରିକ୍ଷଣୀ
 ଗୁରୁପାତ୍ରାବ୍ସରିକ୍ଷଣୀପରିଚୟାବ୍ସରିକ୍ଷଣୀ

byung rgyal nyams kyi snang ba 'ur ba'i tshe
 gzhung 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.

ବର୍ଦ୍ଧିତ୍ସମ୍ପଦଶ୍ଵରଶୁଣାଶ୍ରୀଶାନ୍ତିକାଳୀ
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'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.



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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.

དྲଙ୍ଗନ୍ଧିକାରୀତିଶୀଳମନ୍ତ୍ରିକା
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dngos 'dzin 'khrul pa a 'thas skyes pa'i tshe
gzhung 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.



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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.

ଗୁର୍ବୁଦ୍ଧିଶାଖାମ୍ବନ୍ଦର୍ଶନୀ
 ସମ୍ମାନେତ୍ରଶାଖାମ୍ବନ୍ଦର୍ଶନୀ
 କ୍ଷୁଦ୍ରମହାମ୍ବନ୍ଦର୍ଶନୀ
 ଶ୍ରୀମହାମ୍ବନ୍ଦର୍ଶନୀ

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.

‘**gro ba sems can thams cad skyo ba can
srid pa'i na tshod mu mthud 'khyams pa rnams
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.

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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.



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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.

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skal bzang ldan pa gang zhig mjal ba dang
 thos pa dang ni brjod pa byed pa po
 de yi sdig sgrib nyel 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.

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 ହ୍ରେଶାସ-ପ-କେତ-ଦ୍ୱାରି-ଦ୍ୱାରି-ହ୍ରେଶାସ-ମସର-ପ୍ରିଣ୍ଟ-ରଶା|
 ଶ୍ରୀ-ଶବ୍ଦି-ର୍ତ୍ସ-ରୂପ-ହ୍ରେଶାସ-ପର-ର୍ତ୍ସା

'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.



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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

ཆେସ ପା'ଙ୍ଗ ଅ ବୁ ଦ୍ଵାରା ହୋ'ଇ ଗାଂଗ ଦ୍ରାନ ବ୍ରଜୋ ପା ଦେ ଲେଗ୍ସ
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thus also Abu Dhraho-of whatever-recalled spoken virtue-excellence increase
virtue
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.

